

LOVEST THOU ME MORE THAN THESE?

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MAY 28, 2001

Jesus saith unto them, Come and dine... Jesus then cometh, and taketh bread, and giveth them, and fish likewise... So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. (John 21:12-15)¹

Thou Hast the Words of Eternal Life

In April of 2000, during the observance of our Lord's death and resurrection, a particular question caught hold of my thoughts as I watched a portrayal of Christ's passion and marvelous victory over death and the grave. How were Peter and Judas different in the eyes of our Lord?

Like you, over the years I have heard many commentaries on each man's motives and misjudgments the night of Jesus' betrayal. Even so, I had a peculiar desire to know how the Lord viewed each man and his actions. It was not a strictly intellectual answer I was seeking. Rather, my desire was for an understanding that could only come from the heart of the Master.

Judas betrayed his friend and constant companion of nearly three years for a mere 30 pieces of silver. Greed apparently guided his footsteps in his promise to lead the jealous religious leaders to their enemy.^[1] Yet when Judas saw that Jesus had been condemned by the chief priests and elders, *he repented himself* before them and confessed that he had betrayed innocent blood. He then cast the money down and summarily went out and hung himself.^[2]

Prior to Judas' betrayal, Peter declared he would never deny his Lord, not even if faced with certain death. Yet within hours of asserting his devotion to Christ, Peter denied his Lord three times with oaths

and ultimately with curses and swearing following his Lord's betrayal and arrest.^[3] Then, as Jesus prophesied, a cock crowed; and Peter *went out and wept bitterly*.

Both Peter and Judas were offended by Jesus that night.^{[4],[5]} As a result, each took action against his Lord, one actively, the other passively. Subsequently both were brought into consuming grief. One soul punctuated his remorse by hanging himself. The other by bitter weeping.

How did our Savior view the drama as it unfolded that evening in the lives of these two men? Why had they come to such similar, yet different, ends as evidenced by their grief-stricken actions?

When first pondering this question, my mind automatically went to work attempting to piece together an answer. However, I soon found myself being constrained by our Lord's Spirit to allow Him to guide my thoughts in this matter that I might *learn of Him*.^[6] First, I was reminded of how the apostle John reported that Judas held the *money bag* for Jesus and His disciples in their ministry, and that his motive for doing so was that of a thief.^{[7],[8]}

As I pondered the meaning of John's description of Judas and his motives, several more scriptures came to mind. In one, the apostle Paul wrote that *the love of money* is the root of ALL evil.^[9] In another scripture, Jesus warned His disciples that they could not serve two masters: one being *mammon*, meaning wealth or riches; the other being God.^[10]

¹ Scripture references in this article are from the King James Version (KJV) of the Bible unless otherwise noted.

Judas' actions, which directly led to Jesus' arrest and death, were the fruit of his devotions and the master he served.^[11] Accordingly, he reaped the corruption of his covetous, lustful desires: death.^[12]

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. (James 1:13-15)

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians 6:7,8)

Though a disciple, Judas served mammon. Though active in the work of the ministry, his eyes were not on the King and His glory.^[13] His eyes were on obtaining riches and, no doubt, the fame that it promotes in this world, even if obtaining his goal would come at a great cost to his Lord.^[14] Thus, *the love of money*, which was deeply rooted in his heart, became the doorway through which Satan could enter into Judas' heart and thereby *captivate* him at his will.^[15]

Was this also true of Peter, of whom Jesus stated at one point *savored* not the things of God but those of man?^[16] The answer to this question was also provided by the apostle John when he wrote of a special event.

A great company of people had gathered to Jesus because of the many miracles he had performed among them.^[17] When He saw that they had no food, Jesus multiplied a few loaves and fish to feed them.^[18] After performing this miracle, Jesus *separated* Himself from the crowd because He *perceived* they would attempt to make Him a king by force.^[19] Still, many of those whom He had just fed followed after Him.^[20]

When this crowd finally caught up to Jesus, He

rebuked them for seeking only that which sustained their lives in this world. They should have, as He admonished, sought after Him to receive heavenly food, the bread of God, by which they might receive life everlasting. The bread of which He spoke was none other than Himself. For, as it is written,

...man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. (Deuteronomy 8:3 with Matthew 4:4)

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only Begotten of the Father,) full of grace and truth. (John 1:14)

For the bread of God is HE which cometh down from heaven, and giveth life unto the world. (John 6:33)

This is the testimony God has given to us, that Jesus Christ is His incarnate Word — His living, abiding, everlasting Word of truth.^[21] In practical terms, Jesus Christ is *every* word God speaks to us. As such, it is through Him and for Him and by Him that *we live, and move, and have our being*.^[22] Thus, Jesus told those who pursued Him that day that they must eat His flesh and drink His blood, otherwise there could be no life in them.^[23] This saying offended many of those who heard it and they turned back from following Him.

What exactly did Jesus mean that we must eat His flesh and drink His blood? On the same occasion Jesus explained this mystery by saying:

It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. (John 6:63)

Briefly comprehended, when speaking of our need to feast upon His flesh and blood, Jesus was referring to His spiritual being. That is, He was referring to Himself as God's living and abiding Word. To feast upon Him, then, we must feast upon His words, which, as He said, are not His words but the

words of our heavenly Father.^[24] Summed up, the words Jesus speaks are the very substance of His being and, as such, they are our life bread, the only thing that can sustain our lives eternally.^[25]

For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul. (Leviticus 17:11)

And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I give a ransom for you. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name [the Word of life], for the remission of their sins. And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end. (Matthew 26:22-25 IV)

Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Romans 5:9-11)

After the disciples who were offended by His doctrine had left Him, Jesus turned to the twelve and asked them directly if they too would leave.^[26] Peter answered for all of them with a question followed by a marvelous affirmation.

*Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? **Thou hast the words of eternal life.** And we believe and are sure that thou art that Christ, the Son of the living God. (John 6:67-69)*

Peter's answer, with this marvelous declaration, "Thou hast the words of eternal life," holds the key to our understanding the difference between Peter and Judas. Peter's eyes were not fixated on the multiplying of the loaves and fishes, as was the case with the multitude that followed Jesus after He performed this particular miracle. Rather, Peter's eyes were focused upon Jesus Himself; they were upon His teachings and His ability to minister to the souls of men through the word of God.

Judas, on the other hand, had his eyes on what drew the attention of the crowd that day. Based on what John wrote about him, Judas evidently saw great potential in this Man who could take a small meal and feed thousands with it. And with the collection of the fragments that were left over, Judas could see a potential abundance of profits coming from his association with the Master.

Not Peter. He was a fisherman who had left everything to follow a relatively unknown carpenter at His invitation to become a *fisher of men*. In keeping with this calling upon his life, Peter's reply made no mention of how they might be fed physically if they were to leave the One who had no place to lie His head.^[27] His concern was deeper. His concern was how they would be fed spiritually if they were to leave the one who *had* the words of eternal life.

In spite of the pointed questioning by their Lord about their devotion to Him, both men stayed on with Him that day. However, their motives for doing so were vastly different. Judas stayed on because he did not want to lose out on the investment he had made in this man by following Him these past several years. John was very careful to point this out by including Jesus' terse response to Peter and the others in the closing narrative of his account of this occasion.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve. (John 6:70,71).

Though Judas apparently affirmed his devotion to

the Word along with Peter and the other disciples, Jesus was making it clear that Judas was not sincere.^[28] His focus was different. Judas would go on to betray Jesus for 30 pieces of silver, a mere pittance of what he had envisioned netting had Jesus cooperated with his vain pursuits. However, it was on occasions like this that Jesus made it clear to Judas and the others who followed Him that no one was to profit from Him or His marvelous powers according to their own desires, including by attempting to make Him a king.^[29] Thus, thirty pieces of silver became Judas' consolation. Evidently this small amount seemed sufficient compensation to a man who was beginning to see that this might very well be all his investment could net him.^[30]

Peter, on the other hand, had dedicated himself to the person of Jesus Christ. However, notwithstanding his intentions and stated devotion, he was not prepared for Judas' betrayal of God's Word. Peter had received great courage and confidence through the words of Jesus Christ. Yet now that same Word seemed to fail him. If it could be betrayed, it was vulnerable.

When the band of men and officers, led by Judas, came to arrest Jesus in the garden, Peter, confused and dismayed, became offended and fled. Unable to neither live up to his convictions nor to forsake them, he followed the procession at a distance. When others tried to associate him with the Lord, he emphatically denied any connection. He had not anticipated God allowing His Word to be abased in this way. He had prepared himself to defend a victorious Lord, not a submissive one. Little did Peter understand; he was not called to defend God's Word. Instead, he was called of God to feed His people with this precious *bread of heaven*. It would not be long, however, before he would be taught this invaluable lesson.

After our Lord's resurrection from the dead, Jesus appeared to His disciples on numerous occasions. The one of particular interest here is the third occasion.^[31] Peter and several of the others decided to go fishing in a boat. Though they fished all night, they caught nothing. Then, in the morning, Jesus called to them from the shore and asked if they had caught anything. When they said they had

not, He told them to cast their net on the right side. Doing so their net was filled.

When Peter heard that it was the Lord who spoke to them from the shore, he swam to Him. The others soon came in a small ship, dragging the net of fish along with them. Once they were all ashore and had landed their catch, Jesus dined with them on bread and fish, which He had prepared for them over a small fire of coals. After they had eaten, Jesus turned to Peter and asked him if he loved Him more than "*these*." What were the "*these*" to which Jesus was referring? The fish?

Peter was a fisherman. Fish were his livelihood, the way he made his living, the way he earned his money. Did he love *these* more than the Word? Did he love the bread they had just eaten together more than *the bread of heaven* who had fed them, as did the crowd who sought to make Jesus a king? Would he be another Judas? Would he forsake his Lord for *these*, meaning for that which could bring him a profit? Did he still *savor* the things of man more than those of God?^[32]

Both he and Judas had seen Jesus feed the multitude. With great ease and simplicity Jesus had multiplied a few fish into many. Peter, on the other hand, had to work long, hard hours for every fish he brought to market. Now, as once before, the Lord multiplied the catch for which he labored all night, this time without the net breaking.^[33] But were his eyes upon that catch or upon his Lord? Whom did he love? Whom would he serve?

Prior to this little fishing expedition, Peter had seen his risen Lord twice and had been given many instructions concerning the work of the ministry he was to perform. Yet he had said to the others, "I go a fishing," and they went with him.^[34] Would he continue in his profession or in his calling? The work awaited. Would he respond like Judas and continue in the corruptible things that sustain us in this life only, or would he now labor for the bread of heaven by which he could feed others?

Peter timidly answered that his Lord knew he loved Him. To Peter's humbled reply, the Lord responded, "Feed my sheep." By asking Peter three times if he loved Him, perhaps once for each time Peter denied Him the night of His betrayal, and then

charging him to feed the flock, Jesus caused the message to sink deep into the heart of His disciple.

Choose Life

*I call heaven and earth to record this day against you, that **I have set before you life and death, blessing and cursing**: Therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that that thou mayest cleave unto him: **for he is thy life**, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. (Deuteronomy 30:19,20)*

Our God is a God of covenants.^[35] His covenants include both *blessing and cursing*.^[36] Accordingly, He has set two courses, two paths, before us.^[37] One is *the way of life*. The other is *the way of death*.

To walk in *the way of life*, in which we may receive the Lord's blessing, we must walk in the light of His truth.^[38] That is to say, we must walk in Jesus Christ, *the way, the truth, and the life*, the One who is *the light of the World*.^[39]

As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. (Colossians 2:6,7)

To walk outside of Jesus Christ is to walk in darkness, or *the way of death*; this is the broad road of vain imaginations and lies that leads to destruction.^[40]

Each one of us will ultimately journey down one or the other of these two paths according to whom or what we love. Those who receive *the love of the truth*, and continue to seek to walk in the narrow path of truth by faith, will eventually be led by the Spirit of truth into *all truth*, that is, into the presence of our heavenly Father.^[41] Those who choose not to give place for *the love of the truth* in their

hearts, or simply fail to do so, will continue on in their wanderings in darkness. Eventually, another love, *the love of money*, will begin to take hold of their lives, becoming to them the only viable means for pursuing the vain imaginations occupying their thoughts.^[42] Rather than rely upon the Lord, they turn to their own *devices* to obtain the desires of their heart as did the people of Jeremiah's day.

And ye have done worse than your fathers; for, behold ye walk everyone after the imagination of his evil heart, that they may not hearken unto me. (Jeremiah 16:12)

And they said, There is no hope; but we will walk after our own devices, and we will every-one do the imagination of his evil heart. (Jeremiah 18:12)

It is imperative, then, that we understand that truth is the watershed of life. Ultimately and unavoidably we will either walk in truth or outside of it in the vain imaginations and lusts of our minds. It will be one or the other of these two ways. No one can choose both. For, as Jesus said, we cannot serve two masters.^[43] Therefore, how we respond to *the love of the truth* will determine our eternal state, since the ends of either receiving or rejecting the Truth are in vastly opposite directions.

The choice is ours, and choose we must. The path of truth leads to eternal life because truth is eternal. Lies and vain imaginations lead to death and destruction because they are fleeting shadows that cannot endure the truth. Those who continue to walk outside the truth will eventually end up permanently separated from the Truth, from the One Who lives and abides forever.^[44] This, most assuredly, was not the end God had in mind for our lives when He created us in His image.

Therefore, God sent Jesus Christ, *the express image of His person*, into the world to bear witness of the truth.^[45] Jesus came that those who sit in darkness may see light and be afforded the opportunity to come to the light and be saved from the darkness of lies and vanity.^[46] Sadly, not everyone will come and abide in the Light, even though He

willingly bare their sins that they might come to Him and be healed.^[47]

And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. (John 3:19 IV)

*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; **who love not the truth**, but remain in unrighteousness. (Romans 1:18 IV)*

*Yea, the Lord, even Jesus, whose coming [in glory] is not until after there cometh a falling away, by the working of Satan with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they **received not the love of the truth**, that they might be saved. (II Thessalonians 2:9-10 IV)*

To those who love darkness more than light Jesus Christ is *a stumbling stone, and a rock of offense*.^[48] Why? He is God's Word of truth, or simply, He is the Truth.^[49] As such, both He and His doctrine are offensive to those who love darkness more than light. They would rather live in lies and vanity than with the Truth. Thus, they are grieved and appalled by the Lord's call (the gospel call) to speak the truth, including confessing the truth about themselves and their situation in life.^[50] This is why Jesus has said, except we confess Him, meaning the Truth, before the world, He will not confess us before His Father in heaven.^[51]

Thankfully, to God's honor and glory, not everyone rejects the Truth.^[52] Those who receive *the love of the truth*, i.e. those who embrace Christ, come to the light that their deeds might be revealed. To such God grants repentance *to the acknowledging of the truth*.^[53] To such God grants His Spirit of truth.^[54]

For everyone who doeth evil hateth the light, neither cometh to the light, lest his deeds

should be reproved. But he who loveth truth cometh to the light, that his deeds may be made manifest. (John 3:20,21 IV)

And the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and truth. (John 4:25,26 IV)

It is a matter of love and devotion. We worship whom or what we love. More particularly, we worship whom we desire most to be like. If we love God, we will worship the *express image* of His person, Jesus Christ, because we want to be like Him.^[55] Those who do not wish to be like the God who created them in His own image will worship another image, even the image of the *beast*, the evil one.^[56]

So, though we were created in God's image, the question facing each one of us is this: do we want to be like Him? He is the *Father of lights* in Whom there is no darkness.^[57] Therefore, those who love Him and serve Him according to His Word become the *children of light*.^[58] Is this the desire of our hearts? Or would we rather be filled with darkness? What we spend our time thinking on and speaking about is our answer to this question.

For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! (Matthew 6:21-23)

To walk in *the path of life*, then, we must labor to bring every vain thought and ambition that comes into our minds into the captivity of Jesus Christ.

For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing [thoughts] that exalteth itself against the knowledge of God [the truth], and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. (II Corinthians 10:3-6)

Let us, therefore, *fight a good fight* and gain the victory over darkness through faith in the Truth.^[59] If we do, we will have true fellowship with each other and with our God, and, in the end, we will receive a crown of life.^[60]

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to

forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. (I John 1:5-10)

Come, then. Choose life. Walk in the light and live in the truth. Honor the King and you will be raised up with Him unto everlasting life at His appearing in glory.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. (Colossians 3:1-4)

How about you, my friend? What is your reply? Where is your treasure? Is *the love of the truth* your prize? If it is, though you may stumble as did Peter and the other disciples, if you will abide in *the love of the truth* — versus *the love of money* — you will yet bear much fruit to the glory of God.^[61] For, as it is written, “Faithful is He that calleth you, who also will do it.”^[62] To Him be all honor and praise and glory forevermore, worlds without end. Amen.

References

- [1] Matthew 26:14-16 with Jude 11 & Proverbs 1:18,19
 [2] Matthew 27:1-10
 [3] Matthew 26:69-75; cf. Matthew 16:21-28,50-52
 [4] Mark 14:28-35
 [5] As prophesied, all of the apostles were offended that night (Matthew 26:35,56). The apostle Thomas, for example, responded in a similar way to Peter. As reported by John, Thomas rallied the other disciples to stand with Jesus when He notified them He would be going to Jerusalem prior to His betrayal, saying, “Let us also go, that we may die with him” (John 11:16). Yet upon Jesus’ arrest, he too fled. Later he would say regarding reports of Christ’s resurrection, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe” (John 20:25).
 [6] cf. Matthew 11:29 with John 14:26
 [7] John 13:29 & John 12:6
 [8] It is interesting to note that while the apostle John mentions Judas specifically as the one who voiced his objection to the woman using precious ointment to anoint Jesus’ feet, the apostle Matthew tells us that all of them objected and that Jesus reproved them all (Matthew 26:8,10). Similarly, while John speaks specifically of Judas’ betrayal, Matthew tells us that when Jesus told of how one of them would betray Him, they all asked “Lord, is it I?” (Matthew 26:22).
 [9] I Timothy 6:10
 [10] Matthew 6:24
 [11] cf. John 8:44, 13:27 & Romans 6:16
 [12] cf. James 4:1-4
 [13] cf. Philippians 2:20,21 & Isaiah 56:11 with II Timothy 4:10,11
 [14] John 12:3-8 & Matthew 6:19-24
 [15] Luke 22:3, John 6:70, 13:2,27 & I Timothy 6:9,10 with

- II Timothy 2:26
- [16] cf. Matthew 16:23 with I Corinthians 10:12-14 & I Peter 5:8,9
- [17] John 6:1-5
- [18] John 6:5-13
- [19] John 6:15
- [20] John 6:26,27
- [21] cf. I John 5:7-21 & John 3:34 with Colossians 2:9
- [22] cf. Acts 17:22-31 & Colossians 1:9-20
- [23] John 6:53
- [24] cf. John 7:16-18 & 14:10,23,24, etc.
- [25] cf. John 4:32-36
- [26] John 6:60-69
- [27] Luke 9:57,58 & 18:28
- [28] Mark 14:31 IV
- [29] cf. John 2:23-25
- [30] cf. Matthew 26:7-16
- [31] John 21:1-19
- [32] Matthew 16:23
- [33] cf. John 21:11 with Luke 5:5-7
- [34] John 21:3
- [35] cf. Genesis 17:8, Deuteronomy 7:9 with Hebrews 13:20,21
- [36] cf. Deuteronomy 29:21 & Jeremiah 11:3
- [37] Jeremiah 21:8 & Matthew 7:22,23
- [38] Matthew 5:3-12, I John 1:5-10 & III John 3,4 with Psalm 25:4-10, 36:9 & 86:11
- [39] John 8:12, 12:35,36, 44-46 & 14:6
- [40] cf. Proverbs 4:19 & Romans 1:21-32 with Matthew 7:13,22,23, Isaiah 59:1-15 & Psalm 2:1-12
- [41] John 3:21, 14:6 & 16:13
- [42] I Timothy 6:3-10 with Psalm 39:6,11, Proverbs 11:28 & 28:22
- [43] Matthew 6:24
- [44] cf. Isaiah 59:2 with John 8:32,36
- [45] Hebrews 1:1-3 & John 18:37
- [46] John 12:35,36,46
- [47] cf. Hebrews 2:1-18
- [48] cf. Romans 9:33 & I Peter 2:8
- [49] John 8:31,32,36
- [50] cf. John 3:20 with Ephesians 4:25
- [51] Matthew 10:32-40
- [52] II John 1-4
- [53] cf. Acts 11:18 with II Timothy 2:25
- [54] John 14:15-18
- [55] II Corinthians 3:18 & 4:4 with Hebrews 1:3 & Colossians 1:15
- [56] cf. Revelation 14:9-12 & 19:20
- [57] James 1:17 & I John 1:5
- [58] John 12:36
- [59] cf. II Timothy 1:18, II Timothy 4:7 & I John 5:4
- [60] James 1:12 & II Timothy 4:8
- [61] Matthew 5:13-16 & John 15:1-8
- [62] I Thessalonians 5:24