

Book: **“From Gethsemane to Galilee”**

by **Edwin G. Spahr**

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Manila, Philippines
(As excerpted)

Introduction

Dr. & Mrs. Edwin Spahr were co-founders and co-principal of Grace Christian High School, Manila, Philippines.



Grace Christian High School
(Early years at Nagtahan Street)

This large Christian school and three “Grace” churches (Grace Bible Church, Grace Gospel Church, and Grace Christian Church) flourish today due in no small measure to the life and influence of “Ed & Helen Spahr,” as they were lovingly known to their associates.

♥ Alfred Johnston (OMF Publishers) wrote: “For almost three decades one of the best known and best loved evangelical preachers in the city of Manila was Dr. Edwin G. Spahr.

“His Sunday morning message at Grace Bible Church not only inspired and thrilled the many who gathered but sent them out to live and witness for Christ, who was always given the pre-eminence.

“[In 1977], in response to our request Dr. Spahr finally committed to writing these inspiring messages. ...”

♥ Dr. Spahr himself wrote in his *Preface*: “These expository, devotional meditations have been written primarily for pastors and others in the Philippines, the land of my rich inheritance in the Lord for the past thirty wonderful years....”

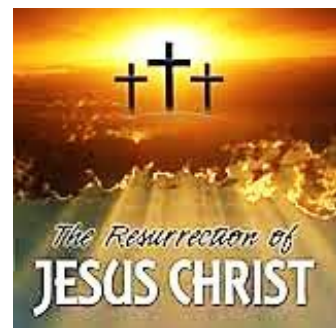
Heart of the Christian Faith

(A Study of John 20:1-18)

If the death of Jesus is the heart of our faith, the resurrection of Christ is the cornerstone of the Gospel. The resurrection was the central theme in the testimony of the early church. This foundational fact of our faith now engages our joyous contemplation.

The walk from Gethsemane to Golgotha [Jesus’ Passion Week] has been long and hard. Now, the weight is lifted and joy bursts the bands of sin and sorrow [Jesus’ Resurrection].

“The first day of the week Mary Magdalene came early to the sepulchre while it was still dark, and saw the stone taken away from the sepulchre” (v. 1).



The first day of the week, the Lord's Day, is emblematic of the new creation. On this day, standing on redemption's and resurrection's ground, we especially gather to worship our Risen Lord in Spirit and in truth.

So Mary Magdalene came to the tomb early while it was still dark. "Sorrow and love, are light sleepers" (Alexander Maclaren).

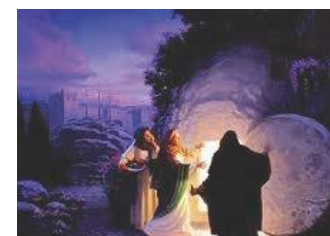
What made Mary come to the graveyard in the dark? Having been forgiven much, she loved much. "Mary called Magdalene, out of whom went seven demons" ([Luke 8:2](#)). Love drew her.

Why is it that some believers do so little for their Savior? I believe it is primarily because of a low sense of indebtedness. When our sinful, lost condition is little felt, then little is done for the Lord.

But if, by the Holy Spirit, we have been deeply convicted that without the Lord Jesus we would spend all eternity in hell, and that we are helpless to save ourselves, then we feel that we can never do enough for Him. A thousand lifetimes would be too few. His saving love propels us. That was Mary.

"and saw the stone taken away from the sepulchre." This had been the problem of the three women: Mary Magdalene, Mary the mother of James, and Salome, as they sadly walked to the tomb. "And they said among themselves, Who shall roll away the stone from the door of the sepulchre?" ([Mark 16:3](#)).

How many times already our Lord has solved the problem that presses so heavily upon us. The stone was rolled away not to let Jesus out, but to let the witnesses look in.



The Empty Tomb

"So she ran" (v. 2). Is she excited to tell the joyous news that the Lord is risen? No, she fears a grave robbery. There was no thought of a resurrection. It was the same with all of His disciples when Mary later, after seeing the Risen Lord, went and told them. "And they, when they heard that He was alive, and had been seen of her, believed not" ([Mark 16:11](#)). The unbelieving minds of the disciples were not fertile soil for the invention of a resurrection story.

"And came to Peter and to the other disciple whom Jesus loved" (v. 2).

The beloved John was a brother born for adversity. He was staying with Peter who was crushed in heart because he had denied his Lord. He must have felt that he was no longer a disciple, because the heavenly messenger said: "Go your way, tell His disciples *and Peter*" ([Mark 16:7](#)). John didn't forsake Peter in his time of need. And, a friend in need is a friend indeed. A true friend is one who knows all about you, and loves you just the same. You probably will have few such steadfast friends during your lifetime. They are golden. Do not lose them.

John does not name himself in the Gospel, the Holy Spirit inspired him to write. He usually designates himself: "the disciple whom Jesus loved." If you could have asked John: "What is the greatest fact in your life?" He may have answered: "That's easy; I am the disciple that Jesus loves."



Only Jesus' love will keep us true to Him. Every believer is the disciple whom Jesus loves, but only those who abide in Him live in the daily experiential realization of it. He never ceases to love us, but we can step outside His sheltering embrace.

“They have taken away the Lord out of the sepulchre” (v. 2).

How often we attribute to “they” what He has done. We often say: “What he did, or she did, or they did,” when all the time the Lord is working on our behalf. If we could only be more like the beloved John who said: “It is the Lord” ([John 21:7](#)), and see Him in all the changing circumstances of life. Furthermore, how can they take away the *Lord*?

“Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together and the other disciple did outrun Peter, and came first to the sepulchre” (v. 34).

I do not know if John were younger or Peter heavier, but John got to the tomb first. In keeping with his more reserved nature, “stooping down and looking in, he saw the linen wrappings lying there, but he did not go in” (v. 5). Then Peter came, perhaps huffing and puffing, and ran right into the tomb (v. 6).



If John had been in his way, he probably would have knocked him over. John and Peter are so different in character. When we are saved, we are not like a string of sanctified sausages out of a machine. In Christ, we still are gloriously different. God's garden of saints is a variegated delight. Please do not endeavor to press another believer into your personality mold, and don't try to make yourself into the fashion of another Christian. Learn from the good example of other believers ([1 Cor. 11:1](#)), but do not mimic them. Be your own best self for God. He wants you to be what He is making you.

“and he saw the linen clothes lying” (v. 6).

When preparing a body for burial, the Jews wrapped each arm and hand, and leg and foot, and even each finger and toe, individually. It would be impossible to unwrap anyone from the sticky grave clothes, and keep the wrappings in the shape of the body. Yet Peter saw them lying there in proper form but without the body of Jesus. The linen cloth which had been wrapped around the face of Jesus is carefully folded and lying in a place by itself (v. 7).



All was in order. There was no disarray of robbery. We do not wonder that the angel invites: “Come see the place where the Lord lay” ([Matt. 28:6](#)). Those who will not believe in the resurrection have a problem with the empty tomb. They know that the body of Jesus was buried in the new rock sepulchre belonging to a man named Joseph who lived in Arimathaea, and who was rich. A great stone closed the entrance to the tomb which was sealed and guarded by Roman soldiers ([Matt. 28:57-66](#)). All of this is history. They know that on the third day the tomb was empty. How can you explain the empty tomb?

Theories about the empty tomb:

The first false theory is found in the Bible, itself. The chief priests gave large sums of money to the soldiers who were guarding the tomb to say that Jesus' disciples came by night, and stole Him away while they slept ([Matt. 28:12, 13](#)).

Is it possible to believe that those terrified disciples, fearfully huddled in an upper room with the doors shut, would courageously go to the tomb, overwhelm the soldiers, break the seal of Rome to roll away the stone, and steal the body of Jesus? And, if they did, how about the grave clothes lying there? Also, how does anyone know what has happened while he was asleep?

Another ingenious statement concerning the empty tomb is that the women, blinded by their tears, went to the wrong grave. The body of Jesus had been laid there just a few hours before and it would be amazing for the women to make such a mistake so soon after. It would almost seem that the Holy Spirit, anticipating such an error, carefully recorded: “Mary Magdalene and Mary the mother of Jesus were looking on to see where He was laid” ([Mark 15:47](#)).



Did Peter and John also run to the wrong place? And, how about the angels, did they make a mistake?

Others have propounded that the Lord Jesus merely fainted on the cross and revived in the cool tomb. What about the spear-thrust of the soldier to make sure that He was dead? And, if our Lord had crawled out of the tomb, emaciated and weakened by His suffering, that would have been the end of Christianity. No one would have believed that such a One was the triumphant Lord of the church.

In considering the false theories regarding the empty tomb, we agree with Alexander Maclaren: “It is easier to believe the miracle, than the impossible.”

“Then went in also that other disciple, who came first to the sepulchre, and he saw, and believed” (v. 8).

This is the third word for seeing, in this passage. When I explain something to the students at the Grace Christian High School, I may ask: “Do you see it?” I mean: “Do you perceive it? Do you get it?” This is the meaning of the word used here. Peter had more sight; John had more insight. Therefore, he “believed” (v. 8). What did he believe? I feel that John, the disciple whom Jesus loved, was the first one to believe that Jesus had risen from the dead.

“Then the disciples went away to their own homes” (v. 10).

Like good practical men, they as much as said: “The tomb is empty. He is not here. We may as well go home.” So they did.

Mary’s Tears

“But Mary was standing outside the sepulchre weeping” (v. 11).

Now, we behold one of the most appealing scenes in all of the Bible. What a picture it is! We see Mary alone, Mary with the angels, and Mary with the Risen Lord. Women seem to have a sixth sense. At least, Mary wasn’t satisfied.

She was not ready to go home, so she stands there weeping. Mary’s tears manifested her affection, but they also showed her unbelief. Ladies, even your tears must be regulated by the Word of God.



“She stooped down and looked into the sepulchre” (v. 11).

“Looked,” is the word for “glanced.” But, notice verse twelve: “And saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain” (v. 12). This word for “saw” is that long examining look of Peter.

Can’t you see Mary glance into the open tomb, and then snap into a penetrating concentration at the sight of the angels? They were dressed in white — heaven’s color of purity. They were sitting. It is the only time in Scripture that I know of angels sitting. “Sitting” means “finished.” “The one at the head, and the other at the feet, where the body of Jesus had lain.”

Again, I quote the apt statement of Alexander Maclaren: “In the spiritual realm there is no rivalry. There are both head and feet angels.” We, too, must take our place in His will, either as head or as feet servants, as those in the prominent place or those in humble ministries.

‘They said to her, “Woman, why are you weeping?”’ (v. 13).

The angels must often wonder at our tears. Mary was weeping over the very fact which should have made her rejoice. If Jesus’ body were there, she should have howled in anguish. The tears and anxieties of believers sometimes are needless. They are often for reasons which should cause us joy.

But, I love Mary’s answer: “Because they have taken away my Lord, and I do not know where they have laid Him” (v. 13).

To Mary, the Lord Jesus is dead and buried, yet He is still her Lord Risen and Triumphant. Is He yours?



The Risen Lord

“When she had said this, she turned around, and beheld Jesus standing there, and did not know that it was Jesus” (v. 14).

Did Mary hear a slight movement, or was it that sixth sense again, feeling that someone was behind her? At least she turned around from the tomb. She also turned away from angels. If I ever saw an angel my gaze would be transfixed, oblivious of all else. But, Mary was seeking her Lord, and even angels could not satisfy her.

If there is anything from which we cannot turn away to fully follow our Lord, it means that we love it more than we love Him. If we truly love Him we will turn away from everything which impedes.

When I first arrived in the Philippines in 1946, I asked a veteran missionary, Rev. Edward Bomm of the Association of Baptists for World Evangelism:

“Why haven’t more missionaries come to the Philippines?”

He replied: “It is because many are not willing to turn away from ties of home.”

I know it hurts, but you will do it when Christ calls--if your love for Him is supreme.

“Jesus said to her, “Woman , why are you weeping?”’ (v. 15).

These are His first recorded words after He rose from the dead. It is the very same Jesus who came to bind up the brokenhearted. He is the answer to all of your tears.

“Whom are you seeking?” (v. 15).

It was a loving question, precursor to the revealing of His identity. It also may have been a gentle rebuke: “Mary, think. Who is it whom you are seeking? The One whom you seek is the Resurrection and the Life. Why do you seek the Living among the dead?”

But, again, I like her answer: “If you have carried Him away, tell me where you have laid Him, and I will take Him away” (v. 15).

Mary said that if she could find Him, she would lift Him up and carry Him away. Love never measures its strength, but love always gets the job done. For, love never fails.

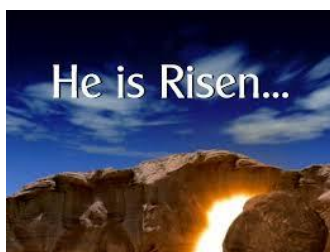
Like someone with a wonderful secret that can no longer be contained, ‘Jesus said to her, “Mary!” She turned and said unto Him in Hebrew, “Rabboni,” (which means, Teacher.)’ (v. 16). “Woman” (v. 15), evoked no recognition. “Mary,” did.

He calls His own sheep by name ([John 10:3](#)), and the sheep follow Him, for they know His voice ([John 10:4](#)). Christian, are you still closely following Him, or have other siren calls enticed you?

‘Jesus said to her, “Stop clinging to Me” ’ (v. 17).

The old relationship of sight, sound, and touch no longer exists. “I ascend to My Father” (v. 17). Mary now is to walk with her Lord, by faith and not by sight. And we, too. “Even though we have known Christ after the flesh, yet now we know Him thus no longer” ([2 Cor. 5:16](#)). Images, pictures, processions are to bring Him down to earth; He wishes to lift us up to the heavenlies. Beware of fleshly carnality in spiritual matters.

“Stop clinging to Me.” Was it not also an exhortation to Mary emphasizing that He was not her own personal property? “Go to My brethren” (v. 17). Spiritual blessings are to be shared, not selfishly enjoyed. She accepted the loving admonition. ‘Mary came, announcing to the disciples, “I have seen the Lord” ’ (v. 18).



This is the Lord’s resurrection morning. The believer, also, is to be risen with Christ. In fact, God already has raised us up together, and made us sit together in heavenly places in Christ Jesus ([Eph. 2:6](#)). When we were born again, we were born resurrected. The resurrection life is simply, “Not I, but Christ” ([Eph. 2:20](#)) in practical reality.

Colossians, chapter three, is the statement of the believer’s resurrected life in Christ.

1. Put to death: Immorality, impurity, passion, evil desire, and greed (v. 5).
2. Put off: Anger, wrath, malice, slander, abusive speech, lying, and evil practices (vs. 8, 9).
3. Put on: A heart of compassion, kindness, humility, gentleness, patience, bearing with one another, forgiving each other, and love (vs. 12-15).
4. Let in: The peace of Christ, and the word of Christ (vs. 16, 16).
5. Let out: Psalms, hymns, spiritual songs, doing all in the name of the Lord Jesus, giving thanks to God and the Father by Him (vs. 16, 17).
6. Look up: For the reward of the inheritance (v. 24).

Galilee, the Discipleship Center

(A Study of John 21:1-25)

Strong associations clustered around the Sea of Galilee for Jesus and His disciples.

Now, risen from the dead, He meets His disciples there on the seashore. This may be the most meaningful event of all. We approach this chapter of the Word of God with reverent and expectant hearts.

“After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias and in this way He manifested Himself” (v. 1).

The Sea of Tiberias is the Sea of Galilee, “after these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias” ([John 6:1](#)).



What Jesus Wants for You:

He not only appeared to them, physically, but He also revealed His heart to them. At no other time is the loving heart of our Lord laid bare more than here. He manifests what He, the triumphant Lord of glory, wants to be and do for us, and what He wants us to do and be for Him.

Could anything be more appealing to the spiritual heart? They are simple, but basic things.

(1) He wants to share in our burdens and problems.

“Then Jesus said to them, Children have you any meat?” (v. 5). He was genuinely concerned that they had toiled all through the night and had caught nothing. Our Lord is concerned about everything that concerns us, even our failures. There is nothing in our lives too great for His power, and nothing too small for His love.

“Children, you do not have any fish, do you?” He also may have asked this question to gently rebuke what apparently was their labor in self-will. “Peter said to them, I go a fishing. They said to him, We also go with you. They went forth and entered into a ship immediately, and that night they caught nothing” (v. 3). This is service in the energy of the flesh: I go; we go; zero.

There is nothing wrong with fishing, but I believe that Peter’s restlessness drove him to his old vocation from which the Lord had called him. Waiting is often the hardest task for the believer, especially the Peter personality.

(2) He wants us to be honest with Him.

“They answered Him, No” (v. 5). It is very hard for a fisherman to admit that he caught nothing. In our dealings with our Lord, there must be confession of failure, if we have failed, before He can bring His supplies.



We must know our weakness before He gives His strength. He wants us to learn that we are entirely dependent upon Him. He did not say: “Without Me, you will accomplish very little” but “Without Me you can do *nothing*” ([John 15:5](#)).

If our Christian life and experience is not quite what we expected it to be, and we are disappointed and discouraged, we must not go to Him, saying: “Praise the Lord! All is fine. Hallelujah!” If we draw near with our lips, and not from our hearts, He cannot help us. But if we are honest with Him in prayer, He can place His finger on the problem and correct our service.

(3) He wants to direct our service.

“And He said to them, Cast the net on the right side of the boat” (v. 6). “In all your ways acknowledge Him and He will direct your paths” ([Prov. 3:6](#)). He has promised to instruct you and teach you in the way that you should go, and to guide you with His eye ([Psalm 32:8](#)). To be guided by His eye, you must intently fix your gaze on Him. A simple, effective life-text is: “Looking unto Jesus” ([Heb. 12:2](#)).



God guides us by His Word. “Your Word is a lamp unto my feet and a light unto my path” ([Psalm 119:105](#)). Our constant attitude and prayer should be: “Order my steps in Your Word” ([Psalm 119:133](#)). Usually, our decisions are guided by the general principles of the Word of God as our minds and hearts are saturated with its truths.

Sometimes, there is specific leading through a verse or portion of Scripture, in context, in our daily Bible reading. If we wish to be guided by the Lord, we must be daily and obediently reading the Word of God. Then, we pray for guidance, “Show me Thy ways, O Lord; teach me Thy paths. Lead me in Thy truth” ([Psalm 25:4, 5](#)).

To these two basic means of guidance, the Lord adds other factors of His leading as He sees them to be pertinent to the situation: a sermon, a spiritual song, advice of Christian friends, circumstances, etc. As already noted, sometimes the Lord has to correct us in order to guide us. “Cast the net on the right side.” We must be willing to accept and to obey His correction.

(4) He wants to crown our service with success.

“and you shall find” (v. 6). “They were not able to draw for the multitude of fish” (v. 6).

I can see the disciples counting them: “One hundred fifty-one, one hundred fifty-two, one hundred fifty-three!” (v. 11). The verse tells us that they were big fish, too. He knows where the fish are.

Each day we should ask Him to lead us to the prepared and needy hearts He wants us to contact for Him. I often fail in this.

(5) He wants us to obey Him.

“they cast therefore” (v. 6). They could have answered the Stranger on the shore, “We have spent our lives as fishermen. We know how to fish. We don’t need you to tell us.” They might have replied that the right side of the boat was the wrong side over which to cast because they hauled in the net with the right hands.



They could have said that you don't fish in the Sea of Galilee in the daylight, for even a shadow on the clear water or the least movement frightens the fish away. But, they did not argue; they obeyed.

He wants us to obey and He will do the rest. Sometimes, we must obey when we cannot understand His leading, or even when it seems contrary to our judgment. Mostly though, our minds and hearts, the Word of God, and circumstances harmonize in His leading. He wants us to obey and He will do the rest, in and through us. This is glorious, isn't it?

(6) He wants us to catch fish.

“Jesus said unto them, Bring of the fish which you have now caught” (v. 10). There are many kinds of disciples, but all are to be fishermen—

1. John, with the spiritual eye. “It is the Lord” (v. 7).
2. Peter, with the active zeal. “Now when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea” (v. 7).
3. Just plain rowers. “But the other disciples came in the little boat ... dragging the net full of fish” (v. 10).

For every leader, like John and Peter, we need many more rowers in the local church, who are: “steadfast, unmoveable, always abounding in the work of the Lord” ([1 Cor. 15:58](#)).

Pastors come and go, problems are always present (where there are people there will be problems. If you want no problems, you will have to resign from the human race), but the rowers keep steadily in their place, doing their job of bringing the fish to shore. It is hard, unappreciated work, but thank the Lord for the rowers!

“Bring of the fish which *you* have now caught.” Who really caught those fish? All night they were not able to catch anything. We obey, He does the work through us, and gives us the reward. This is grace upon grace. And, the fish that He and we catch, refresh both Him and us.

“Bring of the fish which you have *now* caught.” Let us not always give Him sun-dried, preserved *tuyo* (Philippine salted fish), or keep reaching down into the salt mackerel barrel. He likes some fresh fish. Never cease to thank Him for saving you perhaps years ago, and for all that He has meant to you through the years. But how is He wonderfully new and fresh to you today? That means most to Him.

(7) He want us to have food to eat.

“As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread” (v. 9).

Is it possible that the Eternal Lord of Glory is concerned that we have food to eat? Surely, this is one of the most touching scenes in Scripture.

The nail-pierced hands of Omnipotence had prepared a breakfast of broiled fish and toast for His hungry men. He lays bare His heart to reveal that God wants to supply all of your need out of His riches in glory by Christ Jesus ([Phil. 4:19](#)).



(8) He wants our fellowship

“Jesus said to them, Come and dine” (v. 12). In Palestine, as in the Philippines, to eat together is to fellowship one with another.

There was a little girl who was daddy’s girl. When Dad was under the car, there would be two little feminine feet sticking out as she handed him the wrench and the pliers. When he came home from work she would run to meet him, leap up into his arms, and hug him tightly. Right after the evening meal was their special hour to romp and play, to mend her doll, to tell him all that happened that day, to read her a story. (God help the children whose parents have no time for the children’s hour.)

One evening, right after dinner, she said: “Please excuse me, Daddy, I would like to go to my bedroom.” That was alright. But, it happened the next evening, the next, and the next. Poor Daddy! He said to his wife: “What has happened to my little girl? We don’t have our time together every evening anymore. I miss her so much.” (God help the parents whose children take no time to be with them.) Then, Christmas came. Under the tree, all prettily wrapped, was a gift with the childish scrawl: “To the dearest Daddy in all the world!” Opening it, he saw a pair of knitted slippers.

Now he knew why she rushed into her room every evening after dinner. He lifted her up, hugged her close, and said: “Oh, I love your gift so very much. And, you made it with your own little hands. But, listen, my dear, I must tell you something: I want your presence more than your presents.”

You mean more to Him than even your fruitful service, important and vital as it is. He wants a bride more than a servant, though He wants both. Does He have your fellowship, especially in the daily quiet time? Then, do you walk with Him all day long?

(9) He wants our love.

“So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You” (v. 15).



There are two words for love in this verse. In his *Word Pictures in the New Testament*, A.T. Robertson states: “Peter makes no claim here to superior love and passes by the ‘more than these,’ and does not even use Christ’s word *agapao* for high and devoted love, but the *humbler word, phileo* for love of a friend.”

“He said to him again the second time, Simon, son of Jonas, do you love (*agapao*) Me? He said unto Him, Yes, Lord, You know that I love (*philo*) You” (v. 16). The Lord Jesus no longer adds the “more than these” knowing that Peter has learned his lesson. ‘He said to him the third time, “Simon, son of John, do you love (*phileis*) Me?” Peter was grieved because He said to him the third time, “Do you love (*phileis*) Me?” And he said to Him, “Lord, You know all things; You know that I love (*philo*) You” ’ (v. 17).

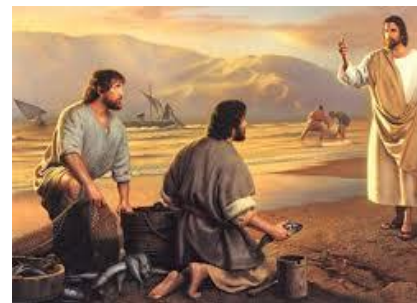
A.T. Robertson again comments:

“This time Jesus picks up the word *phileo* used by Peter and challenges that. These words are often interchanged in the New Testament, but here the distinction is preserved. Peter was cut to the heart.”



Peter was grieved, not because the Lord Jesus asked him three times: “Do you love Me?”, but because the third time He had to come down to Peter’s lower expression of love. Peter is still honest and answers: “You know that I love (*philo*) You.” He does not boast of an *agapao* love. Peter had now learned the lesson of humility so he later exhorts us: “Be clothed with humility” ([1 Peter 5:5](#)).

The Lord Jesus received Peter’s lesser love and for the third time Peter was recommissioned: “Feed My sheep” (v. 17). See, “Feed My lambs” (v. 15), and “Feed My sheep” (v. 16). It may be that the threefold restoration also related to Peter’s threefold denial. At the world’s fire Peter denied his Lord three times. At the Savior’s fire he was recommissioned three times. “He restores my soul” ([Psalm 23:3](#)).



How much have you ever done just because you love the Lord Jesus, and not for any other satisfaction or commendation? Let us not pretend love. He knows whether we love (*agapao*) Him, or if we (*phileo*) Him.

“*You know* that I love you.” He accepts our imperfect love and ever seeks to refine it. The question is: Do you love Him a little more today than you did yesterday? If you fellowship with Him daily in His Word and if you see Him in all of life’s experiences, you will.

(10) He wants us to follow Him.

“**And when He had spoken this, He said to him, Follow Me**” (v. 19). I cannot understand why He, the Lord of glory, would want us to follow Him. He could have saved us and then left us alone to take us to heaven when we die. That would be all of grace.

But, He not only saves us, He empowers us, He leads us, He walks with us. He wants us. That is grace upon grace. “Follow Me” means: “I will guide; I will provide; you must love Me; you must obey Me.”

“I was sinking deep in sin,
Far from the peaceful shore.
Very deeply stained within,
Sinking to rise no more.
But, the Master of the sea
Heard my despairing cry;
From the waters lifted me
Now, safe am I.” — James Rowe



And, by His grace, I would like to follow Him all the days of my life. At Galilee, our Lord laid bare His loving heart to His disciples.

Christ is the image of the invisible God ([Col. 1:15](#)). He made the invisible God, visible. Now, we are to make the invisible Christ visible. This is the believer’s Galilee — manifesting the Savior. AMEN