

**JOHN**

**NEVER THIRST AGAIN**

**10** Publishing  
a division of **10**ofthose.com

John: Never Thirst Again  
Copyright © 2014 David Cook

Published by 10Publishing, a division of 10ofthose.com 9D Centurion Court,  
Farington, Leyland, PR25 3UQ, England

Email: [info@10ofthose.com](mailto:info@10ofthose.com)  
Website: [www.10ofthose.com](http://www.10ofthose.com)

The right of David Cook to be identified as the Author of this Work has been asserted by him in accordance with the Copyright, Designs and Patents Act 1988.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the publisher or a licence permitting restricted copying.

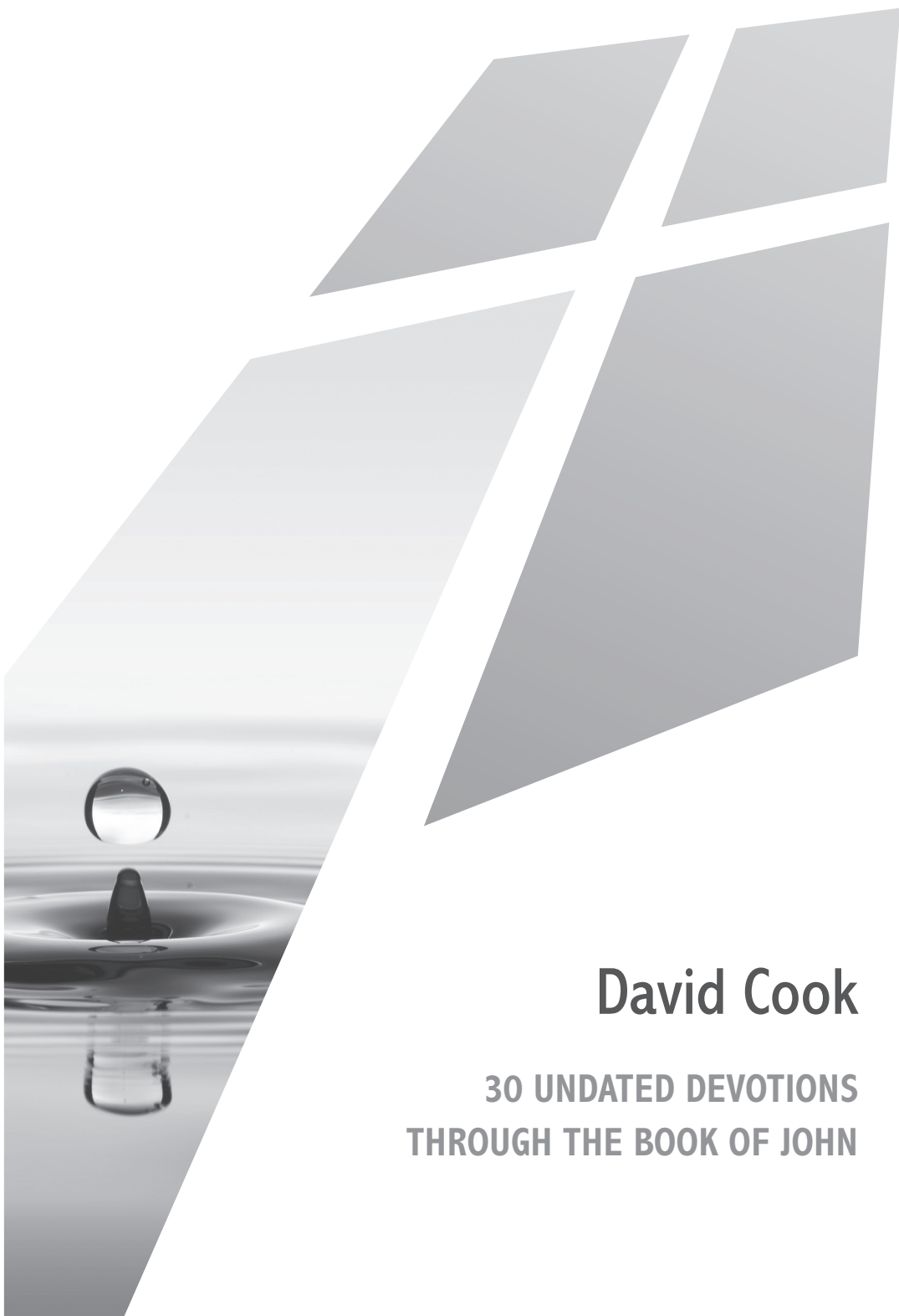
In the UK such licences are issued by the Copyright Licensing Agency, 90 Tottenham Court Road, London, W1P 9HE.

Bible quotations taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. Copyright © 1973, 1978, 1984 Biblica. Used by permission of Zondervan. All rights reserved. The “NIV” and “New International Version” trademarks are registered in the United States Patent and Trademark Office by Biblica.

British Library Cataloguing in Publication Data. A catalogue record for this book is available from the British Library.

ISBN: 978-1-909611-30-6

Cover Design and Typeset by: Diane Bainbridge  
Printed in the UK



**David Cook**

**30 UNDATED DEVOTIONS  
THROUGH THE BOOK OF JOHN**



# INTRODUCTION

---

John begins his gospel in words that remind us of Genesis: 'In the beginning'. In the Gospel of John we have a new Genesis, a new beginning, the coming into flesh of the Lord of the new creation.

In the same way that the tick has become an unmistakable trademark of Nike, so the number seven represents to the Hebrew mind the sense of wholeness and completeness of God and His work. Accordingly, Genesis 1:1 is a verse of seven words in Hebrew. Six times in Genesis 1 we are told 'it was so'; sixteen times we read 'God said' or 'called', and seven times, 'it was [very] good'. God's name is used thirty times in the creation account of Genesis 1:1 – 2:3.

John's Gospel is also the gospel of sevens. There are seven 'I am' statements of Jesus and seven signs authenticating these claims.

The major theme of John's Gospel is that Jesus is the source of the life of the new creation. We read that eternal life is '[knowing] you, the only true God, and Jesus Christ, whom you have sent' (John 17:3). God bestows new birth for the new creation (John 3:3,5); the children of God are those who are born of God (John 1:13), and new birth is the giving of this eternal life.

When we write letters or emails, it is customary to state the subject at the beginning. John states his subject, the reason for his writing, at the end of his writings. For example, in 1 John 5:13, at the end of his letter, he tells his readers he has written so they can be sure that they have eternal life. In his gospel, in John 20:31, he writes that his purpose is that readers might believe in Jesus – that He is the Christ, the Son of God – and so have eternal life through Him.

In John's Gospel, Jesus states His claims: I am the bread of life; the light of the world; the gate to the sheepfold; the good shepherd; the resurrection and the life; the way, the truth and the life; the true vine. He backs His words with signs: healing the sick and paralyzed; giving sight to the blind; raising the dead; feeding the 5,000; walking on water; turning water into wine.

John allows the witnesses to testify about Jesus: John the Baptist (1:20); Andrew (1:40); Philip (1:45); Nathanael (1:49); the woman (4:29); Moses (5:46); John himself (21:24); and God the Father (8:18).

See the signs, hear the witnesses, listen to the claims, examine the evidence and believe that Jesus is the Christ, the Son of God, and so become representatives of the new creation, living out a new quality of life – eternal life – in this crumbling old creation.

Traditionally, John's Gospel is symbolized by the eagle, soaring high, giving us the eternal perspective.

***The things which are peculiar to his gospel are among the most precious possessions of the Church of Christ.***<sup>1</sup>

**W**ords reveal and explain. So the Word is the revelation of God, God's self-explanation. John tells us about the Word:

- He was in the beginning – pre-existent and eternal;
- He was in relationship with God, yet distinct from God;
- He was God – He is eternal, pre-existent divinity;
- All things were made through Him;
- He is the source of life and light for all;
- He was generally not understood or received by the world in general, or His own people in particular;
- To those who receive Him, He gives authority to be the children of God.

We are told about John the Baptist (vv. 6–9):

- He was a man sent from God;
- He came as a witness to testify to the light;
- He was not the light, but came into the world before the light.

We are told about believers (vv. 12,13):

- They receive and believe in the Word, rather than non-recognition and non-reception;
- They are given the right to be the children of God;
- They are born of God's decision and will.

Note the Word's relationship to God, the world and the believer. Notice how John describes the believer.

## REFLECTION

*In 'Knowing God,'<sup>1</sup>  
J.I. Packer says that  
in spare moments,  
believers need to  
remind themselves of  
their identity:*

*'I am a child of God, God  
is my Father, heaven is  
my home, every day is  
one day nearer heaven, my  
Saviour is my brother, every  
Christian is my brother [or  
sister] too.'*

1. J.I. Packer, *Knowing God* (London: Hodder & Stoughton, 1973), p. 256.

Verse 14 is a key verse in the whole of John's introduction. We are told that the Word – the revelation and expression of God –, the one who is God – takes on flesh and becomes a man. Two words are vital here: 'flesh' and 'made his dwelling'.

In the first century, there were those who claimed that the spiritual and material could never mix, that the divine and flesh could not meet. John says the Word became real, human flesh (see 1 John 4:2).

With the Jews in mind, John uses the word 'tabernacled', which is translated 'made his dwelling'. This word recalls Exodus 33 and 34, where Moses met God in the tabernacle, or tent of meeting. There God spoke to him 'as a man speaks with a friend' (Exod. 33:11). Moses asked to see God's glory and, as a result, having seen Him, Moses himself became radiant; so much so that he needed to veil his face when he met the people of Israel. Now, John says, the Word 'tents' among us and His glory is apparent. We meet God and hear Him speak in the Word who became flesh.

Verse 15 is a bracket. Verse 16 follows on from verse 14 – because the Word is full of grace and truth, we received grace on top of grace.

Verse 17 explains. We received the grace of the law given through Moses, but that grace has been supplanted by the greater grace, that which came through Jesus Christ.

The bracket of verse 15 tells us that whereas John had earlier spoken of the abstract – light – he now speaks of a person: 'He' surpasses me because he was pre-existent.

Thus for the first time, the Word, the Creator, the glorious one is named: Jesus Christ (v. 17).

Verse 18 is the summary verse of the prologue, telling us of the human dilemma: no one has looked into the face of God but the one who is uniquely God, the one who is in the unique place – in the Father's bosom – has the unique ministry of literally exegeting, explaining, making God known.

## REFLECTION

*Jesus makes God known. Many people, particularly in sects and cults, would deny this fundamental truth. How important for our salvation is it that we truly see that Jesus is God made manifest in the flesh?*