

Revelation Lesson 11 The Spirit of Sunday

Revelation 1:10 I was in the Spirit on the Lord's day,
and heard behind me a great voice, as of a trumpet,

We have at last reached the halfway point through Chapter 1 in our study of the Book of Revelation. This verse, to me is one of the most striking in this Chapter and one of the most important in the New Testament, due to its mention of the Lord's day and the subsequent trumpet-like voice. These twin pillars support and under-gird the worship of most Christians today and their prophetic outlook in life.

Bible scholars have long been divided over what “day” exactly John is referring to here. So it is our task this evening in Lesson 11, to discover what this day was to him and what it means to us. If John was in the Spirit, we definitely ought to be as well. Furthermore, if he heard a great voice, perhaps we ought to likewise strain our ear to hear “what the Spirit saith to the Churches....” with that said let us go to the Lord in Prayer so the True Teacher – the Author of this book, may speak to our hearts and guide us unto all understanding.

I was – Again we have the first-person reference here. This is keeping in line with John's eyewitness account further showing us that this indeed happened to him. I want to show you something that just struck me. Something that I did not consider last week. John's normal way of describing events, at least in his Gospel, is near to what we would call 3rd person. It is as if, he is an outsider, looking inside, describing the events to us, the reader. At times he does come across directly stating that he bore witness of the events described such as in John 21:24 where he states the following: *“This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.”* Notice, that John does not refer to himself by name, except where he is listing the disciples/apostles.

John's moving from a “humble” 3rd person-type account to a more direct (not haughty or proud) 1st person account is very interesting. I think it speaks of his urgency, imagine, he has **seen** the Rapture, the Antichrist, the wrath of God poured out, the Campaign and Battle of Armageddon, the 2nd Coming, the Millennial Kingdom, the Last Rebellion of Satan and the Great White Throne Judgment of the souls of the damned. Of course he saw a lot more, but consider that a man living in the 1st Century, actually SAW and Witnessed what you and I still consider – on this 27th Day of July, in the Year of our Lord 2014 – to be in the future.

Whatever approach John uses – whether the 1st or 3rd person view – we find it due to the control of the Holy Ghost that he never makes it all about John's sufferings or John's whatever, it always goes back to Christ and we cannot help but see him pointing people through all these years in his writings to the Saviour who loved him, died for him, rose from the dead for him and is coming back for him.

in the Spirit – We now come to an interesting point in our study. This section may cause some dismay for some of you as it did me years ago. But once the Lord taught me on this, all is perfectly clear in regards to this matter. Part of our issue here deals with the word Spirit. Now a Capitalized “S” spirit (unless beginning a new sentence – for grammar's sake) would indicate one of the seven ministries of The Holy Ghost and please note that He is NOT the Holy Spirit.

Wait a minute! What you may ask? What do you mean? Well, friend I think it best that we go ahead and get this point taught. I think it prudent to broach the topic here. Too many Churchfolk and Preachers are: 1.) Offended by Holy “Ghost” and/or 2.) Call the 3rd Member of the Trinity The Holy “Spirit” so as to not sound “countrified” or as some may say: sound like an uneducated

country rube of a bumpkin. We find the wording Holy Ghost only in the King James Bible. As such it is found 90 times in 89 verses – all in the New Testament I might add. While Holy Spirit is found 7 times in 7 verses. Of those occurrences 3 are from the Old Testament (Psalm 51:11 and Isaiah 63:10-11). Obviously the wording Holy Ghost and Holy Spirit are NOT interchangeable, if so then the Holy Ghost a'int mentioned too much in the New Testament as the Holy Spirit is he?

So what then is the difference between a ghost and a spirit? First, understand that when the King James Bible uses “ghost” it does not use it the way most folks use it today in the sense of the spirit of a deceased person. Those would be called spirits: Matthew 14:26, Mark 6:49, Luke 24:37 & 39. Secondly, the Greeks had no way to distinguish between the two. The Greek language is so devoid of understanding in the matter of spirit that there is no distinction made even between spirit and breath. Note in the New King James Bible that their translators even said that Jesus “breathed his last” instead of: “gave up the ghost.” On the other hand the Hebrews did distinguish betwixt the two. Notice in Genesis 25:8 it does not say Abraham gave up his spirit, but that he gave up the ghost. So what does ghost mean? It's a contraction of two words: “God's host” which overtime became G'host and then Ghost. Much the way Goodbye once was God Be With Ye. The German word for spirit *geist* also is related to our English word ghost. In the Germanic languages their word is related to *gast* which means the same as our English word “guest.” Ghost then stemmed from that, in the sense of a spirit, which is the guest of the body. With reference to God's host, the ancients acknowledged that the spirit of man belongs to God and is thus then God's host to the body and soul.

While one can study this topic for days we don't have that much time. But I want you to understand here, that when the word spirit is used, it can have either a masculine gender or neuter (or neutral) gender. Suffice all to say that the neuter form is applied to the human spirit or in cases where spirit refers to the work of the Holy Ghost such as in the case of the Seven Spirits of God. However, the masculine form is applied to: angelic beings (whether unclean spirits or elect) and to the Person of the Holy Ghost such as in John 14:17, 15:26, 16:13-14 and 1 Corinthians 12:11.

Some astute student of the Bible may then wonder about Luke 11:13. They may say well Pastor Lovelace all this sounds well and good but the King James Translators messed up in that verse because they called the Holy Ghost the Holy Spirit. Such an accusation is not true. Look at it. Jesus called those disciples evil. Furthermore, despite our Pentecostal friends beliefs, no believer is ever told to ask for the Holy Ghost. Why? Because He is given to all believers at the moment of salvation. These folks in Luke 11:13 were still in the Old Testament dispensation and we note that Jesus had not yet died for our sins and as such the Holy Ghost was known only in part by His workings – to see more look at Acts 19:2.

In conclusion, when Paul mentions the holy Spirit in Ephesians 1:13, 4:30 and 1 Thessalonians 4:8 he is speaking of the Holy Ghost's work not His full presence. Now note that John stated that the Holy Ghost was not given until Jesus was glorified (John 7:39) and in a couple of weeks we are going to meet the glorified Jesus Christ. We all got a peek at Him (along with Peter, James and John) on the Mount of Transfiguration (Matthew 17:1-8) but that pales in comparison with the glorified Christ about to be presented here in the Book of Revelation. So whenever the “Spirit of the Lord” came upon someone in the Old Testament it was the empowerment of the Holy Ghost – one of His ministries. Furthermore in support of this think about the furniture in the Holy of Holies of the Tabernacle: The Ark of the Covenant with the mercy seat represented the Father. The Table of Shewbread represented Jesus Christ, the Word. Then the Golden Candlestick with the seven lamps (also called the Menorah) represented the Holy Ghost, each one of those lamps would correspond to one of His seven Spirits or His Workings among men. So, the Holy Ghost always refers to the 3rd Person of the Trinity. To say the Holy Spirit is the 3rd Person of the Trinity is thus incorrect. Holy Spirit refers to the Holy Ghost's work. So beloved, we see the King James

translators had a very astute and keen insight into the spiritual nature of the Bible.

While we're on this topic of Spirit, I want to take this moment – very briefly – to possibly expose a wolf in sheep's clothing, by this I mean, not all King James Bibles are King James Bibles. Some have been edited, particularly in the styling of spirit (with a Lower case “s”) and Spirit (with a Capital “S”). One may ask, why does it matter? It's still the same word. This may be true in one way, but in another way this is not the case, because we note that the same word **not** capitalized is not the same meaning. In other words, a lower case spirit can (normally) refer to an angelic spirit, fallen angel or the spirit of a person – to understand which we'd have to look at the gender of that word in the Hebrew or Greek language. Angelic spirits are always in the masculine gender.

I once used a King James Key Word Study Bible (AMG Publishers) but when I came across 2 Timothy 3:17 and saw the word thoroughly rather than throughly I was shocked to discover that the editors had changed the meaning, instead of “updating the spelling!” Thoroughly means from the outside in. While throughly means from the inside out. If I am thoroughly equipped then I have been armed from the outside (man's opinions, commentaries, etc.) allowing these thoughts and interpretations to overwhelm those of the Holy Ghost. I am to be equipped throughly (from the Holy Ghost teaching my spirit and then me applying that in my soul, mind and deeds). Thus there is a **great** difference between the two words.

I found this out by comparing the Pure Cambridge Edition (PCE) of the KJB with my copies after I was teaching one evening on Joshua 19:2. I had long taught there were NO mistakes in the King James Bible. My Key Word Study Bible had “abd Sheba” which fouled up the count of cities. I was shocked and reported my findings to the class. I found that if one examines the following points, they can determine if they have a “wolf in sheep's clothing” or not. Your King James Bible should read:

1. “or Sheba” not “and Sheba” in Joshua 19:2. (The resolution to my previous problem was that the editors changed “or” to “and” & caused a city's “other” name to become a new city.)
2. “sin” not “sins” in 2 Chronicles 33:19
3. “Spirit of God” not “spirit of God” in Job 33:4
4. “whom ye” not “whom he” in Jeremiah 34:16
5. “Spirit of God” not “spirit of God” Ezekiel 11:24
6. “flieth” not “fleeth” in Nahum 3:16
7. “Spirit” not “spirit” in Matthew 4:1
8. “further” not farther in Matthew 26:39
9. “bewrayeth” not betrayeth in Matthew 26:73
10. “Spirit not spirit in Mark 1:12
11. “spirit not Spirit” in Acts 11:28
12. “spirit not” Spirit in 1 John 5:8

Here in our text verse then we can readily observe that the “S” in Spirit is capitalized, which indicates this is speaking of one of the ministries of the Holy Ghost. But which ministry was it?

Recall our previous look at “the seven Spirits” mentioned in Revelation 1:4 back in Lesson 4. We looked at Isaiah 11:2 at saw there the seven ministries of the Holy Ghost. I believe the one we're looking at being in operation in this verse is the 3rd ministry, the Spirit of “understanding.”

Recall the Words of Christ in John 16:13 *“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”* Now, the Day of Resurrection, known to us as Easter (Acts 12:4 and no that is not to be translated as Passover. See the previous verse, the Feast of Unleavened Bread always happens AFTER Passover, so if one changes the Word you'd better go back and change the Book of Exodus – leave it alone! God led the King James

Translators because He preserved His Word!) Jesus appeared to His disciples and in John 20:22 *“And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:”* now notice what Dr. Luke says of this in Luke 24:45 *“Then opened he their understanding, that they might understand the scriptures,”*

Thus some 42 days prior to the descent of the Holy Ghost. Jesus has given to His disciples there the Holy Ghost, and upon such the Holy Ghost opened their understanding to guide them to all Truth as it was prophesied in John 16:19. It is in this way that we're actually supposed to worship God according to Christ's words in John 4:23-24 *“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”* Thus to worship God we believers MUST have the Word of God or the Truth or rightly called the King James Bible (John 17:17) and they must have the Spirit of Understanding – that ministry whereby the Holy Ghost makes us to understand what the man (whether lost or saved) cannot discern – as Paul stated in 1 Corinthians 2:14 *“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”*

on the Lord's day, - While we believers ought to stay in the Spirit as much as possible, there is a time, which I alluded to previously, when we **must** be Filled with the Spirit, and that is when we Worship the Lord. Now hearkening back to that same passage of Scripture, Jesus told us we must worship God in “spirit and in truth” and also He said in John 4:21 *“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.”* Now Jesus tells us that one day, the True Worshipers of God would no longer be confined to one place (such as Jerusalem to the Jews or to the Samaritans: Mount Gerizim). That took place officially upon His death when Mark records in 15:38 of his Gospel: *“And the veil of the temple was rent in twain from the top to the bottom.”* No longer would the High Priest only be allowed to enter into the presence of God once a year on *Yom Kippur* the Day of Atonement, but now believers everywhere had and have access to the Lord.

When the Jews met to worship, they gathered at Jerusalem, they gathered at the Temple. Before, they gathered at the Tabernacle. They honoured the Lord on the Sabbath Day – the Day of Rest, the Seventh Day called by us today – Saturday. Far too many Christians have attempted to turn our Day of Worship – Sunday into the Old Testament Sabbath. Such is not the case. The Church did not replace Israel and as such we are not bound under the dietary law. Some believers today, charge that the Roman Catholic church changed the day of worship from Saturday, the Jewish Sabbath to Sunday, the first day of the week. This argument does not have validity due to the fact that man does not have authority over the Sabbath. Notice what Jesus calls Himself in Luke 6:5 *“And he said unto them, That the Son of man is Lord also of the sabbath.”* Too many times, the Church was (in its early days) identified as merely an offshoot of the Jews, say another theological branch like the Sadducees, Pharisees or Essenes. As the Jews increasingly rejected Christ and God turned His attention to saving Gentiles, the Church began to become more Gentile in its makeup. Thus the truth is that Christians distanced themselves from Jewish custom and practice overall, setting up their own ceremonies and rituals. One of those customs is found actually before the Church started on the Day of Pentecost (even when the Church was 100% Jewish) they met on the Day Jesus Rose from the Grave – the First Day of the Week or Sunday.

Some attempt to relate this to the Jewish Sabbath, but please remember that of all the 10 Commandments that were moved into the New Testament for Christians to practice. However, the 4th Commandment or Keeping the Sabbath Day is nowhere found. As a matter of fact we Christians do **not** have a day as a Sabbath, rather ours is a moment by moment Sabbath (or rest).

Look at Hebrews 4:9-10 *“There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.”* We enter into that rest first when we get saved. We stop trying to work our way to Heaven, but then there are the rests or Sabbaths that remain to God's people – by this is meant that instead of me working out a solution to a problem I give it over to God and let Him work on it while I rest on His promises!

The whole notion of having a day of rest is beneficial for us (note Mark 2:27 *“And he said unto them, The sabbath was made for man, and not man for the sabbath:”*) Professor Hodge of Clark University, Massachusetts, demonstrated in his biological laboratory that the nerve cells are not fully restored from a day's wear by a night's rest, and that they need to be fully restored every few days, and that such perfect restoration cannot be accomplished with less than thirty to thirty-six hours of continuous rest, which means a rest-day added to the adjoining two nights, a rest such as a Sabbath day would regularly afford. Renowned chronobiologist Franz Halberg, who studied humans isolated without time markers in a cave for over 100 days and found that their seven-day cycles remained intact, regardless. This is especially intriguing since the average daily rhythm for such people is known to be about 25 hours on average. There is even talk that on the Jewish Sabbath the heart rate slows, but I have yet to confirm this by my own research. Man is not built to work 24 hours a day, seven days a week. We biologically **need** a day of rest.

Furthermore if someone holds to Saturday as the Sabbath or Sunday as their Sabbath Paul tells us not to judge another in regards to which day of rest they keep or which holy day they observe in Colossians 2:16 *“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:”* Note Paul's instructions in regards to the Law of Christian Liberty in Romans 14:5-6 *“One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.”* J. Vernon McGee said this: “When I was a student in seminary, I was in a denomination in the South that were strict Sabbatarians—Sunday was their Sabbath, as they called it. And they didn't believe in traveling on Sunday. I used to take a train to Augusta, Georgia, to preach, and I left on Saturday evening. Some of the officers of the church wanted to know what time the train got into Augusta! Well, it got in early Sunday morning, and one man said to me, "Doesn't that disturb you?" I said, "It doesn't disturb me at all." Now, I respect that man, and I don't think he ought to travel on Sunday. But when I am traveling from one speaking engagement to another, and it is necessary to travel on Sunday, I do it without the slightest compunction. Paul says that whatever we do, we should be fully persuaded, convinced, and assured in our own mind that it is the right thing to do.”

To observe a day in any worthy sense, one must enter into its spirit. The true worth of Sunday to us all depends on our coming to find in it the opportunity, the hope, the means of some such rising above this world as that of which John speaks; some approach towards that entrance among things eternal which he links with the Lord's Day. Yes, whatever may be our place and work in life, our share in its pleasures and hardships and interests and sorrows, if Sunday is to mean more and not less to us as the years go by, we must be using it to learn a little more of our duty, and of our need, of ourselves, as God sees us, and, above all, of His will, His ways, His mercy, and His justice.

You cannot make any day the Lord's Day for a man who has no Lord. You cannot make any day a Sabbath, if a man has no Sabbath in him. True, our Saviour said, “The sabbath was made for man, and not man for the sabbath,” but then the Sabbath which is made for the man must be made in the man, and by him. Forced rest is not restful. The man whose day is only an outer quiet can have no inner peace. Hence there can be no Lord's Day for any man unless he be in the Spirit, and just in proportion as he is in it will the day be to him rich with a message from heaven, great with the grace of God. Now the question begs, is this Lord's Day speaking of Sunday? Or of the Day Christ returns which

is called by many Old Testament Prophets: The Day of the Lord? Which day is John referring to? First off let me mention that there are 17 New Testament verses that contain the possessive of Lord (indicating that something belongs to our Lord Jesus Christ or a lord in a kingdom). We find that very few things are said to be our Lord's, they are:

1. The Lord's Doing – Matthew 21:32 and Mark 12:11 (both quoting Psalm 118:22-23).
2. The Lord's Christ – Luke 2:26 (Simon was allowed to see the Lord Jesus before he died).
3. The Lord's Freeman (and we) – Romans 14:8 and 1 Corinthians 7:22 (refers to believers).
4. The Lord's Body, Death, Table & Supper – 1 Corinthians 10:21; 11:20, 26, 29 (refers to the Ordinance of Communion – such emphasis stresses the symbolic importance of this ritual, for it is said to be the Lord's – He owns it).
5. The Lord's Earth – 1 Corinthians 10:26 and 28 (refer to the physical earth belonging to the Lord because He created it – see John 1:3).
6. The Lord's Brother – Galatians 1:19 (This refers to James).
7. The Lord's Sake – 1 Peter 2:13 (This refers the Lord's purpose or for the Lord's good).
8. The Lord's Day – Our text verse, the last possessive of the Lord's. But what does it denote?

So, this is a day set apart from all other days. Such would be the case with either Sunday (for it is the day He arose) and the Day of His Return (which will fulfill a myriad of prophecies in both Testaments). But again, with only one reference how can we be certain which is which? Many Bible teachers are divided on this matter.

Some like Dr. Tim LaHaye believe that John is referring to none other than the Day of the Lord. To that I agree with Dr. J. Vernon McGee's statement: *“Some outstanding scholars interpret this as being a reference to the Day of the Lord. While I certainly respect them and their viewpoint, I cannot accept this view, although the great theme of Revelation will deal with the Day of the Lord, which is the Tribulation period and the millennial kingdom. But John says that he was in the Spirit on the Lord's Day and, in my judgment, the Day of the Lord and the Lord's Day are two different things. We recognize that anti-fat and fat auntie are two different things and that a chestnut horse and a horse chestnut are two different things. And I would say that the Day of the Lord and the Lord's Day are two different things also”*

By the way if you want to learn more about the Day of the Lord, then seek out: Isaiah 2:12; Joel 1:15, 2:1, 3:14; Ezekiel 13:5; Malachi 4:5; Acts 2:20; 2 Corinthians 1:14; 1 Thessalonians 5:2 and 2 Peter 3:10. All these Scriptures show that day is the one in which Christ returns with majesty, judgment and power to the Earth.

Others such as Thieme, Waite, Greene, McGee, Barnes, Clarke, Gill, Henry, Wesley and Robertson to name a few are all in agreement that this is referring to: The First Day of the Week – what we call Sunday.

I am not merely taking these learned men's notions as why I believe this is the case, it is because of my own study of the Word of God. First off, think about the proposition of this being the Day of the Lord. Why doesn't the text say: “I was in the Spirit on the Day of the Lord?” Because John was not **yet** there. He already stated he was on Patmos when this began, so the location is not the Throne-room of Heaven **yet**. John is on Patmos on the Lord's Day. If one looks at the Greek language, one sees the Day of the Lord styled as: *hemera* (the day) *kurios* (of the Lord). But that is not how the Greek is here, instead it reads: *kuriakos* (belonging to the Lord) *hemera* (the day). Thus this is referring to the day belonging to the Lord. Now the same Greek word used was used outside of the Biblical Koine Greek to refer to the Emperor, when his birthday was celebrated. In our Christian faith there arises a day that was set aside for Him and when I see it, this was done under the inspiration of the Holy Ghost thus it seems that this Day belongs to the Lord and it seems that He (Christ) made this day our day of worship because He is the Lord of all days.

The only day I see referred to over and over in connection with the Lord is “the first day of the week” the day when He arose. Not Saturday the Jewish Sabbath while He was in the tomb! When we Christians meet, we meet to celebrate and commemorate the Resurrection of our Lord. When Jews meet they commemorate the Creation and they ignore the Resurrection! We see this in practice in the New Testament church. The Church was started on the first day of the week (Leviticus 23:16 and Acts 2). The believers brought their tithes and gifts to the Church on the first day of the week (1 Corinthians 16:1-2). They met for worship on this day in Acts 20:7. The Church began from the start meeting on this day.

Indeed early Church records show that this term “the Lord's Day” did indeed refer to Sunday. It occurs twice in the Epistle of Ignatius to the Magnesians (about 101AD), who calls the Lord's day “the queen and prince of all days.” Chrysostom (on Ps. 119) says, “It was called the Lord's day because the Lord rose from the dead on that day.” Later Church preachers make a marked distinction between the “Sabbath” and the “Lord's day”; meaning by the former the Jewish “Sabbath,” or the seventh day of the week, and by the latter the first day of the week, kept holy by Christians. So Theodoret speaking of the Ebionites, says, “They keep the Sabbath according to the Jewish law, and sanctify the Lord's day in like manner as we do” In the 7th Century (601-700AD) there is a tomb inscription which reads: “God's servant fell asleep at the tenth hour, at the dawning of the Lord's Day, the day of the resurrection of Christ.”

Once the (Catholic) Church was the official religion of the Roman Empire, Constantine declared there would be no lawsuits on Sunday and the courts were to be closed (321AD) furthermore, Valentinian I (364-375AD) and Valentinian II (375-392AD) ruled in the same way concerning the courts. Theodosius I (379-395AD) ruled that all Sundays were to be a vacation from business; and you thought Blue Laws were recent and native to the South? Ha!

To me then there is no doubt Biblically and Historically and here in Revelation, that John is stating that he was worshiping the Lord on Sunday – even though he was prevented from assembling with God's people – he still observed this set aside time – the Lord's Day – to worship his Saviour in spirit and in truth.

and heard – Now John relates that he actually audibly hears. This is important to note the sequence, he hears, not that he sees, etc. But he hears.

behind me – John explains here that he was not facing towards the Seven churches, towards Jerusalem (as the Muslims do when they pray -praying toward Mecca) all we know is that in his heart and soul he was pointed in one direction, towards the kingdom, while the Glorified Christ appeared behind him in the midst (or middle) of the seven churches.

a great voice, - Over in 1 Corinthians 14:8 Paul tells the church at Corinth: “*For if the trumpet give an uncertain sound, who shall prepare himself to the battle?*” Thus what we're seeing here is not an uncertain sound, a low sound or a muttered halfway understood message, this is clear, loud and unmistakable. 6 out of the 8 occurrences of “great voice” are found in Revelation. Not all of them refer to Christ's great voice. But here the voice heralds something noteworthy and what it announces will be spoken to John in a moment.

as of a trumpet, The key to proper understanding Revelation is to know when we're literal and when not. The wording “as of a” mean “like a” or “in similar fashion to or as” and in English we call a simile and basically it is a symbolic word used to make a description more dramatic, emphatic or vivid. Prudence dictates we wait until later in our study to fully examine the trumpets. Essentially, John is relating that this call (of the Saviour) is like a trumpet calling him to attention. Next week we hear what Christ says and will soon see what happens to John. Stay tuned!