

The Gospel of John

John 1

Jesus Christ is the Eternal God

1 In the beginning¹ was the Word² and the Word was with God³ and the Word⁴ was God.

¹ These are the first three words of Genesis 1:1, "In the beginning". The connection is made between the one who created all things and the one who has redeemed all things, "And you Lord, in the beginning laid the foundation of the earth: and the heavens are the works of your hands," Heb. 1:10 also see Colossians 1:16. All of creation was created by Jesus Christ and He claims both personal ownership and power over it (John 1:10, Romans 11:36; 1 Corinthians 8:6). The pre-existence of Jesus is declared 7 times in the first chapter of John (John 1:1,2,3,14,15,27,30). *Greek 'arche' - The Authorized Version renders it - beginning 40, principality 8, corner 2, first 2, misc 6 times. It is found in the Septuagint- 258 times and the Hebrew equivalent is 're'shiyth', 'first, beginning'. The first occurrence in The Old Testament is in Genesis 1:1 and in the New Testament, Matthew 19:4*

² The Greek word 'logos,' takes on a new dimension of meaning by its association with the Eternal God who was made flesh. The usage of logos here is that of a title instead of an act. Hebrews 11:3 refers to the action of God speaking wherein "the world was framed by the word (rhema) of God." The Hebrew equivalent for 'logos' is 'emrah' which is used for the word of God in the Torah as in Deuteronomy 33:9, and 'davar' which is used as the spoken word of God as in Exodus 4:28. The use of the Word as a title may imply the revelation of God. The title given to Jesus Christ as the Word is not limited to a revelation at the time of redemption for the Word is not only eternally existing in the past as God and with God but also in the future as is revealed in Revelation 19:13, "his name is called the Word (logos) of God" *The Authorized Version renders it - word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32 times. It is found in the Septuagint 1239 times and its Hebrew equivalent is " 'emrah." The first occurrence in the Old Testament is in Genesis 4:23 and in the New Testament, Matthew 5:32*

³ The fact that the Word was with God makes Him distinct from the Father and the Holy Spirit who are also identified many times throughout the scripture as God and unique from Jesus Christ. In fact in the New Testament there are 152 scriptures that specifically state a unique difference between Jesus Christ and the Father proving that they are two different individuals (Mt 2:21; 10:32,33; 11:25,27; 12:50; 15:13; 16:17; 18:10,19,35; 24:36; 25:34; 26:39,42,53; Mk 8:38; Lk 10:21,22; 22:29; 23:34,46,49; Jn 4:21; 5:17,19,30; 6:32,65; 8:16,19,28,38,42,49,54; 10:15,17,18,29,30,32,37; 11:41; 12:26,27,13:1; 14:1,2,4,6,7,9,10,11,12,13,16,20,23,24,26,28,31; 15:1,2,8,9,10,15,16,23,24,26; 16:3,10,15,16,23,25,26,27,28,32; 17:1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,17,18,20,22,23,24,25,26,18:11; 20:17; 20:21; Rom 1:7; 15:6; 1 Cor 1:3; 8:6; 2 Cor 1:2,3; 11:31; Gal 1:1,3; Eph 1:2,3,17; 3:14; 5:20; 6:23; Php 1:2; 2:11; Col 1:2,3; 3:17; 1 Th 1:1,3; 3:11; 2 Th 1:1,2; 2:16; 1 Ti 1:2; 2 Ti 1:2; Tit 1:4; Phm 3; Heb 1:5; 1 Pe 1:2,3; 2 Pe 1:17; 1 Jn 1:3; 2:1; 2:22; 2 Jn 3; Jude 1; Rev 2:27; 3:5,21). In the gospel of John alone Jesus refers to God as His Father 87 times. There are 25 scriptures that show a distinction between Jesus and the Holy Spirit as unique individuals (Mt 1:18; 3:16; 4:1; Lk 4:1; 14; Jn 3:5; 7:39; 14:16,17,26; 15:26; 16:7,8,13,14,15 Acts 1:16; 2:38; 7:55; 10:38; Rom 8:11; 15:16; 1 Cor 12:3; 2 Cor 13:14; 1 Peter 1:2) There are four unique dimensions of Jesus Christ the Eternal Word revealed in this opening statement: 1- Jesus as the Word was there in the beginning. 2- He was with God and as such distinct from God. 3- And He also was God, which both makes Him eternal and equal with God. 4- He was not only in the beginning of creation but was in the beginning with God, which further emphasizes both His eternalness and His uniqueness from the Father and the Holy Spirit.

⁴ Jesus as the Word is the one who spoke all things into being (Colossians 1:16; Hebrews 11:3). Jesus is the Word of life who was manifested to reveal the glory of God to all mankind (1 John 1:1,2). Jesus has always existed because He is God (Micah 5:2; Colossians 1:17; 1 John 1:1; Hebrews 13:8; Genesis 21:3; Isaiah

2 He was in the beginning with God.

Jesus Christ is the Creator

3 All things came into being⁵ by Him and without Him not even one thing came into being unless He made it.

4 In Him was the life⁶ and the life was the light⁷ of man.

40:28). The preexistence of Jesus is further proved by His own testimony that He existed before Abraham (John 8:58). John the Baptist announced Him as the one who existed before him; a preexistence not as man nor as angel but as God. In the incarnation God the Word laid aside His position and power and took on the form of a human being (John 1:14; Philippians 2:7-8). After His resurrection he was again glorified with the same glory that had with the Father before the world came into existence (1 John 17:5, 20:28; Revelation 1:8, 22:12-13,16; Matthew 1:23; 1 John 1:2; Hebrews 1:3, 8; Acts 10:36; Titus 2:13; 1 Corinthians 2:8; Psalms 24:8-10; Isaiah 9:6). After Jesus the Eternal Word redeemed everything that He had created the Father highly exalted Him above everything and gave Him a name that is greater than all other names. Jesus will continue to be known as the Word throughout eternity (Ephesians 1:21; Acts 2:33; Revelation 19:13). Jesus is distinct from the Father for Jesus Himself said, "the Father is greater than I" (John 14:28; 1 Corinthians 15:24, 27-28; John 20:17; Acts 7:55-56; Ephesians 1:20). Jesus also made it clear that He was going to return to the Father and called the Father His God (John 17; 20:17; Matthew 26:64).

⁵ The exact way in which all things came into being by him is revealed in Hebrew 11:3, "by faith the ages were framed by the word of God so that things which are seen were not made from things which are evident". The first chapter of John declares Jesus to be the creator of all things three times (John 1:3,10,11). All things were created in Him as well as by Him, "For in Him were all things created... all things were created by Him and in Him", Colossians 1:16. It may equally be said that the Father created all things through the Word, (1 Corinthians 8:6; Ephesians 1:10; John 13:3; 1 Corinthians 15:24, 27-28). The Greek verb 'egeneto' occurs three times in this verse. This verb is used consistently by the Septuagint to describe creation in Genesis chapter 1. *The Authorized Version translates this verb - be 255, come to pass 82, be made 69, be done 63, come 52, become 47, God forbid + 3361 15, arise 13, have 5, be fulfilled 3, be married to 3, be preferred 3, not tr 14, misc 4, vr done 2 times. It occurs in the Septuagint 2 times and its Hebrew equivalent is "yatsa"* The first occurrence in the Old Testament is in 1 Samuel 22:3 and in the New Testament, Matthew 1:22

⁶ Greek 'zoe'; The Greek word 'zoe' occurs 135 times in the New Testament and John dominates its usage by using it 66 times. As F.V. Filson points out in "The Gospel of Life," that the gospel of John may be called the "Gospel of Life," as John 20:31, "enunciates as the chief purpose for which the Gospel was written: 'that you may have life in his name.'" In the book of John, the Greek word 'zoe' expresses divine life, that life that comes from God and is eternal, as is expressed in the phrase; 'zoe aionois', 'life eternal' (1 John 5:11). The meaning of this life is further clarified by Paul as the source of the righteousness of God, "If the law could have imparted life then righteousness would have been by the law...", (Galatians 3:21). John says in his first Epistle, "he that has the Son has life and he that has not the Son of God has not life" (1 John 5:12). This is the life that Adam lost when he died in the garden because of disobedience (Genesis 2:17; 3:8,10,24). This life may only be breathed back into man through the redemption that is in Christ Jesus and the renewing of the Holy Spirit (Romans 5:12-19; Titus 3:5). In fact the life that is in Christ Jesus may be equated to the new spirit, the new heart and the Spirit of God that we have received through the new birth that comes through Jesus Christ (1 John 3:24; Ezekiel 36:26-27; 2 Peter 1:5; Ephesians 4:24, John 3:5-6). *The Authorized Version translates zoe - life 133, lifetime 1 time. It occurs in the Septuagint 298 times and its Hebrew equivalent is "chay."* The first occurrence in the Old Testament is in Genesis 1:30 and in the New Testament in Matthew 7:14.

5 And the Light appears in the darkness⁸ and the darkness cannot overcome⁹ it.

The Prophet John

6 A man rose up who was sent from God, his name was John.

7 This one came to witness¹⁰ that he might witness concerning the Light that through him everyone might believe¹¹.

⁷ Jesus stepped into a dark and chaotic world, one that was empty and desolate and became the only source of light. He was just as the light that God commanded to shine into a desolate and chaotic world in Genesis 1:3. When the light began to shine into the world in Genesis chapter one God began to create and make all things new. And as it was for the redemption of the earth even so John taught that men must come into the Light by receiving Jesus, otherwise they walk in the lifeless chaos of darkness. John equates the light of God to the life of God and therefore where there is no light there is no life. He is not only speaking of the light of revelation but more importantly the light of God's presence. Greek phos; The Greek word 'phos' is found a total of 73 times in the New Testament. The word phos is used more by John than anyone else, it is found 23 times in John, 6 times in the Epistles of John and 4 times in Revelation. The remaining 15 times that it occurs are in Matthew, Mark and Luke. *The Authorized Version translates 'phos' - light 68, fire 2 times. It occurs in the Septuagint 176 times and its Hebrew equivalent is "'or" The first occurrence in the Old Testament is in Genesis 1:3 and in the New Testament, Matthew 4:16*

⁸ Greek 'skotia'; This Greek word for darkness is found 17 times in the New Testament, like 'phos' it is used primarily by John, in fact 14 of the 17 times. Darkness is used by John to symbolize the realm of Satan the demonic and evil. He makes it very clear in his first Epistle that God is light and there is no darkness in Him at all. If any man walks in darkness there is no fellowship between that person and God (1 John 1:5-7). As light expresses the presence and life of God darkness expresses the absence of God's presence and the state of death because of sin. *The Authorized Version translates skotia - darkness 14, dark 2 times. It occurs in the Septuagint 3 times and its Hebrew equivalent is "'ophel." The first occurrence is in Job 28:3.*

⁹ This very phrase occurs in John 12:3 "that darkness overtake you not," which is a metaphor of night following day. Also, in 1Th 5:4 the same idiom is used of day overtaking one as a thief. In spite of the Vulgate's use of *comprehenderunt*, (comprehend), "overtook" or "overcame" is what is being expressed here by the Greek verb 'katalambano'. Jesus came for the purpose of defeating Satan and destroying all of his works of darkness (1 John 3:8). Satan desired to stop God's plan of salvation by stopping Jesus but as the darkness is powerless to stop the light the purposes of God in Christ overwhelmed and destroyed every Satanic attempt.

Greek' katalambano' - The Authorized Version renders it - take 3, apprehend 3, comprehend 2, come upon 1, attain 1, find 1, overtake 1, obtain 1 time. It occurs in the Septuagint 126 times and its Hebrew equivalent is "dabaq." The first occurrence is in the Old Testament is in Genesis 19:19, in the dialog between the angel of God and Lot. Lot expresses his fear of being seized or overtaken by some enemy as he flees to the mountain. The first occurrence in the New Testament is in Mark 9:18.

¹⁰ The Greek word "marturia" refers to the office committed to the prophets of testifying concerning future events by divine revelation. The ministry of John was to 'proclaiming the divine revelation' of who Jesus was. *The Authorized Version translates it - witness 15, testimony 14, record 7, report 1; 37. It occurs 15 times in the Septuagint. The Hebrew equivalent is "ed." The first occurrence in the Old Testament is Genesis 31:47 and in the New Testament is Mark 14:55.*

¹¹ The Greek word "pisteuo", means believe, in order to clarify the ministry of John one may replace 'pisteuo' with a more complete definition, "be convinced of the truth." *The Authorized Version renders this*

8 He was not the Light¹² but that he might witness¹³ concerning the Light.
9 The true Light which gives light to every man¹⁴, which comes into the world¹⁵.
10 He was in the world¹⁶ and through him the world came into being yet the world failed to recognize¹⁷ Him.

word - believe 239, commit unto 4, commit to (one's) trust 1, be committed unto 1, be put in trust with 1, be commit to one's trust 1, believer 1; 248. It is found in the Septuagint 88 times and the Hebrew equivalent is "amen" Its first occurrence in the Old Testament is in Genesis 15:6 and in the New Testament it is Matthew 8:13.

¹² There is only one who can be called the Light and that is Jesus (John 3:19; 8:12; 9:5). John's purpose was to announce the coming of the Light.

¹³ For clarity one may replace 'witness' with 'identify,' which is implied by the Greek word "martureo"- to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because he was taught by divine revelation or inspiration. This meaning is borne out by the actual ministry of John and is highlighted by his declaration of "Behold the Lamb of God" (John 1:29 and 36) as such John is the identifier of Christ.

¹⁴ The doctrine of who can be saved finds its support in this verse of scripture. Jesus is the one who gives the light or the revelation knowledge of God to everyone who comes into the world. John will testify many times to the fact that God desires all men to be saved by the use of the Greek word "pas" which may be translated all, anyone, everyone or whosoever. Two examples of John's witness to God's grace are "that all who believe in him shall not perish but have everlasting life" and "If I be lifted up I will draw everyone unto me" (John 3:16; John 12:32). Paul also testifies many times to God's will concerning who can be saved; two examples are "For anyone who calls on the name of the Lord shall be saved" and "the Grace of God that brings salvation has appeared to all men" (Romans 10:13; Titus 2:12). Finally, Peter testifies that the Lord, "is not willing that anyone perish but all should come to repentance" (2 Peter 3:8).

¹⁵ What we call 'the universe' is described as 'heaven and earth' in the Old Testament. However, the world finds its expression in the social system of man and thus becomes an expression of the society of man. Thus what we refer to as 'mankind' may also be called the 'world.' When Adam sinned, the world was overthrown and sank deep into darkness. The world as such became separated and alienated from God. Greek 'kosmos' is a word that is primarily found in John. Of the 185 times that it occurs in the New Testament it is used 105 times by John. It occurs 78 times in this gospel. *The Authorized Version translates kosmos - world 186, adorning 1; 18. It is found 72 times in the Septuagint 72 and the Hebrew equivalent is "tsaba"* *The first occurrence in the Old Testament is in Genesis 2:1 and in the New Testament, Matthew 4:8.*

¹⁶ Jesus came into the world through the incarnation. He came with one purposed, to redeem man. In order to do this it was essential that He become man so that He might face down all sin, condemn it and destroy it in His own body (John 1:14; Hebrews 2:14,17; 1 Peter 2:24).

¹⁷ When Jesus came into this world there was no room found for Him among men. He had to be born in a stable. He spent a life suffering rejections and persecution, which began with Herod's persecution of Him. We see Jesus looked upon with scorn as the oldest son of Joseph and Mary it having been rumored of His questionable conception. He was despised and rejected by His own people and ultimately handed over to Pontius Pilate. In His death the leaders of Israel denounced Him as smitten of God and afflicted. When it was time for Him to be glorified and made known to Israel He took His place standing in line with all rebellious and wicked people who had come to be baptized by John. Even in His death He hung upon a tree being crucified between two thieves. The Greek word 'hgnō' is the second aorist active indicative of common verb "ginosko", what Gildersleeve called a negative aorist, and may be translated "refused or failed to recognize him". *The Authorized Version renders it - know 196, perceive 9, understand 8, misc 10 times. It is not found in the Septuagint and therefore a Hebrew equivalent cannot be established based on the Septuagint Greek. Its first occurrence in the New Testament is in Matthew 1:25.*

11 He came unto His own and His own did not receive Him.

The Transformation of the Believer

12 But as many as would receive Him, who would believe¹⁸ in His name, to them He gave authority¹⁹ to be children²⁰ of God.

¹⁸ The most important activity of Grace is faith. Faith is the centerpiece of the working power of God that was used to create the Universe. It is only by faith that man can be pleasing to God, “for without faith it is impossible to please God”. Now believing is the activity of faith. The supernatural work of God’s grace that produces miracle faith comes as a gift to those who are willing to simply receive Jesus. The noun for faith ‘pistis’, never occurs in the Gospel of John. This somewhat unique construction of the verb ‘pisteuein’ means ‘have faith’, ‘come to faith’, ‘put faith’ or ‘believe’. The unique commission of God given to John in the writing of this gospel was to view Jesus as Almighty God manifested in power. Therefore, it stands to reason that faith will be continuously viewed as an activity and an outworking of the power of God. This is further emphasized by the fact that of the 98 times that ‘pisteuein’ is found 74 of them are in the first 12 chapters, which is known as the Book of Signs. Faith is not something that mankind can find within themselves rather it is a gift that comes by the activity of the Holy Spirit to everyone who will receive.

¹⁹ The authority to be sons of God is given to us because we are willing to receive Jesus Christ as the Son of God, the Word, the Light, the life, and the creator of all things. The activity of the Holy Spirit which if responded to causes the sinner to cooperate with faith and as a result there is a transformation of nature from a child of the devil to a child of God (John 8:44, 1John 3:8). To believe on Him enables the individual to stand in a place of relationship with God as a son. Sonship authority gives us power over all of the works of darkness and the ability and the grace to walk in the life and light of God. There is no greater privilege than being made heirs and coinheritors with Jesus. God has allowed us to share in His relationship with the father and His authority in the kingdom.. However, if the authority that has been granted to us to be the sons of God and representatives of the kingdom of God is going to be realized then we ourselves must be under authority. We must be under the authority of the word of God and the Spirit of God. We must be willing to submit ourselves to the authorities that God has placed over us within His church. A person may say that they are submitted but the truth is that wherever we are unwilling to be obedient is the place that we are not submitted.

The Greek phrase ‘edoken exousian’ means “gave authority.” *The Greek ‘exousia’- The Authorized Version renders it - power 69, authority 29, right 2, liberty 1, jurisdiction 1, strength 1; 103. It is found 81 times in the Septuagint and its Hebrew equivalent is “memshalah,” Its first occurrence in the Old Testament is 2 Kings 20:1 and in the New Testament Matthew 7:29.*

²⁰ The Greek phrase “tekna theou” means “children of God. John maintains a vocabulary difference between Jesus and Christians and uses the Greek ‘huios’, which means ‘son’ is only used of Jesus whereas ‘tekna’ (children) is used for Christians. *Greek ‘tekna’- The Authorized Version renders it - child 77, son 21, daughter 1; 99. It is found 313 times in the Septuagint 313 and the Hebrew equivalent is “ben.” Its first occurrence in the Old Testament is in Genesis 3:16 and in the New Testament Matthew 2:18.*

13 Who were begotten²¹ not of a bloodline²²
neither of a fleshly²³ will nor of man's²⁴
will but of God.

14 And the Word²⁵ was made flesh²⁶ and came
and lived²⁷ with us and we saw his glory:

²¹ This verse of scripture may be regarded as having a dual meaning both with regard to the birth of Jesus and the miracle new birth of those who believed and were made sons of God. The authority to be sons of God came as a direct result of having been born of God. One of the clues that this verse is referring to the new birth of the believer is the usage of the plural form of the Greek word 'egennethesan' which speaks of more than one person having been begotten of God, "were begotten" (John 3: 3-6). God has used the most radical terminology possible to make us aware of the absolute transformation of our life and nature, which took place when we were born again (1 Peter 1:23; 1 John 2:28; 3:9; 4:7; 5:1,4,18). John will use this word again in chapter 3 a total of seven times to describe the essential will of God for everyman to be born of the Spirit (John 3:3,4,5,6,7,8). Everywhere the new birth is mentioned the authority and power given to the saint is also revealed: 1-They are in the Spirit not in the flesh, 2- They do righteousness, 3- They do not sin. 4- They keep themselves, 5- They love as Christ Jesus loves, 6- They overcome the world, 7- The wicked one cannot touch them. Jesus who is the eternal God was miraculously incarnated into flesh and born of a virgin who was genealogically of the house of David. We who were born of flesh are given the privilege to receive a miracle birth by the Spirit and be transformed into a new creation in Christ Jesus. The passive verb 'genna' can mean to be born or to be begotten depending on whether it is the feminine or masculine principle and the same is true of the Hebrew "yld." *The Authorized Version renders it - begat 49, be born 39, bear 2, gender 2, bring forth 1, be delivered 1, misc 3 times. It occurs in the Septuagint 253 time and the Hebrew equivalent is "yalad" First occurrence Genesis 4:18; Matthew 1:2*

²² The Greek word for blood is in its plural form and is regarded as an indication of genealogy but literally one would translate this "who were begotten not of bloods". Of course in the English language this kind of usage of blood to denote ones family is found in referring to family as 'blood' as in, "they are my blood." The importance of bloodline has no meaning to the miracle birth of the believer. However, the bloodline of Jesus through Mary was very important in that it was his link to the house of David. The difference between the miracle birth of the believer and that of Jesus is that the new birth for the believers is entirely spiritual. It was essential that Jesus be born of a woman in order for God to be clothed in human flesh. This event took place, "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4) Through this miracle of the virgin birth the promise of God was fulfilled of the coming redeemer who would be born by the seed of a woman (Genesis 3:15).

²³ The idea of, "the will of flesh" or the "fleshly desire", may be understood as carnal desire or the human function of procreation. Another way to understand 'flesh' is given in the book of Galatians chapter 4 speaks of that which was born after the flesh of Abraham and that which was born after the Spirit. The contrast emphasizes the difference between what Abraham could do in his own ability verses what God would do for him supernaturally. In many cases "flesh" does not refer to an evil nature opposed to God but as Raymond Brown so precisely stated, "Rather, it is a sphere of the natural, the powerless, the superficial, opposed to "Spirit," which is the sphere of the heavenly and the real." (The Gospel According to John I-XII by Raymond E. Brown.)

²⁴ The meaning of "man's will" seems to be redundant to fleshly will. Understanding the difference between fleshly will and man's will may simply be the difference between the efforts of mans and the wishes of man. The authority or right to be begotten of God is not based on ones genealogy nor is it by the human efforts or human degree.

²⁵ The word of God contained within the Bible reveals everything that we know about God. It is by the testimony of the word and the command of God that we are empowered to please Him. The word of God may be understood as the supreme authority of both the will of God and His plan for each individual life. If we want to do God's will, then we must do His word. God places great authority on His word and describes it as the means by which all things were created (Hebrews 11:3; 1:2-3; Psalm 33:6; John 1:3; 2 Peter 3:5; Colossians 1:16). The Word "was made Flesh" when Christ Jesus came as the living Word to reveal in

every detail those things that please the Father. The fullness of the divine power was revealed in the Word incarnate - so that we may lay hold on that eternal life (Colossians 2:9; 1 John 1:1). God has modeled for us in Christ Jesus exactly how He expects us to live and what He expects us to do. All miracle power is contained in the Word. The power to be transformed and to execute the will of God by mighty signs and wonders is contained within the creative power that God has vested in it.

It is by the word of His testimony that we stand against all the powers of darkness. It is by the word of God that we live. Just like the manna that came down from heaven to feed the children of Israel, Christ Jesus came as the true bread of life (John 6:33,48,58; Deuteronomy 8:3,16). As they were taught that men do not live by bread alone, we are taught that we can only live in Christ Jesus. Everything that we do, we must do on the authority of the word. The word of God is that absolute and final authority on every issue in life that we encounter. If we fail to believe the word, we will be deprived of the blessing that God has supplied; because the word must be mixed with faith (Hebrews 4:2,6; 11:6; Romans 10:17; Isaiah 53:1; 1 Thessalonians 2:13).

God has given us an absolute guarantee concerning His word, and has made it so binding that it is easier for heaven and earth to pass away than for any of its promises to fail. If we speak God's word unmixed with our opinion and ideas, then we will get God's results. "Well done" will be the words heard by everyone who is willing to not only hear the word of God but also do it - for it is the doers who are justified. The authority of the word can't be expressed in better words than to say that it is spirit and life! The word is powerful and living! The word of God is sharper than any two-edged sword. The word is the final judgment on everything that we encounter, both now and in the future. The will of God and all scripture must be understood through the life and ministry of Jesus: we must do what He did if we are to please God and be His followers.

²⁶The Greek word 'sarx' which means flesh, would not only have been very specific concerning the humanity of God incarnated, but would have equally been a strong rebuke to the Gnostics of the time who viewed the flesh as innately evil and unable to contain or express any attributes of God, especially the Divine Person Himself. The Greek's who admired the logos as that which formulated the order of the world aspired to be joined with God through a mystic relationship in the Universe. To them the idea of encountering the logos of God in flesh was unthinkable. Yet God in His love and mercy took on the likeness of sinful flesh and condemned sin in the flesh. The great Grace and Blessing of God can only be viewed with wonder and amazement as Paul said, "Great is the mystery of Godliness, God was manifest in the flesh." (1 Timothy 3:16). Today as God's people we fully embrace this glorious reality that Jesus is come in the flesh. He not only came 2000 years ago when he was born of a virgin named Mary but He has come into His temple so that we can say, "greater is He that is in me than he that is in the world" (1 John 4:4). The Authorized Version translates sarx - flesh 147, carnal 2, carnally minded 1, fleshly 1 time. It occurs in the Septuagint 215 times and its Hebrew equivalent is "basar" The first occurrence in the Old Testament is in Genesis 2:2 and in the New Testament, Matthew 16:17.

²⁷ The Greek word 'skēnōn,' related to 'skēnē' (tent), literally means, "to pitch a tent" or tabernacle. Jesus came to "tabernacle" among us: the human likeness, which he took when He was born of the virgin, was as a house, or temple, in which His Eternal Glory came to dwell. In verse 14 the revelation that all of God's glory that was seen in the Old Testament may now be seen in Jesus, the only begotten Son. The glory of God that was once seen on Mount Sinai and in the Tabernacle of Witness, in Solomon's Temple, and finally by Ezekiel in Babylon was now manifested in the flesh in Christ Jesus. God in His Love and Grace has made us a tabernacle a temple of the Holy Spirit in which Christ Jesus has come to dwell, so we are now tabernacling together in Him. *The Authorized Version renders it - dwell 5 times. It is found in the Septuagint 4 times and its Hebrew equivalent is "yashabr."* *The first occurrence in the Old Testament is in Genesis 13:12 and in the New Testament, John 1:14.*

The concept of "tenting" is first seen in Exodus 25:8-9. Yahweh told Israel to make a tent, the Tabernacle (skēnē) so that He could dwell among His people. The prophet Zechariah declared by the word of the Lord in 2:10 "Sing and rejoice, O daughter of Zion, for look, I come and will make my dwelling (kataskēnōn) in your midst." In Revelation 7:15 the verb 'skēnōn' is used of God's presence in heaven. Additionally, the Hebrew root, "skn" which means "to dwell" is also the root from which the noun "shekinah" is derived. The shekinah was regarded by rabbinic theology as the visible presence of God among men, and became a word which described God's glory. Also, just as the New Covenant was represented by the types and ceremonies of the Old Covenant, so the shekinah in the tabernacle and temple pointed to this manifestation

the glory²⁸ of the only begotten of the Father, full of grace and truth²⁹.

15 John testified concerning Him and spoke with a loud voice saying, this is He who was to come after me, the one I told you about, the one who was first,³⁰ who existed³¹ before me.

The Means of Grace

16 And of His fullness³² we have all received and grace after³³ grace.

of God in the flesh. Finally, there is an allusion to the feast of tabernacles, which was typical of Christ, and of his tabernacling in our nature.

²⁸ Greek 'doxa' (glory)- Jesus as the incarnate Word was the embodiment of the glory of God. The glory that Jesus expressed was the fullness of God. The glory of God is an expression of God's power, might, strength wealth and honor. In the Old Testament when the glory or 'kavod' of God was manifested it was done so in an awesome display of his power. The manifestation of God's presences was referred to as His glory. When God revealed Himself to Israel He did so wrapped in a fire cloud of His glory, (Exodus 16:10; Exodus 24:17). The glory of God has now been revealed by the Word becoming flesh and through mighty signs and wonders making known the love that God has for all men.

²⁹ The concept of grace and truth is also found in the manifest glory of God in the Old Testament. The two Greek nouns "charis" and "aletheia" may be paired with two Hebrew words that are paired together in the Old Testament, "chesed" and "emet". In Exodus 34:6, when God made the covenant with Moses at Sinai, these words were paired together to describe both the motive and supply of Gods goodness to man, "And Yahweh descended in the cloud and stood with him there and proclaimed the name of Yahweh. And Yahweh passed by before him and proclaimed Yahweh, Yahweh God (singular form El) merciful and compassionate slow to anger and abounding in covenant love (chesed) and covenant faithfulness ('emet)," Exodus 34:5-6. The Hebrew "chesed" means covenant love. It may also be understood to mean merciful love, kindness, loving-kindness, and goodness. The Hebrew word "'emet" means covenant faithfulness, fidelity, trustworthy, truth or constancy. Although, the Greek "charis" does not appear in the Septuagint (Greek Old Testament) it is a good translation for the Hebrew "chesed." The objection to this would be that the Septuagint translates "chesed" by "eleos" (mercy). However, "charis" is not a choice in the Septuagint. As for "aletheia" the Septuagint does translate the Hebrew "'emet" (faithfulness) as "aletheia".

³⁰ Jesus Christ is the first and the last the alpha and omega (Revelation 1:8; 21:6). As the eternal God he is from everlasting to everlasting, in other words he has always existed in the past and will always exist in the future (Isa 40:28; 9:6). *Greek 'protos'; The Authorized Version renders it - first 85, chief 9, first day 2, former 2, misc 7 times. It occurs in the Septuagint 254 times and its Hebrew equivalent is " 'echad."* *The first occurrence in the Old Testament is Genesis 8:5 and in the New Testament, Matthew 5:24.*

³¹ In footnote 4 above, the Greek word 'ginomai' is described. In John 1:3 it was translated "come into being and also made." Therefore, it would be accurate but wordy to translate this passage "... who came into being first." However, it seems appropriate to translate the Greek word 'ginomai,' "existed" in order to express the eternal preexistence of Christ Jesus relative to John.

³² The idea of being filled with all of the fullness of Christ Jesus is an awesome example of God's willingness to share everything he has with us. Paul also uses this same word 'pleroma' (fullness) to make some of the most radical statements in the New Testament. In Ephesians 4: 13, Paul says that we are to come to "the measure of the maturity of the fullness of Christ". Paul told the church in Romans that he would come in the "fullness of the blessing of the gospel of Christ" (Romans 15:28). Paul makes it known

17 For the law was given by Moses, but grace³⁴ and truth³⁵ came by Jesus Christ³⁶.

that “God was pleased for all fullness to dwell” in Christ Jesus, and that “in him dwells the fullness of the Godhead bodily”, (Colossian 1:19; 2:9). And also that His church which is the body of Christ “is the fullness of him that fills all things (Ephesians 1:23). The very idea is shocking to many because such a blessing and position seems so far out of reach. Unfortunately, many still consider their relationship with God on meritorious bases to one degree or another. However, when we view the ‘chesed’ (covenant love/grace) of God in the Old Testament we observe that not even Israel under the Law received their relationship with God and their inheritance based upon their goodness and faithfulness (Deut 9:14). This privilege of receiving the fullness of Christ is a result of God’s own good pleasure and purpose for us, not by any works of righteousness that we have done.

³³ The meaning of ‘charis anti charistos’ refers to waves of grace or grace after grace. The thought is not an exchange of Old Testament grace for a New Testament grace but rather the constant outpouring of God’s blessings with the arrival of one blessing after another with no interval in between! Paul speaks of God causing all grace to abound unto us so that we are continually supplied with all that we have need of (2 Corinthians 9: 8).

The translation of this phrase as, “grace upon grace” finds supported by those of antiquity. Pearce produces the following quotations. Eccles xxvi:15- “A modest woman is a grace upon a grace, i.e. a double grace or blessing.” Euripides uses the very same phrase with John, where he makes Theoclymenus say to Helena; “May grace upon grace come to you!” Helen v. On the other hand it is argued that the Greek ‘anti’ which is translated as ‘upon’ is incorrect. Although, the Greek ‘anti’ has the meaning of accumulation in the writings of Philo (De Posteritate Caini 145), normally it implies opposition or substitution whereas the Greek ‘epi’ expresses accumulation. A third possibility would express an equivalent or corresponding meaning. A corresponding meaning is supported by scholars such as J. Bernard, A.T. Robinson and Lacan. Therefore, this phrase could be rendered one of three ways “grace upon grace”, “grace for grace” or “grace on top of grace.” The Greek word for grace, ‘charis’ does not occur in the Septuagint however, a much older Greek work ‘karis’ does; the Hebrew equivalence is ‘chen’.

³⁴ The definition of grace goes beyond the idea of God’s favor and mercy it extends into every dimension of salvation. It is grace that has brought salvation, it is grace that has brought faith, it is grace that has brought righteousness, it is grace that has brought the empowerment of the Holy Spirit. Grace in fact, can be said to be the divine power that empowers us with the ability to do everything that God has called and purposed us to do. Paul relates a similar message in Galatians 3:21 when he said, “if there had been a law that could have given life then righteousness would have been by the law. The law was weak because it depended upon the ability of man to fulfill it. Even as Abraham could not bring forth the promise of God after His own innate ability neither could the law impart to man the supernatural ability of the Spirit to become children of God (Romans 8; Galatians 4). What grace and truth has brought to man is not only in contrast to the law they define what Jesus produced for all mankind through His redeeming power. The grace and truth that came by Jesus Christ is revealed by the life changing power that is imparted into a person making them a new creature. Because grace and truth has brought a change of heart grace and truth results in justification. The law could never justify it could only condemn because it was powerless to change the heart of man.

³⁵ The Hebrew equivalent for the Greek word ‘aletheia’ is ‘emet’ which is usually translated ‘truth’ and may be understood to mean ‘to be firm, or solid.’ Some scholars maintain that John’s usage of ‘aletheia’ (truth) is closest to the true Greek idea, which denotes “divine reality.” Everything about Jesus was the truth. He did not have any hidden secrets; there was no deception or falsehood in Him. In essence the ways of God are truth and the ways of darkness are lies and deception (Deuteronomy 32:4). The realm in which God dwells is the realm of truth from which Satan departed when He rebelled against God (John 8:44).

When we were born of the Spirit we were born of the Spirit of truth who now leads us, guides us and empowers us to walk in the truth (John 14:17; 15:26; 16:13; Ephesians 5:9; 2 Corinthians 4:2). When we were born of the Spirit we were born of the word of truth so that we may say that we are of the truth (James 1:18). The truth (Christ Jesus) set us free from sin and the power of Satan (John 8:32; 1 John 3:19). If we walk in the truth then we walk in the righteousness and holiness of God that has been given to us in Christ

18 No one has ever experienced³⁷ God, the Only Begotten Son³⁸ of the Father who is intimately acquainted³⁹ with Him has come to make him known⁴⁰.

Jesus. If we turn and walk in unrighteousness and iniquity then we are living a lie, for unrighteousness is the antithesis of truth (1 Corinthians 13:6; Romans 1:18). Come now let us walk in the light of God and live a real life of truth and say no to all of the illusions and falsehoods of the Satanic realm of darkness.

³⁶ As Moses was the one who brought to the people of Israel the law Jesus is the one who brought to all men grace. It is the new birth that is the highlight of grace. The one distinguishing feature between the law and grace is the miracle power of the Holy Spirit that has come into our lives through faith in the Lord Jesus Christ and created a new man (John 3:3-6; Galatians 6:15; 2 Corinthians 5:17; 2 Peter 1:4; Ezekiel 36:26). The law was powerless to change the heart of man and therefore could only function as a ministry of condemnation (2 Corinthians 3:7-9). All the law could do was to reveal the sin that was in the heart of man but it remained powerless to change the heart (Galatians 3:21; Romans 5:20; 7: 6-25). When Jesus brought the grace of God to us He brought the power of the new birth so that righteousness could reign in our hearts and over our conduct (Galatians 2:21; 2 Corinthians 5:21; Ephesians 4:24; Romans 3:3; 6:16; 1 Peter 2:24; Colossians 2:11). Through grace we now live in the ministry of righteousness and from our hearts the the beauty and splendor of the ways of God pours out (2 Corinthians 3:3, 9, 18; John 4:14; 7:38-39). The law was dependent on the ability of men to fulfill it whereas grace provides us with a new heart a new spirit and the power of the Holy Spirit to live out God's desire for our lives. Therefore, grace functions in the realm of faith which is a total dependence on the supernatural supply of the working of the Holy Spirit in our lives (Galatians 3:3, 5-6, 11; John 3:3; Romans 8:1-3; Romans 1:17; Philippians 3:9). The law was not of faith because it could not create a new heart and spirit but rather depended upon mans ability to live it out.

³⁷ The Greek 'horao' means, "to perceive, to see, catch sight of, experience, understand." The Hebrew equivalent is "raah" which has a similar meaning and is the primary Hebrew word for 'see.' The Hebrew "raah" is used in Genesis 32:30 "...for I have seen God face to face..." This same Hebrew word 'is used by Moses in Exodus 32:18 when he asked God to reveal Himself, "...show me your glory." The prophet Isaiah used this word when he said "...I saw the Lord..." Isaiah 6:1. The simplest translation, "no one has ever seen God" would be somewhat misleading in light of those many Old Testament witnesses that visibly saw God. Therefore we opted to use the word experience. *The Authorized Version renders it - see 51, take heed 5, behold 1, perceive 1 time.*

³⁸ Greek -only begotten son, 'monogenes huios' literally means "the son, the only one." This is the first time that this phrase, "only begotten son" occurs in the Bible in reference to Jesus Christ. Unfortunately, Nestle Aland's Greek New Testament omits 'Son' even though it is supported by what their committee would regard as the best Greek manuscripts such as Bodmer papyri, Syr., Irenaeus, Clement of Alexandria and Origen. The phrase 'Only Begotten Son' occurs four more times in the New Testament John 3:16; 3:18 Hebrews 11:17 and 1 John 4:9.

³⁹ Greek 'kolpos'. This Greek word can also be translated breast or chest. The Greek text is expressing an intimate knowledge of the Father, which has never been revealed before and can only be revealed by the "Only Begotten Son." Therefore, it is appropriate to translate "kolpos" intimately acquainted.

"This expression is taken from the custom among the Orientals of reclining at their meals. It denotes intimacy, friendship and affection. Here it means that Jesus had a knowledge of God such as one friend has of another —knowledge of his character, designs, and nature which no other one possesses, and which renders him, therefore, qualified above all others to make him known"- Albert Barnes.

The Authorized Verson renders it - bosom 5, creek 1 time. It occurs in the Septuagint 41 times and the Hebrew equivalent is "cheyq". The first occurrence in the Old Testament is in Genesis 16:5 and in the New Testament, Luke 6:38

⁴⁰ The Greek verb 'exegeisthai' means "to lead." The Authorized Version translated it "declared him" because early Christian literature supported a different meaning which was, "to explain, report, or to reveal." The best Greek writers of antiquity translated it "hath announced the Divine oracles unto men." However, one could translate this verse "No one has ever fully known God, the only Begotten Son of the

John's Testimony of Himself

- 19 And this is the testimony of John when the Jews sent unto him Priest and Levites from Jerusalem to ask him, who are you.
- 20 And he declared openly and did not refuse to say who he was and he declared saying I am not the Christ.
- 21 And they asked him who are you then, are you Elijah? And he said I am not. Are you the prophet? And he answered, no.
- 22 Then they said to him, tell us who you are, what do you call yourself, so that we may provide the information to those who sent us.
- 23 He said I am a voice crying in the wilderness make straight the way of the Lord as the prophet⁴¹ Isaiah spoke
- 24 And it was the Pharisees who had sent them.
- 25 And they asked him and said to him why then do you baptize⁴² if you are not the Christ nor Elijah nor the Prophet.

Father who is intimately acquainted with Him has led men unto the Father.” The decision was made to translate this word with the following phrase; “has come to make Him known.” *The Authorized Version renders it - declare 5, tell 1 time. It occurs in the Septuagint 9 times and the Hebrew equivalent is “‘yarah”. The first occurrence in the Old Testament is in Leviticus 14:57 and in the New Testament, Luke 24:35*

⁴² Baptism was probably offensive to the Pharisees because baptism was the way proselytes were brought into Jewish community. They could have thought that John was treating the Jews as if they were themselves Gentiles, (*Studies in Pharisaism and the Gospels*). Baptism, had been both known and received and was frequently used among the Jews for many centuries prior to John; by it proselytes were admitted into the Congregation of Israel: and as a result was called baptism, for proselytism; and was distinct from baptism or washing from uncleanness. Ibid- No man is a proselyte until he be circumcised and baptized, Jevamoth, fol. 46 (See the Babylonian Talmud in Jevamoth.) All the Jews assert, as it were with one mouth, that all the nation of Israel were brought into the covenant, among other things, by baptism. Maimonides, the great interpreter of the Jewish law, said, Israel was admitted into the covenant by three things, namely, by circumcision, baptism, and sacrifice. Circumcision was in Egypt, as it is said, none uncircumcised shall eat of the passover. Baptism was in the wilderness, before the giving of the law, as it is said, You shall

26 John answered them saying I baptize in water but there is one standing among you that is not known by you.
27 He is the one who will follow me the one who came into existence before me whose sandal straps I am not worthy to untie.
28 These things happened in Bethabara,⁴³ beyond the Jordan where John was baptizing.

John's Testimony of Jesus The Lamb of God, The Son of God and Holy Spirit Baptizer

29 The next day⁴⁴ John saw Jesus coming towards him and he said, Look! The Lamb of God⁴⁵ who takes away the sin⁴⁶ of the world.

sanctify them to-day and to-morrow, and let them wash their garments. Baptizo should not be confused with 'bapto'. The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptised' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change. When used in the New Testament, this word more often refers to our union and identification with Christ than to our water baptism. e.g. Mark 16:16. 'He that believes and is baptised shall be saved'. Christ is saying that mere intellectual assent is not enough. There must be a union with him, a real change, like the vegetable to the pickle!- Strong. The *Authorized Version* renders it - baptize (76), wash 2, baptist 1, baptized + 2258 1; 80. It occurs in the Septuagint 4 times and the Hebrew equivalent is "tabal". The first occurrence in the Old Testament is in 2Kings 5:14 and in the New Testament, Matthew 3:6.

⁴³ **In Bethabara beyond Jordan** It is believed that Origen changed the text from Bethany to Bathabara attempting to remedy the problem identifying the location of Bethany along the Jordan. Supposedly those copying the Greek manuscripts under the mistaken notion that the only Bethany was that near Jerusalem adopted Origen's suggestion. The reading, "in Bethany" in the judgment of the best critics, is the genuine one. The following are the authorities by which it is supported: A,B,C,E,G,H,L,M,S,X, B,V, Syriac, Armenian, Persic, Coptic, Slavonic, Vulgate, Saxon, and all the Itala and others, with some of the most eminent of the primitive fathers, before the time of Origen.

⁴⁴ This would have been the next day after John testified of Jesus to the Pharisees who came to ask of him who he was. By this time Jesus would have been both baptized by John and spent forty days in the wilderness. Evidently, after returning from the wilderness He came back to the place where John was baptizing once again. It was at this time that Jesus would have met some of His first disciples.

⁴⁵ Jesus was identified as the Lamb, the Lamb of Passover rather than the goat of Yom Kippur. Jesus would be a passover lamb of a different kind. Jesus would be the Passover Lamb for the whole world and not just for Israel (John 19:14,33; Exodus 12:46; Isaiah 53:7; 1 Corinthians 5:7). He would pour out his blood on a different kind of post and all mankind would be delivered from a different kind of Pharaoh. The post would be a cross and the Pharaoh like tyrant would be the Devil. The blood of the Lamb would become available to each person, anyone who would be willing to take His blood and apply it to their own lives.

John gave witness to Jesus before Satan was allowed to tempt Him in the wilderness and then again after the temptation. Jesus was the spotless Lamb who was without sin before He went up into the wilderness to be tempted of the devil. Jesus also remained the spotless Lamb after the temptation to which John once again gave testimony. This examination by John was similar to the examination that the priest had to give to ensure that the offerings were without blemish. Jesus was not just any kind of lamb He was the Passover Lamb. The Passover was used by Jesus to declare the New Covenant and in fact was changed by Him to be the occasion of celebrating the birth of the New Covenant. It is the Passover supper, which is the model for New Testament communion (1 Corinthians 11:20-30). The fact that Jesus is represented by the Passover lamb of the Old Testament is further emphasized in that He was killed at the time of the slaying of the Passover lamb (John 19:14,31;18:28; also Jub. 49:10,19; m Pesach 5:1; Philo, Laws 2.145; R. Natan in Mek. Bo 5). Jesus was shown to be a Lamb without spot or blemish and his body was to be taken an eaten and not a bone was to be broken, a treatment specifically required of the Passover lamb (John 19:31-37; Exodus 12:26; Numbers 9:12; John 6:51-56). Paul taught that Jesus was the Passover Lamb in 1 Corinthians 5:7. "for Christ our Passover is sacrificed for us". Peter also taught that Jesus was a "lamb without blemish and without spot". Finally, Isaiah the prophet called him a lamb (Isaiah 53:7; Acts 8:32). The blood of the Passover lamb represents the power that broke the yoke of the 10th plague and of the domination and trickery that Pharaoh exercised over Israel (Exodus 11:1). The Passover night was the time that God laid the sins of the people upon the firstborn. Only the blood of Passover lamb, which represented the blood of the firstborn, could expiate for a family that night (Exodus 13:2; 11-16). The blood of the Passover lamb represents redemption for it was on that night that God redeemed all of Israel through their firstborn (Exodus 13:15; 6:6). It represents deliverance because God delivered Israel from bondage (Exodus 12:27). It represents the beginning of God's Covenant with Israel for it is "the beginning of months" and it is the event that set the covenant into motion that was promised to Abraham (Exodus 12:1; 13:9; 6:4,7,8; Hebrews 8:9). The Passover represents the very day that Israel was born as a nation and as such the covenant people of God. Finally, it is the time that Israel was released from slavery to serve God and be His people (Exodus 13:3). The particular Greek word used for lamb in Exodus 12:5 is 'arnos'. This Greek word first occurs in Exodus 12:5 and then is used 33 times in the Septuagint afterwards. The Hebrew word that 'arnos' translates is 'seh', (lamb), which first occurs in Genesis 22:7 and 8 when Isaac ask Abraham his father "where is the lamb" Abraham said, "God will provide for Himself a Lamb", a statement that can be easily understood as a prophecy of Jesus Christ, the Lamb of God. The offering of Isaac as a whole burnt offering unto God is the perfect typology for the offering of Jesus Christ by God the Father. Jesus said that Abraham saw His day, and it makes perfect sense that at the moment that Abraham was offering the ultimate sacrifice of His only begotten son, on what would become the temple mount, that he would have looked up and not only seen a lamb caught in the thicket but also the Lamb of God which John the Baptist announced in this verse. There are three other offerings similar to the Passover offering in the Old Testament: the whole burnt offering, the Peace offering and the Thanksgiving offering. The whole burnt offering is the oldest of all offerings being the one described in Genesis 22. It is the whole burnt offering that came to be sacrificed every evening and morning using a lamb of the first year from the sheep (Exodus 29:38-42). However, it is the Peace offering and the Thanksgiving offerings that are eaten just as the Passover offering is eaten. These offerings are in fact the Old Testament equivalence of communion. The Greek word used here in John is 'arnos' and first appears in the Hebrew text in Genesis 30:49 where it translates the Hebrew word for sheep, 'kesev' (13 occurrences), and also like 'arnos' it translates 'seh' one time in Leviticus 12:8. It is the Greek word 'arnos' that is used to translate 'keves', (122 occurrences) which is an identical but more common word for sheep. It is this word that describes the sheep-lamb used in the evening and the morning whole burnt offerings in Exodus 29:38. Primarily when a whole burnt offering was made it was a sheep. It is the sheep that is seen in the daily sacrifice, the Sabbath sacrifice and the festival sacrifice (Leviticus 9:3; 23:12,18; Exodus 29:38-41; Numbers 28-29; Ezekiel 46:13). In fact goats or goat-lambs are not used for the public offering but are only brought as voluntary sacrifices made by individuals. To help clarify the usage of these Hebrew and Greek words we may understand the more common usage of the Hebrew 'seh' and the Greek 'arnos' as describing any lamb whether it was a young ram, sheep or goat (Exodus 12:5). Finally it is the Passover offering that represents the salvation and redemption in Christ Jesus because it is the only offering whose blood is manipulated upon each house instead of on the altar of God. In other words it is the blood that was placed upon the people and resulted in an immediate release from their bondage whereas Yom Kippur the blood is placed upon the altar to cleanse the altar and the temple. Also, the blood manipulation upon every house of Israel only occurred one time

30 This is the one I told you about who would come after me, the one who existed before I came into existence⁴⁷.

31 And I did not know him but so that He could be revealed to Israel I came baptizing in water.

32 And John was able to make him known pointing out that he was able to see with his eyes the Spirit⁴⁸ come down upon him as a dove out of heaven and remain upon him.

33 I did not know Him but the one who sent me to baptize in water He said to me, the one that you see the Spirit come down on and remain upon He is the one that will baptize in the Holy Spirit⁴⁹.

even as Jesus Christ has only shed His blood once for all. The final important typology is observed in the crossing over of Israel into their inheritance at the time of Passover (Joshua 4:19; 5:10-15)

⁴⁶ Greek 'harmatia' singular, sin- *The Authorized Version renders it - sin 172, sinful 1, offense 1; 174. It occurs in the Septuagint 542 times and the Hebrew equivalent is " aon/chatta'ah". The first occurrence in the Old Testament is in Genesis 15:16 and in the New Testament, Matthew 1:21*

⁴⁷ The Arabic and Persic versions read, "for he was more ancient than me"; being from everlasting, from the beginning, or ever the earth was.

⁴⁸ Although, Jesus was the only begotten Son of God who was perfectly pure and holy having no nature of sin within Himself He had not received the Spirit without measure until He was baptized of John in the Jordan. Jesus walked in perfect obedience to the Father and in submission to Joseph and His mother Mary for thirty years. When the time came for Jesus to transition into His miracle ministry of preaching, teaching and signs and wonders He received an anointing unlike any other before Him. Jesus went to the Jordan and submitted Himself to the ministry that had gone before Him. As He did the Heavens were open and Father endued Him with power from on high. It was at that moment that God anointed Jesus of Nazareth with the Holy Spirit and Power to preach the gospel to the meek, to bind up the broken in heart, to proclaim deliverance to the captives, the recovery of sight to the blind, to set at liberty them that are bruised and to proclaim the acceptable day of the Lord.

⁴⁹ John described Jesus as the Baptizer in the Holy Spirit". However, this dimension of Jesus' ministry would not begin until after he was crucified, raised from the dead, ascended and exalted to the right hand of the Father. Our wonderful Lord and Savior would first destroy the power and domination of sin over man through His death on the cross and then began His ministry of baptizing each believer in the Holy Spirit. The baptism of the Holy Spirit would immerse the believer into the glory and power of the eternal God. It is a terrible tragedy that so many have made this glorious ministry of Jesus a point of debate and contention. The privilege that we have all been given of being endued with the glory and power of God should create in each of us an eager anticipation for the fullness of this glory in our lives. Jesus mentioned this outpouring of His glory on those who would believe many times. One example of this was when He called out to the general population gathered at Jerusalem during the Feast of Tabernacles and invited them to come and drink of the water that He desired to give them so that "rivers of living water" would flow out of the depths of their lives, "Now this He spoke concerning the Spirit whom they that believe in Him were about to receive for the Holy Spirit was not yet given because Jesus was not yet glorified." (John 7:38-39). After sin and the inspiration of the Satanic realm was stripped off of man God desired to fill men with

34 And I saw with my eyes and gave testimony to the event that declared Him to be the Son God.

35 Again the next day John and two of his disciples were standing together.

36 And looking at Jesus passing by he said, Behold the Lamb⁵⁰ of God.

Jesus is The Teacher, Messiah, Son of God, King of Israel and Son of Man

37 And two of his disciples heard what he said and they followed Jesus.

38 Then Jesus turned around and saw them following him, he said to them, What do you want? Then they said, Rabbi, which means teacher, where do you live?

39 He said to them, Come and see. They went and saw where he lived and they stayed with Him for it was the tenth hour of the day.

rivers of divine inspiration so that His very own glory might radiate from the heart and face of the redeemed. Therefore, Jesus told all those who followed Him to tarry in Jerusalem until they were endued with power from on high (Luke 24:49). When Jesus ascended to the Father and was exalted having been given a name that is above all other names He baptized all those who obeyed Him with the Holy Spirit and fire. Peter makes it very clear that the baptism in the Holy Spirit was the sign that Jesus was exalted and thereby associates this outpouring with what John the Baptist had said of Jesus and with what Jesus had said during the Feast of Tabernacles six months earlier, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has poured forth this, which ye now see and hear" (Acts 2:33). Jesus made it very clear that it was a command that His disciples receive this baptism of the Holy Spirit if they were to be his witnesses (Acts 1:4,5,8). Approximately 20 years after the event of Pentecost Paul is still preaching the same message that John the Baptist had preached. Paul tells those whom he had found at Ephesus of their need for the baptism of the Holy Spirit and repeats what John the Baptist said concerning Jesus. Then when he had laid his hands on them they all began to "speak with tongues and prophesied."

⁵⁰ The job of every preacher is to point men to Jesus Christ, the Lamb of God. The Lamb of God not only speaks of the role of Jesus to deliver man as the Passover Sacrifice and redeem man as the sin offering and the means by which men can approach and worship God as the evening and morning sacrifice but also is descriptive of the gentle and submissive nature of our Lord. *Greek 'amnos' - The Authorized Version renders it- lamb 4 times. It occurs in the Septuagint 101 times and the Hebrew equivalent is "kesev". The first occurrence in the Old Testament is in Genesis 30:40 and in the New Testament, John 1:29*

40 One of the two who had followed him, after hearing John, was Andrew, Simon Peter's brother.

41 The first thing He did was to find his own brother Simon and tell him, We have found the Messiah⁵¹, which being interpreted means, The Christ.

42 And he led him to Jesus. Now when Jesus looked up and saw him he said, You are Simon the son of Jonah you shall be called Cephas, which being interpreted, means Peter⁵².

43 The next day he resolved to go to Galilee⁵³ and Jesus found Phillip⁵⁴ and said to him, Follow me.

⁵¹ The Messiah is the Greek equivalent of Christos or in English the Christ or The Anointed One. The Hebrew 'hamasiach' is usually translated 'ho Christos' or 'The Christ'. The Hebrew verb 'masach' (Greek equivalent 'chriein') from which the noun 'masiach' is derived means the pouring out, smearing or rubbing on of oil. In the Old Testament Kings, High Priest and Prophets were anointed. The primary example being David who was anointed King by Samuel but as the Prophet Nathan said he was in reality anointed by God (1 Samuel 16-1-13; 2 Samuel 12:7). Moses received similar instruction from God to anoint Aaron as the High Priest (Exodus 29:7; Leviticus 8:12). Moses told of a Prophet that God would raise up like unto himself. The prophets David, Isaiah, Micah and Jeremiah, Zachariah prophesied of the coming Messianic King (Psalms 110; 2:2; 45:6-7; 89:21; 1 Samuel 2:10; Isaiah 7:14; 11:1-9; 61:1; Micah 5:1-3; Jeremiah 23-1-4; 33:14-16 Zachariah 3:8; 6:9-14). Greek 'messias' - *The Authorized Version renders it - Messiah 2 times. It does not occur in the Septuagint. The first occurrence of this word is in John 1:41.*

⁵² Cephas is Hebrew, Peter is Greek and stone is the English equivalence.

⁵³ Galilee is the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into Upper Galilee and Lower Galilee.

⁵⁴ There are many things about the beginning of the ministry of Jesus that are a marvel. One of the many marvelous things is how that Jesus began by focusing His attention on just a few people. He would ultimately gather 12 around Himself and give them both special attention and a special anointing. The beginning of the greatest ministry that has ever existed started with Jesus looking for just one person. Jesus came to seek and to save that which was lost. His heart of devotion for the lost compelled Him to leave the 99 that were safe and go and seek the one. Jesus seeks us out to free us from all of the affliction and tyranny of sin. He makes us His friends and part of His family and our hearts become joined unto His righteous cause. We become part of the family of God, His own spiritual kin and what He wants is what we want. His love for us compels us and overwhelms us so that we will follow him wherever He leads.

Jesus was devoted to making His disciples fishers of men (Mark 1:17). He is also devoted to making us fishers of men as well. He shows us how to love and see greatness even in the most retched of men. He gives us authority to free them and patience and faithfulness to train them. If we will imitate Jesus and focus on reaching just one and helping them become established in the faith it won't be long and we will need a boat (Mark 4:1). The Lord Jesus is devoted to reproducing His ministry in our lives. Giving us the divine ability to help people and deliver them from their prison of sickness disease and sin. As we receive

44 Now Philip was from Bethsaida,⁵⁵ which was the city of Andrew and Peter.

45 Philip found Nathanel and said to him, We have found the one who Moses wrote about in the law and in the prophets⁵⁶, Jesus the son⁵⁷ of Joseph who is from Nazareth.

46 And Nathanel said, Can any good thing come from Nazareth⁵⁸, and Philip said, Come quickly and see⁵⁹.

47 Jesus saw Nathanel coming toward him and said concerning him, Look an Israelite in whom there is truly no deceit⁶⁰.

48 Nathanel said to him, Where do you know me from? Jesus answered him and said, Before Philip called you while you were still under the fig tree I saw you.

His love our hearts are filled to the brim and the same love wherewith we are loved flows like rivers to a dry and thirsty land.

⁵⁵ There were two Bethsaidas, the Eastern Bethsaida which was in Julias in Iturea . The other Bethsaida referred to here was the western Bethsaida in Galilee, somewhere near Capernaum.

⁵⁶ The message of the coming redeemer and the Messiah is found from Genesis to Malachi. The redeemer is first promised in Genesis 3:15 as the seed of the woman that will crush the head of the serpent and in Malachi as the “Messenger of the Covenant” who will suddenly come to His temple” (Malachi 3:1). It was Jesus Christ the redeemer who was being revealed in every sacrifice and offering. It was through Jesus Christ the Messiah upon whom every promise and blessing would be established and fulfilled to Israel and all of mankind.

⁵⁷ Jesus is referred to as “the son of Joseph” three times in the New Testament two of which are found in the Gospel of John (Luke 3:23; John 1:45; 6:42). In Luke 3:23 a parenthetical note appears to clarify the point that he was supposed to be the son of Joseph, “being (as was supposed) the son of Joseph.” Such a parenthetical statement is not needed in John, which is devoted to the subject of Jesus being both the eternal God and the Son of God.

⁵⁸ God hid Jesus away in Nazareth that he might raise Him up out of obscurity. The Jews of that day not only held Nazareth as a contemptible place but also could find no place in scripture that would allow for a prophet to arise from there (John 7:52). Jesus removed all of Nathanel’s suspicion with one single manifestation of the Spirit.

⁵⁹ There is more to this Greek phrase, than just “come and see”. The Greek phrase is expressed as the imperative “come and see at once”, or “come quickly and see.”

⁶⁰ The Spirit of God who searches the heart of all men looked into the heart of Nathanel and found no guile or deceit. Jesus describes such a person as a true Israelite one who walked in the law of God with no false pretense. The Greek word ‘dolos’ is most commonly translated guile in the King James Version of the New Testament. Yet at the same time its primary meaning in Classical Greek is ‘deceit’. In that the word ‘guile’ has fallen out of usage today deceit conveys an accurate and more understood meaning of ‘dolos’. The act of guile is a sin of the mouth and usually is the act of speaking deceitfully (1 Peter 2:22; 3:10; Revelation 14:5).

49 Then Nathanel responded to Him and said,
Rabbi you are the Son of God, you are the
King of Israel.

50 Jesus replied to him and said, You
believe because I was able to tell you that
I saw you under the fig tree, you will see
greater things than this.

51 And He said to him I tell you for
certain, from now on you will see heaven⁶¹
open and the angels⁶² of God ascending and
descending upon the Son of Man⁶³.

⁶¹ A similar scene is observed in Genesis 28:12-13. Jacob is allowed to see angels ascending and descending to Yahweh. He awoke the next morning and called the name of the place the house of God and the gate of heaven. Later in John chapter 10 Jesus will also be called the gate, which leads to the Father. *Greek 'ouranos' -The Authorized Version renders it - heaven 268, air 10, sky 5, heavenly. It occurs in the Septuagint 682 time and the Hebrew equivalent is "shamayim ". The first occurrence in the Old Testament is in Genesis 1:1 and in the New Testament, Matthew 3:2.*

⁶² The ministry of Jesus was characterized by an open heaven. Everything about His earthly ministry was heavenly. From the moment He was baptized in the Spirit the heavenly realm was manifested around Him. When His disciples were allowed to look into the inner chamber of His prayer life they beheld the Son of God transfigured with the brightness of the heavenly realm (Matthew 17:2; Luke 9:39; Mark 9:3). The cloud of glory overshadowed His life and Father could be heard declaring His affection for His only Begotten. Then towards the end of His ministry others were allowed to hear the Fathers response to His prayer as He spoke out of heaven shouting, "I have both glorified it and will glorify it again" (John 12:28). It is marvelous to consider that we have been invited to share in the same heavenly ministry and glory of the Father while we are still in this earthly tabernacle. The heavenly realm lives with in us because the Holy Spirit is in us. The heavenly realm surrounds because the Holy Spirit surrounds us. We are blessed with every spiritual blessing in the heavenlies (Eph 1:3). We are seated us in the heavenlies (Eph 2:6). Our citizenship is in heaven (Phil 3:20). We are partakers of a heavenly calling (Heb 3:1). We have tasted the heavenly gift (Heb 6:4). We have come to the heavenly Jerusalem (city) (Heb 12:22). Our minds and affections are in the heavenlies (Col 3:1-2). Our names are written in heaven (Luke 10:20). Our authority and responsibility extends to binding and loosing on earth which is then bound and loosed in heaven (Matthew 16:19; 18:18).

Greek 'aggelos' - The Authorized Version renders it - angel 179, messenger. It occurs in the Septuagint 351 times and the Hebrew equivalent is "malak". The first occurrence in the Old Testament is Genesis 16:7 and in the New Testament, Matthew 1:20

⁶³ The first chapter of John thoroughly identifies who Jesus Christ was, and is today. The 15 titles given to Jesus Christ our Lord in the first chapter of the gospel of John are: The Word, God, The Light, The Only Begotten, the Only Begotten Son, The Only Begotten Son of the Father, Lamb of God, Baptizer in the Holy Spirit, The Son of God, Rabbi, The Messiah, The Christ, Jesus the son of Joseph, King of Israel and Son of Man. The first chapter of the Gospel of John establishes that Jesus is the Eternal God and was also the one along side of God. The Father the Son and the Holy Spirit are all three identified in this chapter. The fact that Jesus is the life and the creator of all things is established here. As the Light Jesus is the one who gives the revelation of the truth to all men and is also the one who has come to reveal the Father. He is the one who gives to all who will receive the authority to be sons of God. The incarnation and thus the virgin birth are established. That Jesus is the author of the New Covenant, the Lamb of God, the redeemer of man and the one who came to take the sin of the world away is made known here. He was the one who the Spirit

Chapter 2

The First Sign

1 And on the third day a marriage⁶⁴ took place in Cana, which is in Galilee, and the mother of Jesus was there.

2 Now Jesus was also invited, and his disciples⁶⁵, to the marriage.

3 And having a shortage of wine⁶⁶ the mother of Jesus said to him, they are out of wine.

4 Jesus said to her, women⁶⁷ what is this to me and to you⁶⁸ it is not time⁶⁹ for me to do this.

came upon and remained and the one who is the baptizer of men in the Holy Spirit. The operation of the gifts of the Spirit to open the hearts of men such as Nathaniel is revealed. And finally the divine aid and communication of angels to assist Jesus in His ministry is revealed.

⁶⁴ The third day refers to the third day from the witness that John gave of Jesus after He had returned from the wilderness. *Greek 'gamos' - The Authorized Version renders it - marriage 9, wedding 7 times. It is not found in the Septuagint. Therefore, a Hebrew equivalent cannot be established by the Septuagint. Its first occurrence is in Matthew 22:2. The Mishnah (Kethuboth 1) ordained that the wedding of a virgin be on Wednesday. The whole of the wedding festivities were to last for seven days.*

⁶⁵ The only disciples that Jesus would have had at this point are the ones who would have followed him from John's ministry and those brought to Him by Andrew and Philip mentioned in chapter 1. The disciples would have consisted of at least Andrew, Peter, Philip and Nathaniel.

⁶⁶ The first miracle that Jesus worked was to supply what seemed to only be an indulgence so that men could celebrate a joyous occasion. But what Jesus actually did was to begin to reveal who He was and what He was going to do for all mankind. The majority of Jesus ministry and teaching was focused on the water of the Spirit and the wine of His blood. When we consider the message of communion and fellowship in the Spirit and in the blood of Jesus this miracle takes on a whole new dimension of meaning and purpose. Jesus liberally supplies communion to all those who are willing to drink and rejoice in the goodness of God. It is through the indwelling of the Holy Spirit that we are giving the miracle of intimate and unlimited communion with God. The prophets testified of the blessing of God and the abundance of wine that He would supply in the last days (Amos 9:13-14; Hosea 14:7; Jeremiah 31:12). In fact, we may view this event and miracle as the proclamation of the Messianic Age as well as the beginning of the call to the New Covenant. God is calling all men everywhere to come and fellowship with Him and rejoice in His presence. And as recorded in Enoch 10:19 the vine has provided wine in abundance. *Greek 'oinos' - The Authorized Version renders it - wine 32, winepress 1 time. It occurs in the Septuagint 252 times and its Hebrew equivalent is "yayin". Its first occurrence in the Old Testament is in Genesis 9:21 and in the New Testament, Matthew 9:17.*

⁶⁷ This is not an impolite term or a lack of affection by Jesus towards His mother; Jesus often addressed women this way (Matthew 15:28; Luke 13:12; John 4:21; 8:10; 19:26 and 20:13).

⁶⁸ Literally the phrase means, "What to me and to you?" - a Semitism in this instance. F.C. Burkitt (*Journal of Theol. Studies*, July 1912) interprets it to mean, "What is it to us?" The Hebrew usage of this phrase can be understood in one of two ways, either implying hostility or disengagement. This is an abrupt denial, as if he had said: We are not employed to provide the necessaries for this feast. My time for working a miracle is not yet fully come.

5 His mother said to the servants, if he says something, whatever it is, do it.
6 Now there were six stone water pots setting out according to the purification ritual⁷⁰ of the Jews containing two or three measures⁷¹ each.
7 Jesus said to them, fill the water pots with water, and they filled them up to the top.
8 And said to them, now draw out and carry it to the ruler⁷² of the feast, and they carried it.
9 Now the ruler of the feast tasted the water that became wine and did not know where it had come from, but the servants knew who had drawn the water. The ruler of the feast called the bridegroom.
10 And he said to him, every man sets out the best wine first and then the inferior after everyone has well drunk, but you have kept the best wine until now.

⁶⁹ Greek 'hora'- Although, this word is usually associated with a specific time of day in John it appears rather to be associated with a particular appointed period in Jesus life. There are two other common words used in the bible for time 'chronos' and 'kairos.' Of these two words 'kairos' is used more commonly of time. *The Authorized Version renders 'hora' - hour 89, time 11, season 3, misc 5 times. It is found in the Septuagint 73 times and its Hebrew equivalent is "eth". Its first occurrence in the Old Testament is in Genesis 18:10 and in the New Testament, Matthew 8:13*

⁷⁰The use of stone jars was probably a result of the Levitical laws of ritual impurity (Lev. 11:29-38). Stone jars could not become ritually impure, but earthen jars could and thus would have to be broken. Therefore, for investment purposes it was wise to have stone jars.

Greek 'katharismos' – *The Authorized Version renders it - cleansing 2, purifying 2, be purged 1, purge 1, purification 1 time. It is found in the Septuagint 18 times and its Hebrew equivalent is "chata". Its first occurrence in the Old Testament is in Exodus 29:36 and in the New Testament, Mark 1:44.*

⁷¹ James Strong- a measurer, the name of a utensil known as an amphora, which is a species of measure used for liquids and containing somewhat less than nine English gallons or about (40 liters). A firkin is about seven and a half gallons in Jewish, or nine in Attic measure; each of these huge water jars, therefore, holding some twenty or more gallons, for washings at these feasts. Therefore, Jesus changed about 120 gallons of water into wine.

⁷² Greek 'architriklinos'- Probably means headwaiter or butler, the slave who was responsible for managing the banquet. *The Authorized Version renders it - governor of the feast 2, ruler of the feast 1 time. This word is only found in the Gospel of John*

Purpose of the Sign

11 This Jesus did as the **beginning of his miracles**⁷³ in Cana of Galilee and manifested His glory⁷⁴, and His disciples believed on Him.

⁷³ John's favorite word for the works of Jesus was signs (semeion), rather than wonders (teras) or powers (dunamus), which primarily convey the same meaning. In Acts 2:22 the ministry of Jesus was describes as one of mighty works (dynamis), wonders (teras) and signs (semeion). Signs are something that should regularly be seen among the people of God for as one theologian commented, "signs are the fingerprints of God." Signs (semeion) are commonly translated miracles and these miracles are a revelation that the Kingdom of God has come (Matthew 12:28). They are a part of the gospel because the gospel is the good news of deliverance. The only way that people can be delivered from sin, sickness, disease and sufferings is through a miracle (John 6:2; 12:17-18; Mark 16:17; Matthew 12:28; Matthew 4:23-24; 8:16; 9:35; 12:15; 14:14; 15:30; 19:2; John 20:30). Signs are done to reveal the glory of Jesus (John 2:11; 3:2; John 5:20). Through the ministry of signs many are enabled to believe the gospel (John 2:11,23; 4:48,53; 6:2,14; 7:31; 9:16,35; 12:18; Acts 8:6; 9:35, 42). Yet, signs were not done (and should not be done) for the skeptics and those who would attempt to manipulate Jesus and His ministry (Luke 23:8; Matthew 4:1-11; Mark 8:11-12; Matthew 16:1-4, 12:39; Luke 11:16; John 6:30).

Signs are an important part of the ministry of the church and the testimony of the believers (Mark 16:17,20; Luke 10:17-19; 1 Corinthians 12:4,28; Acts 2:43; 5:12; 6:8; 8:6,13; 14:3; 15:12; John 14:12). Signs were also an important part of the revelation of God in the Old Testament (Exodus 4:8,9,17,28,30; 7:3; 10:1,2; 14:11; 16:15; 17:6; Deuteronomy 4:34; 6:22; 7:19; 8:15; 26:8; Psalms 78:24,43). God did great miracles through Moses. One time God had Moses stand before a solid mass of rock and command water to come out of it. Joshua commanded the sun and the moon to stand still and they obeyed him. Elijah called fire down from the sky. Hananiah, Azariah and Mishael walked into a great furnace of fire and were untouched by the flames. If we will only believe that we serve a God of miracles who desires to reveal himself to all mankind then we should be in expectation of miracles everyday. Let's walk with Jesus today in the realms of His miraculous glory as we do the power of faith will seize our hearts and God will work a miracle through us. The Greek "semeion" is an old word from "semaino", to give a sign. *Greek 'semeion' - The Authorized Version renders it - sign 50, miracle 23, wonder 3, token 1 time. It occurs in the Septuagint 120 times and its Hebrew equivalent is "oth". Its first occurrence in the Old Testament is in Genesis 1:14 and in the New Testament, Matthew 12:38*

⁷⁴ There are two dimensions of the glory of God revealed in the Old Testament: First the visible manifestation of the glory (Hebrew 'kavod') which reveals the nature and ways of the Most High. When Moses requested to see the 'kavod' of Yahweh he was asking to see the visible manifestation of His person so that he might know His ways (Exodus 33:13,22-23). Secondly, the invisible manifestation of God's 'kavod,' which are the exploits of power that are of such magnitude that only God can do them and therefore they are proof of His presence. When Moses told the children of Israel that God was going to give them manna he said, "In the morning you shall see the glory of God." (Exodus 16:7-10). Of course the Israelites did not see the visible glory that Moses had seen in the mountain when he beheld the One who stood before him rather what they saw was the demonstration of God's mighty power- the proof that He was present with them.

When Jesus showed forth His glory He did so in both of these two dimensions of the 'kavod.' Men were allowed to behold His glory as the incarnate Word, the only begotten Son of the Father (John 1:14; 14:9-10; 1 Timothy 3:16; 1 John 1:2; Colossians 2:9). Jesus was God manifested in the flesh, the manifestation of what the fullness of God looks like dwelling in man. He also demonstrated His glory by the signs and wonders and acts of power which He did (Romans 1:4; Acts 10:38; Matthew 9:6; John 5:36; 10:25; 10:38; 14:11; 17:2,5-6). This same Jesus is here today walking with us and in us revealing His wonderful and

12 After this⁷⁵ He, and His mother, His brothers⁷⁶ and His disciples, went down to Capernaum and there they remained a few days.

The First Passover of Jesus' Ministry

13 And the Passover⁷⁷ of the Jews was near and Jesus went up to Jerusalem.

14 And he found sitting in the temple⁷⁸ those selling oxen and sheep and doves and the moneychangers⁷⁹.

15 And having made a whip of cords he drove all of them out of the temple both the sheep and the oxen and the moneychangers pouring out the coins and turning over the tables.

16 And He said to them that sold the doves, take these things out of here do not make

amazing glory, this is the gospel (John 14:23; 17:21-23; 1 John 3:24; 4:2-4; Colossians 1:27; Acts 1:8; Matthew 18:20; 28:20; Ephesians 3:21).

⁷⁵ The phrase 'meta tauta' means 'after this' and denotes chronological sequence; it is used often by John in both this Gospel and the Book of Revelation. However, here it is 'meta touto' which also means 'after this' and once again refers to chronological sequence.

⁷⁶ Greek 'adelphos'- Normally refers to a real brother, its Hebrew counterpart 'ach' covers masculine relative degrees (brother, half brother, brother-in-law or cousins). *The Authorized Version renders it - brother 346 times. It occurs in the Septuagint 926 times and its Hebrew equivalent is "ach". The first occurrence in the Old Testament is in Genesis 4:2nd in the New Testament, Matthew 1:2.*

⁷⁷ This is the first of the four Passovers mentioned in John (John 5:1; 6:4; 11:55). The Passover mention in John 5:1 is referred to as the feast of the Jews but the most prominent feast of the Jews was the Passover. Additionally, its chronological position agrees very well with Luke 6:1 (The Sequential Events in the Life of Jesus Christ, page 142). The chronology and length of Jesus ministry is established by the Passovers mentioned in this Gospel. Greek 'pascha' - *The Authorized Version renders it - Passover 28, Easter 1 time. It occurs in the Septuagint 43 times and its Hebrew equivalent is "pesach". Its first occurrence in the Old Testament is in Genesis 12:11 and in the New Testament, Matthew 26:2*

⁷⁸ Jesus began His ministry in Jerusalem by cleansing the outer court of the temple. Jesus will cleanse the temple two more times in the last week of His three-year ministry (Matthew 21:12; Mark 11:15). Greek 'hieron'- means outer court of the Temple or temple precincts. *The Authorized Version renders it - temple 71 times. It occurs in the Septuagint 10 times and its Hebrew equivalent is 'miqdash'. Its first occurrence in the Old Testament is in Ezekiel 28:18 and in the New Testament, Matthew 4:5*

⁷⁹ Money changes were stationed at the temple to exchange the pagan currency for the legal Tyrian coinage, which was the only kosher money allowed for temple offerings, while making a profit in the transaction. Greek 'kermatistes'- *The Authorized Version renders it - changer of money 1 time. It does not occur in the Septuagint therefore its Hebrew equivalent cannot be established based on the Septuagint. Its first occurrence is in John 2:14.*

the house of my Father a house of merchandise.

17 His disciples remembered that it was written, The zeal of your house has consumed me⁸⁰.

18 The Jews then answered and said to him, **What sign do you show** us since you have done these things.

19 Jesus replied and said to them, destroy this temple⁸¹ and in three days I will raise it up.

20 The Jews then said, this temple has been being built for forty-six years⁸² and will you raise it up in three days.

21 But the temple that He spoke about was His body⁸³.

22 When He was raised from the dead then His disciples remembered that he had said this and they believed the scriptures⁸⁴ and the word, which Jesus had spoken

⁸⁰ Some of the more favored manuscripts by modern scholarship prefer the future tense “will consume” however, some manuscripts and early versions conform to the “has consumed” of both the MT and Septuagint of Psalms 69:9. *The Greek ‘katesthio’ - The Authorized Version renders it - devour 10, eat up 3, devour up 2 times. It occurs in the Septuagint 159 times and its Hebrew equivalent is “ ‘akal”.* Its first occurrence in the Old Testament is in Genesis 31:15 and in the New Testament, Matthew 13:4

⁸¹ The Greek word for the sanctuary is used in this verse, which is ‘naos’. Jesus began to make it known that He was the true Temple. And as Malachi said, And the Lord whom you seek shall suddenly come to his temple, even the messenger of the covenant... but who shall abide the day of His coming and who shall stand when He appears for He is like a refiners fire and a fullers soap (Malachi 3:1-2).

⁸² Josephus reports that the Temple was started in the 18th year of Herod the Great, which would have been about 20 B.C. Thus we are able to date this event of Jesus ministry at 27 A.D.

⁸³ A similar statement was made by Jesus in Matthew chapter 12 when the Pharisees asked for a sign; Jesus said, “for even as Jonah was in the belly of the whale for three days and three nights so shall the Son of Man be in the heart of the earth for three days and three nights.” (Matthew 12:40, 16:4). The comparison of Jesus’ body to the temple in Jerusalem is further understood by Hebrews 9:11, “But Christ having appeared as a High Priest of the coming good things, through the greater and more perfect tabernacle not made with hands, that is not of this creation.” *Greek ‘soma’ - body. The Authorized Version renders it - body 144, bodily 1, Its first occurrence is in Genesis 15:11. The Hebrew word used is ‘peger’ and is translated carcass in the Authorized Version. It occurs in the Septuagint 137 times and is translated by several Hebrew words. The Aramaic is ‘geshem’ and is used first in Daniel 4:33.*

⁸⁴ The disciples were blind to many of the prophecies about Jesus the Messiah. There tradition about the Messiah was that He would be a King like David, which would result in Israel ruling over the nations. Therefore, after the resurrection their eyes were opened to the reality that their traditions had been wrong

23 And as He was at the Passover in Jerusalem at the feast many of them believed on his **name beholding the signs⁸⁵, which he did.**

24 But because Jesus knew everything He did not entrust⁸⁶ himself to them.

25 Because He knew what was in man and he had no need for anyone to give Him a testimony of man.

Chapter 3

1 There was a man from the Pharisees named Nicodemus⁸⁷ he was a ruler of the Jews.

2 He came to Jesus⁸⁸ at night and said to him, Rabbi, we know that you are a teacher

and the scriptures such as Psalms 69:8, "I have become a stranger to my brethren an alien to my mother's sons" were in reference to Jesus. *Greek 'graphe' - The Authorized Version renders it - scripture 51 times. It occurs in the Septuagint 10 times and its Hebrew equivalent is " miktab". Its first occurrence in the Old Testament is found in Exodus 32:16 and in the New Testament, Matthew 21:42*

⁸⁵ The Gospel that Jesus preached was a Gospel accompanied by signs and wonders. When Jesus sent anyone to preach the Gospel whether it was the 12 apostles, the seventy or the believers today He commissioned and empowered them to preach with miracles, (Luke 9:1; 10:1; Mark 16:17; John 14:12). This scripture makes reference to many of the things that Jesus did that were not recorded. It was not that these miracles were not of a significant nature otherwise they would have not captured the attention of Nicodemus who in the next chapter will said, "For unless God is with him no one is able to perform the signs that you perform."

⁸⁶ The unique usage of the primary word for 'faith' in the Gospel of John highlights the relationship quality of believe. In fact, it is not possible to believe in someone or something that you do not trust. Before the fruits of faith can be reaped there first must be a relationship that has produced confidence and trust in those things that God has promised us in His word. *Greek 'pisteuo' - The Authorized Version renders it - believe 239, commit unto 4, commit to (one's) trust 1, be committed unto 1, be put in trust with 1, be commit to one's trust 1, believer 1 time. It occurs in the Septuagint 88 times and its Hebrew equivalent is " amen". Its first occurrence in the Old Testament is in Genesis 15:6 and in the New Testament, Matthew 8:13*

⁸⁷ Nicodemus was a preeminent teacher in Israel being addressed by Jesus as the teacher of the Jews (John 3:10). Nicodemus being a Pharisee, who was both a ruler and the teacher of the Jews, was more than likely not only very prominent among those of Israel but also very wealthy. Nicodemus was the one who interceded on the behalf of Jesus when the Pharisee's desired to kill him and was also the one who brought ointment to anoint the body of Jesus after His death (John 7:32,45-52; 19:38-42).

⁸⁸ Here is one of many similar examples of the differences between the Majority Text (Used for the King James and the works of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth and Nestle-Aland (which was used for many of the more modern translations of the bible). The Majority Text says, "Jesus" whereas these other manuscripts make use only of the pronoun. These are the types of inconsistencies that exist in various Greek Manuscripts. The noted scholar of the Greek language A.T.

that has come from God; for, unless God is with him, no one is **able to perform the signs⁸⁹ that you perform.**

3 Jesus answered and said to him, with absolute certainty⁹⁰ I assure you, without being begotten⁹¹ from above⁹² no one is able to see⁹³ the kingdom of God.

Robertson said, that of the inconsistencies found in the more than 5300 Greek Manuscripts less than 1/1000 of them are of any real concern.

⁸⁹ The miracles that Nicodemus was referring to included those mentioned in John 2:23. We may conclude that there were many miracles that Jesus did that were not recorded. Those miracles then that are recorded should be given special reverence and attention by all.

⁹⁰ The word 'amen' is a Hebrew word and is sometimes translated in the Septuagint (LXX) as "believe" (Isaiah 53:1). It was a common reply of the congregation of Israel to the reading of the Word of God. The statement conveys agreement as well as acknowledgement of the accuracy of the Word of God and a belief that God would fulfill that which He had spoken. By Jesus saying, amen, amen he is saying that His statement is an absolute fact.

⁹¹ The passive verb 'gennan' can either mean "to be born," or "begotten." These same two meanings are also possible with the Hebrew equivalent of 'gennao', 'yalad.' The Authorized Version translates the Greek verb 'gennao'- begat 49, be born 39, bear 2, gender 2, bring forth 1, be delivered 1, misc 3; 97. It occurs in the *Septuagint 253 times and its Hebrew equivalent is "yalad". Its first occurrence in the Old Testament is in Genesis 4:18 and in the New Testament, Matthew 8:13.*

⁹² To be born from above is to have a miracle birth by the Holy Spirit. Paul calls it the washing of regeneration and renewing of the Holy Spirit (Titus 3:5). Ezekiel described it as a new heart and a new spirit along with the Spirit of God given to the redeemed (Ezek. 36:26). But the most radical description of all is the one given by Jesus when He described the miracle of the new birth as being born all over again. The only detailed description given to us in the New Testament of someone being born of the Spirit is that of the Birth of Jesus. Matthew says, that Mary "was found with child of the Holy Ghost" (Mt 1:18,20). Luke records the testimony of the angel Gabriel who said "The Holy Spirit shall come upon you and the power of the Highest shall overshadow you; therefore, that Holy thing which shall be born of you shall be called the son of God" (Luke 1:35). Now the birth of Jesus was the literal and physical incarnation of the Word into flesh whereas He is spiritual born into the hearts of the believers. Paul, refers to the new creation as "Christ in you the hope of glory" (Col 1:27). John says that He "dwells in us by the Spirit which he has given us" and as a result "greater is He that is in us than he that is in the world" (1 John 3:24, 4:4). Peter says that "we have been born of the incorruptible seed by the Word of God which lives and abides for ever" and that through the activity of God's Grace we were made "partakers of the divine nature" (1 Peter 1:23; 2 Peter 1:5). Paul also compares this radical transformation of nature to being crucified, buried and resurrected along with Jesus. Thus the former person or old man is totally destroyed and a new man is raised up with Christ (Romans 6:4,6; Galatians 2:20; Colossians 2:12; Ephesians 2:5, 6; Philippians 1:21). The Greek 'anōthen' means both 'again' and 'from above.' There is no Hebrew or Aramaic word of similar meaning with such ambiguity. "Although in verse 4 Nicodemus takes Jesus to have meant "again," Jesus' primary meaning in verse 3 is "from above." This is indicated from the parallel in 3:31, as well as from the two other Johannine uses of 'anōthen' (19:11,23)." (Dean Raymond E. Brown, *The Gospel According to John 1-12*, page 130). The Hebrew equivalent is 'maal,' and is translated in the Authorized Version - upward 59, above 53, high 6, exceedingly 4, upon 4, very 2, forward 2, exceeding 2, over 2, above only 1, overturned 1, above them 1, up 1 time. The first occurrence of this word is found in Genesis 6:16. The Greek word 'anōthen' occurs 23 times in the Septuagint. The Authorized Version translates 'anōthen'- from above 5, top 3, again 2, from the first 1, from the beginning 1 time and its first occurrence in the New Testament is in Matthew 27:51.

⁹³ The Greek word used here 'eidon', which is derived from the word 'horao', it means to experience or encounter someone or something. A.T. Robertson says that its usage here means to 'participate' in the

- 4 Nicodemus said to Him, How can a man be begotten again once he is old? He is not able to enter a second time into his mother's womb⁹⁴ and be born.
- 5 Jesus answered, with absolute certainty I assure you, without being begotten of water⁹⁵ and of Spirit no one is able to enter into the kingdom of God⁹⁶.
- 6 What is begotten of the flesh is flesh and what is begotten of the Spirit is Spirit⁹⁷.

Kingdom of God. In John 8:51 it is used to "see death"; and John 3:36 "see life", which in both cases lends itself to experience, 'experience death' or 'experience life.' Until one is born of the Spirit they cannot experience or participate in the things of the Kingdom. Paul helps us to understand the reason for this in his message in 1 Corinthians chapter 2, where he reveals that the natural man cannot receive the things of the Spirit of God (verse 14). Therefore, until one is born of the Spirit it is impossible to see, experience, participate or understand the Kingdom of God. *The Authorized Version renders it - see 51, take heed 5, behold 1, perceive 1, not translated 1 time. It occurs in the Septuagint 8 times and its Hebrew equivalent is 'ra'ah' . Its first occurrence in the Old Testament is in 2 Samuel 18:29 and in the New Testament, Matthew 2:2.*

⁹⁴ This is the first use of the word 'koilia' in John. The next time that it is used in John 7:38 it is used by Jesus to identify where the rivers of living water will flow out of man once he receives the gift of the Holy Spirit.

⁹⁵ To be born of water is more difficult to understand than being born of the Spirit but one thing is for certain they both speak of a spiritual new birth. Nicodemus was not surprised by the expression of being born of water for it had been a practice of the Jews to receive Gentiles as proselytes through water baptism. What took Nicodemus by surprise was the idea of actually being born from above. God demands a thorough spiritual purification and new creation, which may only be accomplished by the operation of the Holy Ghost. These two agencies of water and of the Spirit are brought together in the prophecies of Ezekiel "Then I will sprinkle clean water upon you, and you shall be clean. I will cleanse you from all of your defilement and from all your idols. And I will also give you a new heart and I will put a new spirit within you. And I will take away the stony heart out of your flesh, and I will give to you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and you shall keep my judgments and do them" (Ezekiel 36:25-27). There are two other applications of water: -one being water baptism, a symbol of being baptized into Christ, His body and His death; and the other- an allegorical representation of the Word of God (Isa. 55:10-11; Eph. 5:26). *The Authorized Version renders it - water 79 times. It occurs in the Septuagint 675 times and its Hebrew equivalent is "mayim". Its first occurrence in the old Testament is in Genesis 1:2 and in the New Testament, Matthew 3:11.*

⁹⁶ An example of Tischendorf's departure from the Majority Text is exemplified here in John 3:5. Instead of "enter into the kingdom of God" as reported by the other researchers previously mentioned his "oldest text" reads "enter into the kingdom of the heavens." Metzger's Textual Commentary on the Greek New Testament reports the following "the Committee was impressed by (a) the age and diversity of the witnesses that support of God, and (b) the probability is that copyists introduced 'of the heavens'..."

⁹⁷ When the eternal Word was incarnated into flesh and became Jesus, the only begotten Son of God, He was begotten of the Spirit: "For that which was begotten in Mary was of the Holy Spirit" (Matthew 1:20). When a man is begotten of the Spirit, a "new man" created in Christ Jesus is brought forth. This new creation does not co-exist with the corrupt nature of the unredeemed man, for Paul revealed that the "old man" was crucified with Christ, that the body of sin might be destroyed (Romans 6:6; Colossians 2:11). When we are born of the Spirit, a new creation is raised up with Christ Jesus that is purely spiritual (Romans 6:4; 2 Peter 1:4; Ephesians 4:24; 2 Corinthians 5:17-18). Paul further takes up the contrast

7 Do not be surprised because I told you it
is necessary to be begotten from above.
8 The Spirit⁹⁸ breaths⁹⁹ out where He wills
and His voice¹⁰⁰ you hear but you do not

between the "flesh" and the "Spirit" - or the "unredeemed man" and "those born of the Spirit" in Romans 8. He makes it perfectly clear that when a person is redeemed they are no longer classified as being "in the flesh" but in Christ Jesus, which he equates to being born of the Spirit (Romans 8:1-9). Jesus is not presenting a "Spirit Nature" that would co-exist with an "Unredeemed Nature," but rather an opportunity for a total regeneration of the nature of man (Titus 3:5).

One of the most difficult things for God's people to accept is the idea that now that they have been born of the Spirit, they are spirit. Such a holy union with Christ Jesus and the Father seems completely out of reach (John 17:21-23; 1 John 4:4; Colossians 1:27). The person of the Spirit is spiritual, and those things that are spiritual belong to the realm of heaven and the kingdom of God. We were born of the Spirit to walk in the Spirit. It is in the Spirit that we have our passions, emotions, and attitudes taught to us. God has supplied us with an unlimited resource of love, joy, peace, enduring patience, gentleness, goodness, faith, meekness, and temperance. We are given an unlimited realm of God's glory and goodness to live out each day. He would continually fill us and overwhelm us with the Holy Ghost and fire, if we would simply believe and yield ourselves to His presence. There are rivers of pleasure to receive, and an unlimited faith of power and authority. All we need to do is live and walk out each day in the spiritual, and we will have days of heaven on earth (Ephesians 1:3; 2:6)

⁹⁸ The Greek word 'pneuma,' (spirit) is found both at the beginning and at the end of this verse. One of the important issues to consider is that as the Spirit is so are those who are begotten by the Spirit. Now it would make no sense at all if for the sake of consistency 'pneuma' was translated wind for then as the wind is so are those begotten of the wind. The issue is not the inability of man to understand the mysterious nature of the wind but the fact that man cannot understand the realm of the Kingdom of God unless they are born of the Spirit. Although 'pneuma' can be translated wind, of the 360 times that it occurs in the New Testament it never means wind (A.T. Robertson, Word Picture New Testament). Thus there is no reason to translate 'pneuma,' wind even though it may be translated both wind and spirit. The Latin version also translates 'pneuma' as 'Spirit' in this verse. The Holy Spirit is not only the subject of this passage He is the one by whom we are begotten. The mystery surrounding the Spirit's activity also surrounds those begotten of Him, for as the world cannot know Him neither can the world know those begotten of Him (John 14:17; 17:14; 1 John 4:17). Green's Literal Translation by JP Green Sr. also supports a similar translation of this passage, "The Spirit breaths where he desires and you hear His voice; but you do not know from where He comes, and where he goes- so is everyone who has received birth from the Spirit." Nicodemus was drawn to Jesus because of the sound of the Holy Spirit that he heard in the voice of Jesus and because of the miracles, which he had done. Although many things about the life and ministry of Jesus seemed to be out of sync with the Pharisees doctrine the heart of Nicodemus was drawn by the voice of the Holy Spirit. If Nicodemus was ever going to understand the ways of the Spirit of God he would first have to be born of the Spirit. The natural man cannot receive the things of the Spirit because they make no sense to him (1 Corinthians 2:14). The world cannot receive the Spirit because it cannot see him nor know him (John 14:17). However, once we have been begotten of God our senses are awakened to the reality of the ways and nature of God. We are then empowered by God to see what eyes have not seen, to hear what ears have not heard and to understand what the hearts of men have never understood (1 Corinthians 2:9-10).

⁹⁹ The translation 'breath out,' is a very fitting expression for the creative working of the Holy Spirit. It is also in better agreement with the Greek word 'phone' which follows. The Greek word 'phone' has as a primary meaning 'voice.' Although, the Authorized Version translated the Greek word 'pneo' - blow 6, wind 1 time, it may also be translated correctly 'breath out,' according to Greek-English Lexicon of the New Testament and Other Early Christian Literature.

¹⁰⁰ The argument for translating these words as wind and sound would be the use of the neuter pronoun's associated with them. However, if we keep the subject of the Spirit before us in this translation and realize that it is by the Spirit that men come to Jesus then we must recognize that it is not merely by an

know where He comes from and where He is going, so are those who are begotten of the Spirit.

9 Nicodemus answered Him and said, How are these things able to come about?

10 Jesus answered him and said, Are you the teacher of Israel and do not know these things.

11 With absolute certainty I assure you, what we know we speak¹⁰¹ about and we bear witness of that which we have seen but you do not accept our witness.

12 If you do not believe when I tell you about earthly things, how will you believe if I tell you about heavenly things?

13 Now, no one has gone up into Heaven except the Son of Man that came down out of Heaven, who is in Heaven¹⁰².

14 And just as Moses lifted up the serpent in the wilderness¹⁰³, likewise it is necessary that the Son of Man be lifted up;

indistinctive sound that we come but by the voice of God who is calling us. Greek ‘phone,’- literally, “voice,” but may also be translated sound. *It is translated by the Authorized Version - voice 131, sound 8, be noised abroad 1, noise 1 time. It occurs in the Septuagint 633 times and its Hebrew equivalent is “qowl”.* Its first occurrence in the Old Testament is in Genesis 3:8 and in the New Testament, Matthew 2:18. The Authorized Version translates the Hebrew ‘qowl’- voice 383, noise 49, sound 39, thunder 10, proclamation + 5674 4, send out + 5414 2, thunderings 2, fame 1, misc 16 times.

¹⁰¹ This is the first time that the verb ‘lalein’ appears in the gospel of John. It is the Koine Greek word “to speak.” However, in the Septuagint ‘lalein,’ was used to express the transmission of the word of God by the prophets.

¹⁰² Nestle-Aland, Wescott -Hort, and Metzger all depart from the rendering of the Majority Text by eliminating “who is in heaven” based on the Egyptian texts. However, they admit the uncertainty of their decision. Their primary argument is that the shorter text is better. However, this passage could either refer to Jesus’ authority in heaven at that time of His ministry or simply a reflection by John as he wrote this gospel many years after the ascensions of Jesus. There is neither compelling data nor a logical argument to exclude “who is in heaven” from the original text that John wrote.

¹⁰³ Nicodemus, being unwilling to simply accept the fact that God had made a way for him to be born of the Spirit, continued to question Jesus as to how these things could be (John 3:9). Jesus then related to him an incident in which the hardness of heart and the murmurings of Israel had made them victims to fiery serpents. As a remedy for the poison, God commanded Moses to place a serpent on a standard-bearing pole. The serpent represents the curse and the plague that was destroying them. Unfortunately for many of the Israelites, their stubbornness and hardness of heart prevented them from responding to God’s remedy;

15 That everyone believing in him should not perish¹⁰⁴ but have eternal life.

16 For God loved the world so much that he gave His¹⁰⁵ only begotten Son, that everyone who believes¹⁰⁶ in him should not perish¹⁰⁷ but have eternal life.

and they died. They were unwilling to simply believe the remedy that God had provided for the poisonous venom that circulated through their blood (Numbers 21:8).

Jesus became the cure when He was nailed to the cross. He became the cure for the plague of sin - for all who would look too Him. At the moment we turn our eyes to Jesus, the plague of sin is broken and the cure removed. Just as many refused to be taken to the place of the pole to look upon their cure, many today refuse to be taken to the cross to see that it was Jesus who bore their sin away. Just as those Israelites who only needed to look on the serpent in order to live, all we must do is look to Jesus. If any man comes to the cross and believes in Jesus, they are healed from the poison of the serpent that injected its venom into the heart of man in the garden. Through the work of redemption that was accomplished for us when Jesus was lifted up, we are transformed into new creatures, and translated into the Kingdom of God (Colossians 1:13). Look and live right now!

¹⁰⁴ There are several variant readings of this passage. The most notable are those of Lachman, Tischendorf, Wescott-Hort, Tregelles, Aland and Metzger which are typically in agreement anyway, rendering this passage "That everyone believing in him have eternal life" excluding "shall not perish." Fundamentally, they do this based on a belief that a few older texts are superior to more than 5000 other manuscripts which include this phrase. However, the elimination of "shall not perish" is dangerous for men should hear the warning that if they reject God's salvation and refuse to look on Jesus they will perish, even as the Israelites perished who were commanded to look on the serpent yet refused (Num. 21:8).

¹⁰⁵ I find it amazing that these well learned scholars, Tischendorf, Wescott-Hort, Nestel-Aland and Metzger would actually eliminate "His" from the text based only on a weak thread of evidence. Unfortunately, this is common for these scholars; perhaps this is an example of the blinding effect of dogma.

¹⁰⁶ God was so earnest to redeem man that "he spared not His own Son" in order to bring us into relationship with Himself (Romans 8:32). This amazing action of God's love underscores God's desperation to have fellowship with us. All that God ask of us is to believe (pisteuo) in Jesus (1 John 5:11,13). To believe is simply to act in obedience. Through this act of obedience to God's word faith is produced. Then faith takes us from the realm of our own human efforts into the realm of divine ability. God freely supplies this faith to us through the Holy Spirit, which He has given to us (1 Corinthians 12:9; Galatians 3:2; 5:22). Faith is a gift that has come to us from God and unless we move in this faith we cannot please Him (Romans 12:3; Ephesians 2:8; Hebrews 11:6). When we observe Abraham's life we learn that he was counted righteous because he believed what God said and was willing to obey Him. If there is any one attribute that characterizes Job it was his absolute confidence in his relationship with God. When Job's wife and comforters attempted to convince Job to give up on God's favorable relationship with him he was unmovable. Job's confidence in God was fervently expressed in this verse "My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live" (Job 27:6). Certainly, it was through Job's belief in his redeemer whom he had come to know by revelation that he was able to have such confidence a belief expressed when he said, "For I know that my redeemer lives, and that he shall stand at the latter day upon the earth" (Job 19:25). All that Father has asked of us is to believe the testimony that He has given to us of His Son. He wants us to lay hold on what Jesus has done for us and not doubt His love for us for one second. We must be willing to be unmovable and unshakeable from the fact that God so loved us that He gave Jesus to die for us so that we may possess His righteousness! Do not allow yourself to waiver from this so great a salvation. Never trust in yourself but trust in Jesus who died and rose again so that you might be saved. Never allow anything or anyone to separate you from the love of God that is in Christ Jesus. Never allow anyone to cause you to doubt the salvation that He has given to you. Find yourself safe and secure in Him where there is no condemnation.

¹⁰⁷ The Greek word 'apollynai' occurs ten times in John and it has two meanings: (a) to be lost; (b) to perish, be destroyed.

17 For God did not send His Son into the world to condemn the world, but that the world might be saved¹⁰⁸ through Him.

18 Whoever believes in Him is not condemned¹⁰⁹, but whoever does not believe has already been condemned for refusing to believe¹¹⁰ in the name of the only begotten Son of God.

¹⁰⁸ The Greek verb “sozo” is often used for physical health. Here the primary meaning would be taken as spiritual salvation. However, the full meaning of the word extends into every dimension of life including prosperity and preservation. Therefore, one may view the words of John in the third epistle of John “I wish above all things that you prosper and be in health even as your soul prospers” as a more comprehensive statement of “sozo”.

¹⁰⁹ Mankind has already been condemned because of Adam’s transgression. Paul describes the effects and the judgments of this condemnation in Romans 5:12-21. Jesus did not come to condemn mankind for everyman has already been condemned because of Adam’s sin. The condemnation passed upon man was a death sentence (Genesis 2:17; Romans 5:12,16). Jesus came to redeem man so that anyone who would believe could be made just. He came to bare our punishment of death by taking our sins in His own body so that we could be reconciled to God. The reconciliation, which produced the spiritual change from an old man to a new creation made man just and therefore all who believe are justified. If anyone refuses to believe then they remain condemned to spiritual death and ultimately eternal death in a place separated from God and His life called hell. The Greek word ‘krino’ means “to judge” or “to condemn.” The definition from Classical Greek includes, to separate, divide, to pick out, choose, bring to trial examine, etc... There are seven Greek words used in the scripture for condemn or condemnation: ‘katadikazo’- condemn or pass judgment, Matthew 12:7,37; Luke 6:37. katakrino- condemn or damn, Matthew 12:37,41; 20:18, 27:3; Mark 10:33; 14:63; 16:16; Luke 11:31,32; John 8:10,11; Romans 2:1; 8:2,3,32. krima- condemnation or judgment, implying that the sentence has been past and one is on death row, Luke 23:40; 24:20. krino- judge or condemn, John 3:17,18; Acts 13:26; Romans 14:22. krisis- judgment or condemnation Matthew 5:21; Luke 10:14; John 3:19; 5:24,29. katakrima- condemnation, damnatory sentence Romans 5:16,18; 8:1. katakrisis- condemnation, 2 Corinthians 3:9; 2 Corinthians 7:3

¹¹⁰ The Lord Jesus made freedom from condemnation and sin very easy, all one has to do is to believe in the Only Begotten Son and they will be rescued from the imprisonment of spiritual death. The message of salvation that is contained within the title “Only Begotten Son” includes accepting that Jesus is God, that he became a human being to come and take upon himself the sins of the world and that there is no other means of salvation but by Him. We cannot trust in ourselves, our own good works or any other religious belief and Jesus too. The mixture will not do because it undermines the fact that unless man is born again and made a new creature he is unacceptable to God. All other religious activities are vain, including the Law because it cannot change the heart of man. There is only one possible way to be born of the Spirit and that is through the death of Jesus on the cross. For it was at the cross that Jesus broke the power of sin and Satan that took control of man when Adam sinned. When we believe on the Only Begotten Son we are taking notice that God has sent a personal invitation to us to come and join Him. We are accepting the fact that God loves each of us personally (1 John 4:16). However, if we take a permanent position of refusing Jesus Christ as our savior then the result is eternal death. It is not that God chose death for us for He has chosen life for all mankind. In the very beginning it was man who walked away from God and became a prisoner to sin and death. God who is not willing that anyone perish has come to every person individually and given them the opportunity to accept what Adam refused (2 Peter 3:9; John 3:16). The choice is ours, God has opened the door of escape for us but if we refuse then there is nothing left but an eternal condemnation that God pronounced on sin from the very beginning.

19 Now this is the condemnation¹¹¹, the light has come into the world but men loved the darkness¹¹² more than the light, for their deeds were evil.

20 For everyone who practices¹¹³ wickedness hates the light and will not come to the light, so that his works are not exposed.

¹¹¹ The gospel message should be a liberating message of good news; but to those who love evil, it is a message of condemnation. When men hear that they can go free from their sins and walk in perfect fellowship with their heavenly Father, it should cause them to rejoice; yet those who love sin respond with disdain. When Jesus met the woman at the well, He did not focus on her sins - He invited her to receive the gift of God (John 4:10). It was only after her reluctance to accept the gift that He pointed out her sin. When another woman was caught in the act of adultery, Jesus did not stand alongside those who had stones of condemnation to throw. He told the woman that He did not condemn her. Jesus granted her mercy and appointed her unto life: He told her to go and sin no more (John 8:11).

Those who say that Christianity is condemning simply do not want to go free and sin no more. The condemnation and judgment against sin already exist. The light of the gospel simply points out the state of men and the judgment against sin. Those who love darkness hate the pronouncement of the judgment of God against all unrighteousness, and to them this is a gospel of condemnation and the smell of death (2 Corinthians 2:15-16). The light of the truth reveals that their sin will destroy them; but they refuse to hear the love that cries out to flee from its deadly wages, and instead regard the warning as an insult. Christ Jesus came to remove the condemnation, and the Holy Spirit would make it a gospel of righteousness and abundant life if they were only willing to be changed (Romans 8:1; 2 Corinthians 3:9). God sent the light into the world, and those who reject the light decide their own fate. Why do men love darkness rather than light? Because their deeds are evil. Their love of unrighteousness and refusal of the love of God is their seal of condemnation (Acts 4:12; Mark 16:16; John 3:36; John 10:9; 16:7-9). It is not the gospel that condemns; rather it is the rejection of the gospel by those who love darkness that condemns. Even when men refuse and reject God, He still cries out in His mercy and love pleading that they forsake their wickedness.

God has brought the free gift of salvation to anyone who will believe. The free gift will change the heart, and make a person a new creation. Men want to judge themselves based upon the merit of their own deeds and how they compare to the next person, but God has concluded that all men are dead in their trespasses and sin. God has made a way for the heart to be changed and for the life to become lit-up with the glory of God. A man's religion and good deeds cannot change the darkness and hate that is in his heart. The only power that can change the heart is the name of Jesus. All that matters with God is a new creation: a gift that is made available to all (2 Corinthians 5:17; Galatians 6:15). Like Jesus, the messengers of the gospel must remain absolute in the distinction between light and darkness, and between good and evil (1 John 1:5-6; 2:4; 3:7-8; 2 Corinthians 6:14; Ephesians 5:6). Yet at the same time, we remain full of love and compassion to those who oppose themselves and reject both the gospel and the messenger.

¹¹² The Hebrew word "chashac," is translated darkness and is frequently used by the Jewish writers for the angel of death, and for the devil. The Greek word used here "skotos", is the common word for both moral and spiritual darkness a simile that is commonly used in the New Testament.

¹¹³ There are those who believe that they are right before God but in reality they live a life of hypocrisy as many of the Pharisees did in the days of Jesus. The true test as to whether or not a person is sincere in their hunger for the things of God is borne out in their willingness to come to Jesus who was and is the Light of the world. Although, the love of God has been revealed to every person many refuse to accept it. Jesus said that He would draw all men unto Himself but many refuse to come. Paul said that the grace of God that brings salvation has appeared to all men yet many refuse to respond (Titus 2:11). Why? Because their deeds are evil and they have no room in their stubborn heart to confront the truth. However, when a person comes to the light and humbles himself under the mighty hand of God the darkness is not able to resist the

21 But he who does¹¹⁴ the truth comes to the light, so that it may be shown that his deeds are performed by¹¹⁵ God.

22 After these things, Jesus and his disciples came into the land of Judea and spent some time there with them baptizing¹¹⁶.

23 Now, John too was baptizing in Aenon near Salim because water was plentiful there and people¹¹⁷ were constantly arriving and were being baptized.

light and it is expunged. The Satanic deception works to hide the gospel from men through the craft of sin and iniquity. This is why the saints of God are empowered to break the yoke of darkness through prayer and the anointing of the Holy Spirit. If we will give ourselves to the work of the ministry more of those who walk in darkness will come to the light of God' salvation and be set free. The Greek phrase 'phaula prassein,' means 'practicing wickedness' or doing wickedness.

¹¹⁴ In this final statement that Jesus makes to Nicodemus He underscores the reality of the heart being exposed based upon whether one comes to the Light or not. Jesus was and is the light that has come into the world to give every man the revelation of life (John 1:4-9). If Nicodemus or any other sincere person in Israel truly worshipped God and hungered after Him then they would come to Jesus. Jesus later tells the Pharisees that if they had known the Father like they professed then they would also know him. Their rejection of Jesus only exposed their hypocrisy and deception (John 8:19; 14:7; 16:3). Greek phrase 'poiein ten aletheian' is a Semitism, which literally means "to do the truth." The Hebrew equivalence is both 'bara' in Genesis 1:1 and 'asah'. A similar phrase found in the Old Testament would be "'asah 'emet," which means, "to keep the faith."

¹¹⁵ The Greek word "en" is properly translated, in, on, at, by or with. The choice to use the participle 'by' was made based on the fact that "it is God who works in us" (Philippians 2:13). It is by Divine power that we do the truth not by human ability. The new covenant does not depend upon man's ability but God's ability at work within us (Galatians 4, 1 John 3:4, John 3:3,5,6). We have been empowered with Grace, which is the divine ability of the Spirit of God at work in us to bring to pass all that God has purposed for us to do.

¹¹⁶ Jesus was not actually doing the baptizing rather his disciples were doing it on His behalf (John 3:22). With the lack of any additional information about the purpose of baptism we can only assume that Jesus was baptizing for the same reason that John baptized, "baptism of repentance for remission of sins" (Luke 3:3). Thus we may safely conclude that water baptism was a part of the gospel from the very beginning to which Jesus both submitted himself and taught his disciple to administer. The clearest example that shows the meaning of Greek word used here "baptizo" is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptized' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptizing the vegetable, produces a permanent change (James Strong).

¹¹⁷ The choice was made to replace the third person plural pronoun "they" with people. Both of the Greek words for "arriving" and "baptized" are imperfect (past tense) the verb for arriving is in the middle voice whereas that for baptize is passive. The word continuous was added in order to capture the sense of meaning that is implied by the conjugation "paraginonto" from the verb "paraginomai". Regarding these two verbs A.T. Robertson notes "Imperfects both, one middle and the other passive, graphically picturing the long procession of pilgrims who came to John confessing their sins and receiving baptism at his hands."

24 For John was not yet thrown into prison.
25 Then a controversy about purification
arose with the disciples of John and the
Jews.
26 So they came to John and said to him,
Rabbi, He who was with you across the
Jordan, who you bore witness of, now he is
baptizing and everyone is coming to him.
27 John answered and said, A man is not able
to receive anything unless it is granted
him from heaven.
28 You yourselves are my witnesses that I
said I am not the Messiah, but am sent to
be the one before him.
29 It is the bridegroom who gets the bride,
but the friend of the groom¹¹⁸ who stands
and listens for him, rejoices with joy
because of the voice of the bridegroom.
Therefore my joy is fulfilled.
30 He must increase while I decrease¹¹⁹.
31 The one who comes from above is above
all; the one who is of the earth is
earthly, and speaks from the earth. The one
who comes from heaven is above all;
32 And He testifies of what He has seen and
heard and no one accepts His testimony.
33 Whoever accepts His testimony has
confirmed¹²⁰ that God is true.

¹¹⁸ The closest friend to the groom is the 'shoshben' in Jewish custom. He is much like the best man in today's custom. However, in the Jewish custom the groom's closest friend took care of arranging the wedding.

¹¹⁹ Greek verb 'elattoun' is related to 'elasson' and it means inferior. In John 2:10 this adjective was used to describe the ordinary wine of Cana (John 2:10).

¹²⁰ The Greek verb "sphragizo" means to seal, it is a common metaphor for giving one's confirmation to a testimony. Adam Clark believes that what John was saying is that "He has hereby confirmed the truth of the testimony which he has borne; as a testator sets his seal to an instrument in order to confirm it, and such instrument is considered as fully confirmed by having the testator's seal affixed to it, so I, by taking up this testimony of Christ, and proclaiming it to the Jews, have fully confirmed it, as I know it to be a truth; which knowledge I have from the immediate inspiration of the Holy Spirit."

34 He whom God has sent speaks the words of God for God gives the Spirit to him without measure¹²¹.

35 The Father loves the Son and has placed all things in his hand.

36 Whoever believes in the Son has eternal life but he who disobeys¹²² the Son will not see life, instead, God's wrath¹²³ remains on him.

Chapter 4

1 Now when the Lord¹²⁴ had learned that the Pharisees had heard that Jesus had baptized and made more disciples than John;

¹²¹ This very unique phrase 'ek metrou' (by measure) does not appear anywhere else in the Bible nor in Greek writings (The Gospel According to John, Raymond Brown). This expression could be translated 'boundless' and refers to the fact that Jesus came ministry with the fullness of God's Spirit. As the only begotten Son of God who was God incarnated into flesh Jesus holds the supreme place of receiving the Spirit in a way superior to all other (Hebrews 1:1). Although many men received special anointings of the Spirit in the Old Testament Jesus was the first to be honored with the Spirit without measure. An example of the measure of the Spirit received by the Old Testament saints may be observed in the story of Elijah and Elisha. Elisha sought for a double portion of the Spirit that was upon Elijah and as a result he did twice the miracles of Elijah (2 Kings 2:9). Moses was anointed with the Spirit when He stood before the fire of God and was empowered to do extraordinary miracles (Exodus 3). In fact, when Moses was allowed to look on the glory of God on Mount Sinai the anointing of the Spirit and presence of God was so great that his face shined with the glory of God (Exodus 34:29-33, 35; 2 Corinthians 3:7, 13). There was enough of the Spirit of God on Moses that it could be taken from him and placed upon seventy men selected to help Moses (Numbers 11:16-17, 25). There was never a prophet like Moses in all of the Old Testament who talked with God face to face yet he received the Spirit by measure (Deuteronomy 34:10; Exodus 33:11; Numbers 12:8). God never honored anyone in the Old Testament with the fullness of the Spirit yet today the same anointing and glory that Jesus received when He was baptized with the Spirit is made available to anyone who ask (John 7:38-39; John 16:13-15; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; 17:22; 14:12).

¹²² The Greek verb 'apeitheo' is derived from the adjective 'apeithes', which means disobedient. As a verb it is common to translate it as 'disobey' or 'to be an unbeliever.' There is an unbreakable relationship between believing and obeying and disobeying and being an unbeliever. The first thing that God requires of us is to believe is that Jesus Christ, God's only Son, is the only means by which we can be saved. If we refuse to obey God and come to Jesus then we are in fact not only an unbeliever but also one who is disobedient or unwilling to cooperate with God's only begotten Son. The Authorized Version translates this verb - believe not 8, disobedient 4, obey not 3, unbelieving 1; 16. This word only occurs one time in John. It is found 49 times in the Septuagint and is first found in Exodus 23:21. The Hebrew equivalent is Ma'as and is translated despise, refuse, or reject.

¹²³ The present tense indicates that the punishment has begun and will last.

¹²⁴ The Tischendorf text has Jesus instead of Lord. Bruce Metzger, in his Textual Commentary On The Greek New Testament, writes, "It has been conjectured that originally the verb *egno* was without an expressed subject, and that subsequently some copyists inserted Jesus and others Lord." The keyword is

2 And certainly Jesus himself did not
baptize, rather His disciples,
3 He left Judea and went back again into
Galilee.
4 It was necessary for him to pass¹²⁵ through
Samaria.
5 He then came to a Samaritan city called
Sycar¹²⁶ near to the property that Jacob
gave to his son Joseph.
6 Now Jacob's well¹²⁷ was there and Jesus,
being tired¹²⁸ from the journey, sat down on
the fountain at about the sixth hour¹²⁹.
7 A woman from Samaria came to draw water.
Jesus said to her, Give me a drink.
8 For His disciples had gone into the city
in order to buy food.
9 Then the Samaritan woman said to him, How
is it that you being a Jew ask of me a
Samaritan woman for a drink, for the Jews
do not associate with the Samaritans¹³⁰.

conjecture. The translator believes that it is best to go with the majority of the textual references rather than to rely on conjecture no matter how awkward the sentence.

¹²⁵ The necessity was not geographical but spiritual. The main route from Judea to Galilee passes through Samaria (Josephus Ant. XX.vi.1;#118). However, according to John 3:22, Jesus was in the Jordan Valley; Jesus could have gone north through the valley into Galilee, by way of the Bethshan gap. Therefore, it was a "necessity" because it was the direction of the Holy Spirit.

¹²⁶ There may have been a scribal error naming Sycar as the site of Jacob's well. Jacob's well is only 250 feet from Shechem. It may be that the confusion took place with Jerome, who identified Sycar and Shechem as the same location. On the other hand, there is a possibility that a Sycar existed alongside of Shechem in the time of Jesus and no record of it survives today.

¹²⁷ Christian pilgrims in the 4th century describe a well 100 feet deep. The site is presently identified at the foot of Mount Gerizim.

¹²⁸ The Greek word "kopiao" is most commonly translated become weary or tired. The Greek "kopiao" is found 50 times in the Septuagint and first occurs in Deu. 25:18. The Hebrew equivalent is "yagea." The Authorized Version translates "kopiao" - labour 16, bestow labour 3, toil 3, be wearied 1 time.

¹²⁹ The sixth hour would be noon. It is interesting to note that Jesus also declared that He was thirsty when on the cross at the sixth hour, John 24:14.

¹³⁰ The Samaritans come from two groups of people. The Israelites of the Northern Kingdom who were deported by the Assyrian conquerors and the foreigners brought in from Babylon and Media to integrate with the subdued Israelites. This was done in an attempt to erase their national identity and further subject them to the Kingdom of Assyria.

10 Jesus replied and said to her, If you knew about the gift¹³¹ of God and who it is that is saying to you, Give me a drink, you would have asked Him and He would give you living¹³² water.

¹³¹ The gift of God is the gift of the Holy Spirit (Acts 2:38; 8:20; 10:45; 11:17; Hebrews 6:4). The gift of the Holy Spirit was given to us so that we could receive the transformation of nature and be made a new creation (John 3:5-6, 8; Titus 3:5; 1 John 3:24; John 1:13; Romans 8:9). The gift of the Holy Spirit was given so that we could be empowered with divine power (Luke 24:49; Acts 2:8). The gift of God is a treasure on the inside of us that produces the excellence of God's power (2 Corinthians 4: 7). The gift is a wellspring producing spirit and truth, a river producing all that was seen on the day of Pentecost and more. The wellspring and the river are both expression of the Paraklet (Holy Spirit) who has been given to us and will abide with us forever. The gift of God is Christ in us the hope of glory, our seal of redemption, the teacher who leads and guides us into all truth, God's power on the inside of us producing all His fruits and testifying of all His glory (John 4:10; 7:38-39; John 14:16; Colossians 1:27; 1John 4:24; Ephesians 1:13; 2 Corinthians 1:22). The gift of God brought forth the Spirit of the Son, the divine nature, the new man and the new creation (Galatians 4:6; 2 Peter 1:4; Ephesians 4:24; 2 Corinthians 5:17). The gift of the Holy Spirit is received by asking the Father who has made it known that it is His good pleasure to give us the Holy Spirit (Luke 11:13; Acts 2:38; Ephesians 1:5; Philippians 2:13; 2 Thessalonians 1:11). The phrase "thn dorea tou Theo" (the gift of God) is found 2 times in the New Testament and is inseparably linked to the gift of the Holy Spirit (John 4:10; Acts 8:20). The context in Acts 10:45 which uses this related phrase "h dorea tou hagiou pneumatos" (the gift of the Holy Spirit) further witnesses to this fact. Peter recounting this event to the council in Jerusalem says that God gave them the same gift as they had received on the day of Pentecost (Acts 11:17). Today, the Holy Spirit along with all who have ever drunk of this water, calls out to anyone who is thirsty (Revelation 22:17).

¹³² Although the Samaritan woman does not seem to understand what Jesus means by living water, the symbolism is not foreign to scripture. God referred to Himself as the fountain of living water (Jeremiah 2:13; 17:13). He also made it known by the prophet Isaiah that there were wells of salvation from which men could draw out water (Isaiah 12:3). Jesus identifies Himself as the well or the fountain from where this water is supplied (John 7:37-39; Exodus 17:6; Psalms 78:15; 105:14; 1 Corinthians 10:4). The water of life is available to anyone who ask, even to a Samaritan woman who is steeped in sin. As a result of drinking the living water the one who drinks also becomes a fountain from where the living water springs up. The living water in the heart of those who receive becomes a fountain springing up and a river flowing forth, forever supplying a continual flow of the Spirit so that those who have it will never thirst for that which cannot satisfy ever again (John 4:10-14; 7:37-39). The living water that Jesus is referring to is the pouring forth of the Holy Spirit (Isaiah 44:3; Joel 2:28; John 7:37-39; Luke 24:49; Acts 2:1-4; Matthew 3:11;). The gift of God, which is the living water is shown to be the gift of the Holy Spirit several times in both the Old and the New Testament (John 7:37-39; Isaiah 44:3; Acts 2:38; 8:20; 10:45; 11:17; 2 Timothy 1:6). It is the Holy Spirit that brings to us the new birth and function in our lives to bring forth all that the pleasures and fruits of the nature of God in our lives (John 3:5; Psalms 36:8; 46:4; Galatians 5:22; 1 John 3:24; Romans 14:17; 2 Peter 1:3-4; Titus 3:5; Romans 8:2; 1 Corinthians 2:12; 2 Corinthians 5:17-18; Ezekiel 36:26-27). If we hunger and thirst after righteousness God will supply us with His Spirit so that the righteousness, peace and joy of the Kingdom of God fills us to overflowing (Isaiah 55:1; Matthew 5:6; John 4:14; John 6:35; John 7:37-39; Romans 14:17; Matthew 6:33; John 3:5). The Greek word "zoo," is the active participle of "zao" to live. Strong's reports "zao" 143 times in the Authorized Version which translates it - live 117, be alive 9, alive 6, quick 4, lively 3, misc 2 times. The Greek zao occurs 548 times in the Septuagint. The Hebrew equivalent is "chay" and is translated by the Authorized Version- live 197, life 144, beast 76, alive 31, creature 15, running 7, living thing 6, raw 6 times.

11 The woman said, Sir¹³³ you have no container and the well¹³⁴ is deep where then would this living water come from?

12 Are you greater than our father Jacob who gave us this well, who drank from it along with his sons and his cattle?

13 Jesus answered and said, everyone who drinks from this water will thirst again;

14 But whoever drinks from the water which I give will never ever thirst, but the water that I give will become in him a fountain of water leaping up¹³⁵ into eternal life.

¹³³ Kurios is found 719 times in the New Testament. Because of the diverse meaning of this word it is appropriate to translate “Sir” when it is used by the unbeliever and “Lord” when used by those who were His disciples and followers. It is thought that “Lord” became a designation of YHWH God through the influence of the Septuagint. However, it is reported that in copies of the Septuagint that were prepared in pre-Christian times YHWH instead of Kurios was inserted in the Greek translation (Balz, H. R., & Schneider, G. (1990-c1993). *Exegetical dictionary of the New Testament*. Translation of: Exegetisches Wörterbuch zum Neuen Testament.). Yet, at the same time there is evidence of the Jews referred to YHWH as Lord in the second century B.C.E. The designation of Lord for Jesus may be regarded as a divine title or simply understood as referring to Him as the Master (Acts 2:36). This does not in anyway take away from the fact that He is indeed the eternal God it has only to do with the variety of ways in which the word kurios is used. However, for those who want to jump to the conclusion that the title of kurios used in application to Jesus proves that He is YHWH have no basis to do so. YHWH is the name of God the Father in the Old Testament. Yehoshua (Jesus- YHWH’s Salvation) is the name for God the Word in the New Testament. God YHWH is only referred to as the Father, God or Kurios in the New Testament. Kurios may be understood as:

- 1- The “owner” as in Galatians 4:1; Matthew 20:8, 21:40; Mark 12:9; Luke 19:33, 20:13,15
- 2- The master of the house Exodus 22:7; Mark 13:3
- 3- Master of a servant- ex: Matthew 10:24, 18:3, 24:18; Luke 12:36; Romans 14:4; Ephesians 6:5,9
- 4- Any person of a high authority, "Sir"- 1 Peter 3:6; Matthew 27:63; Luke 6:46; John 4:11,15,19,49,12:21, 20:15; Acts 16:30
- 5- As a designation of YHWH God- ex: Matthew 11:25; Luke 1:6,9,28,46; 2:15,22; Acts 4:26
- 6- A designation of Christ Jesus- ex: Matthew 7:21, 17:4; Mark 12:35-37; Luke 6:46; John 20:28; 1 Corinthians 8:6; 12:3; Romans 10:9; Revelation 17:142 Thessalonians 3:3; 2 Timothy 1:16,18; Luke 20:42; Mark 11:3' Luke 7:13, 10:1,39; John 6:23, 11:2, 20:2; Acts 9:10; Galatians 1:19; Hebrews 2:3

¹³⁴ Jacobs well was a fountain (Gr- ‘pege’) in verse 9 but when it is compared to Jesus who is the source of the living water it is only a cistern (Gr- ‘phrear’). Thus we find well/cistern (phrear) in verses 11 and 12. Although, in the Septuagint there is very little difference between these two words we may relate “phrear” to the Hebrew ‘beer,’ cistern or well and ‘pege’ to the Hebrew word ‘ayin which means fountain.

¹³⁵ The Greek word “hallomai,” is translated by the Authorized Version- leap 2, spring up 1; 3. The Greek word can be translated leap up or spring up. Ramond E. Brown says this about the verb, “The verb ‘hlllesthai,’ is used of quick movement by living beings, like jumping; this is the only instance of it being applied to the action of water... Hellesthai is used in the Septuagint for the “spirit of God” as it falls on Samson, Saul, and David...” The first occurrence of the verb is in Judges 14:6 and is used of the Spirit of the Lord leaping or springing up upon Samson to empower him to kill the Lion. Instead of the Spirit leaping up to give the ability to kill a Lion with the bare hands, the Spirit of God leaps up to produce the ability to live in the ways of God which is eternal life.

- 15 The woman said, Sir, give me this water so that I will not thirst nor come here to draw water.
- 16 Jesus said to her, Go call your husband and come here.
- 17 The woman answered and said, I do not have a husband. Jesus said, You have spoken correctly in that you have said I have no husband.
- 18 For you have had five husbands and the one that you have now is not your husband¹³⁶, what you have said is true.
- 19 And the woman said, Sir I perceive that you are a prophet.
- 20 Our fathers worshiped on this mountain¹³⁷ and you say that in Jerusalem is the place where it is necessary to worship.

¹³⁶ Jesus came to seek and to save those who are lost. It does not matter the degree of sin that a person is involved in, it is all the same to God. It is amazing that God does not reject sinners but actually seeks them out. Reaching the lost is so important to God that Jesus made it more important than his necessary food (vs. 31-34). Jesus, who stood by the well, waiting for one lost sinner, was both hungry and thirsty. Yet what was more important to him was the deep pain and burden of sin that held humanity in a prison of darkness. We should imitate the methods that Jesus used to reach the lost. He did not come with one single accusation neither did His methods involve any form of condemnation. However, Jesus did make the woman confront the sin that she was in but only after offering her the living water. In His loving but searching manner he had revealed to the woman "everything that she had ever done" (vs. 27). The wisdom that was involved in reaching out to this woman was supernatural. He not only revealed to her what was going on her life but He knew that she was the key to reaching the whole city in which she lived. In reaching out to the most rejected among a people who were all outcast an entire village drank of the water life and came to know the living God.

If we are going to represent Jesus to a lost and dying world then we need to use His methods. Jesus depended upon the Holy Spirit for everything that He did. One of the gifts that we observe here that Jesus functioned in was the word of knowledge (John 1:42, 47-48; Hebrews 4:13). He has given us the same Holy Spirit who has come to supply us with the same divine ability to get the same supernatural results. All we must do is believe and step out in faith and watch the mighty power of God begin to work through us. Let us begin to give the lost and dying world the same priority that God gives to it. If we will then the Holy Spirit will work through us to give us the same results. The only thing that will stop us is the limits of our own human ability. The only way to leap over this wall of limitation is to step out in faith and know that Jesus lives within you by the Spirit that He has given.

¹³⁷ Mount Gerizim is where God commanded Israel to build an altar upon which the Law was inscribed. It is also the place where the blessings of the Law were proclaimed (Deuteronomy 27:4-13). We are told that this temple was built about forty years after the second temple at Jerusalem. According to Josephus, a temple of worship did exist on Mount Gerizim. Manasseh, brother to Jaddua the high priest, having married Nicasso, daughter of Sanballat, governor of Samar and for that was driven from the priesthood; he fled to his father-in-law, and related the case to him, expressing great love to his daughter, and yet a regard

21 Jesus said to her, Woman believe me an hour¹³⁸ is coming that neither in this mountain nor in Jerusalem will you worship the Father.

22 You worship what you do not know. We know whom we worship because salvation¹³⁹ is of the Jews.

23 But an hour is coming and now is when the true worshippers¹⁴⁰ will worship the Father

to his office; upon which Sanballat proposed to build him a temple on Mount Gerizim, for which he did obtaining leave of Darius the Persian. Darius being overcome by Alexander the Great, Sanballat petitioned him for the building of this temple, who granted him his request; and accordingly he built one, and Manasseh became the high priest; and many of the profligate Jews, that had married strange wives, or violated the Sabbath, or had eaten forbidden meat, came over and joined him.

¹³⁸ The Greek word “ora” which is most often translated hour means a short period of time. The word is used to indicate the twelfth part of a day. It was used by Jesus when He spoke of the time of His death, Luke 22:53. A.T. Robertson translates this phrase, “there is a coming hour.”

¹³⁹ The Greek word used here for salvation is “soteria”, a derivative of “soter” which means Savior. Soteria is used of the Israelites being delivered from Egyptian bondage and it is usually translated salvation, deliverance or preservation. The usage of soteria in both Luke 2:30 and Acts 4:12 implies Savior. It is correct therefore, to understand this verse to read, “because the Savior is from the Jews.” The woman appears to understand that this is what Jesus was saying by her response in verse 25.

¹⁴⁰ We now live in the time of the true worshipper. Not because of a special creed or liturgical practice but because God has poured out the water from on high (Isaiah 41:18; 44:3). The worshipper referred to here is a unique kind of worshipper never before talked about in the scripture. The true worshipper worships in a different way than any worshipper of the past has ever been able to worship. The true worshipper must worship in Spirit and Truth, something that is only possible through the living water that Jesus causes to come up out of our inner most being through the gift of God. Jesus invited this woman as well as all men in every generation to come and draw water from the true well of life (Isaiah 12:3; John 7:38-39). The gift of God is supplied to us as a satisfying drink to a thirsty soul. When we drink of this water it becomes a well spring and a river producing the limitless supply of Holy Spirit inspiration. Through receiving the miracle supply of the Spirit that Jesus desires to give, rivers from the deep places of our souls are released in worship unto God. Jesus who is the rock in the wilderness now offers spiritual drink to everyone who is thirsty (1 Corinthians 10:4; Psalms 78:15; 105:41). He has come down to us like rain upon the mown grass as showers that water the earth (Psalms 72:6). For those who will receive the water that He gives, He turns the wilderness of our life into a standing water and the dry ground into water springs (Psalms 107:35). Drinking is something that we do regularly because of a deep physical need. No matter who we are we also have a deep spiritual need for the living water. What many of God's people fail to recognize is that we need to come just as regularly to the fountain of life to satisfy the spiritual thirst that we have. Every time that we drink of this spiritual water the Holy Spirit will cause rivers of His pleasure to flow out of our innermost being. As we allow God to supply our deepest spiritual need rivers of worship and truth flow out in praise unto our God. The Greek phrase “oi alethinoi proskunetai proskunesousin,” literally translates “the true worshipper worships.” Although, ‘worshippers’ (proskunetai) is only found one time in the New Testament it is derived from the word for worship, which occurs 60 times in the New Testament. The Hebrew equivalent is “shachah” and is first used in respect to Abraham bowing before Yahweh and His two companions in Mamre (Genesis 18:2).

in Spirit¹⁴¹ and in Truth for the Father seeks such as those who worship Him.
24 God is the¹⁴² Spirit and those who worship Him by necessity¹⁴³ worship Him in Spirit and Truth¹⁴⁴.
25 The woman said to Him, I know that Messiah is coming who is called Christ whenever He comes He will tell us all things.
26 Jesus said to her I am that One, talking to you.

¹⁴¹ Many times in the Bible God the Holy Spirit is simply referred to as the Spirit. It is reasonable to conclude that it is the Holy Spirit who is being referred to in this verse. Therefore, the choice was made to capitalize Spirit in order to highlight that it is by the indwelling of the Holy Spirit that we are able to truly worship God. It is clear that Jesus is referring to the new birth by His reference to the “gift of God” and the subsequent working of the Holy Spirit in the believers. It is the Spirit of God dwelling in us that empowers us to do all that God has purposed us to do and in this case worship Him in the Spirit and Truth.

¹⁴² The definite article is used in this phrase. It would therefore be inappropriate to translate this phrase as “a Spirit” and ignore the definite article which would translate “the Spirit.” At the very least this phrase would have to be translated, “God is Spirit.” We know that God refers to the Father, the Son and the Holy Spirit. We know that we are to worship all three. It is true that Jesus is referring to the Father in the previous verse, but a transition in this verse from the Father to God is made. Therefore, it is necessary that we give consideration to all that God is, Father, Son and Holy Spirit. Literally, this phrase would be translated “the Spirit is God” or “God is the Spirit,” either way would be correct. John Gill writes, “the Spirit is God”; for so the words are in the Greek text; and are so rendered in the Vulgate Latin, Syriac, and Ethiopic versions.

¹⁴³ The Greek “dia” is most commonly translated, “it is necessary.” The Greek word is very strong and makes it completely impossible to approach God in worship in any other way but by the Spirit and Truth.

¹⁴⁴ Although, we could just consider truth as sincerity of the heart it goes far beyond that. Certainly, sincerity of the heart is part of what God establishes in our life through the washing or regeneration and renewing of the Holy Spirit, for God desires truth in the inward parts and in the hidden parts he will make us to know wisdom (Titus 3:5; Psalms 51:6). Yet, what far surpasses sincerity and purity of heart is the word of God. Although Jesus is the truth the way and the life we know that He established beyond all question the superiority of the word of God, which is the word of truth (John 17:17; Ephesians 1:13; Colossians 1:15; Malachi 2:6; John 1:17; 6:63; 12:47-48). It has always been Gods desire that His people learn to live by the word so he taught Israel that, “man shall not live by bread alone but by every word that proceeds out of the mouth of God (Deuteronomy 8:3; Luke 4:4). He taught Joshua to not let the word depart out of his mouth but to mediate on it both day and night that he might observe to do it, for then he would make his way prosperous and have good success (Joshua 1:8). If we are going to worship God in the way that He has desired then we are going to do it as the word of God describes. Our attitude before Him must be one of confidence and assurance according to his exceeding great and precious promises (2 Peter 1:4; Ephesians 3:12; Hebrews 10:35). We have been born of the word of God and He has written His word upon the tables of our heart so that we will do them (2 Corinthians 3:3; Hebrews 8:10; 10:6). The word of God has brought faith into our hearts so that we might please Him (Hebrews 11:6). The Holy Spirit has come to teach us the word of God and to lead us and guide us into all the truth of His word (John 16:13). By the word of God we are set free from every lie that would attempt to ensnare us and hold us back from the greatness of this life in Christ Jesus (John 8:32; 2 Corinthians 6:7; Acts 20:32; Romans 10:8; 1 Thessalonians 2:13).

27 And upon this His disciples came and were shocked¹⁴⁵ that He was speaking with a woman, yet no one said what do you want or why are you talking with her.

28 The woman then left her water pot and went away into the city and said to the men;

29 come see a man that told me everything that I have done, is not this the Christ?

30 Then they went out of the city and came to Him.

31 In the meantime the disciples asked him saying, Rabbi eat.

32 But he said to them, I have food to eat that you do not know about.

33 Then the disciples said one to another, Has anyone brought him food.

34 Jesus said to them, My food is to do the will¹⁴⁶ of Him that sent me and to fulfill His work.

35 You should not say that there is still four months until the harvest¹⁴⁷ comes. I

¹⁴⁵ The Greek "ethaumazon" which in the imperfect is translated "were shocked." The form of the verb indicates that it was more than just momentary surprise. It was not regarded as proper to speak with women in public. Furthermore, their tradition held total distain for the Samaritans who were a mixture of Jew and Gentile. The disciples probably felt at this time that they were only sent to the lost sheep of Israel (Matthew 10:6; 15:24).

¹⁴⁶ The will of the Father for the life of Jesus was to seek and to save that which was lost (Luke 19:10; 5:23; 15:5-6; Ezekiel 34:16; Matthew 9:13; 18:11; Romans 5:6). Jesus found it nourishing and refreshing to lead this rejected and displaced Samaritan to salvation. God has so set His love and affection upon us that restoring us to fellowship is His souls delight (Psalms 16:3). The mission of Jesus was to go everywhere breaking the chains of darkness in whatever for he found them it whether, sin sickness or disease (1 John 3:8). With His word of life He broke the mind blinding spirit of deception that held these Samaritans prisoners.

¹⁴⁷ The duration of four months between the time of sowing and harvest was an accepted fact. The Gezer calendar of the 10th century B.C. places four months between sowing and harvest. It would be a mistake to consider this a proverb, for Jesus was referring to an observation that the disciples had made. This also gives us a time point in the ministry of Jesus dating the Samaritan event to four months before the harvest. The harvest time of Mahneh, east of Samaria would have run from mid-May (barley) to mid-June (wheat). This event in Samaria would therefore have been January or early February. This information allows us to know with a greater certainty that the unnamed feast of the next chapter is Passover, affording us greater accuracy in measuring the length of Jesus' ministry.

tell you behold lift up your eyes and see the fields are already white to harvest.
36 And he that reaps receives wages¹⁴⁸ and gathers fruit to eternal life, so that both he that sows and he that reaps may rejoice together.
37 For indeed this is a true saying that there is one that sows and another that reaps¹⁴⁹
38 I send you to reap that which you did not toil for, others toiled and you enter into their labors.
39 From out of that city of the Samaritans many of them believed in Him because of the word of her testimony saying He told me everything that I had done.
40 Then when the Samaritans came to Him they asked Him to stay with them and He stayed there two days.
41 And many more of them believed through His word.
42 And they said to the woman, it is no longer because of what you have said that we believe, for we ourselves hear and we have seen that this is truly the Savior¹⁵⁰ of the world, the Christ¹⁵¹

¹⁴⁸ The Greek "misthos" means both "wage" and "reward."

¹⁴⁹ Too many times we fail to realize that when we talk to people about the things of God that we may only be sowing seed that will be reaped later. We have to always keep in mind the fact that one sows and another waters but it is God who gives the increase (1 Corinthians 3:6). We cannot become discouraged if we talk to people about the Lord Jesus and they reject what we have to say. The fact remains God's word will accomplish His work. Our responsibility is to be a witness of the good things that God has blessed us with and watch what God supernaturally does in the process. In this case someone else had sowed into this woman of Samaria and Jesus came to reap the harvest of her soul.

It is imperative that we recognize that we were ordained to be a specific kind of witness. We are to conduct ourselves in the same manner as our God and King Christ Jesus (John 17:21; 20:21). We are to be directed by the same Holy Spirit and we are to minister to the needs of people with the same power and authority (Acts 1:8; 4:33).

¹⁵⁰ The sincere faith that was expressed by these Samaritans was simply amazing. Although, they were kinsmen to the Jews they were despised by them because of their intermarriage with Gentiles (John 4:9;

43 Now after the two days He came out from there and went into Galilee.
44 Jesus himself testified that indeed a prophet has no honor in His own native land.
45 When he had then come to Galilee the Galileans received Him for they had seen everything, which he did in Jerusalem at the feast, for they were also at the feast.

Second Sign in Cana

46 Jesus then came again to Cana of Galilee where He had made the water wine. Now at Capernaum there was a royal official whose son was ill.
47 When He had heard that Jesus had come from Judea into Galilee, he went out to meet Him and asked Him to come and heal his son who was indeed about to die.

8:48). Yet how is it that they were able to recognize the Savior when those who should have recognized Him could not? Could it be that the Jews became so ensnared by their own self confidence and pride that they had lost their sense of truth. The Samaritans seemed to have an ability to be sensitive to the witness of the Holy Spirit that was flowing forth from Jesus that those of the nation of Israel were incapable of. It did not take a lengthy discussion and lots of proofs to convince the Samaritans. When they encountered the love and acceptance that Jesus showed these rejected people they were convinced that this is truly the Savior of the world. Surely, they had heard that a great prophet was traveling around the neighboring cities of Judea and Galilee, who some claimed was indeed the Messiah but when they saw Him in His love they were convinced that the Savior had truly come. Somehow in all of their ignorance they understood what even the disciples failed to grasp, that when the Messiah came He would not only be the Savior of the Jewish nation but of the whole world. In fact, this is the only time in the Gospels that Jesus is called Savior by men. The only other time that Jesus is called Savior in the Gospels was in the salutation of the angels in Luke 2:11. Even though His very name means Savior, Yehoshua (YHWH our Savior) it was only the Samaritans who had the revelation to utter it. Does God desire to communicate a profound revelation to us by the faith of the Centurion and the Syrophenician woman along with the revelation of the Samaritans (Matthew 8:5; Mark 7:26)? By these examples I believe that the Lord wants us to understand how blinded and insensitive to the Holy Spirit our own self confidence and pride makes us. If we will simply believe the good news and come to adore Jesus having no confidence in our own ability then we will find the realms of glory that we have been invited to (Philippians 3:3; John 15:5; Isaiah 66:1-2; 1 Peter 5:5).

¹⁵¹ Many of those texts that are considered by some experts to be superior leave out the word "Christ." However, there is more than sufficient evidence that this word is not only original but also necessary for a proper understanding of this passage.

48 Then Jesus said to him, **If you do not see signs and wonders**¹⁵² surely you will not believe.

49 The ruler said to Him, Master come before my young child dies.

50 Jesus said to him, go, for your son lives, and the man departed for he believed the word that Jesus spoke to him.

51 Now, as he was returning, his servants came to meet him and reported to him saying, Your child lives!

52 Then he asked them at what time he had gotten better and they said to him, The fever left him yesterday at the seventh hour.

¹⁵² The gospel that Jesus preached and delivered to His Church was one of signs and wonders (semeia kai terata). Signs and wonders were characteristic of the ministry of Jesus (Acts 2:22; Acts 10:38). The ministry of signs and wonders also became characteristic of the ministry of the apostles (Acts 5:12; Hebrews 2:4; 2 Corinthians 12:12, Romans 15:19; Acts 14:3). The apostles put a special emphasis on signs and wonders as the means to deal with the opposition that they faced (Acts 4:30).

There is nothing negative in Jesus' statement here. Signs and wonders are the results of God breaking into the world of men to deliver them from their sin, sickness, and disease. Jesus came to destroy the works of the devil; and sickness and disease are the creation of the satanic (1 John 3:8). Jesus came to lay hold of our sicknesses, and to carry off our diseases (Matthew 8:17).

The display of God's presence and intervention should produce repentance. Signs and wonders represent the ultimate undeniable display of God's passion to reach out and touch man right where he lives; and as such, testify definitively against anyone who would persist in unbelief after experiencing them. Jesus said that if these mighty works had been done in Tyre and Sidon, they would have repented in sackcloth and ashes. He also said that Sodom would have remained until this day, had they seen such a display of the power of God (Matthew 11:21-23; Luke 10:13-14). John further emphasizes the astonishing lack of response to the display of God's power and grace by saying, "But though he had done so many miracles before them, yet they believed not on him" (John 12:37).

When miracles take place, the glory of Jesus is manifested (John 2:11; John 16:13; 1 Corinthians 12:7-11). Because of the miracles, many followed Jesus and listened to the words of life (John 6:2,14; John 7:31; John 12:18; Matthew 4:24-25; Matthew 12:15; Matthew 14:14; Matthew 15:30-31). Signs and wonders are as much a part of the gospel as the preaching of the word; and without them we will not be effective in reaching the lost (Mark 16:20; Acts 8:6; Romans 15:19; 1 Corinthians 2:4; 1 Thessalonians 1:5; Matthew 4:23; Matthew 9:35; Matthew 24:14).

The Hebrew equivalent for signs and wonders is found 18 times in the BHS (Masoretic Text). The phrase first occurs in Exodus 7:3, its usage is primarily in reflection to that which God did in Egypt. Semeion – Is the only word used in the Gospel of John to describe the miracles that Jesus did, such as turning the water into wine. The primary Biblical meaning is *miracle* is "of divine origin, performed by God himself, by Christ, or by men of God." The Hebrew equivalent is " 'ot' - an unusual translated sign. It is considered as a special display of God's power- especially one in the heavens, serving to foretell impending events.

53 The father knew then that it was at the same time in which Jesus said to him, your son lives and he and his whole household believed.

54 This is **the second sign Jesus did** when he had come again¹⁵³ into Galilee from Judea.

The Second Passover of Jesus' Ministry

The Third Sign

Chapter 5

1 After this, there was a feast of the Jews¹⁵⁴ and Jesus went up to Jerusalem.

2 And at Jerusalem there is a pool at the sheep gate called in Hebrew, Bethesda¹⁵⁵, which has five porches.

¹⁵³ The first miracle that Jesus had done in Galilee was in this same city of Cana, just after his baptism. Jesus then went to Jerusalem to keep the feast of Passover and remained in Judea until this time. Therefore, it is correct to conclude that a construction can be made which reads "he came again" thus eliminating the confusion that exists in the wording of the Authorized Version. We know that Jesus had performed miracles while He was in Jerusalem according to John 2:23. Bishop Pearce says: "It seems probable to me that John, when he wrote this verse, either joined the word *palin* (again) to *elywn* (he came), as he had done in John 4:46, or meant that it should be so joined in the construction."

¹⁵⁴ The evidence points to this feast being the Passover making it the second Passover of the ministry of Jesus. In the previous verses Jesus said that the harvest was four months away, which would have been sometime in January or early February (John 4:35). The Gospel of John gives us the chronology of the ministry of Jesus by highlighting the Feast of Passover beginning in John 2:23 and ending in John 11:55. If the feast of Passover is not being referred to here then the ministry of Jesus was a little over 2 years instead of 3 and of course many other dates surrounding the ministry and death of Jesus would need to be adjusted as well. The event described here corresponds well to the Passover referred to in Luke 6:1. Some manuscripts have the article (h) "the feast" which makes it plain that the Passover is being referred to such as a, C, L, D, y, fi. However, the omission of the article has the overwhelming textual evidence.

¹⁵⁵ The pool of Bethesda was excavated and five covered colonnades were uncovered, confirming the accuracy of the description given here in the Gospel of John. Some say that Bethesda means "house of mercy" or "house of grace," but others say it means "place of the two outpourings. However, Tischendorf argued that Bethesda was incorrect even though it was widely supported by the various manuscripts. He and other made this argument based on three manuscripts: a, 33, and Eusebius. The alternative that he chose from these superior manuscripts was 'Bethzatha.' However, many scholars have returned to favor the reading "Bethesda" because of the copper scroll discovered at Qumran which contains a reference to a pool Bet 'Esdatayin. Bethesda seems to be an accurate Greek rendition of the Aramaic emphatic plural of the name "Bet 'Esdata."

3 In these porches¹⁵⁶ were laying a great number of those who were sick¹⁵⁷, blind, lame, and paralytic, awaiting the stirring of the water¹⁵⁸.

4 For an angel descended from time to time¹⁵⁹ into the pool and stirred up the water. He who first entered the water after the agitation of the water became whole of whatever disease had taken hold of him.

5 Now there was a man who had an illness¹⁶⁰ for thirty-eight years.

6 Jesus seeing this and knowing that he had laid there for a long time said to him, Do you desire to be well?

7 The infirmed answered Him, Lord, I do not have a man to cast me into the pool whenever the water is stirred up¹⁶¹, so while I am coming another steps in before me.

8 Jesus said to him, Rise up and take up your cot and walk¹⁶².

¹⁵⁶ The word "porches" is not in the Greek text in John 5:3. The choice was made to add it for the sake of clarity in that the demonstrative pronoun used refers to the five porches. The fact that these people were waiting by the pool indicates that this is not a winter scene.

¹⁵⁷ The Greek "astheneo" means to be weak or feeble. Strong's identifies the occurrence of this word 36 times in the Authorized Version which translates it - be weak 12, be sick 10, sick 7, weak 3, impotent man 1, be diseased 1, be made weak 1 time.

¹⁵⁸ The phrase "awaiting the stirring of the water" is omitted by Griesbach, Tischendorf and those that followed their lead. They base their decision once again on what they believed to be superior Greek manuscripts which they referred to as the best and oldest texts such as, a A* B al.

¹⁵⁹ The Codex Alexandrinus, and some later Greek manuscripts omitted this verse altogether. In the West, Tertullian (A.D. 200) gives evidence of this verse.

¹⁶⁰ The Greek noun "astheneia" means weakness or frailty. Strong's identifies it 24 times in the Authorized Version, which translates it - infirmity 17, weakness 5, disease 1, and sickness 1 time. This word refers to the state of being ill, and thus incapacitated in some manner - 'illness, disability, weakness.

¹⁶¹ The effect that the angel had on the water would seem to be like the eruption of an internal spring in the pool.

¹⁶² Jesus commands the man who had been a crippled to do something that he was totally unable to do. This miracle did not take place because of the faith that this crippled man had in Jesus because he did not even know who Jesus was. The miracle happened first and foremost by the faith of Jesus and the power and authority that He had in His words. The crippled man simply had to be willing to obey the command that was given to him. The nature of this man was very pathetic. When Jesus asked him if he wanted to be

9 And the man was immediately cured¹⁶³ and took up his bed and walked, but that day was on a Sabbath.

10 Then said the Jews to the one that was cured, It is not lawful for you to carry your cot on the Sabbath.

healed he responded by telling Jesus of his helpless situation. It would have been easy for this man to sink down into despair when he was commanded by Jesus to do something that was absolutely impossible for him to do but instead he obeyed the word of the stranger and was immediately cured! It was not unlike Jesus to ask someone to do something that was impossible for them to do in order to participate in the miracle that God had for them. He commanded the paralytic to do the exact same thing in Mark 2:1-12. He told the man with the withered hand to do what was impossible for him to do (Matthew 12:13). When the multitudes were hungry he told the disciples to feed them (Matthew 14:16). As we interact with Jesus and fellowship with the Holy Spirit a confidence and boldness will take over and we will learn to do the impossible. We will find ourselves overwhelmed with an assurance that the things written in the Word of God are the directions given to us by God and we will find the strength to do what we thought was impossible (Mark 9:23; 2 Chronicles 20:20; Matthew 19:26). There is a very small step between the ordinary and the miraculous and that is the step of faith (Mark 11:22, 9:23; Matthew 17:20, 21:21-22; John 11:40). Faith is not a hope but a direction given to us by the Word of God (Romans 10:17, 10:8; Hebrews 4:2; Romans 4:17-18). We must move from the realm of the impersonal to a personal interaction with God as we read and hear His word being spoken. As we do, the faith that has been given to us will grow and increase and we will find ourselves participating with God in all the realms of His glorious salvation. Jesus our Savior wants you to hear Him speak directly to the needs that you have in your life right now. Hear His voice telling you to do what you could not do before.

¹⁶³ The remarkable healing power in the ministry of Jesus shines in this situation of a man who had been sick for 38 years. Jesus told the man to do what was impossible for him to do, take up his bed and walk. When Jesus spoke these words the man immediately was cured. The man did not know who Jesus was yet when Jesus spoke he was overwhelmed with the anointing and felt an energy and vitality that he had never felt before. The muscles that had become atrophied were immediately filled with strength and the lamb "leaped like the deer" (Isaiah 35:4-7). He knew instantly that he was healed otherwise we can be sure that this man of excuses and complaints would have argued with Jesus about his terrible plight. How is it that Jesus restores health by His word? Why would He even feel it necessary? Surely, it is not because He felt it necessary to prove who He was. Rather, it was for a far more noble and glorious reason. God loves man and never ordained one moment of suffering or sin for any of His creation. Jesus was manifested to destroy the works of the devil and this man's sickness was one of those works. The authority of His word was all that was needed to supply the miracle and His word is as powerful today as it was then (Hebrews 4:12; 1 Peter 1:25; Hebrews 1:3; 11:3). The word of Jesus was and is the instant cure to the most terrible situations that any man may find himself in. Jesus transmitted this power to his disciples through the Baptism of the Holy Spirit (Acts 1:5; 4:10; John 14:12; Acts 8:6-7; 19:11-12). Through the rivers of living water pouring out of those baptized with the Holy Spirit the word and power of Jesus will touch the most infirmed today (John 7:38-39; Ezekiel 47:9). All mankind today are a crowd of impotent people waiting hopelessly for something to happen to take the pain of their hearts and souls away. Jesus has provided the double cure and has sent us to proclaim the good news that sin, sickness and disease have been destroyed through Jesus Christ our King. The religious today are as they were then, they do not really care about the miracle they just want to argue about what they believe can and cannot be. Yet, Jesus who is the same yesterday, today and forever is still at work instantaneously curing the sick. The only difference is He is at work through those who have received the promise of the Father and believed those things, which He has spoken (Mark 16:20). The Greek word 'hugias' means healthy, cured, well, . It is used 11 times as an adjective for physical health (Matt 12:13; 15:31; Mark 5:34; John 5:4, 6, 9, 11, 14, 15; 7:23; Acts 4:10).

11 He answered them, He that made me well
said to me take up your cot and walk.
12 They asked him, Who is the man that told
you take up your cot and walk?
13 But he that was cured did not know who it
was, for Jesus slipped out¹⁶⁴ since there
was a crowd in that place.
14 After this Jesus found him in the temple
and he said to him, See Now! You have
become well, sin no more¹⁶⁵ so that a worse
thing does not come upon you.

¹⁶⁴ There are two vary curious points brought out in this verse: first the man who was healed did not even know who Jesus was and second is the fact that Jesus avoided the fanfare. With respect to the first point this miracle demonstrates to us that the faith of the recipient to the miracle is not essential. It would have been impossible for the sick man to have exercised faith in Jesus when he had no idea who he was. As to the second point it causes us to take pause as to the motive of the withdrawal of Jesus from this miracle. The motive for the withdrawal of Jesus could have been in part that he did not want to confront the Pharisees hatred at that moment (Matthew 12:14-19; John 5:16). Jesus had no plan of keeping this concealed because as soon as the crowd was gone Jesus found the man and revealed who He was. There is no question that Jesus desired to avoid something. Perhaps more than anything else it was the popularity. His motives were so pure and His interactions so genuine, that certainly all he desired to do was to participate with truth. He had no desire to be doted over nor to receive insincere admiration from a crowd of people who were impressed with a miracle. He healed the man because He was moved with love and affection for this pitiful mans plight of 38 years. Jesus desired to keep His interactions with the man personal and not be caught in the mist of a battle with the religious but focus on this mans welfare. The Greek word 'ekneuo' which can mean withdraw, disappeared, turn aside, slipped away, leave without being noticed, is only used 1 time in the New Testament.

¹⁶⁵ Jesus told two people in no uncertain terms that they were to "sin no more." The first person that He said this to was this crippled man who He had healed. The second person that Jesus told to "sin no more" was the woman taken in the act of adultery (John 8:11). Jesus was so insistent about sin being totally removed that He said if your right eye causes you to sin tear it out and throw it away for it is better for you to lose one of your members than for your whole body to be thrown into hell (Matthew 5:29). Although, this man in this passage of scripture had been a paralytic for 38 years a far worse thing could happen to him if he did not stop sinning. More than likely what Jesus is referring to was Hell rather than just another sickness. Jesus was as much interested in this mans soul as He was in his physical body and if this man was going to make the Kingdom of God then sin would have to come to an end. The arms of the Lord Jesus were wide open to forgive the woman who was taken in the act of adultery but He demanded that she "sin no more." Under the law the woman should have been stoned so that sin could be crushed out of the heart of Israel. However, Jesus would crush sin out of her heart, and everyone else who would receive through His death burial and resurrection. He through His death destroyed the power of the devil so that sin could no longer reign over the heart of man (Hebrew 2:14; Romans 6:12; 2 Timothy 1:10). He made provision for anyone who would call upon his name to have their lives transformed by the Holy Spirit. Through the name of Jesus and the power of His blood we are transformed from darkness to light, from death to life and from sin to righteousness. One of the great tragedies among many ministries today is that they have embraced sin as a continuous and inevitable part of their lives. They have left off the good fight of faith and surrendered to the influence of sin, supposedly equipping their people to better deal with their failure. Unfortunately, what these ministries do not understand is that the wages of sin is death. They fail to realize that Jesus came and set us free from sin so that we could live unto righteousness (1 Peter 2:24; 2 Corinthians 5:17-21).

15 The man went away and reported to the Jews that Jesus was the one that made him well.

16 And because of this the Jews persecuted¹⁶⁶ Jesus and looked for an opportunity to kill Him because this was done on a Sabbath.

They have adopted a similar belief to those who opposed Paul when he wrote, "shall we continue in sin that grace might abound? By no means! How can we who are dead (separated) to sin live any longer in it" (Romans 5:1-2; 6:15-16)? Paul said, that all who have sinned without the law will perish without the law; and all who have sinned under the law will be judged by the law, which also demanded death (Romans 2:12). Paul was so radical against sin that he said if anyone sins rebuke them in front of the whole church so that everyone will fear (1 Timothy 5:20). Peter makes the argument that if God did not spare the angels who sinned, nor the ancient cities in the days of Noah and who also overthrew Sodom and Gomorrah what do you think will happen to sinners today who have an insatiable desire for sin? In conclusion Peter expresses how God feels about sin when he says they are, "accursed children" (2 Peter 3:4-6, 14). The words used for sin are found 267 times (hamartia-173; hamartema- 4; hamartano-43; hamartolos-47) in the New Testament. In not one single instance does God describe it as something that belongs in the lives of His people. Rather, God has condemned it and demands that sin have no place in the life of His people. Could there be an example of a more damning heresy and deception in the church than to teach people that God excuses sin? Or that sin will continue on in your life until you die and then you will go to be with God! The good news, that should cause every heart to rejoice, is that righteousness has now come to everyman through Christ Jesus! As sin came into everymans heart through Adam's transgression righteousness has now been given through Jesus Christ (Romans 5:12,17). Now, after being filled with the life and goodness of God if we sin God will forgive us if we confess our sins (1 John 1:9; 2:1). Once again, if sin were something that Gods people were to accept as an everyday expectation of Gods will then there would have been an excellent opportunity to suggest such a doctrine in 1 John 2:1. Instead of saying "If you sin" John would have said "When you sin." Certainly, there was no one more radical against sin in the life of the believer than John (1 John 1; 3:4,5,6,8;9; 5:18). Could there be any greater shame placed upon our lives than to be a part of robbing others of godly sorrow and stealing from them the knowledge of God (2 Corinthians 7:10; 1 Corinthians 15:34; 2 Corinthians 10:5)? What a great injustice we would have done to others if we taught them that the deceitfulness of sin would continue in their lives. We would be responsible for their inability to resist the devil and would be to blame for having set them up to develop a hard heart against the convictions of the Holy Spirit. The judgment upon those who would participate in such wickedness will indeed be great. It would have been better to have never been born than to cause one of God's little children to be defenseless against a raging enemy like Satan. The doctrine of sin is not an insignificant doctrinal issue but the focus of why Jesus died. The subject of the elimination of sin is a central concern in the New Testament (The Exegetical Dictionary of the New Testament). Please listen, if we willingly persist in sin after having received the knowledge of the truth there remains no more sacrifice for sin but a fearful prospect of judgment and a fury of fire that will consume the adversaries (Hebrews 10:26-27).

¹⁶⁶ As unbelievable as it may seem, this is an example of the blinding effect of religion that finds its power in man-made rules and doctrines. Instead of being in awe over the extraordinary miracle and moving of the Spirit of God, these people were filled with hate. Any reasonable person would have been blessed that a man who was in such despair was liberated from his torment; but instead the most important thing to these religious people were their rules and doctrines. The doctrines of men use the word of God as the premise for what they believe, but they cut out the very heart of faith and the purpose of God's word. The word is not mixed with faith in these religious hearts, but with the intellect of self-justification which will always resist the Holy Spirit. The word of God does not teach that miracles are forbidden on the Sabbath; but when you don't have a relationship that produces the miracles, your rules are more important than anything else. Jesus attempted to reason with them at other times concerning their rules, and explain where they were

17 But Jesus answered them, My Father is always at work, and so I work¹⁶⁷.

wrong; but it was really useless because they were so insistent on the letter of their doctrines (Luke 13:15-15; 14:3-6).

The doctrines of men cannot produce faith, and they allow very little room for the power of God to be displayed. Although the doctrines of men today would appear at first glance to be for the cause of Christ, they blind the heart from ever truly seeing Jesus and yielding to the presence of the Lord. The doctrines of God will never hinder the flow of the Spirit nor blind the hearts and minds from the workings of God, but rather they bring them to light. The word of God produces faith and expectation that the power of God will be revealed. God's word makes the heart sensitive towards His will and fills those who hear it with faith. Just as the doctrines of the Jews had made the law of God void, the doctrines of men in Christianity today make void the operation of the Spirit (Matthew 15:6; Mark 7:13).

God has the right to touch people's lives and work miracles on any day and in any way He chooses. But men who want to be in charge and want to control what is going on have no place for the true outpourings of the Spirit. The sad thing is that no matter how sincere or bright people may be, they are beyond all sense of reason once deception sets in. Today there are literally thousands of examples of the men and women of God being persecuted by other Christians for flowing in the same anointing as Jesus. Religion has no idea how it wars against the Spirit of God. As the Jews were deceived then, many Christians today have fallen into the same trap. Christianity has a list of traditions and man-made doctrines that is at least equivalent to that which the Jews had - if not greater. We can be certain that these man-made doctrines and traditions will blind the hearts and minds from the truth, even as these Jews were blinded.

What these blind and misguided Christians fail to realize is that their persecution is not directed at someone who believes differently than they do, but at Jesus Christ Himself. It was the power of religion that persecuted Jesus and would ultimately demand His tortuous death. The spirit of religion and the hateful and critical disposition that it creates would call the Son of God a devil, a deceiver, a false prophet, a liar, a Samaritan, and much more. Jesus endured all of this in order to bring to us His love, His mercy, and His blessings. It never ceases to amaze me how religious spirits controlling men so affect the flow of the Spirit of God. There is nothing so grieving to the Spirit of God as those who are under their influence.

¹⁶⁷ Jesus did many signs, wonders, and miracles - but He never took the credit. It was the Father in Christ Jesus who was doing the works (John 10:38; 14:10-11). He was on an assignment from the Father, and everything He was doing was in obedience to those things which He had been commissioned to do. Jesus made it known to the Jews that the Father was always working, and therefore in obedience to the Father He was working too. It did not matter what day it was, the Father was set on the redemption of mankind. It was the Father's will that all men be delivered from sin, sickness, and disease.

Just as the Father showed Jesus the miracles that He was supposed to do, Jesus has shown us the miracles that we are supposed to do (John 5:20; Luke 24:49; Acts 1:8; John 20:21; Matthew 4:19; 10:8). The miracles were proof that Jesus was sent from the Father, and the miracles are proof that we have also been commissioned and sent by the Lord Jesus (John 5:36; Hebrews 2:4; Acts 1:8; 6:8; 8:13; 19:11). Jesus did the works that He did in the Father's name, and we have been commissioned to do these works and greater works in Jesus' name (John 10:25; 14:12; Mark 16:17; Acts 3:16). When the crippled man desired alms from the disciples, all they had to give to him was the name of Jesus Christ of Nazareth: which was the authority and power to heal his crippled legs. When the people attempted to give the disciples credit, they promptly informed the people it had nothing to do with them, but was done by the authority of Jesus Christ alone.

When Jesus worked a miracle, it was by the Spirit of the Father - the Holy Spirit - and not something that He did of Himself (Matthew 12:28; Luke 4:1,18). Gifts have been given to the church just as they were given to Jesus, but it is the Holy Spirit who works those gifts (Galatians 3:5; 1 Corinthians 12:10; John 7:38-39). We cannot take credit as though we had some special power from God that was our own; these are the activities of the Holy Spirit. To brag about what we can do or in any way draw attention to ourselves is a terrible wrong. When we stand in obedience and declare what God will do, it is the Holy Spirit who performs the work so that Jesus can be glorified; not a man. If we take credit then we are receiving the glory; and God alone is to receive all of the glory. When the blind see, it is a marvelous thing; and anyone who has ever been used by God in this way knows that they had nothing to do with it. They were just as amazed and stunned as everyone else at the marvelous power of God at work.

18 Because of this then, the Jews desired even more to kill Him because He not only broke the Sabbath but He also called God His own Father making Himself equal with God.

19 Jesus therefore replied and said to them, With absolute certainty, I tell you the Son does not have ability¹⁶⁸ to do anything of Himself, for whatever He sees the Father doing, all these things the Son may also do likewise.

20 For the Father loves the Son and shows Him all things which He does and will show

As the representatives of Christ Jesus, we must step out beyond the realm of the things that we can do, and believe God. If we will, then we will see the mighty power of a living God at work: who both dwells in us and with us. These are holy and sacred things, and all of God's people should be in awe of what great things God has done and will do - if we will only believe in Him, not ourselves. If we will look beyond ourselves and recognize that Christ Jesus is in us, then the power of God to save and to heal will be realized. If we will recognize the anointing of the Holy Spirit and be sensitive to His presence, our eyes will begin to see the mighty hand of God revealed as we proclaim all these words of life! Jesus is here with us now to confirm His words with signs following, and He will remain with us until the end of the world (Matthew 18:20; 28:20; Mark 16:20). Miracles, signs, and wonders are the works of Jesus; not the works of men. They are the proof that Jesus is alive from the dead and has received all power in heaven and earth.

¹⁶⁸ Jesus was totally dependent on the Father and the Holy Spirit for everything that He did (John 5:30; 8:28; 12:49; 14:10). One of the outstanding features of the relationship between the Father and Jesus was announced in the opening statement of the Gospels "This is my beloved Son" (Matthew 3:17; Mark 1:11; Luke 3:22). Jesus said that because of His love relationship with the Father he would be shown greater miracles (John 5:20; 10:17). Jesus helps us to further understand the operation of the Father in His life when He revealed to us that the Father dwelled in Him (John 14:10). The Holy Spirit is teaching us total dependency on Him so that we may fulfill Father's will for our lives (John 14:12; Mark 3:35; Ephesians 6:6; 1 Thessalonians 4:3; 5:18; Hebrews 10:36; 1 John 2:17). This is not a forced dependency but a relationship that is born out of love and honor for the Father. We know that the Father the Son and the Holy Spirit are at work preparing us unto every good work (2 Timothy 2:21; Philippians 2:12). We have received His divine ability that springs up out of a son-ship relationship because we have been born of God (John 1:12; Romans 8:14; Galatians 4:6; Philippians 2:15; 1 John 3:1-2). Having been made sons and heirs the Father, the Son and the Holy Spirit dwell in us (John 14:23; 17:22; Colossians 1:27; 1 John 3:24; Romans 8:17; Titus 3:7). Jesus said to all who will hear, "as my Father has sent me even so I send you." Paul's cry to us is to "Let this same mind be in you which was also in Christ Jesus" (Philippians 2:5). We must learn to speak only God's word by living what we read from the Bible. We must be willing to lay aside our own will and delight to do the will of the Father (John 4:34; Hebrews 10:9; Matthew 7:21). This of course is not some legal formula for success in God but a truth that becomes real to us through the relationship that we have been granted in Christ Jesus. The confession of Jesus is very close to what Moses said in Numbers 26:28 "And Moses said, By this you shall know that Yahweh sent me to do all these works; for *I have not done them* of mine own mind." Strong's identifies this word 210 times in the Authorized Version which renders it - can (could) 100, cannot + 3756 45, be able 37, may (might) 18, able 3, misc 7. The same word occurs 327 times in the Septuagint, and first appears in Genesis 13:6. The Hebrew equivalent is "yakol" which is primarily translated "could or able."

Him greater works so that you may be astonished¹⁶⁹.

21 For even as the Father raises up the dead and gives life so also the Son gives life to whom He wills.

22 The Father does not judge anyone but has given all judgment to the Son;

23 So that all may value¹⁷⁰ the Son just as they value the Father.

24 With absolute certainty I tell you, Those who hear my word and believe in the One who has sent Me have eternal life and shall not come into judgment¹⁷¹ but have passed¹⁷² from death into life¹⁷³.

¹⁶⁹ The love of God that was manifested in a continued attempt to win the hearts of these stubborn men is amazing. God's love is so great that He was willing to increase the manifest power to demonstrate even greater miracles to penetrate the blindness of their hearts. The Greek word used here (thaumazo) may be translated amaze, astonish, surprise or admiration. God so loves us that He has given everything that He can to win us to Himself. It was and is the desire of the Father to give glory to His Son Christ Jesus (John 8:54; 11:4; 12:28). Because of the love relationship that existed between the Father and the Lord Jesus Father revealed everything to His Son. The greater works that Jesus seems to be referring to here is the raising of the dead (John 5:21,25). When we consider this statement by Jesus our attention is also drawn to the fact that He has ordained us to do greater works than He did (John 14:12). He has called us and ordained us to walk in these greater works so that the Father may be glorified in the Son and that the Son, Christ Jesus may be honored by all men (John 14:13; 16:14). Jesus has both shown us and commanded us to do these things that He himself has done (John 17:18; Mark 16:17). If we are willing and obedient we will discover a relationship with the Lord Jesus that results in our every deed and word bringing glory and honor to His name. We must be the continuous spectator of all that the Lord Jesus is doing even as He was the Spectator of all that the Father was doing for without Him we can do nothing (John 15:5).

¹⁷⁰ The Greek "timao," means "to set a price, estimate a value. The word "timao" may also be translated honor or revere and in this sense it would be related to the Greek word "doxazo" (glorify, honor), but the word "value" draws out more of the meaning in this context. Strong's identifies the word 21 times in the Authorized Version and renders it - honour 19 times and value 2 times. The first occurrence of the word in the Septuagint is in Exodus 20:12. The Greek word is used to translate a variety of Hebrew words such as "erek" (value), "hadar" (honor) and "kabad" (glory, honor) as in the first occurrence of the word in Exodus 20:12 "Honor your father and your mother..."

¹⁷¹ There is a judgment that takes place now, in this life (John 3:18; 1 John 5:12). We have been commissioned by the Lord Jesus Christ to go into, "all the world" and preach the words of God. All those who will hear His voice and believe are transformed by the power of God but those who will not believe are damned (Mark 16:16; 1 John 3:14; 2 Thessalonians 2:12). A sentenced of judgment is passed for life or for death when a person hears the gospel. It is a sentenced passed based upon the decision of each individual. In some respects a person actually passes sentence upon themselves by either accepting or rejecting the gospel of the Lord Jesus Christ (John 12:48; Acts 3:23). If we believe the words of God then the power of God comes upon us and transforms us causing us to pass from death to life (1 Peter 1:23). All mankind is under the judgment of eternal death that Adam was sentenced to by his own decision (Genesis 2:17; Romans 5:12; Ephesians 2:1). Because of God's love for us Jesus became flesh to bear the just penalty for sin at Calvary so that everyone who would believe can be delivered from the sentence of eternal

25 With absolute certainty I tell you, that the time is coming and now is when the dead shall hear the voice of the Son of God and they who hear shall live.

death and come into the joys of eternal life (1 Peter 2:24; Romans 8:1). The salvation that is in Christ Jesus is actually a resurrection from the dead. Man is spiritually a lifeless corpse but when he willingly hears the voice of Jesus in the message of the gospel he is raised to life. It is an inward and spiritual resurrection from the dead (Colossians 3:1; 2:12; Romans 6:4-5). The word of the Lord Jesus is powerful and living, it is spirit and life and all who hear it receive eternal life (Hebrews 4:12; John 6:63). Those who have passed from death unto life will not come into a future judgment of death but will also experience the resurrection of their bodies unto eternal and immortal life in the glory of Jesus Christ (1 Thessalonians 4:15-17; 1 Corinthians 15:51).

¹⁷² God has made it easy for us to believe. He came with His awesome display of love and His signs and wonders. He spoke the word of life so that all who hear can be healed and pass from death to life (Ephesians 2:1; 1 John 3:14; Psalms 107:20). He gave to every man a measure of faith to mix with His word so that what He spoke would be a living reality (Romans 12:3; Hebrews 4:2). All we have to do is be willing to cooperate with God and we receive eternal life; a quality of life that is present right at the time one hears the word and believes (John 3:36; John 10:10; 1 John 5:12,13). Through the salvation that is in Christ Jesus we pass over from death into life even as the children of Israel passed over from slavery into freedom on the night of Passover (Exodus 12:11; 1 Corinthians 5:7). Jesus came that we might have eternal or unlimited life now and forever. It is an abundant life absent of death. The death being the realm of sin and darkness that took over Adam the day that he disobeyed God (Genesis 2:17; 3:8,10-11). If we desire to fully benefit from all that God has supplied to us in Christ Jesus then we must learn to walk in obedience to the faith (Romans 1:5). Through the Word of God and the Spirit of God we can learn to walk in all of the blessings of this life in Christ Jesus. Today lay hold on the quality of life that God has provided for you when you entered into eternal life. Enjoy the fellowship with the Lord Jesus Christ and the Holy Spirit that produces the abundant life of joy unspeakable, peace that passes understanding and the righteousness of God. Find yourself living in heaven today, as A.B. Simpson (the founder of the Christian Missionary Alliance) said, Heaven is Jesus and Jesus is mine I am living in heaven today.

¹⁷³ By believing the report that the Father has given to us of His Son we presently have eternal life and have past from the realm of death to the realm of life (1 John 3:14; Ephesians 2:1; Colossians 1:13). God has made it all so simple all we have to do is to believe His word. Just as the ruler believed the word that Jesus spoke who came asking Jesus to come to his house to heal his son (John 4:49-50).

Having received eternal life does not mean that our bodies will not die one day (or be changed at the coming of the Lord Jesus). It means that we have been made a new creation and that the old has passed away and everything has become new (2 Corinthians 5:17). Eternal life is a quality of life as much as it is a duration of time. The quality of life that is found in eternal life is an abundant life full of love, joy peace and all the power and authority granted to us by God through the indwelling of the Holy Spirit. God has broken the power of death that held us captive and has infused His own life into us by the Spirit that He has given to us. This is the life that the Father has given to us in His Son! If we are not willing to believe the report that the Father has given to us of His Son then we make God a liar (1 John 5:10-13).

Jesus has told us the truth. He has sent His word and healed us from the burden and bondage of a sin nature and an incurable disease. If we refuse to believe what God has said, then we forfeit the blessings of the newness of life. In this glorious life of God we discover the glorious liberty of the sons of God and the divine ability to walk in all of the blessings that we have been called to inherit. Where does faith begin? It begins by confessing with your mouth and believing in your heart (Romans 10:9). There is so much life in Jesus that not one form of death whether it be sin, sickness or disease can hold you any longer. God is the life giver. if you will believe His word then He will breath His life into you and you will discover the life that is in the Son. Today hear the words of Jesus and let the words of Christ penetrate your thoughts, your heart and your nature (Colossians 3:16). Confess with your mouth those things that God has spoken concerning who you are in Christ Jesus and let your behavior and manner of life express His glory, honor and virtue (2 Peter 1:3; Romans 2:7).

26 Just as certainly as the Father has life in Himself even so He has given the Son also to have life in Himself.

27 And He also gave Him authority to execute judgment because He is a Son of man¹⁷⁴.

28 Do not marvel at this for an hour is coming in which all those in the graves will hear His voice¹⁷⁵.

29 And they will come out, those who have done good to a resurrection of life¹⁷⁶ but

¹⁷⁴ This is the only time in the Gospel's that the article "the" is not used with either noun. Some suggest that this Greek phrase should be translated man. It may be that this passage refers to Jesus passing judgment as a man. The rational would be that He condemned sin in the flesh, (Romans 8:3) and in that He was tempted in all points as we are (Hebrews 4:15; 2:14) and therefore has a unique position as Judge. As man, having experienced all that man is subject to, He thus vindicates the righteous judgment of God against sin and rebellion (Romans 3:26)

¹⁷⁵ At the sound of the voice of Jesus the dead shall be raised up with eternal and immortal bodies. Paul says that Jesus will come with a shout and with the voice of an archangel and the dead in Christ shall arise (1 Thessalonians 4:16). At the same time those who are alive will also be instantaneously changed from the mortal to the immortal and will not experience physical death (1 Thessalonians 4:17; 1 Corinthians 15:51). Those who are a part of this first resurrection event will meet the Lord in the air and will be taken away by Jesus to the place that He has prepared for them (1 Thessalonians 4:17; John 4:17; Revelation 19:7-10). All of those who are a part of the first resurrection will return with the Lord Jesus to fight against the armies of the antichrist at the end of the Tribulation period (Revelation 19:11- 21; 2 Thessalonians 2: 8; Jude 14-15). The time of the first resurrection is called the last day (John 6:39-40, 44; 54 John 5:28-29; 11:24). And even though Paul regarded the church as being in the last days in the first century he made room for a last days that was yet to come (Heb 1:2; Acts 2:17; 2 Tim 3:1). When Jesus comes He will bring the dead with Him to be reunited with there bodies (1 Thessalonians 4:14). Those who are alive and are changed instantaneously will have been rescued from the wrath of the Tribulation that is yet to come (1 Thessalonians 1:10; 5:9; Luke 17: 27-30; Luke 21:23) We are to be in expectation of the coming of the Lord Jesus and the first resurrection so that the day of His coming does not take us unaware (1Thessalonians 1:10; 2 Timothy 2:8; 1 Corinthians 1:7; Titus 2:13; Philippians 3:20; 2 Peter 3:14; Romans 8:23; Luke 21:36; Matthew 25:13; Mark 13:33-34; 1 Peter 4:7). If we remain watchful unto the coming of the Lord and set our hearts and expectations there then the coming of the Lord will not come upon us as a thief (1 Thessalonians 5:1-11(3-4)). Our prayer should be for the Kingdom of God to come. We should lift up our heads knowing that our redemption is near and say come quickly Lord Jesus (Revelation 22:20; Luke 21:28).

¹⁷⁶ There are two resurrections that of the righteous and then 1000 years later that of the unrighteous (Revelation 20:5-6; 11-15). However, in some respects the first resurrection is a judgment of God. Of course it is a wonderful judgment of God for those who are a part of it but to those who are not it is the most dreadful event of all eternity. Actually, we may say in a technical sense that the first resurrection began about 2000 years ago when Jesus arose from the dead and became the firstfruits of the first resurrection. As far as we know He is the only one that has had his body raised from the dead unto immortality. Although, there are a number of others who are reported in the Bible to have had their bodies raised up form the dead none of them received an immortal and eternal body. Paul is very clear about certain dimensions of the first resurrection. We know from the revelation given to Him by the Holy Spirit that it will happen at a time when Jesus will descend with a shout and with the voice of an archangel and the sound of a trumpet. At that moment the dead in Christ are raised up first and then all those who are alive are changed instantaneously (1 Thessalonians 4:16-17; 1 Corinthians 15:51). One of the remarkable things

those who practiced wickedness¹⁷⁷ to a resurrection of judgment.

is that this event is not observed in the book of Revelation. The ideal place for it to have been described is just before Revelation chapter 4. In Revelation 1:19, John is commanded to write the things, which he had seen, the things that are; and the things that shall be hereafter. The fact that John followed this sequence is further evidence that this was indeed the outline described by Jesus for the way the book of Revelation was to be presented. In John 4:1 the verse very pointedly states that: these are the things that shall be hereafter. Another important point is that all mention of the church abruptly comes to an end at this point. In fact, the whole language and application focuses on Israel as a nation with Old Testament interpolations. Paul also writes somewhat cryptically about the removal of one who hinders iniquity before the man of sin can be revealed. He makes it known that before Jesus appears to take vengeance on the wicked there will first be a falling away lead by the man of sin who will claim to be God (2 Thessalonians 1:6-9; 2:3-4). Paul further reveals (in somewhat of an abstract way) that before the man of sin can be revealed the one who hinders him must be removed (2 Thessalonians 2:10). Now this can be understood simply as God who holds the man of sin back from being revealed until an appointed time and or He must remove something that blocks this event. Keeping in mind that the church is the light of the world and the salt of the earth we can certainly imagine how the church could be a force that hinders unbridled and full-scale iniquity. Also when we consider that "the man of sin" is revealed in the period of time when God will pour out His wrath upon mankind His saints (who are not appointed to wrath) must be removed. Jesus, describing the onset of this time period, likened it to the judgment surrounding both Noah and Lot. Before judgment was poured out in the days of Noah God hid him away in the ark of safety and then in the same day it began to rain. Likewise before God rained down His wrath upon Sodom and Gemorah He delivered Lot from the city (Luke 17:26:30). Finally, because the event of 1 Thessalonians 4:16-17 and 1 Corinthians 15:51 is not observed in the sequence of the book of Revelation yet the resurrected saints are pictured in heaven having received their reward and ready to return with Christ Jesus the conclusion is that the first resurrection takes place before the Tribulation begins (Revelation 19:7-9,14; 2 Thessalonians 1:7-11; Jude 14-15; 1 Thessalonians 3:13).

¹⁷⁷ Jesus made the message of eternal reward very simple to understand: they that do good will be raised up to enjoy eternal life and they that do evil will suffer the eternal horrors of damnation. Daniel said it in very similar way "And the multitudes of them that sleep in the dust of the earth shall awake some to everlasting life and some to shame and everlasting horror" Daniel 12:2. Make no mistake it is all about good and evil and right and wrong! Unfortunately, many have been deceived to believe that there is no wages for their sin if they "believe in Jesus." They have been convinced that sin cannot be overcome and as a result God understanding and is accommodating. Many people set in church and believe that just because they have an orthodoxy of religion that they are eternally okay. They have been deceived to believe that eventhough they commit the same sins that God has judged men for since the beginning of time that somehow they and their iniquities are now acceptable to God. These people have failed to realize that God radically changed everyone who has been born of Him into a new creation so that we might live in the purity and obedience of Jesus. Jesus did not die to make sin acceptable He died to destroy the works of the devil!

When Jesus was describing the deception that would work against humanity he revealed it in a parable. In one of these parables He told the story of a man who sowed good seed in a field and while he slept his enemy came and sowed tares. After the seeds sprouted the servants observed that someone had planted tares. However, the Lord commanded that they be allowed to grow together so that the wheat would not be uprooted by removing the tares. The tares represent the children of the wicked one and the wheat the children of God. John made it very simple to identify the children of the wicked one he said everyone that sins is of the devil (1 John 3:8). Those who do righteousness are of God (1 John 2:29; 3:7). The tares will be destroyed because they are those who do iniquity (Matthew 13:41; Luke 13:27). This is not a difficult concept to grasp: if you continue in sin you will die. However, if you take hold of the salvation that is in Christ Jesus then you will find the power and authority to overcome all the works of darkness (1 John 5:18; Luke 10:19; Revelation 3:21)! It is essential that you listen to the word of God and not to tares that stand in pulpits and come as messengers of God but inwardly are full of iniquity. You must give yourself to the power and authority of the word and the Spirit in order to stand against all of the wiles of the enemy of your soul. This should be the most important conscious thought and daily activity of your life! We are at

30 I do not have power¹⁷⁸ to do anything of myself, according as I hear I judge and my judgment is righteous¹⁷⁹ because I seek not my will but the will of the Father who sent me.

31 If I testify of myself, my testimony is not true.

32 Another testifies of me and I know that the testimony is true which He testified of me.

33 You sent to John and he testified of the truth.

war against the enemy of our souls (2 Corinthians 10:4; 1 Peter 5:8; 1 Thessalonians 5:8; 1 Timothy 2:3-4)! If you receive the doctrine of devils that would say “you will not surely die if you sin” then the faith of Jesus Christ will be overthrown in your life (Genesis 3:4; Romans 6:1; Galatians 2:17; 1 Timothy 1:19 4:1) This deception will ruin any restraint you would otherwise have against the trickery of Satan. It will make you defenseless against His attack. Your heart will become hard and you will lose all since of godly sorry and remorse for wrong doing thus finding no place for repentance.

¹⁷⁸ Jesus made it very clear that it was not His power at work when the miracles took place but the Father's, who was the one working through Him. Jesus as an obedient Son had made himself totally subject to the Father's will and could do nothing of Himself (Philippians 2:7). The things that Jesus did were done only to honor the Father and complete the work that He was given. The relationship that Jesus had with the Father compelled Him to only do those things that He saw the Father do (vs 19-20). In a world of so many opinions the only way to sort out who was telling the truth and representing God was by signs and wonders. Therefore, the miraculous was the proof that He was sent by the Father (vs 31-32, 36; Acts 10:38). The miracle ministry of Jesus and how it came to pass is revealed in the gospels. When it was time for the ministry of Jesus to begin He was first filled with the Holy Spirit. Jesus revealed in these passages of scripture how that His on going relationship and submission to the Father was the reason for the miracles. The miracles were the direct result of the will of the Father being revealed to Him and then through His life. His relationship was one of total dependency upon the Father for His will had been completely surrendered over to the Fathers direction.

Jesus came to reveal the Father through total submission and obedience to His will. Now, the Holy Spirit has come to reveal Jesus to and through those who will believe (Acts 1:8; Luke 24:49). When we believe the gospel we are given the authority to be the sons of God (John 1:12; Romans 8:29; 1 John 3:1; Hebrews 2:4; 1 John 1:2). As we submit to the Holy Spirit to do only His will Christ Jesus is revealed through our lives (Galatians 1:16; 2 Corinthians 4:11; John 17:21-22). Jesus is not just revealed in character but also in power that there may continue to be a proof that He is the one who was sent by the Father and that He alone has the words of eternal life (John 14:12; Mark 16:20; Acts 4:30; 5:12; 8:12; 10:39; Romans 15:19; 2 Corinthians 12:12). The ministry that we have received from God can never be about us individually; for it to be pure and true it has to all be about revealing Jesus and bringing honor and glory to His name by the express will of the Father.

The Greek verb ‘dunamai’ is normally translated ‘able’ or ‘can.’ However, ‘dunamai’ may also be translated power. Translating ‘dunamai,’ power, gives more force to the kind of submission that Jesus had the will of the Father. Jesus had emptied Himself of all His own power and ability to be the example of the perfectly obedient Son and servant of God (Philippians 2:7).

¹⁷⁹ The Greek “dikaios” it is used 81 times in the Majority Text and is translated - righteous 41, just 33, right 5, and meet 2 times. The word is found 433 times in the Septuagint and first occurs in Genesis 6:9. The Hebrew equivalent for “dikaios” is “tsaddiyk” primary translated righteous.

34 Now I do not receive¹⁸⁰ the testimony of man but these words of mine can save you.

35 He was the lamp burning and shining and for a time you were willing to rejoice in his light.

36 But I have the greater witness than that of John, for the Father has given me the works to finish. These works¹⁸¹ that I do, they testify on my behalf that the Father has sent me.

37 And the Father who sent me has Himself provided the proof¹⁸² concerning me, you

¹⁸⁰ Greek “lambanow” primarily means to take or receive. The word may also be translated accept. The context appears to imply that Jesus did not need to rely upon the testimony of John because he had the testimony of the Father. Certainly, the testimony of John was valid as well as important to Jesus. However, Jesus did not need to “take hold” of John’s testimony rather He “took hold” of the Father’s testimony of Him. The Greek word “lambano” means to “take hold of” or “grasp something” as such an “aid” is implied. Jesus did not need the aid of John to testify of who He was for He had the aid of the Father. What is certain is that the Father testified of Jesus by the signs, which were performed through Him. The Greek word “lambano” also means to “make a choice of one or more possible alternatives - to choose, to select, to prefer.”

¹⁸¹

Works wrought in God are not for merit rather they are the consequence of the indwelling presence of God providing evidence of His presence. The works that Jesus did were not to earn Him a right standing with God but to testify of who He was and what He believed. Too many people have confused the works of the law with the works of the Spirit. The works of the law have no place in the New Covenant but the works of the Spirit are a proof that we have been born of God (Romans 8:14; John 14:12; Galatians 5:22-23; Ephesians 5:9; Acts 1:8; 5:32; 1 Corinthians 12:6,10-11). We were created in Christ Jesus to show forth these good works of the power of God (Ephesians 2:10; Matthew 5:16). There are many different kinds of works. There are the works of the law, the works of darkness, the works of the flesh, the works of faith, the works of Spirit and the works of righteousness. Therefore, in the New Testament when we discuss works it is crucial that we rightly divide the word of truth and not speak in generalities. One day the fire of God will try everyman’s work to reveal what kind of works they are (1 Corinthians 3:13). The Greek word for works 'ergon', expresses the activity of the business that one is engaged in or the movement essential to accomplish a task. The works of God may be observed in every activity of God from the beginning of creation (Genesis 2:2; Exodus 34:10, Psalms 66:5; 77:12, Deut 3:24, 11:3). The evidence that the same God who created all things now lives and dwells in His people are manifested by the actions of the Holy Spirit functioning through our lives as we do what God has called us to do. The whole of Jesus’ ministry may be summed up in the word “works”, for both his miracles, manner of life and words were the movements of God being manifested through His deeds (John 14:10).

¹⁸² The Greek word “martureo” is primarily translated “bear witness, or “testify.” However, the word can also mean, “provide proof.” Here martureo occurs in the perfect active indicative form, denoting the direct witness of the Father. To underscore that the direct witness of the Father was given through the works that Jesus did such as the healing of the crippled man in this chapter the decision was made to use “provide proof.” It may be argued that the Father also bore witness of Jesus through the Old Testament scriptures however the emphasis here seems to be on the works and not the scriptures.

have never heard His voice neither have you seen His outward appearance¹⁸³.

38 And you do not have His word abiding in you because you do not believe the One whom He sent.

39 Search the scriptures, in which you think you have eternal life¹⁸⁴, for they also testify concerning me.

40 But you will not come to me so that you may have life.

41 I do not receive glory from men.

42 Nevertheless, I have known that you do not have the love of God in yourselves.

43 I come in the name of my Father and you do not receive me, if another one comes in his own name that one you will receive.

44 How are you able to believe when you seek glory¹⁸⁵ from one another and you do not seek the glory that only comes from God.

¹⁸³ The Greek noun “eidos” means form or outward appearance. Strong’s identifies this word 5 times in the Authorized Version, which renders it - shape 2, fashion 1, sight 1, and appearance 1 time. It is found 58 times in the Septuagint and first occurs in Genesis 29:17. The Hebrew word translated by “eidos” in Genesis 32:31 is “ra’ah.” Although, the Hebrew word simply means “to see”, its application is profound. The literal translation of the verse is “And Jacob called the name of that place “The face of God” for, I saw God face to face and my soul is saved.”

¹⁸⁴ It was a common belief among the Jewish leaders that eternal life belonged to those who knew the Law and so they gave themselves to the continual study of it.

¹⁸⁵ Truth and reality has never been popular in the social and political structures of man. When Jesus came proclaiming the message of salvation and actually demonstrating the glory of God many of those who held important positions were threatened by Him. They were so caught away in their own rules and regulations that they had become furious that Jesus worked a miracle on the sabbath (5:16). Jesus attempted to explain to them exactly why he did the miracle on the sabbath. He was only doing what the Father showed Him to do. Because His heart was fixed on doing the will of the Father He did not even consider what they thought (John 5:17, 19-20, 30). Jesus explained to these angry men why the glory of the Father was revealed in His life. The primary focus of the message is that He lived only to honor the Father and to do His will. Therefore, at the heart of everything that Jesus was doing was His relationship that He had with the Father as His Son (19,20, 21,22,23,25). Because of this relationship that He had with the Father it was the Father who gave Him glory and honor by testifying on His behalf through these miracles (32,36,37). The concluding statement of Jesus to these leaders is key to our understanding how to function in the faith of God. We must realize above all else that it is essential to be totally committed to the will of God. With this commitment we must also understand that we can do nothing of ourselves and to attempt to, even out of a desire to please the Father, will result in failure. Above everything else our relationship with the Father must be first. Jesus makes it imperative that we seek the glory (Gr-doxa), which only comes from God (Exodus 34:29; Romans 2:7; Romans 8:18; 1 Corinthians 2:7; 2 Corinthians 3:18; 1 Thessalonians 2:12; 1

45 You should not think that I will accuse you to the Father, Moses in whom you have believed will accuse you.
46 If indeed you believe Moses then you should believe me, for it was about me that he wrote.
47 But if you do not believe his writings how will you believe my words.

Chapter 6

1 After these things Jesus went across the Sea of Galilee (which is the Sea of Tiberias),
2 and a great crowd¹⁸⁶ followed him because **they saw the signs**, which he performed upon the sick¹⁸⁷.
3 And Jesus went up into the mountain and there he sat among His disciples.
4 Now the Passover, the feast of the Jews was near.

The Forth Sign

5 When Jesus lifted up His eyes and saw that a large crowd had come to him, He said to Philip, Where is there a market place so we may buy bread so these may eat?

Peter 1:11; 1 Peter 5:10; 2 Peter 1:3). We must be cautions of the fact that if we seek the glory that comes from men it will run direct interference with the glory that comes from the Father. If we are careful to always do everything out of relationship with God, seeking only His honor and glory above all other things, then

¹⁸⁶ Greek "ochlos" may be translated as crowd, multitude, people or throng. Strong's identifies it 174 times in the Authorized Version which renders it - people 82, multitude 79, press 5, company 7, number of people 1, and number 1 time.

¹⁸⁷ The Greek word for "sick" is "astheneo" and may the understood as any weakness of any kind., a bodily weakness, economic weakness, moral weakness. It may also be understood to refer to a disease. Strong's identifies this word 36 times and the Authorized Version renders it - be weak 12, be sick 10, sick 7, weak 3, impotent man 1, be diseased 1, and be made weak 1 time.

6 But he said this testing¹⁸⁸ him for He knew what he was about to do.

7 Philip replied to Him, 200 days wages¹⁸⁹ would not buy enough bread; even then each of them would only receive a little.

8 One of His disciples, Andrew the brother of Simon Peter, said to Him,

9 A lad¹⁹⁰ is here who has five barley cakes¹⁹¹ and two fish but what are these among so many.

10 But Jesus said, Make these men to sit down. Now, there was thick grass in that place so about five thousand men in number sat down.

11 Jesus took the cakes and having given thanks¹⁹² He distributed them to the disciples and the disciples to those seated, also the fish in the same way, as much as they desired.

12 And when they had enough¹⁹³, He told His disciples, Collect the broken pieces that are left over¹⁹⁴ so that nothing is lost.

¹⁸⁸ The Greek “peirazo”- try, trail of, put to the test. Strong’s identifies this verb 39 times in the Authorized Version which renders it- tempt 29, try 4, tempter 2, prove 1, assay 1, examine 1, go about 1.

¹⁸⁹ Literally this reads, “200 danarii”. However, a danarii was a day’s wage (Matthew 20:2).

¹⁹⁰ In 2nd Kings the Greek word “paidarion” is used to describe Gehazi the servant of Elijah (2 Kings 4:12,14,25; 5:20).

¹⁹¹ A similar scene is witnessed in 2 Kings 4:42. A man came to Elijah with twenty barley loaves. Elijah says, “Give to the men that they may eat.” The servant replies, “How am I able to set this before a hundred men?” The one hundred men eat and they have some left over.

¹⁹² In both Koine and Classical Greek “eucharistein” has the same meaning “gave thanks.” The Greek word “eulogein” means to bless. However, there is an interchange in these two words in Mark 8:6-7. We may conclude that there was not much of a difference in their ancient meaning. In fact the Hebrew tradition had a common blessing for bread which is still practiced in the feast tradition today, “Blessed are you, O Lord, king of the universe, who brings forth bread from the earth.” The most important point that we should take note of is the importance of giving thanks and blessing the Lord when we pray. We can expect that the giving of thanks will result in the miracle that we need.

¹⁹³ The word “empiplemi” is translated from the Hebrew root “sava” in the Septuagint. These words are associated with God’s promise of having physical needs met in abundance or excess, Deuteronomy 6:7. The verb occurs 143 times in the Septuagint. Strong’s identifies “sava” 95 times in the Authorized version and translates it - satisfy 47, fill 25, full 15, plenty 2, enough 2, satiate 1, sufficed 1, unsatiable 1, weary 1 time.

13 Then they gathered the fragments and they filled twelve baskets from the leftovers of the five cakes of barley, which were eaten by them.

14 Therefore the **men seeing the miracle that Jesus had performed said**, Surely this is the prophet who is to come into the world.

15 Jesus then knowing that they were about to come and seize¹⁹⁵ Him in order to make him king, withdrew¹⁹⁶ again alone into the mountain by himself.

16 When evening came, His disciples went down to the sea,

17 and they entered into the boat for they were going to Capernaum on the other side of the sea. Now it was already dark and Jesus had not come unto them.

18 The sea became rough because a strong wind¹⁹⁷ began to blow.

The Fifth Sign

19 And having rowed about three to three and a half miles¹⁹⁸ they beheld Jesus walking on

¹⁹⁴ This Greek root “periss” should not be confused with the Hebrew root “sara” which is used for remnant. The issue in this verse is not a question of a remnant but of a surplus.

¹⁹⁵ The verb “arpazo” is a violent word with connotations of force. The verb means to seize, catch up, carry away or snatch away.

¹⁹⁶ The Greek “anachoreo” means to go back or withdraw. Strong’s identifies it 14 times in the Authorized Version which renders it - depart 8, withdraw (one’s) self 2, go aside 2, turn aside 1, give place 1. The Sinaiticus, the Latin and the Latin Fathers use a different word which is best translated “fled.” It is not possible to associate such an action with Jesus because this would indicate fear. We know that Jesus walked in perfect love. In 1st John 3:12 we learn that perfect love cast all fear, therefore, it would be impossible for Jesus to have been moved by fear because He walked in perfect love. Jesus also indicated on several occasions that faith would be hindered by fear. Therefore, in that we know that Jesus was a man of faith it would be contrary to him to act in fear because he always moved in faith. This fact is certain for whatsoever is not of faith is sin, and Jesus certainly had no sin

¹⁹⁷ The Greek word for wind is “anemos.” We would do better if we left wind to “anemos” and translated “pneuma” spirit every time that it occurs, especially in John 3.

¹⁹⁸ A stade from the Greek word “stadion” is a measure of the stadium a distance equivalent to 607 feet or a furlong. Josephus, War III.x.7;#506, gives the measurements of “Lake Gennesar” as 40 stadia wide by 140

the Sea. As He came near the boat they were terrified¹⁹⁹.

20 But He said to them, It is I; do not be afraid.

21 Then they willingly received Him into the boat and instantly²⁰⁰ the boat came to the land where they were going.

22 The next day, the crowd was standing on the other side of the sea. They saw that no other boat was there except the one which His disciples entered into because Jesus had not entered together with them into the small boat for His disciples had gone away alone.

23 But other small boats came from Tiberias near to the place where they ate the Master's bread of thanksgiving²⁰¹.

24 Then when the multitude saw that Jesus was not there, neither His disciples, they entered also themselves into the boats and came to Capernaum seeking Jesus.

25 And finding Him on the other side of the sea they said, Rabbi when did you come here?

26 Jesus answered them and said, With absolute certainty I tell you that you do

long; actually, at its greatest extent it is 61 stadia (7 miles) wide and 109 stadia (12 miles) long. Therefore, having gone about 25 or 30 stadia is equivalent to between 3 and 3.5 miles.

¹⁹⁹ The Greek "phobeo" means to put to flight, be terrified or frightened. Strong's identifies it 93 times in the Authorized Version, which renders it - fear 62, be afraid 23, be afraid of 5, reverence 1, misc 2 times. The Greek word occurs 456 times in the Septuagint and first occurs in Genesis 3:10. Its Hebrew equivalent is 'yare', rendered by the Authorized Version - fear 188, afraid 78, terrible 23, terrible thing 6, dreadful 5, reverence 3, fearful 2, terrible acts 1, misc 8 times.

²⁰⁰ The Greek adverb "eutheos," means "a point of time immediately subsequent to a previous point of time." (Greek-English Lexicon of the New Testament based on Semantic Domains) Strong's identifies the word 80 times in the Authorized Version, which renders it - immediately 35, straightway 32, forthwith 7, misc 6 times.

²⁰¹ Although "eucharistein" means "thanksgiving" as we have suggested above it may be used somewhat interchangeably with "eulogein" which means blessing. Therefore, we may read this as "the bread of thanksgiving" or "the bread of blessing."

not seek me **because you saw a sign** but because you ate the bread and were filled.

27 Labor not for the food that is consumed but for the food which remains unto eternal life, which the Son of Man will give you for the Father God has sealed²⁰² Him.

28 Then they said to Him, What shall we do that we may work the works of God?

29 Jesus answered them and said, This is the work of God that you believe in the One He sent.

30 They said to Him, What **sign then will you do** that we may see and believe you, what work?

31 Our fathers ate manna in the wilderness according as it is written, He gave them bread out of heaven to eat.²⁰³

32 Then Jesus said to them with absolute certainty I tell you Moses did not give you the bread from heaven but my Father has given you the true bread from heaven.

33 For the bread of God is He who comes down from heaven and gives life to the world.

34 Then they said to Him, Master, give us this bread from now on.

²⁰² God has set His seal on the Son, in that He has consecrated the Son. The Greek 'sphragizo' can mean to close up someone or something, which in this case would also imply that the issue of who Jesus is settled, He is indeed the One who gives eternal life. We may also understand this as a 'mark,' wherein the Father has identified that Jesus Christ is the one who gives eternal life by giving Him the Spirit without measure John 3:33-34. Everyone who has believed has also been sealed with the Holy Spirit (Ephesians 1:13) It may also mean 'certify,' as God the Father has certified Jesus by signs and wonders. The Authorized Version renders this as - seal 22, set to (one's) seal 1, stop 1, seal up 1, set a seal 1, seal 1 time. The Hebrew equivalent 'chatham' first occurs in Deuteronomy 32:34, which is Moses final blessing and song for Israel, "Is not this laid up in store with me, *and* sealed up among my treasures?"

²⁰³ This is not an exact rendering of any Old Testament reading. The passages where this statement is found reads, "Behold I will rain bread from heaven on you." (Exodus 16:4); "This is the bread which Yahweh has given you for food." (Exodus 16:15; "He rained on them manna to eat and gave them the bread of heaven." Psalms 78:24. Jesus corrects them and tells them that He is the fulfillment of the Old Testament types, being the true bread. Rabbinic tradition considers bread as a symbol of the Torah (The Word of God).

35 But Jesus said to them I am the bread of life those who come to me will in no way hunger and those who believe in me will in no way ever thirst.

36 But I said to you that you have also seen Me and have not believed.

37 All that the Father gives Me shall come to me and he that comes to Me will in no way be cast outside.

38 For I have come down out of heaven not that I may do My own will but the will of Him who sent me.

39 And this is the will of the Father who sent Me that of all He has given Me I shall lose none but shall raise it up in the last day.

40 And this is the will of Him who sent Me that of all who look upon the Son and believe in Him should have eternal life and I shall raise him up at the last day.

41 Then the Jews murmured²⁰⁴ about him because He said I am the bread that came down from heaven.

42 And they said is this not Jesus the son of Joseph do we not know his father and mother how then can he say this, That I came down from heaven.

43 And Jesus answered them and said to them, Do not murmur to each other

44 for no one is able to come to Me unless the Father who sent Me draws²⁰⁵ him and I shall raise him up in the last day."

²⁰⁴ This is the same word found in the Septuagint when Israel murmured during the Exodus, (Exodus 16:2,7,8)

²⁰⁵ In rabbinic thought conversion is expressed as, "having been brought near to the Torah," this then allows them to share in the fuller knowledge of God. However, it is only through being drawn near to Jesus

45 It is written in the prophets, And they shall all be taught of God,²⁰⁶ everyone that has heard from the Father and learned shall come to Me.

46 Not that anyone has seen the Father except He who is from God He has seen²⁰⁷ the Father.

47 With absolute certainty I tell you those believing in Me have eternal life.

48 I am the bread of life

49 Your fathers ate manna in the wilderness and died.

50 This is the bread,²⁰⁸ which came down out of heaven that anyone may eat of it and not die.

51 I am the living bread²⁰⁹ that came down from heaven if anyone eats of this bread he will live forever; and indeed the bread that I give is my flesh²¹⁰ which I give for the life of the world.

52 Then the Jews argued with one another saying how can He give us His flesh to eat?

53 Then said Jesus to them with absolute certainty I tell you if you do not eat the

that one can share in the knowledge of God. The Father draws all who will come to eat of the bread of divine revelation, which is partaking of His Son. It is in this divine revelation that one receives eternal life, resurrection life.

²⁰⁶ This is found written in Isaiah 54:13 where we read in the Masoretic Text “ And all of your sons will be taught of Yehowah.” And in the Septuagint, “ And I shall make your sons to be taught by God.”

²⁰⁷ This statement spells out the superiority of Jesus to all others, even the greatest representatives in the Old Testament. When Moses asked to see God’s glory, Yahweh told him “You cannot see my face and live.”

²⁰⁸ This is primarily the same wording found in Exodus 16:15.

²⁰⁹ There is an alternation between “living bread” and “bread of life” just as between “living water” (John 4:10) and “water of life” (Rev. 21:6)

²¹⁰ The idea that divine life should be found in ‘sarx’ (flesh) would have been even more offensive to the Greek way of thinking than the Hebrews. The Greeks and especially Gnostic would never consider the flesh anything more than something evil and in fact it was considered the working of evil powers to separate man from God.

flesh of the Son of Man and drink of His blood you do not have life in yourself.

54 He who eats²¹¹ of My flesh and drinks of My blood has eternal life and I will raise him up in the last day.

55 For my flesh truly is food and my blood truly is drink.

56 He who eats of my flesh and drinks of My blood abides in me and I in him

57 Just as the Living Father sent Me and I live through the Father, also he who partakes of Me shall also live through Me.

58 This is the bread that came down out of heaven not as your fathers ate manna and died; he who partakes of this bread shall live forever.

59 He said these things teaching in the synagogue in Capernaum.

60 Many of His disciples who heard Him said this is a hard²¹² saying who is able to hear²¹³ it?

61 But Jesus knowing in Himself that His disciples murmured about this said to them, Does this offend you?

²¹¹ The Greek verb used here is 'trophein.' The word that is usually used for humans eating is 'esthinein,' whereas 'trophein' is a crude word normally used of animals eating. The crude meaning of this verb means to munch, crunch or gnaw. This word may have been used to emphasize the realism of this allegory. That it is an allegory is underscored by the next verse "He who eats my flesh and drinks my blood **abides in me and I in him.**" which ties these statements to the intimate relationship described in John chapter 15. Verse 56 also reminds us of the results of the Paraclete coming to live on the inside of us, bringing us into union with Jesus and the Father. In fact, one of the themes of John chapters 14 through 17 is this union, which has associated with it the most intimate descriptions of relationship between God and the believer such as, being the dwelling place of God, a branch in the vine, abiding in the word and the word abiding in the believer, and eating and drinking the flesh and blood of Jesus. In John 1:14 the Word entered into the world by becoming flesh and the concept of eating the word is not new to scripture," Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." (Jeremiah 15:16) Also, in John 1:29 Jesus is called the Passover Lamb who takes away the sin of the world. The command to eat all of the Passover Lamb so that none of it is left is reflected in these statements of, "eat my flesh."

²¹² The Greek 'skleros' means hard, rough or harsh and can be implied to mean fantastic or offensive.

²¹³ The way in which the verb 'akouein' is used here resembles the Hebrew word 'shama', which means to hear and obey.

62 What if you should see the Son of man ascending up where He was at first.

63 It is the Spirit that makes alive. The flesh is of no benefit. The words,²¹⁴ which I have spoken to you, are Spirit and they are life²¹⁵.

64 But there are some of you who do not believe for Jesus knew from the beginning who they were that did not believe and who it was that would betray Him.

65 And then He said I tell you that no one is able to come to Me unless it is given to him from My Father.

²¹⁴ A similar contrast between the flesh and the word of God is found in Isaiah 40:6-8, "All flesh is grass and all its grace as the flower of the field the grass withers; and the flower fades; but the word of our God shall endure forever.

²¹⁵ The word of God is more than a story about the dealings of God with men. The word of God carries in it the power that created the Universe and the power that brings new life to all who will believe. Jesus demonstrated how powerful His words are for through His word miracles took place, blind eyes were open, deaf ears heard, the dead came to life again and demon spirits were cast out. The word of God that we read in the Bible is spirit and life! When we interact with the word of God we begin to interact with the Spirit of God and the Life of God. Through believing the word faith comes that dispels the darkness of doubt and uncertainty. As we read the word of God it is spiritual food for our souls that produces the strength of the Lord and the power of His might within us (Deuteronomy 8:3; Joshua 1:8; 1 Thessalonians 2:13).

Have you ever noticed that when you begin to read the word of God you felt comfort and peace? Suddenly instead of feeling weak and overcome you were quickened? The temptations ceased and your surroundings became charged with the presence of the Lord? We must recognize that word of God is living and powerful (Hebrews 2:14; Jeremiah 23:29; Romans 1:16; 1 Peter 1:23; James 1:28). We need to understand the spiritual strength and divine resource that God has made available to us through His written word. The word of God is one of the weapons of our warfare, it is the sword of the Spirit (Ephesians 1:17). The word of God is a shield of protection against temptation and the enemy of our souls (Psalms 18:30; Proverbs 30:5). The word of God will quicken you with insight and with strength to do what is right (Psalms 19:7-8; 119: 25,107,105, 130, 154, 2 Peter 1:19).

If we would but recognize the resource that God has supplied us with through His word we would find a great delight in it instead of trying to find time to include the study of the word in our daily routines. If we would come to understand the fellowship that we are allowed to have with the Father, the Son and the Holy Spirit when we set down to read the word it would be that which we look forward to every day. If we would give ourselves to the study of the word at least once in the day and once at night we would enjoy the blessings and the strength that God has promised (Psalms 1:2; 119:15, 148). If we will stand in awe of God and tremble at the glory of His word we will realize the reward of the Lord and find ourselves living in the Spirit and walking as those who have overcome the world (1 John 2:14; Psalms 119:11; John 8:31). If we will abide in His word and allow His word to abide in us then we will enter into a realm of relationship and faith that will result in receiving from God whatever we ask (John 15:7).

66 At this²¹⁶ many of His disciples went away
 and they walked no longer after Him.
 67 Then said Jesus to the Twelve, Don't you
 also wish to go?
 68 Then Simon Peter answered Him, Master to
 whom shall we go²¹⁷ you have the words of
 eternal life.
 69 And we have believed and we have known
 that you are the Christ the Son of the
 Living God.
 70 Jesus answered them did not I choose
 twelve of you and one of you is a devil²¹⁸.
 71 He said this of Judas, Simon Iscariot²¹⁹,
 for this one was about to betray him being
 one of the twelve.

²¹⁶ Literally "From this," perhaps "this" refers to the uncompromising position of Jesus to explain what he meant by eating His flesh and drinking His blood. The question of verse 60 implies that they were looking for Jesus to ease their discomfort by expressing an allegorical meaning to His statement.

²¹⁷ Jesus is our only option either we trust in Him or we go it alone. There is no other place that we can go to find someone like Jesus. He is the one that was wounded for our transgressions, He was bruised for our iniquities for He laid down His life to redeem us for the sin and darkness (Isaiah 53:5; Matthew 20:28; Romans 5:8-10; Ephesians 5:2). He is the only one that can heal our diseases and cleanse our sin without Him there is no hope (Luke 4:18; Acts 10:38; Matthew 8:16-17). There are those who think that the other religions hold some sort of promise however, the reality is that at best you are left to yourself to find God. The concepts of God espoused by the many religions of the world are not of a loving God reaching out for man to bring him out of his darkness into a relationship of love but one of many angry gods who hate man and that one only hope to appease so that they do not destroy you.

God so loved the world that He gave us Jesus to redeem us from ever curse and every power of death. God loves us so much He came to die in our place so that the death grip of sin and Satan would be broken off of our lives (Hebrews 2:14; 2 Timothy 1:10). He arose again form the dead so that we might be raised from the dead, first spiritual and later physically. He came as a servant to serve us and to show us a heart of desperate love for us (Philippians 2:7; 2 Corinthians 8:9; Mark 10:44-45; John 13:4-5). Jesus forever lives to take up our part to forever stand for us as our God and Saviour as well as our friend and brother (Hebrews 7:25; Romans 8:34; Hebrews 2:11; John 20:17). There is no other source of peace Jesus alone is the Prince of Peace (Isaiah 9:6; John 14:27). In Christ Jesus alone is life and life more abundantly (1 John 5:11-13,20; John 10:10). There is no other place for us to go for Jesus alone has the words and the power of eternal and abundant life. He is the only one who is committed to never leave us nor forsake us. He is the one who has committed His very own life to convince us that He loves us with an everlasting love (John 15:13; Jeremiah 31:3; 1 John 3:16).

²¹⁸ In John 13:2 we understand that "the devil had put into Judas's heart," and 13:27, "Satan entered into him." Evidentially, Judas had never fully surrendered to the will of God or at least was under the influence of Satan even at this point which would have been the begging of the final year of Jesus ministry.

²¹⁹ Judas is named eight times in John; four times as Judas, once as Judas the Iscariot (12:4), twice as Judas, Simon Iscariot (here and in 13:26), and once as Simon's son Judas Iscariot (13:2). Iscariot seems to reflect the Hebrew ' 'is Qeriyot' (man of Kerioth). Kerioth is a town in southern Judea. If this is the case then Judas was the only Judean disciple of Jesus.

Chapter 7

1 And after these things Jesus walked in Galilee²²⁰ for He did not desire²²¹ to walk in Judea because the Jews sought to kill him.

Six Months before His death

2 Now the Jewish feast of Tabernacles²²² was near.

3 Then His brothers said to him, "Depart from here and go to Judea, so that your disciples will also see your works²²³ which you do.

4 For no one does anything in secret²²⁴ who himself seeks to be in public. If you do these things reveal²²⁵ yourself to the world.

5 For His brothers did not even believe in him.

²²⁰ One of the questions that troubled those attempting to find which ancient text was more accurate centered on this verse. There were a few text that were regarded as superior which read "And after these things was walking Jesus in Galilee" instead of, "And was walking Jesus after these things in Galilee" which is found in the majority text. Once again we are able to realize that many of these supposed differences in the text are not significant at all.

²²¹ Some of the Western text-type read "to be able" instead of "desire". Thus according to the Western text-type such as the syr^c the reading would be "...for he was not able to walk in Judea..."

²²² The Feast of Tabernacles that year in 29 A.D. took place on the 10th of October. They will crucified Jesus six months later on April 5, A.D. 30. Additionally, these things took place six months after those of chapter six which happened during the feast of Passover.

²²³ In that His brothers did not believe in Him this is very similar to what Satan said to Jesus in the wilderness. Satan wanted Jesus to display His power by jumping from the pinnacle of the temple. In fact the three types of temptation that Jesus experienced in the wilderness is observed in John. The other two are witnessed in John chapter 6 verses 15 and 31. In verse 15 the people attempted to force Jesus to be king, similar to Satan offering Jesus the kingdoms of this world. In verse 31 the people ask Jesus to prove Himself by making miraculous bread similarly Satan challenged Him to prove Himself by turning a stone into bread.

²²⁴

²²⁵

- 6 Jesus then said to them, "My time²²⁶ has not yet come but your time is whenever²²⁷ you are ready."
- 7 The world²²⁸ is not able to hate you but it hates me because I testify about it that its works are evil.
- 8 You go up to the feast, I am not going to this feast because my time is not yet been fulfilled.
- 9 And saying these things to them he remained in Galilee.
- 10 But when His brothers went up, then He also went up to the feast not openly but as in secret.
- 11 Then the Jews sought him in the feast and said, "Where is He?"
- 12 And there was much whispering²²⁹ about him among the crowds. Some said that He was good but others replied no, rather he deceives the multitudes.
- 13 However, no one spoke publicly about Him because they feared the Jews²³⁰.
- 14 But the feast now being half over Jesus went up to the temple and taught.

²²⁶ This is the first use of the Greek word 'kairos' for 'time.' It has more of an association with the time of Jesus death than the alternate Greek word 'chronos.' *The Authorized Version renders it - time 64, season 13, opportunity 2, due time 2, always 2, not translated 1, misc 3 times. It is found 485 times in the Septuagint and its Hebrew equivalent is 'mowed'- appointed time, season. Its first occurrence in the Old Testament is in Genesis 1:14 and in the New Testament, Matthew 8:29.*

²²⁷ The Greek adverb 'pantote' literally means 'at all times.' This word means "a duration of time, with reference to a series of occasions - 'always, at all times, on every occasion.'" (Greek-English Lexicon of the New Testament based on Semantic Domains) The contrast here is Jesus who is in perfect submission to His Father and His brothers who walk after the imagination of their own heart.

²²⁸ This is the first clear reference to who the world is. In this case it is the religious Jews who sought to kill Jesus.

²²⁹ This is the same Greek word for murmuring found in John 6:41,61.

²³⁰ The indication is that the term "the Jews" refers to the leaders, for the crowd themselves were also Jewish.

- 15 And the Jews were amazed saying how is it that he knows the writings²³¹ having not been taught.
- 16 Jesus answered them and said, "My teaching is not my own but of the One who sent me."
- 17 If anyone desires to do His will he will know about the teaching whether it is from God, or I speak on my own.
- 18 The one who speaks of himself seeks his own glory but he who seeks the glory of the one sending him this one is true²³² and there is no unrighteousness²³³ in him.
- 19 Has not Moses given you the law? Yet none of you keep the law. Why do you seek to kill me.
- 20 The crowd answered and said you have a demon²³⁴; who seeks to kill you?
- 21 Jesus answered and said to them, I have done one work²³⁵ and all of you are shocked²³⁶.

²³¹ Literally, "know letters." This statement is not a question of Jesus literacy but rather of His training in the scriptures. Usually someone was taught by a Rabbi, such as Paul who was taught by Gamaliel, Acts 22:3.

²³² The Greek 'alethes'- true, truthful, truly, and real. The Author Version renders it- true 23, truly 1, truth 1 time. It occurs in the Septuagint 21 times and its Hebrew equivalent is 'kun' and means established or fixed. Its first occurrence in the Old Testament is in Genesis 41:32 and in the New Testament, Matthew 22:16.

²³³ The Greek 'adikia'- dishonest, and unrighteous. The Authorized Version renders it - unrighteousness 16, iniquity 6, unjust 2, wrong 1 time. It occurs 227 times in the Septuagint. Many times the Septuagint translates it from the Hebrew 'seger' which means 'lie.' Its first occurrence in the Old Testament is in Genesis 6:11 where it is translated from the Hebrew 'chamas' which is rendered violence by the Authorized Version. Its first occurrence in the New Testament is in Luke 13:27

²³⁴ A similar accusation was given in Mark 3:22.

²³⁵ The last time that Jesus was in Jerusalem according to John's chronology would have been at the feast in John chapter 5, which more than likely was Passover. Therefore, it would have been about 18 months earlier.

²³⁶ The Greek 'thaumazo'- wonder, marvel, shocked, surprised, and astonished. The most appropriate word here would be shocked. The Jews were not impressed with the miracle on a Sabbath day they were infuriated. The Authorized Version renders it - marvel 29, wonder 14, have in admiration 1, admire 1, marveled, and wonder 1 time. It occurs in the Septuagint 61 times and its Hebrew equivalent is 'nasa,' which means lift up or take away. Its first occurrence in the Old Testament is in Genesis 19:21 and in the New Testament, Matthew 8:10

22 Yet because Moses gave you circumcision, even though it is not from Moses but from the fathers, you circumcise a man on a Sabbath.

23 If a man can be circumcised on a Sabbath²³⁷ so that the Law of Moses is not broken are you angry because I cured²³⁸ the whole man²³⁹ on a Sabbath.

24 Stop judging according to appearances rather judge²⁴⁰ righteous judgment.

25 Some of them from Jerusalem said is not this the one they seek to kill?

26 For here He is speaking freely and no one says anything to Him. Have the rulers recognized that this is truly the Christ?

27 Now, we know where this man is from but when the Christ comes know one will know where he is from.

28 Then Jesus teaching in the temple cried out and said, "Now you know me and you know where I am from and I have not come of myself, but the one who has sent me²⁴¹ is true. That one you do not know,

²³⁷ In the Misnah, R. Jose says, "Great is circumcision since it overrides the stringent Sabbath." (Nedarim 3:11)

²³⁸ The Greek word 'hygies,' (cured) occurs five other times in John chapter 5. The Authorized Version renders it - whole 13, sound 1 time. It occurs in the Septuagint 9 times and the it is translated from the Hebrew word "chayah' which means live, or life. The Greek 'hygies,' - "cure someone, restore someone to health." (A Greek-English Lexicon of the New Testament and Other Early Christian Literature)

²³⁹ The Greek phrase is 'olon anthropo,' - whole man. Circumcision only affects part of a man and it was lawful to perform such an act on the Sabbath here Jesus shows them their hypocrisy at being angry when a man's whole body is healed.

²⁴⁰ The Greek word 'krino,' - judge, is used twice in this verse along with 'krisis,' - judgment or decision. The Authorized Version translates 'krino' - - judge 88, determine 7, condemn 5, go to law 2, call in question 2, esteem 2, misc 8 times. And 'krisis' is translated- judgment 41, damnation 3, accusation 2, condemnation 2 times. A similar statement is found in Isaiah 11:3.

²⁴¹ The Greek verb used here is 'pempain' (to send); in verse 29 it is 'apostellein' which suggest that these two verbs may be interchanged without suggesting a different meaning. This phrase 'sent me' with regards to the Father sending Jesus is found 33 times in John.

29 but I know Him because I am from Him and He sent me.

30 Then they sought to seize²⁴² Him but no one laid a hand on Him because His hour had not yet come.

31 Now many of the crowd believed in Him and said, "Whenever the Christ comes will he do **more miracles**²⁴³ **than these** which are done?"

32 The Pharisees heard the crowd murmuring these things about Him and the high priest and the Pharisees sent temple guards in order to seize Him.

33 Then Jesus said, "I am with you for a little more time then I shall go to the one who sent me."

34 You shall seek me and shall not find me and where I am you will not be able to come.

35 Then the Jews said among themselves, "Where is He about to go so that we shall not find him will He go to the dispersed²⁴⁴ among the Greeks²⁴⁵ and teach those Greeks.

36 What is this word that is spoken, "You will seek me and not find me and where I am you will not be able to come."

37 Now in the last great day of the feast Jesus stood and cried out²⁴⁶ saying if

²⁴² The Greek verb is 'piazō,' - to lay hold of, take, or seize. Of the 12 times that it is found in the New Testament 6 of those are found in John. The verb is found twice in chapter 21 with respect to the disciples having fished all night and having 'caught' nothing. The Authorized Version renders it - take 7, catch 2, apprehend 2, lay hand on 1 time. God was in control of the time when the people would be able to have power to kill Jesus.

²⁴³ Literally, "more signs."

²⁴⁴ Dispōra, this refers to Jews living outside the Holy Land. The phrase "Dispōra of Israel" is found in the Septuagint in Isaiah 39:6 and Psalms 147:2.

²⁴⁵ The Greek noun is 'Hellen' and means 'Greek.' A broader term is probably implied, that being of the pagan Gentiles in the Roman Empire that was influenced by Greek culture.

²⁴⁶ The Greek verb 'krazō,' -to scream or cried out, is used three times concerning Jesus (John 7:28; 7:37; 12:44) and once of John the Baptist (John 1:15).

anyone is thirsty let him come to me and drink

38 He who believes in me, just as the scriptures said²⁴⁷, out of his belly²⁴⁸ shall flow rivers of living water.

39 Now this He spoke concerning the Spirit²⁴⁹ whom they that believe in Him were about to receive, for the Holy²⁵⁰ Spirit was not yet

²⁴⁷ The idea that rivers of living water will flow out of the belly of man is an allegory of an abundant and unlimited supply of the Spirit of God in man. These rivers of living water are described to be the Holy Spirit that would be given to men once Jesus was glorified. When Peter spoke of this glorification in Acts 2:33 he related it to the language of the Spirit that was evident for all of those standing before Peter to hear. These rivers are described by the prophets in the Old Testament. In fact, one of the songs that was common to sing on the last day of the feast of Tabernacles is found in Isaiah 12 :3 “ With joy shall you draw waters out of the well of salvation.” Yet now at this particular time Jesus promised a supply of water that goes far beyond the concept of a well, it is an overwhelming and unstoppable flow of converging rivers streaming out of the belly of man. Other scriptures that refer to the rivers are Isaiah 43:19-20, “Behold I do a new thing; now in shall spring forth. Shall you not know it? I will even make a way in the wilderness; rivers in the desert...I give water in the wilderness; rivers in the desert.” Isaiah 33:21; 44:3; 48:21; Deuteronomy 8:15; Zechariah 14:8,11; Ezekiel 47:12; Psalms 46:4; 78:15-16 (1Cor.10:4). The psalmist said "you shall make them drink of the rivers of your pleasure" (Psalms 36:8). The river of God is also picture in Ezekiel 47 pouring out of the temple of God and bringing healing to everything that it touched. Finally, the river is pictured in Revelation Chapter 22 flowing forth from the throne of God and the Lamb. All of heaven is calling all men everywhere to come and drink of this water, This is the water that is flowing out to everyone who has been Baptized in the Holy Spirit. The Feast of Tabernacles was also linked with Zechariah 9-14, which describes the triumph of Yahweh. In Zechariah 9:9 the messiah comes to Jerusalem, triumphant riding on a donkey; Yahweh pours out a spirit of compassion and supplication on Jerusalem (12:10); He opens up a fountain for the house of David to cleanse Jerusalem (13:1); everything in Jerusalem is holy (14:20-21).

²⁴⁸ The Greek ‘kolilia’- belly. In Hebrew thought belly is the seat of man’s emotional nature. Two of the Hebrew words that the Septuagint translated ‘kolilia’ are- ‘qerev,’ (inward parts), and ‘beten,’ (belly or womb). In the Septuagint belly is often used in the same sense as heart.

²⁴⁹ The Hebrew tradition of the Feast of Tabernacles equated the drawing of the water on the Great Day of the Feast as symbolic of the mystical appearing of the Holy Spirit. Also, Hebrew verbs applicable to water are used to describe the gift of the Spirit such as Isaiah 44:3. The soul, ‘nefes’ which can also be translated spirit was viewed as the seat of thirst. It seems that ‘nefes’ may have originally been a word for throat. Isaiah 29:8 says, “a thirsty man dreams he is drinking but wakes up with a dry nefes.” Also, Psalms 42:1-2 says, “As a hart pants after the streams of water ...my nefes thirst for you, O God.” It may be that the proclamation of the, “rivers of living water,” caused the people to be reminded that the prophet like Moses may be among them, the one who also gave Israel living water in the wilderness.

²⁵⁰ Most of the scholars of textual criticism assume that because many of their preferred manuscripts omit “holy” that it was added by Christian scribes. They feel that if it at been present in the original then its deletion would be inexplicable.

given²⁵¹ because Jesus was not yet glorified²⁵².

40 Some of the crowd then hearing this word said, "Truly this is the prophet."

41 Others said, "This is the Christ" but others said, "What! The Christ will not come from Galilee."

42 Has not the scriptures said that the Christ shall come from the seed of David and from Bethlehem the city of David?

43 A division therefore, arose in the crowd because of Him.

44 Now some of them desired to seize him but no one laid their hands on Him.

45 Then the temple guards came to the high priest and Pharisees. And they said to them, "Why didn't you bring Him."

46 The temple guards answered, "Never has a man spoken like this man²⁵³."

47 Then the Pharisees answered them, "Have you not also been deceived?"

48 Has any of the rulers²⁵⁴ or the Pharisees believed in Him? No!

²⁵¹ Literally, "the Holy Spirit was not yet." The word given is supplied by most translations even though it does not exist in the original manuscripts. The concern is not to mislead anyone about the eternal existence of the Holy Spirit. However, this scripture has nothing to do with the eternal existence of the Holy Spirit but rather His association with man. The Holy Spirit is about to operate in the new creation in a way never thought possible.

²⁵² Moses smote the rock and brought forth water for the children of Israel. Jesus will also be smitten when He is crucified and from Him will come these rivers of living water. This is finally observed in Acts chapter 2 after he is glorified being exalted by the right hand of God Peter says, "being exalted to the right hand of God and receiving the promise of the Holy Spirit from the Father, He poured out this which you both see and hear. The events of Pentecost therefore manifest what Jesus was describing here. He promised in John 14 and 16 that He would come and abide in those who would be obedient. His indwelling presence as the Paraklet supplies the expressions of the Holy Spirit as rivers of living water flowing out of the inner most being.

²⁵³ Nestel-Aland and others believe that "man" was added. Their reasoning is that they feel that the few texts that omit man are more accurate because the reading is brief and more complicated. They would view this as an addition by a scribe to make the reading smother.

²⁵⁴ This refers to the Sanhedrin.

49 But this crowd, which does not know the law²⁵⁵ is cursed²⁵⁶.

50 Nicodemus said to them, (he who came to him at night²⁵⁷ being one of them)

51 Does our law judge the man unless it hears him first²⁵⁸ and knows what he is doing?

52 They answered and said to him, "Are you not also from Galilee? Search and see for that prophet will not arise out of Galilee."

53 Then every one of them went to his own house.

Chapter 8

1 But Jesus went to the Mount of Olives.

2 And again in the morning He arrived back at the temple and all the people came to him and He sat down to teach them.

3 But the scribes and the Pharisee's brought to Him a women having been taken in adultery²⁵⁹ and stood her in their midst.

²⁵⁵ These untutored people were referred to as 'am haaret,' people of the land. The people of the land were in contrast to the students of the Laws called the "students of the wise."

²⁵⁶ The Greek 'eparatos,' - cursed, accursed, or damned. The saying is probably associated with Deut. 27:26; 28:15 and psalms 119:21, which pronounces a curse those who do not keep the Law.

²⁵⁷ In Lachman's, Tischendorf's, Alford's and Nestle-Aland's text "night" was left out. Most of these types of decisions are based on the same criteria of which this is no exception "to give the text on the authority of the oldest mss and versions, and the aid of the earlier citations, so as to present, as far as possible, the text commonly received in the fourth century." Tregelles. Modern textual criticism has classified all of the manuscripts into one of four categories: Alexandrian, Caesarean, Western and Byzantine. The Majority Text which is most reflected by the Authorized Version follows the Byzantine text-type which is least preferred by these scholars. There were 9 manuscripts that had an alternate reading so therefore these authorities chose the alternate reading which omitted the word "night". Those mss which are dated to the 3rd/4th century or earlier such as a and P⁷⁵ are given priority over the majority of mss (representing approximately 80% of the manuscripts) which follow the Byzantine.

²⁵⁸ Rabbi Eleazar ben Pedath says in the Midrash Rabbah on Exodus 21:3 "Unless a mortal hears the pleas that a man can put forward, he is not able to give judgment." The scripture warns against giving false reports and gives strict instruction on hearing both sides before judging. (Exodus 23:1; Deut 1:16)

4 They said to Him, teacher this women was taken in the very act of adultery.

5 Now Moses commanded us in the law that such a person should be stoned²⁶⁰ therefore what do you say.

6 Now this they said tempting Him in order to be able to accuse him. But Jesus stooped down and wrote²⁶¹ with His finger in the dirt.

7 And as they continued to question Him He rose up and said to them, The one who is without sin among you first throw a stone at her.

8 And again He bent down and wrote in the dirt

²⁵⁹ Many scholars believe that the passage contained in John 7:53 through John 8:11 is not original. The story of the women caught in the act of adultery is considered by these scholars to have been an oral tradition in the early church but was not in the original manuscript of the gospel of John. However, it is equally important to remember that most of these scholars doubt that John the brother of James the son of Zebedee and disciple and apostle of Jesus Christ wrote this gospel. Their basis for not believing that this passage is original is that approximately 27 manuscripts out of 5130 omit this passage. In any other discipline the 27 manuscripts would be viewed as being wrong and the majority would be considered as the more accurate representations of the original. Those who argue to omit this passage believe that they should give more weight to the older manuscripts such as a (Sinaiticus), B (Vaticanus), p⁶⁶ and p⁷⁵. The assumption is that these older manuscripts are more accurate. Unfortunately, there are many reasons to question the accuracy of some of these particular "older" manuscripts. There are also some of the oldest manuscripts, which contain this passage, such as p²³, p²⁵, p³⁷, p⁴⁵, A and others. Another bias of these scholars is the assumption that the shorter version of a passage is likely to be the original. This is yet another reason they argue to exclude this passage on the adulterous women. It is argued that the list of manuscripts that do not contain this passage are diverse, from different geographical areas, but the same argument can be used in favor of this passage. It is also argued that the majority of lectionaries do not mention this passage, yet in the legalistic and institutionalized Christian environment such as were in Rome, Greece and Egypt it is not surprising that it would not have been popular to talk about an adulterous women having been so favorably treated by Jesus. Jerome said in (A.D. 346-420) that this passage was contained in "many Greek and Latin manuscripts", while he was yet alive. Certainly these manuscripts that were available to Jerome were an accurate representation of the original gospel.

²⁶⁰ In both Deuteronomy 22:21 and Leviticus 20:10 it is stated that such a person was to be put to death. However, it is only in Deuteronomy that it is specified that the penalty is to be stoning. The specific application is of a woman who is betrothed and is proven to have committed the act of sexual immorality. Ezekiel expands the penalty of death by stoning to all types of adultery.

²⁶¹ The Greek verb 'katagrapho' can mean to write or to draw. Although this word is only found here in the New Testament, its root 'grapho' is found 209 times and is rendered by the Authorized Version - write 206, writing 1, describe 1, or write 1 time. The verb used here is found 11 times in the Septuagint and first occurs in Exodus 17:14.

9 But hearing and being convicted by their conscience²⁶² they went out one by one beginning from the eldest, unto the last. And Jesus was left alone and the women standing in the midst.

10 And Jesus rose up and seeing no one but the women, He said to her, Women, where are your accusers? Has no one condemned you?

11 And she said, No one Master. And Jesus said to her, Neither do I condemn²⁶³ you go and sin no more.²⁶⁴

²⁶² The Greek word 'sunedesis' is translated 'conscience' 32 times by the Authorized Version. The Greek 'sunedesis' is derived from the word 'suneido' which means to see something with the mind. Its first occurrence in the New Testament is found here in John 8:9. It occurs 2 times in the Septuagint. Its first occurrence in the Septuagint is in Ecclesiastes 10:20 and is translated 'thought' by the Authorized Version. Its Hebrew equivalent is 'madda' which means knowledge or thought and is translated by the Authorized Version, knowledge 4, thought 1, science 1 time. The Tanakh (A Jewish Translation) renders the Hebrew 'kilyah,' conscience 3 times (Ps. 7:10; 16:7 and 139:13) which is translated reigns by the Authorized Version. Psalms 16:7 says "I bless the Lord who guides me; my conscience admonishes me in the night" (Tanakh). This Greek word is used in Hellenistic Judaism, especially by Philo. Its usage in Judaism is associated with the scriptures. Thus, the conscience bears witness to biblical truth and produces pain when Torah is not observed. "By the first century BC 'syneidos' and 'syneidesis' frequently denote conscience and almost always in the sense of a bad conscience. 'Syneidos' is especially common in Plutarch, who vividly depicts the conscience that shares our knowledge, uncomfortably reminds us of our offenses, and evokes the torments of hell until it is set aside by amendment" (The Theological Dictionary of the New Testament).

²⁶³ Satan, like these men in Israel, is the accuser. Satan is a Hebrew word that means adversary. He is also called the devil which comes from a Greek word that means accuser or slanderer. Thus the names that we use for the prince of darkness only convey his disposition and actions towards mankind. Jesus came to deliver us from his vicious and slanderous rule. Just as these men in Israel had brought this woman to Jesus, who was taken in the act of the most hideous sin against God, Satan also treats men in the same way today. If he is allowed he will continually accuse us in our minds and also before God in an attempt to separate us from the relationship that Jesus came to give us (Revelation 12:10; 1 Peter 5:8; Colossians 1:21; Zechariah 3:1-2). The first thing that Jesus does for us is to show us that he has silenced the accuser. He seeks to convince us that there is no one who can stand in His presence and accuse us any more because He is the judge of all. He then assures us that he does not condemn us (Romans 8:34; Hebrews 7:25; Romans 8:1; John 3:17). Jesus did not come 2000 years ago to condemn man and He is not coming today to condemn you. Jesus came that we might be restored to a right standing and relationship with God (John 17:22; 1:16; 2 Corinthians 3:9; 5:21; Colossians 1:22; 1 John 3:2; John 1:12; Romans 3:24-26). Jesus not only silences the voice of the accuser but He also empowers us to "sin no more." Jesus removed the sin and condemnation and teaches us how to know longer live our lives contrary to the ways of God (Luke 1:75; Romans 8:4; John 14:26; 16:13-14; 1 Corinthians 2:10; 1 John 2:20, 27).

²⁶⁴ Jesus has the authority to release anyone who comes to Him from the power and effects of sin. The power of sin entered into the world through Adam's offence (Romans 5:12-21). The man who was brought to Jesus with the palsy heard a similar proclamation from Jesus, "your sins are forgiven." (Matthew 9:2-5; Mark 2:5-9; Luke 5:20-23). Jesus also said this to the woman from Nain who washed his feet, "Your sins are forgiven" (Luke 7:47-48). Sin reigned over man because of the reign of the power of death, Jesus came to destroy the one who had the power of death, that is the Devil. (Hebrews 2:14, 2 Timothy 1:10)

12 Then Jesus again spoke to them²⁶⁵, saying, I am the light of the world he who follows me will in no way walk in darkness but will have the light of life.

13 Then the Pharisees said to Him, you testify about yourselves your testimony is not true.

14 Jesus answered them and said, Even if I testify about myself my witness is true because I know where I came from and where I am going but you do not know where I came from nor where I am going.

15 You judge according to the flesh²⁶⁶ I judge no one.

16 But even if I judge my judgment is true²⁶⁷ because I am not alone but the Father who sent me is with me.

17 And in your law²⁶⁸ it is written that the testimony of two men is true.

18 I am one who witnesses about Myself and the Father who sent me He witnesses concerning me.

19 They said to Him where is your Father? Jesus answered you have not recognize²⁶⁹ me

²⁶⁵ In verse 2 Jesus had sat down to teach those who had come to Him in the temple. Evidentially, they had stood by and watched the events that had taken place with the women taken in adultery. Jesus now redirects His attention to the message of the hour.

²⁶⁶ This is the third time in John that the contrast is made between the realm of the Spirit and the realm of the flesh (John 3:6; 6:63). The realm of the Spirit is that realm which is in direct union and agreement with the Father and the realm of the flesh is the realm of human ability and understanding, a realm that cannot know the things of the Father or His Kingdom. Those who are born from above by the Spirit are given the ability to live in the realm of the Spirit and know the things that the Father is doing. They are called out of the realm of human ability to walk in a realm of divine ability as the children of God.

²⁶⁷ The Greek word used here is 'alethinos' which is often translated 'real'. The Greek word for 'true' is 'alethes', yet John does not keep these words distinct. 'Alethinos' is derived from the word 'alethes.' The Authorized Version renders both words as 'true.'

²⁶⁸ Jesus seemingly disassociates himself from the law (John 7:19; 8:17; 10:34 and 15:25). However, Jesus is probably disassociating himself from their interpretation of the law which has nullified the true law (Matthew 23:23).

²⁶⁹ The Greek word 'oida' is found three times in this verse. Although, 'oida' may be translated 'to know', it also means recognize or perceive. The two words that John uses for know are 'ginosko' and 'oida'. Even

nor my Father. If you had recognized me you would have also recognized my Father.

20 These words were spoken in the treasury as He taught in the temple and no one seized Him because His hour had not yet come.

21 Then He said to them again, I go away and you will seek me but you will die in your sin, where I go you are not able to come.

22 Then the Jews said, Will He kill himself because He says where I go you are not able to come?

23 But He said to them, You are from below, I am from above. You are of this world I am not of this world²⁷⁰

24 Therefore I said to you that you will die in your sins for if you do not believe who I am you shall die in your sins²⁷¹

25 Then they said to Him, who are you? Jesus said to them, That which I told you even from the beginning.

26 I have many things to say and to judge concerning you but He who sent me is true

though these Greek words are synonyms 'ginosko' is used more specifically for 'know' with respect to being intimately acquainted with someone. The Authorized Version renders 'oida'- know 282, cannot tell + 3756 8, know how 7, wist 6, misc 19, see 314, behold 16, look 5, perceive 5, vr see 3, vr know 1 time. The Authorized Version renders 'ginosko' - know 196, perceive 9, understand 8, misc 10 times. The Greek 'oida' first occurs in the Septuagint in Genesis 2:9. The Greek 'ginosko' is not found in the Septuagint.

²⁷⁰ Those who refuse to believe in Jesus remain the captives of this world, 'kosmos'. The opposite of this is spoken by Jesus of his disciples in John 17:14 and 16, "They are not of this world even as I am not of this world." When one is born from above, by the Spirit they become Spirit (John 3:6) instead of a person of the flesh. As one born from above they are not of this world. This message is also emphasized by Paul in Romans 8:9 "You are not in the flesh but in the Spirit." This message of having escaped from the world through believing on Jesus is also emphasized by Peter as in 2 Peter 1:5, "so that through these you might be partakers of the divine nature having escaped the corruption that is in the world through lust." The word 'kosmos' obviously extends beyond just a reference to the universe it also refers to the society of man. Jesus came to give life to the world that was bound with death (John 6:33,51). He came to take the sin away from the world that was held under its power (John 1:29, 1 John 5:19) and to give light to a world in darkness (John 1:5,9). It is only by faith in Jesus that one may overcome the world (1John 5:4-5).

²⁷¹ Jesus came to take away the sin of the world, which in effect is the sin of each individual man. Paul said in Romans 5:12 that sin entered into the world by one man, Adam, and we know that Jesus was revealed to bear away our sin (1 John 3:5). Jesus was manifested to destroy or undo the works of the devil (1 John 3:8).

and what I have heard from Him these things I speak to the world.

27 They did not understand that He spoke to them of the Father.

28 Then Jesus said to them, When you lift up the Son of Man then you will know who I Am and that of myself I do nothing but as my Father taught me I speak these things.

29 And He that sent me is with me. The Father²⁷² has not left me alone for I always do those things that please Him²⁷³.

30 As He spoke these things many believed in Him.

31 Then Jesus said to the Jews who believed in Him, if you remain²⁷⁴ in my Word then you are truly my disciples.

²⁷² Many scholars left out "Father" based on a few older manuscripts that are regarded as better. This is not surprising for many times these older texts fall short of a clear distinction between the Father and Jesus. Additionally, when you remember that these scholars prefer the reading that is shorter, rougher and older, then it stands to reason that their selection criteria may potentially include more scribal errors that in fact are "shorter and rougher" due to an error made by a scribe.

²⁷³ The most perfect example of having "no condemnation" is found in these words of Jesus, "I always do those things that please Him." Would any of Gods saints (holy ones) dare to say such a thing today? Yet at the same time we must recognize that there is no condemnation to those who are in Christ Jesus. If we are going to exercise ourselves to always have a conscience void of offense towards God then this should be a living reality (Acts 24:16; 1 Thessalonians 2:10; Hebrews 9:14; 10:22). God has provided us with a cleansing that removes every sin through the Blood of Jesus. He has given us His own strength, might and power to do those things that always please Him by giving us His Holy Spirit (Ephesians 3:16; 6:10; 1:19; 2 Corinthians 3:11) . We should be willing to see ourselves as the sons of God and realize that Father has honored us with the privilege to set at His side (John 17:22; Ephesians 2:6; Colossians 3:1-3). We should be willing to see Him always before us and on our right hand that we should not be moved (Psalms 16:8; John 8:28; 15:5). Why do people seem to recoil at the notion that we can walk with God in holiness and righteousness all the days of our lives (Luke 1:75; Ephesians 4:24; Jeremiah 31:33-34; 1 Peter 1:15; Hebrews 12:14)? There must be a shift in our own expectations of the relationship has been given to us by God. God has provided everything that we need to walk with Him in a relationship that has no guilt or condemnation. We should be willing to run after such a relationship with everything that is within us.

²⁷⁴ Jesus has called us to live by His word, and to make the conduct of His word the manner in which we live - now and forever (John 15:17; Colossians 3:16; Matthew 4:4; Matthew 12:37; Matthew 24:35; Luke 11:28; 1 Peter 1:25). To live there we must know the word, speak the word, and do the word (John 3:34; John 14:23; John 8:32; John 17:17; James 1:22-23; Acts 20:32; Romans 10:8; 2 Corinthians 5:19; 2 Corinthians 6:7; Ephesians 5:26; Philippians 2:16; 2 Thessalonians 2:17; Titus 1:9; 2 Timothy 1:13; 1 Timothy 4:5; 1 Timothy 6:3). The very life of Jesus was the personification of the word (John 1:1-3). His conduct, manner of life, and deeds are the standard for what a life fully given to the expression of the word of God looks like.

The Greek word translated "remain/continue/abide" (menein) is often used by John to describe how we are to carry on a proper relationship with God. We are to remain in Him and in His word (John 14:17; John

32 And you shall know the truth and the truth will set you free²⁷⁵.

33 They answered Him we are the seed of Abraham and we have never been enslaved to anyone. How can you say you will become free.

34 Jesus answered them, with absolute certainty I tell you that everyone who commits²⁷⁶ sin is a slave of sin.

35 But the slave²⁷⁷ will not remain in the house forever; the son remains for ever.

15:4,5; John 15:6,7; John 15:9,10). If we will continue to dwell in His word, which means to live by His word, then we are those who follow Him; and who do the will of the Father. Continuing in the word does not merely speak of knowing the word, but more specifically of doing it. Paul testified that those who were born of God were living epistles - the very expression of the word, that all men could read (2 Corinthians 3:3). Peter said that we were begotten of the word (1 Peter 1:23). Through the new birth we became the offspring of the word, or a child of the word of God (James 1:18; Hebrews 8:10; Hebrews 10:16). The creative power of the word of God created a new creation in us. We have been empowered to both know and to do those things which God has spoken; but how can you do that which you do not know, nor are mindful of?

We must submit ourselves to the simplicity of God's word, and be willing to obey those things that He has commanded (Matthew 11:25; Luke 10:21). If we love Jesus, we will love His word - and we will do it (John 14:23-24; 1 John 2:5). If we are going to be doers of the word, then His word must be a part of how we think and reason. The way in which we think and reason is the way in which we speak and conduct our lives. To make the word of God the abiding place of both our hearts and intellects, we must give ourselves to knowing the word. The practice of having only a casual encounter with the word must come to an end. The people of God are going to have to grow up, and stop living as babies who expect to be spoon-fed the word of God on a weekly basis. We must cease to be slothful, and become diligent with the word of God. The idea that we can put more time and enthusiasm into things that make us successful in the world - while we neglect the spiritual - is a terrible deception! The command to "study to show yourself approved: a workman that does not need to be ashamed" is not just for preachers and teachers of the word; it is for every person who would be a disciple of Jesus (2 Timothy 2:15; 2 Peter 3:14; 1 Timothy 4:6; Hebrews 2:3).

²⁷⁵ The promise that Jesus proclaims is that through believing on Him one will be liberated or set free from the tyrannical rule of sin. The 'truth' referred to here is the 'revelation of Jesus', further emphasized by verse 36 which says "the Son shall set you free." The Greek word for 'free' is 'eleutheroo'. The Authorized Version renders it - make free 6, deliver 1 time.

²⁷⁶ The Greek word 'poieo' means to 'do' or 'make'. Literally this passage would be translated "everyone who is doing sin." Paul said in Romans 6:17, "you were once slaves of sin." It is very clear from the Gospel and epistles of John that sin is equated to the work of Satan and has no fellowship or agreement with God. In fact John says that "he who does sin is of the Devil" (1 John 3:8). The Authorized Version renders 'poieo' -do 357, make 113, bring forth 14, commit 9, cause 9, work 8, show 5, bear 4, keep 4, fulfil 3, deal 2, perform 2, not tr 3, misc 43, vr do 3 times.

²⁷⁷ The 'slave' appears to refer to those under the law. In Hebrews 3: 5-6, Moses is viewed as a household slave while Jesus is the Son. Paul also likens Israel to an infant who is no different than a slave (Galatians 4:1) and those who are of the law are called the children of Hagar who is a slave (Galatians 4:23). With regards to son-ship we may understand this in light of the fact that those who believe in Jesus are born from above and are given the power to be children or sons and daughters of God (John 1:12, 1 John 3:1, Galatians 3:26). As the children of God that have entered into the Kingdom by believing in Jesus we will

36 If then the Son shall set you free you are really free²⁷⁸.

37 I know that you are the seed²⁷⁹ of Abraham but you seek to kill me because my word has no place in you.

38 I speak what I have seen with my Father and you therefore do what you have seen with your father.

remain in the Kingdom forever. Jesus being the fulfillment of all the law and the prophets brings all who will believe into the place of eternal glory while those who want to remain under the law have not allowed the law to fulfill its purpose by bringing them to the better hope. In that the law and the prophets were shadows and types, a schoolmaster to bring all who would believe to the covenant that God has made through His Son, they cannot possibly remain in the Kingdom when that which they put their trust in has been removed. (Galatians 3:12-13, Hebrews 8:13) The removal of the Old Covenant by the New is not a replacement of one for the other, but rather the fulfillment of the Old so that the New may spring forth. The real issue is not an inheritance in God through the law, but rather through the promise that God made to Abraham. A promise that spoke of a single seed, which is Jesus, (Galatians 3:16) who is the only begotten Son. (John 3:16)

²⁷⁸ It is absolutely vital that we lay hold of the things that God has said concerning His promises to us. God cannot lie and if He said that we are completely liberated when we are born of the Spirit then we are! The miracle of salvation produces the life of God flowing out of our inner being the moment we call upon the name of the Lord Jesus (John 4:14; Proverbs 18:4). These healing water and expressions of God's own life is remedy enough for whatever problem mankind may have. We become so liberated through our savior Jesus Christ that the old man is gone and the new man, which is the very life of Jesus, is formed within us (2 Corinthians 5:17; Romans 6:4-6). When we are born of God we are created in righteousness and true holiness and become those who have a new heart and a new spirit and possess the divine nature (Ephesians 4:24; Ezekiel 36:26; 2 Peter 1:4). Everything about our lives is new and beautiful. The old is gone having been destroyed by the miracle of salvation. Yet, at the end of the day we must decide who we will believe, the old or the new.

I have seen to many people buy into the lies of Satan that condemn them and hold them prisoner after they confessed being born of God. Only faith can liberate and that faith is found in the words which God has spoken. At whatever point we fail to believe what He has said then we will not be liberated but if we will believe the truth then the truth will set us free. We must recognize that if we will simply obey God's word and believe those things, which he has said, then everything He has promised is ours. We must be willing to hold fast to our confession without wavering because God is faithful who has promised. If there is a reoccurring problem in our lives then we should recognize that we have been given all power and authority to bring it to an end. If we would simply hunger and thirst for righteousness then God will fill us up. If we are sick in our body then we can be certain of our healing. If there is a problem in our emotions from a tragic memory then God will show us how to bring every thought into captivity (2 Corinthians 10:4). Jesus came to set the captive free and He does it instantly and immediately if we will only believe (Luke 4:18). When we are faced with unforgiveness then all we must do is yield to the Holy Spirit and His love will rush through our emotions like living water and forgiveness will be easy and glorious. God is desperate for us to live out the abundant life and we should be desperate to have it. Today let there be in your thinking and conversation an acknowledgment of every good thing that is in you so that your faith may work effectually (Philemon 1:6).

²⁷⁹ The Greek word is 'sperma' and is translated seed 43 times or issue 1 time by the Authorized Version. The fact that the Jewish people of that day were the legitimate offspring of Abraham is verified by Jesus. However, they were unaware of the seed that God promised to Abraham which was standing in their midst.

39 They answered and said to him Abraham is our father. Jesus said to them, If you were the children²⁸⁰ of Abraham you would do the works of Abraham.

40 But now you seek to kill me, a man who has spoken the truth to you, which I heard from God, Abraham would not do this.

41 You do the works of your father. Then they said to Him, We were not born of fornication²⁸¹; we have one father, God.

42 Then Jesus said to them, If God were your father you would love me for I came forth and have come from God and have not come of myself rather I was sent.

43 Why do you not understand my speech, because you are not able to hear my Word.

44 You are of your father the Devil²⁸² and the lust of your father you will do. He was a man-slayer from the beginning and remained not in the truth because the truth was not in him²⁸³. When he speaks a lie he speaks of

²⁸⁰ Although the Jews were indeed the natural legitimate offspring of Abraham, they were not the children of Abraham with respect to the promise because they rejected Jesus and thereby rejected the faith of Abraham, a message that Paul takes up extensively. We may understand these verses, 37 through 39, as making a similar contrast to that given in verse 35 between the slave and the son. The contrasts in these verses are between the seed (infant or slave) and the children (son). So even though they are the seed they are not the children, for the only way to become a child of God, or a spiritual child of Abraham, is through being born from above by the Spirit. The fact that these Jews equated being the children of Abraham with being the children of God is further emphasized by the following verses.

²⁸¹ The Greek word 'porneia' may also be understood as 'illegitimate'. The context is concerning those who are the true children of Abraham and thus the children of God. It appears that the Jews are attempting to make their defense as being the legitimate children. Origen believed that this scripture was an accusation against Jesus as being of questionable birth. There is not much evidence to support this claim and furthermore it seems to be totally removed from the context of this dialogue between Jesus and the Jews.

²⁸² The spiritual condition of the Jews is now fully exposed by Jesus, proving that they are of the world and servants of sin. Paul said in Ephesians 2:2 concerning the spiritual condition of all men that they were, "sons of disobedience."

²⁸³ The Greek word 'diabolou,' is translated 'Devil'. Literally, it means slanderer or false accuser. The reference is definitely of Satan the Arch Enemy of God and the one whom Jesus was manifested to destroy. Hebrews 2:14 reveals that "He through death destroyed him that had the power of death, that is the Devil." When the disciples had return from their ministry tour they reported their power over devils. At this, Jesus reflected on the time when he "beheld Satan as lightning fall from haven." (Luke 10:18) We may obtain additional insight to this event, as well as to Satan's slander against God from Ezekiel 28:11-19, Isaiah

his own because he is also the father of the lie.

45 And because I speak the truth you do not believe me.

46 Who of you convinces me of sin; and if I tell you the truth why do you not believe me.

47 The one who is of God hears the words of God therefore you do not hear because you are not of God.

48 Then the Jews answered and said to him, Do we not say well that you are a Samaritan and you have a demon.

49 Jesus answered I do not have a demon but I honor my Father and you dishonor me.

50 And I do not do seek my glory there is one that seeks and judges²⁸⁴.

51 With absolute certainty I tell you if anyone keeps my word he will never ever behold death.

52 Then the Jews said to Him, now we know that you have a demon. Abraham died and the prophets and you say, If anyone keeps my word he shall never ever taste of death²⁸⁵.

14:12-17 and Job 1:7, 2:2. Both names attributed to God's enemy, 'Satan' (adversary) and 'Devil' (slanderer), are descriptive of the lies that he speaks against God and as a result those who believe those lies suffer death and separation from God. The lie, which resulted in the slaying of man, first occurred in Genesis chapter 3. It is at that time that through Satan's lie man disobeyed God and suffered the consequence of death. The word 'diabolou' is found 23 times in the Septuagint. Its Hebrew equivalent is 'satan'.

²⁸⁴ This is further understood in light of Isaiah 16:5 "A throne shall be set up in covenant love (hesed) and on it He shall sit in covenant faithfulness (('emet) in the tent of David judging and seeking justice, and swift in righteousness."

²⁸⁵ This is an example of the inability of the Jews to hear. Jesus said in verse 51 "see death", whereas they quote him as saying "taste (experience) death". Jesus is referring to the second death or eternal death. This is further clarified by John in 1 John 3:14, "We know that we have passed from death to life because we love the brethren." The love is divine evidence that a person has been born from above. Being a part of the family of God has delivered us from the power of Satan and the fate of his eternal judgment.

53 Are you greater than our father Abraham who died and the prophets who died, whom do you make yourself?

54 Jesus answered, If I glorify myself my glory is nothing it is my Father who glorifies me whom you say is your God.

55 And you do not know him but I know²⁸⁶ him and if I say that I do not know him I shall be like you, a liar. But I know him and I keep His word.

56 Your father Abraham leaped for joy that he should see my day and he saw it²⁸⁷ and was glad.

57 Then the Jews said to Him you are not yet fifty years²⁸⁸ old and have you seen Abraham?

58 Jesus said to them, with absolute certainty I tell you before Abraham came into being I Am²⁸⁹.

59 Then they took up stones that they might throw them at Him. But Jesus was hidden from them and went out of the temple²⁹⁰ going through the midst of them and so passed by.

²⁸⁶ You do not know (ginoskein) Him but I know (oida) Him. Both of these Greek words express the way in which Jesus knew the Father, for there was no dimension of the Father that was unknown to Jesus. The Greek verb 'ginoskein' refers to the knowledge acquired through experience whereas the verb 'oida' does not mean come to know, but 'to know' with respect to seeing something. Of these two Greek verbs only 'oida' is found in the Septuagint. It is translated by different Hebrew words such as 'da'at' and 'yada'. The Hebrew 'yada' is used in the same way that the Greek word 'ginoskein' is used.

²⁸⁷ Abraham is not the only one that the Gospel of John speaks of seeing the Day of Jesus; in John 12:41 Isaiah saw the glory of Jesus. Also, Matthew 8:17, Luke 10:24 and 1 Peter 1:11, tells us that the prophets all saw the coming of the Jesus the redeemer. However, it was to Abraham that the promise of Jesus was given; Galatians chapter 3. It was Abraham who first took his only son to Mount Moriah where Jesus was about to go, and bound him to the altar to sacrifice him in obedience to God. It is the faith of Abraham and his children that has been the point of this conversation with the Jews. That faith is the redemption that is in Jesus Christ alone.

²⁸⁸ Luke 3:23 gives us the age of Jesus when he began his ministry, "about thirty years of age."

²⁸⁹ "Before the mountains were born or you gave birth to the earth and the world, even from everlasting to everlasting you are God." Psalms 90:2

²⁹⁰ Griesbach's Greek Testament ended verse 59 with temple and thus eliminated the miraculous description of Jesus escaping the purpose of those in the temple. Griesbach's contribution was to classify the Greek manuscripts into three families; The Alexandrian, Western and Byzantine. His bias was that the Alexandrian text was given by Origen and the Western was that of the Latin group. Upon these two textual

Chapter 9

The Sixth Sign

1 And passing by He saw a man blind from birth.

2 And his disciples asked him saying, Rabbi who sinned this one or his parents²⁹¹ that he was born blind?

3 Jesus answered, Neither this one sinned nor his parents but that the work²⁹² of God might be revealed²⁹³ in Him.

4 It is necessary for me to work the works of the one who sent me while it is day. The night²⁹⁴ comes when no one will be able to work.

families he placed the highest value and whenever these text families agreed he adopted it as the accurate representation of the original. However, an excellent topic for research would be to evaluate the correlation between the miraculous ministry of Jesus and the variations in these text types. It may be that one would find that at many of these points of variation the miraculous ministry of Jesus is at issue. The argument that these scholars give is as follows, “The true text almost certainly closes with *ieron-* temple. In order to give the impression that Jesus escaped by miraculous power, copyists expanded the text by borrowing “going through the midst of them” from Luke 4:30, and then continuing with “and passed by thus” in preparation for the statement in 9:1.” A Textual Commentary On The Greek New Testament by Bruce M. Metzger, 1975

²⁹¹ Some of the rabbis held that not only could the sin of the parents leave its mark on an infant, but also the infant could sin in the mother’s womb.

²⁹² The Greek word ‘ergon’ is translated ‘work, deed’. The Authorized Version renders it- work 152, deed 22, doing 1, labour 1 time. This word is found 19 times in the Gospel of John. It first occurs in the Septuagint in Genesis 2:2, “and on the seventh day God ended his work.” It translates the Hebrew ‘mela’chah.’

²⁹³ The Greek word is ‘phaneroo,’ which may be translated ‘revealed, manifested, made clear.’ The Authorized Version renders it- make manifest 19, appear 12, manifest 9, show 3, be manifest 2, show (one’s) self 2, manifestly declare 1, manifest forth 1 time. This word is only found one time in the Septuagint, in a Messianic reference in Jeremiah 33:6, “Behold, I will bring health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.”

²⁹⁴ The night speaks of the spiritual darkness of chaos, sin and deception (John 11:10; 1 John 1:6). For those of us who are in Christ Jesus the night is far gone and we shine as the lights to the world (Romans 13:12). Yet the lost still set in darkness and are spiritually blind (2 Corinthians 4:4). As long as Jesus is in this world He is the light of the world. He is the one who gives sight to the blind and to those who sit in darkness. However, there is a time coming when it will be night. There will be no light in the world. Men who love darkness rather than light because their deeds are evil will only find themselves in a darkness that has no hope of light. One day the church, which is the body of Christ will be taken out of the world and at

5 While I am in the world I am the light of the world.
6 Saying these things He spat on the ground and made clay out of the spittle and smeared²⁹⁵ the clay upon the blind ones eyes.
7 And said to him go wash in the pool of Siloam²⁹⁶ (which is translated sent). Then he went and washed and came seeing.
8 Then the neighbors and those who had seen him before that he was blind said is not this, the one that sat and begged²⁹⁷?
9 Some said it is him, and others, he is like him. He said I am²⁹⁸ the one.
10 Then they said to him, How were your eyes opened?
11 He answered and said, A man called Jesus made clay and anointed my eyes and said to me go to the pool of Siloam and wash and going and washing I received sight.
12 Then they said to him, Where is He? He said I do not know.

that time no one will be able to work. It will be the hour of darkness and the time when Satan is given power over the holy ones that are on the earth ().

²⁹⁵ The Greek is 'epichriein' and is translated, 'smeared, anointed.' It is found 2 times in the Authorized Version both of which are in John chapter 9 and is translated anoint each time.

²⁹⁶ This pool is known in the Hebrew as Shiloach. It was located at the southern end of the eastern hill of Jerusalem, near the conjunction of the Kidron and the Tyropean valleys. The waters of Siloam were used in the ceremonies and processions of the Feast of Tabernacles. Shiloach is related to the root 'slch,' which means 'to send.'

²⁹⁷ After countless hours of exhausting research a superior rendering of this verse has been discovered. "Then the neighbors and those who had seen him before that was begging, said is not this the one who sat and begged?" Although, neither Aland or Metzger chooses to comment on this change it was first received as the valid reading of the text by Griesbach. The manuscripts that have this reading are the Alexandrian copies, the Syriac, Arabic, Persian, Coptic, Aethiopic, Armenian, Sahidic, Gothic, Slavonic, Vulgate, eight copies of the Itala and some of the primitive fathers. Even though some of these manuscripts are impressive there is not a convincing argument that we should eliminate the more descriptive word "blind" for "begging". The important point is that this is not a man that was delivered from a deplorable lifestyle of begging but a man who was miraculously given eyes to see with. In all fairness these scholars are not interested really in what makes sense rather they want to discover the exact original wording. Unfortunately, it may be that their assumptions as to how to discover the original wording are invalid.

²⁹⁸ This is an example of a secular usage of 'ego eimi,' 'I am.'

13 And they brought him, who was once blind to the Pharisees .

14 Now it was a Sabbath when Jesus made clay and opened his eyes.

15 Then the Pharisees asked him again how he received his sight and he said to them, He put clay on my eyes and I washed and I see.

16 Then said some of the Pharisees, This man is not from God because He does not keep the Sabbath²⁹⁹. Others said, How is a man who is a sinner able to do such miracles and there was a division among them.

17 Then they said again to the blind one, What do you say about him in that he opened your eyes? And he said, He is a prophet

18 But the Jews did not believe concerning him, that he was blind and received his sight, until they called the parents of him who had received his sight.

19 And they asked them saying, Is this your son whom you say was born blind? How then does he now see?

20 Then his parents answered them and said we know that this is our son and that he was born blind.

21 But how he now sees we do not know or who opened his eyes we do not know, he is old enough. He will speak for himself.

22 His parents said these things because they feared the Jews; for the Jews had already agreed that if anyone should confess Him as Christ he would be expelled from the congregation.

²⁹⁹ In Deuteronomy 13:1-5 (2-6 MT): even though a man worked wonders he must be put to death if he draws the people away from God's command.

23 Because of this his parents said, He is of age ask him.

24 Then they called the man who was blind a second time and said to him, Give glory to God³⁰⁰ for we know that this man is a sinner.

25 Then he answered and said I do not know if he is a sinner, one thing I know I was blind now I see.

26 And they said to him again, What did he do to you? How did he open your eyes?

27 He answered them I told you already and you have not heard why do you wish to hear it again do you also wish to become His disciples.

28 And then they scorned him and said you're one of His disciple but we are Moses disciples.

29 We know that God has spoken by Moses but as for this one we do not know where he is from.

30 The man answered them and said, Indeed this is a marvel in that you do not know where He is from and yet He has opened my eyes.

31 We know that God will not hear a sinner³⁰¹ but if anyone fears God and does His will He hears that one.

32 From the beginning it was not heard that anyone opened the eyes of one that was born blind.

33 If He was not from God He would not be able to do anything.

³⁰⁰ This was used as an oath before giving testimony or confessing guilt (Joshua 7:19).

³⁰¹ A common biblical principle found in Isaiah 1:15.

34 They answered and said to him you were all together born in sin³⁰², and do you teach us? And they threw him out.

35 Jesus heard that they threw him out and finding him, He said to him. Do you believe³⁰³ in the Son of God?

36 And he answered and said, Who is he Sir that I may believe in Him.

37 And Jesus said to him, Even you have seen him and it is He that is speaking with you.

38 And he said I believe Lord and he worshiped³⁰⁴ Him.

39 And Jesus said for judgment³⁰⁵ I have come into the world that the ones who do not see may see, and those who see may become blind.

³⁰² This is probably a statement of disdain for the man's blindness, which they attributed to prenatal sin.

³⁰³ Here is yet another example of a person being healed where it had nothing to do with the individual's faith. In fact, this time Jesus did not even ask the person if they wanted to be healed. Just as the crippled man who laid at the pool of Bethesda in John 5 this man had no idea who Jesus was. When Jesus asked him if He believed in the Son of man he said, "Who is he sir that I may believe in Him?" John does not use the Greek noun for faith (pistin) in his Gospel. Instead he uses the word for believe (pisteuw). In fact, of the 248 occurrences of this word in the New Testament it is found 96 times in the Gospel of John. We learn in the Gospel of John that all one has to do is simply believe and they are given authority to be sons of God (John 1:12). Therefore by believing, every dimension of grace is supplied to the believer, to function in the benefits and blessings of the Kingdom of God (John 1:16; John 17:22). In the Bible, to believe means to be convinced of something that is told you (John 2:11; Matthew 27:42). It carries the meaning of obeying what was spoken (Matthew 21:32; Acts 8:12; 1 John 4:1). It also means to entrust yourself to the care of God (Luke 16:11; John 2:24; Mark 16:13; Acts 27:25). It conveys the meaning of confidence in God wherein we are convinced that God will do what He has said He will do (John 14:1; Mark 5:36; Luke 8:50; 2 Corinthians 4:13). The blind man shows us how easy it is to believe. He simply responded to Jesus by saying, I believe and then fell down and worshipped Jesus. Salvation comes to us in the same way. It is by the faith of Jesus at work in our life because we were simply willing to believe what God said in His word. As we obey His word (no matter how difficult things become) and do whatever God asks us to do our faith matures and becomes strong inasmuch that whatever we ask God He will do (John 15:16, 14:13-14, 16:23). The disciples show us an amazing example of this. Although they believed and were obeying the word of the Lord they found a limitation to their faith. They were unable to cast a demon out of a young boy. When they asked Jesus why they were unable to cast out the demon, He told them because of their unbelief (Matthew 17:20). Thus, we are able to witness how that God's saints can believe in some areas but find themselves in unbelief in other areas. Therefore the cry of this boy's father must also be the cry of our hearts, "Lord I believe help thou my unbelief" (Mark 9:24).

³⁰⁴ The Greek word 'proskuneo,' is translated 'worship' each of the 60 times that it occurs in the Authorized Version. Its first occurrence in the Septuagint is in Genesis 18:2, "And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground." The Hebrew counterpart is 'shachah,' which is rendered by the Authorized Version - worship 99, bow 31, bow down 18, obeisance 9, reverence 5, fall down 3, themselves 2, stoop 1, crouch 1, misc 3 times.

40 And those of the Pharisees who were with Him heard these things and said to Him, Are we also blind?

41 Jesus said to them if you were blind you would have no sin. But now you say we see; therefore your sin remains.

John 10

1 I tell you with absolute certainty the one who does not enter through the gate³⁰⁶ into the sheep pen, but climbs up some other way, the same is a thief and a robber.

³⁰⁵ How we response to Jesus makes the difference of where we will spend eternity. Jesus asked the man who was born blind one question that is also asked of the whole world Jew and Gentile alike, " Do you believe in the Son of God" (John 9:35)? To reject Jesus is to reject life to accept him is to accept life (1 John 5:11-13; John 3:16,36). Therefore, the personage of Jesus becomes the judgment and the acceptance or rejection of Him the sentencing of every individual. Jesus came as the one who would reveal men's hearts. He came shining as the light of salvation yet men loved darkness rather than light. He did not come to condemn but to bring life yet because of the hardness and stubbornness of men's heart they rejected him thus revealing their condemnation (John 3:19; 1:9). Those who refused to see the light took on a permanent spiritual blindness and those who were lost in darkness yet saw the light received their sight. Isaiah pronounced the spiritual blindness of Israel and when Jesus came the proof of their spiritual blindness was revealed (Isaiah 6:10). Jesus stood before them as the one who did not come to judge them but to save them (John 12:47). However, one of there major problems was that they did not believe that they needed to be saved. They refuse to believe that they had sin or was in need of a savior (John 8:24,33-35, 41; 1 John 1:8, 10). Because of their haughtiness they rejected Jesus and by their own decision they entered into blindness of heart and condemnation. The gospel message of salvation cannot be categorized with the plethora of all the other religious ideas because none of them demonstrate the miraculous proofs of God's signature on the message. The message of salvation brings with it such extraordinary proofs as "Never since the world began has it been heard that anyone opened the eyes of a person born blind" (John 9:32). When God determined that the light of revelation should shine He brought forth that light with a brightness of irresistible glory. The love of God that is revealed in the gospel message cannot be more perfectly captured than it is here in John chapter nine. The light of revelation that shines through Jesus Christ illuminates the world with never before seen miracles. These never before seen miracles of Gods love and grace has come to break men out of their prison of spiritual blindness and deception. Yet at the same time to reject the revelation of His salvation results in an eternal judgment. Jesus came to sift and to separate the chaff from the wheat with the word of life (Matthew 3:12). The message of salvation continues to have the same effect today as it shines into the heart of man to give everyone the knowledge of the truth in the light of Jesus Christ (2 Corinthians 4:6; 1 John 5:20).

³⁰⁶ The Greek word 'thura' used here is the normal word for door. However, in keeping with the place where sheep are kept, 'gate' seems more appropriate. The Authorized Version renders 'thura' - door 38, gate 1 time. It is normal to consider a door as that which prevents passage into a structure. However, Jesus is the means of entrance into the Kingdom. The Greek word 'thura' may be appropriately translated 'entrance'.

2 but the one entering by the gate is the Shepherd³⁰⁷ of the sheep.

3 The Watchman will open the gate for him and He calls His own sheep by name, the sheep hear His voice and He leads them out³⁰⁸.

4 Whenever He sends out His own sheep He goes in front of them and the sheep follow Him because they know His voice.

5 But they will never follow a stranger but shall flee away from him because they do not know the voice of a stranger.

6 Jesus told them this allegory³⁰⁹ but they did not understand what was spoken to them.

7 Jesus therefore said again to them, "With absolute certainty I tell you that I am the gate of the sheep."

8 Everyone who came before Me³¹⁰ are thieves and robbers; but the sheep did not hear them.

³⁰⁷ The Greek word for shepherd "poimen" is first found in the Septuagint in Genesis 4:2. The Hebrew equivalent is "raah". It is first used to describe Abel as "a shepherd of sheep". In the New Testament the significant meaning of this word is discovered in Ephesians 4:11 as one of the five gifts that Christ Jesus gave to His Church, and it is translated "pastors." The prophet Jeremiah uses the word in relationship to the role of the prophets of Israel in Jeremiah 23.

³⁰⁸ The verb 'exago' is used in the Septuagint 221 times. It is found in other shepherd passage such as Ezekiel 34:13 and Numbers 27:14. It may be that Ezekiel 34 is one of the most important background scriptures for the coming of the 'True' or 'Good' Shepherd who would feed the flock of Yahweh.

³⁰⁹ John does not use the word 'parabole', but 'paroimia' which is properly translated allegory. In the Septuagint 'paroimia' is used to translate the Hebrew 'masal' which is a Hebrew term that covers almost all types of figurative speech such as parable, allegory, proverb, maxim, simile, metaphor etc. In this allegory one may understand the flock as the Church, the owner of the flock as the Father, the gatekeeper as the Holy Spirit and Jesus as both the gate and the Shepherd.

³¹⁰ Jesus was telling everyone for all time in no uncertain terms that He is the only way to the Father (Acts 4:12; 1 Timothy 2:5; John 17:3; Philippians 2:10; Acts 10:43; John 3:36; Mark 16:16). Only through Him can mankind return to a relationship with God. When Jesus referred to all that came before Him, He was referring to every false leader on earth who came declaring to mankind that they knew the way to God. Jesus was not only referring to the religious leaders of the day nor was He narrowly looking at the "lost sheep of the house of Israel." God's love was extended to everyone and He knew that the gift of salvation would be granted to all men everywhere (John 3:16; 12:32; 1 Timothy 2:6; 1 John 2:2). Jesus is the door to every blessing in God and all of the benefits of abundant life (Ephesians 1:3; 3 John 1:2; Psalms 68:19; 103:2). As the good Shepherd He has come to lead us into all of these wonderful things that God has prepared for those who love Him (1 Corinthians 2:9; Isaiah 64:4; Deuteronomy 28:1-13). The false

9 I am the gate. If anyone enters through me, he will be saved and shall go in and out and shall find pasture.

10 The thief does not come except that he may steal, slaughter³¹¹ and destroy. I came that they may have life and have it abundantly³¹².

11 I am the Good³¹³ Shepherd! The Good Shepherd lays down his soul for the sheep.

12 But the hired servant not even being a shepherd, who does not own the sheep, will see the wolf coming and will leave the sheep and run away. And the wolf seizes³¹⁴ them, and scatters the sheep.

sheperds still from the sheep like thieves and robbers. They still the word of life and even the food from off of the table of those they victimize (Jeremiah 23:1-2; Ezekiel 34:2-3). Although the phrase "came before me" is controversial, the words of the apostle Paul must be remembered. He warned that after his departure grievous wolves would enter in not sparing the flock, Acts 20:29. We must be willing to recognize that old manuscripts were subject to those who would alter the text to support their bias. To ignore this possibility as a plausible explanation for textual differences would be naive. Therefore, to turn to more objective criteria we must evaluate what certain heretical sects would stand to gain with the alternate readings. In this instance it may be that certain ones thought it unacceptable to categorize, as thieves and robbers, those that they deemed worthy of a better standing.

³¹¹ The Greek word for kill used elsewhere in John is 'apokteinein'. The Greek word used here is 'thuo' the word has the connotation of a sacrifice.

³¹² The life that Jesus has given to all who will receive is one full of the Holy Spirit. The abundant life is an extraordinary life as the Greek word 'perissos' indicates (1 John 3:24; 4:13;5:12; Galatians 2:20; John 14:23; 17:21). The contrast is so great between the life in God and the life without the Spirit that it is like life and death (John 5:24; 1 John 3:14). Whereas before we were under the law of sin and death now we are under the law of the Spirit of life that is in Christ Jesus (Romans 8:2). The life that is in Christ Jesus is the life that Father intended all men to have when He created Adam and Eve (Genesis 1:26; Ephesians 1:4; 2:10; 4:23; Colossians 3:10). It is a life that not only reveals His glory but enjoys all of His goodness (John 17:22; 1:16; 2 Corinthians 3:18; Galatians 5:22; Ephesians 5:9; Philippians 1:11; Romans 15:13; 14:17). This life that is in Christ Jesus has joy unspeakable, peace that passes understanding and divine love (1 Peter 1:8; Philippians 4:7; John 13:34; 15:12). All of these glorious expressions of life flow out of us like rivers of living water. The life of God produces the righteousness of God and the Holiness of God (Galatians 3:21; 2 Corinthians 3:21; Romans 14:17). The abundant life that is in Christ Jesus is eternal life, which is not only a duration of time but a quality of life. Eternal life is not only for the future it is something that God's people possess now and it is this life that is a light to the world and the salt of the earth (1 John 1:2; 3:15; 5:11,13; 5:20; John 3:15; 6:54; 17:3; Romans 5:21; 6:23;1 Peter 2:9; Matthew 5:13,14).

³¹³ The Greek word 'kalos' means 'beautiful' or 'good'. In The Old Testament David is referred to as the 'yafeh roeh', which literally means beautiful shepherd.

³¹⁴ The verb "harpazo" occurs in the vision of Ezekiel, Ezekiel 34:5. Because of the careless shepherds "the sheep became meat to all the beasts of the field, and were "scattered"." Jesus uses "harpazo" in verse 29 to emphasize the protection of the Father and translates the word, "to snatch" one out of the Father's hand.

13 But the hired servant runs away because he is a hired servant and has no concern for the sheep.

14 I am the Good Shepherd and I know Mine and am known by Mine,

15 just as the Father knows Me and I also know the Father. Now I lay down my soul for the sheep.

16 And I have other sheep that are not of this fold. I must also bring them, and they will hear my voice and they will become one flock with one Shepherd.

17 Because of this the Father loves³¹⁵ Me, because I lay down My soul, that I may take it up again.

18 No one takes it from Me, but I lay it down of Myself. I have authority³¹⁶ to lay it down and I have authority to take it up again. I received this command from my Father.

19 Then again a division occurred among the Jews, because of these words.

20 And many of them said, He has a demon and is ragging³¹⁷. Why listen to Him?

21 Others said, These are not the words of one who is possessed with a demon. A demon

³¹⁵ The Greek 'agapan', is translated love. God's people are commanded to love one another with 'agapan' and 'agape' yet never commanded to love one another with phileo or philia. The Greek 'agapan' and 'agape' have a special association with divine love (John 13:34).

³¹⁶ The Greek verb 'exousia' may be translated 'authority, power to act' it may also be understood as 'empowered' or simply 'I can'. However, the application of power and authority over death exemplifies the extent of the authority that the word 'exousia' expresses.

³¹⁷ The Greek verb 'mainomai' may be translated, 'ragging, insane, furious, mad.' This is the first occurrence of this word in the New Testament. The same word is used to describe Rhoda in Acts 12:15, when she brought the news that Peter stood at the gate after being miraculously delivered from prison.

does not have power³¹⁸ to open the eyes of the blind.

The Last Three Months Before The Crucifixion

22 And the Feast of Dedication³¹⁹ took place in Jerusalem, and it was winter.

23 And Jesus was walking in the temple in Solomon's porch.

24 Then the Jews encircling Him said to Him, How long will you keep our soul³²⁰ in suspense? If you are the Christ tell us publicly.

25 Jesus answered them, I told you, and you did not believe. The works that I do in the name of My Father these bear witness of Me.

26 But you do not believe because you are not of My sheep. As I said to you

27 My sheep hear My voice, and I know them and they follow Me.

28 And I give eternal life to them and they shall never ever perish and no one shall snatch³²¹ them from My hand³²².

³¹⁸ The Greek word 'dunamai' is translated 'to be able, to have power'. The Greek word 'dunamis' which is the supernatural power received when anointed by the Holy Spirit (Acts 1:8; 10:38). God is the only one with the power to open the eyes of the blind "Yahovah opens the eyes of the blind", Psalms 146:8.

³¹⁹ The Feast of Dedication, Hanukkah, is a feast celebrating the Maccabean victories. The Syrians had profaned the temple for three years (167-164 B.C.) They had erected an idol called Baal Shamem on the altar in the Holy Place. Judas Maccabeus drove out the Syrians and built a new altar. The Greek word 'enkainia,' which literally means 'renewal', is used to translate the Hebrew 'Channukkah'.

³²⁰ The Greek noun 'psuche' translated soul or breath. This Greek word is the equivalent of the Hebrew 'nephesh'.

³²¹ The Greek verb 'harpazo' may be translated 'seize, catch up, snatch away, pluck'. The Authorized Version renders it - catch up 4, take by force 3, catch away 2, pluck 2, catch 1, pull 1 time. No one would be able to come and take away any of the Good Shepherds sheep by force because the Father is the enforcing their preservation and protection.

³²² Every person that comes to Jesus was brought to Him as a gift from the Father (John 6:37; 17:9,11). We know that Father's arms are stretched out to the whole world, for God so loved the world that He gave His only begotten Son (Titus 2:11; John 12:32; Romans 5:18; 1 Timothy 2:6; 1 John 2:2; Hebrews 2:9). Those that come to Jesus will not be rejected and those who put their trust in Him will always be protected. Jesus is the perfect shepherd. He will not loose any of his sheep. He will fight for and defend His sheep against

29 My Father who gave them to Me is greater than all, and no one has authority to snatch them out of My Father's hand.

30 I and the Father are one³²³.

31 Then the Jews took up stones again that they might stone Him.

32 Jesus answered them, I have shown you many awesome works from My Father for which of these works do you stone Me?

33 The Jews answered Him saying, We do not stone You because of an awesome work but because of blasphemy; and that You, being a man, make yourself God.

34 Jesus answered them, Is it not written in your law³²⁴, "I said you are gods"?

the lion and the bear. The wolves may attack but the good shepherd will not allow his sheep to be destroyed (John 10:11-14; 17:11-15).

God will never reject us but we can reject Him (1 John 2:19; Hebrews 6:4-6; John 12:42-43; 1 Corinthians 10:6-12). If we refuse to follow Him then He cannot lead us. We must be willing to continue to follow Him and not listen to the voice of another (John 10:5; Romans 8:14; Galatians 5:25). The Lord does not tire from searching us out and delivering us from all of the adverse circumstances that we allow ourselves to get into. He loved us before we loved Him and He goes on loving us even when we are disobedient. As long as a person is in this life they will find that if they ever, even for a moment, turn away from the Lord Jesus they will always find Him standing there with His outstretched arms of love pursuing them. All we have to do is cry out help and He instantly responds. Men may lie in wait to deceive but the Good Shepherd fights them off. Yet we must remember that we have a choice. If we choose to turn away from the Good Shepherd and refuse His words then we will be carried away of our own choosing to a place of deception (1 Timothy 4:1; Acts 20:29; 2 Timothy 3:13; 2:17). So long as we are content to dwell with the Good Shepherd He will never reject us and will perfect everything that concerns us. He will never tire or weary, He will never slumber or sleep for the whole of His life and passion are His love for the sheep. It does not matter your weakness nor your frailty so long as you will hear the voice of your shepherd calling and come and set at His feet. As long as you are willing to follow He will continue to lead and for eternity you will find yourself blessed and abundantly supplied by your Shepherd Jesus the Messiah and His Father who is also our Father (1 John 17:11, 15-19).

The religious people during the time of Jesus refused to hear His voice yet in His love He continued to call out to them (John 8:47; 10:38). Those who have heard His voice must continue to listen and to obey and so long as they are willing no power can separate them from the love of God which is in Christ Jesus. There is no need for you to ever fear again for as long as you are willing to follow Him He will never reject you. It is God who does the saving and all we need to do is ask. God's formula for our success no matter where we are at in relationship with Him is that we: hear His voice (our receptivity), "My sheep hear my voice"; when he calls we answer and our voice of submission is recognized by Him "And I know them"; finally in obedience to His voice we follow Him, "And they follow me."

³²³ Just as the Father and Son are one, they also have made all those who will believe one with them (John 17:11). It is because of this unity that it is impossible for any power to come and forcefully take the believer away.

35 If He called them gods with whom the word of God came and the scriptures cannot be broken,

36 why do you say of Him whom the Father sanctified³²⁵ and sent into the world You blaspheme because I said I am the Son of God?

37 If I do not do the works of my Father do not believe Me.

38 But if I do, even if you do not believe Me believe the works so that you may know and believe that the Father is in Me and I am in the Father³²⁶.

39 Then they attempted again to seize Him but he passed out of their hands.

40 And he went away again to the other side of the Jordan to the place where John first baptized and stayed there.

41 And many came to Him and said, John did not do any signs but all that John spoke concerning this one is true.

42 And many believed on Him there.

³²⁴ This passage helps us to understand that Jesus referred to more than just the Pentateuch when He spoke of the law for the passage, which He quotes is found in the Psalms (Ps. 82:6). The same broad application is found in John 12:34 and 1 Corinthians 14:21.

³²⁵ The Greek 'hagiazain', 'to consecrate, sanctify', is used in the Septuagint in Numbers 7:1, to describe Moses sanctification or consecration of the Tabernacle. In Numbers 7:1 we also understand that such consecration is the result of being anointed. Jesus was consecrated by the Father because it was the Father who sent Him and anointed Him with the authority and power to do all that He did. The Father anointed Him with the Holy Spirit who was the one at work on behalf of Jesus doing all the mighty works (Acts 10:38). Jesus also said in John 17:19, that he consecrated Himself. We may understand this as Jesus total obedience to the will of the Father and thus he consecrated Himself to that which the Father had consecrated Him for. The believer is consecrated by the word of the Father (John 17:17) and the Holy Spirit (John 17) Jesus sanctified the people with His blood (Hebrews 10:10; 13:12). It is oneness with Jesus that has sanctified us (John 17:19, Hebrews 2:11).

³²⁶ The works of Jesus were the proof of His union with the Father. The same union with the Father has been given to us (John 17:21-23). It is the will of God that these same works should testify of our union with the Father and the Son (John 14:12; 15:16; Mark 16:17; Luke 24:49). The Father has called us to live out the same life that Jesus lived. He is the Son who was and is the model of sonship and we are to follow in His footsteps (1 Peter 2:21; Romans 8:29; 13:14; 1 Corinthians 15:49; 2 Corinthians 3:18; John 1:12).

Chapter 11

The Seventh Miracle

1 Now Lazarus was sick who was of Bethany, the town of Mary and her sister Martha.

2 And it was Mary who anointed the Lord³²⁷ with ointment and dried his feet with her hair³²⁸ whose brother Lazarus was sick

3 Therefore the sisters went to him saying, "Lord behold the one you love³²⁹ is sick.

4 And hearing it Jesus said to her, This sickness is not unto death but rather for the glory of God that the Son of God may be glorified through it³³⁰.

5 Now Jesus loved³³¹ Martha and her sister and Lazarus.

6 Therefore when He heard that he was sick He still remained in the place where He was two days.

7 Then after this He said to the disciples let's go into Judea again.

8 The disciples said to him Rabbi³³² the Jews, have sought to stone you and are you going there again.

9 Jesus answered, Are there not twelve hours in a day? If anyone walks in the day, he

³²⁷ The Greek 'kurios' is translated 'lord, master'. It is found 8609 times in the Septuagint and translates the Hebrew 'Yahweh' which is the name for God.

³²⁸ This is a parenthetical statement referring to the scene of John 12, which took place six days before the death of Jesus.

³²⁹ The Greek word used here for 'love' is 'philein'. This is yet another account of Christ love being other than 'agapan'.

³³⁰ Grammatically, the "it", refers to the Son being Glorified by curing the sickness rather than the sickness being for the Glory of God.

³³¹ The Greek word for love in this instance is 'agapan' which either expresses that 'philein' and 'agapan' can be used interchangeably or that Jesus loved them with more than just one kind of love.

³³² This will be the last time that the disciples address Jesus with the title 'Rabbi'.

does not stumble because he sees the light of the world.

10 But if anyone walks in the night, he stumbles because the light is not in him.

11 These things He said and after this He said to them, Our friend Lazarus has fallen asleep³³³ but I am going that I may awaken him.

12 Then the disciples said to him, Lord if he has fallen asleep, he will be well.

13 But Jesus had spoken about his death, but they thought he spoke of the sleep of rest.

14 Therefore, then Jesus said unto them plainly, Lazarus is dead.

15 And I rejoice for your sake that I was not there, so that you may believe³³⁴. Now let us go to him.

16 Then Thomas who is called Didymus said to the other disciples, Lets go so that we may die with Him.

17 Then when Jesus came, He found that he had already been four days³³⁵ in the grave.

18 Now Bethany was near Jerusalem about 1.7 miles³³⁶.

³³³ In both the Hebrew and Greek language, "to sleep" may be understood as a euphemism of death.

³³⁴ The Greek verb 'pisteuo' is found 241 times in the New Testament and 88 times in the Old Testament. This word first occurs in Genesis 15:6 "And he believed in Yahweh and in was accounted to him for righteousness." The Hebrew word used in this passage for believe is 'aman'. The verb 'pisteuo' is derived from the noun 'pistis' which is translated faith 239 times out of 244 occurrences in the Authorized Version. The verb 'pisteuo' denotes agreement and trust whereas the noun 'pistis' is associated with the supernatural attribute possessed by God and given as a gift to men. The noun 'pistis' is found 243 times in the New Testament and 59 times in the Old Testament, where it first occurs in Deuteronomy 32:20. The Greek 'pistis' is translated from the Hebrew word 'emun' (found only five times in the Old Testament) a word derived from 'aman'. Of the 241 times that the Greek 'pisteuo' or 'pisteuein' it is found 34 times in the Synoptics, 98 times in John and 9 times in I,II and III John.

³³⁵ There was a belief among the rabbis that the soul would hover over the body of someone dead for three days after which there was no hope that such a one would be revived. Therefore, this underscored the fact that he was definitely dead and any resuscitation would be miraculous.

³³⁶ The scriptures read "15 stadia" or furlongs. There are 600 feet in each stadia therefore, 15 stadia would be 9000 feet, which would be 1.7 miles.

19 And many of the Jews came to Martha and Mary in order to comfort them concerning their brother.

20 Then when Martha had heard that Jesus was coming met Him. But Mary was sitting in the house.

21 Then Martha said to Jesus, Master if You had been here, my brother would not be dead.

22 But even now I know that whatever You ask God, God will give You.

23 Jesus said to her your brother will rise again.

24 Martha said to Him I know that he will rise again in the resurrection in the last day.

25 Jesus said to her I am the resurrection and the life; the one who believes in me even if he dies, he shall live.

26 And everyone living and believing in me shall definitely not³³⁷ die eternally. Do you believe this?

27 She said to Him, Yes Master I have believed that you are the Christ the Son of God who has come into the world.

28 And saying these things she went away and called her sister Mary secretly, saying, The Teacher is here and He calls for you.

29 And when she heard this she rose up quickly and came to Him.

³³⁷ A strong double negative is used in the text, that is roughly equivalent to “no not”. These expressions are used in the Greek language to place an emphasis on the certainty of the statement. Therefore, we choose to translate “no not”, “definitely not”. Although, those who believe, experience a temporal death of the body they are not subject to the eternal death of separation from God. The believer only experiences a temporary separation from their body, which is then raised up in the resurrection. Spiritually, the one who believes never dies or experiences separation from God. As the Apostle Paul said “to be absent from the body is to be present with the Lord” (2 Co. 5:8)

30 Now Jesus was not yet come into the village but was in the place where Martha had met Him.

31 Then those Jews that were with her in the house, and consoling her, seeing that Mary rose up quickly and went out followed her saying, She is going to the tomb that she may weep there.

32 Then Mary when she came where Jesus was, seeing Him, she fell at His feet saying, Master if you had been here my brother would not have died.

33 Then when Jesus saw her weeping and the Jews weeping which came down with her He groaned in the spirit³³⁸ and was Himself stirred³³⁹.

34 And He said, Where have you put him? And they said, Master come and see.

35 Jesus burst into tears³⁴⁰.

³³⁸ The Greek expression 'enebrimesato to pneumatī' is a Semitism that expresses the internal impact of the emotion that one is feeling. The Greek word 'embrimaomai' which appears here and also in verse 38, is a word that basically expresses anger and indignation. Perhaps Jesus is angry against both the death of Lazarus and the unbelief of the people. This verb is also used in Matthew 9:30 and Mark 1:43, to express Jesus reaction to the afflicted. Certainly, Jesus was not angry at the afflicted but He was angry at the Satanic power that was behind the affliction. It would be proper to translate this phrase "He was angry in the spirit".

³³⁹ The Greek expression 'etaraxen heauton' is most commonly translated "*he was troubled or agitated*". However, the Greek 'tarassein' implies a deep disturbance and can be translated stirred or inwardly moved. It seems reasonable to translate this in a more affectionate tone rather than to think that Jesus was anything less than compassionate about the circumstance surrounding the death of Lazarus.

³⁴⁰ Jesus saw Mary and the company of Jews weeping. He was so stirred that He burst into tears. The original Greek word used to describe the weeping of Mary and the Jews that were with her is "klaio" which is used in association with mourning. Jesus on the other hand was not mourning and the Greek word used to express His response is "dakruo". Although these Greek words are considered to be synonyms there is a unique application for both. The Greek English Lexicon of the New Testament and Other Early Christian Literature describes the unique usage of both words in classic Greek and biblical literature.

A note to a friend: The contrast with Jesus and the mourners for hire is that they wailed but had know true passion denoting hypocrisy. This passages is (edakrusen o ihsouv). Ingressive first aorist active indicative of dakruw, old verb from dakru or dakruon. Although this particular usage is only found here, again a testimony of uniqueness, we find a related phrase in Hebrews 5:7 "with strong crying and tears" (meta kraughv kai dakruwn). I feel that the original language denotes more passion and anguish. Remember verses 33 and 38 are describing something deep and passionate happening in Jesus. Verse 33 may even suggest that He is angry and about to irrupt.

36 Then said the Jews see how He loved³⁴¹ him.

37 But some of them said, Could not He who was able to open the eyes of the blind have cause that this one should not have died?

38 Then groaning again within Himself Jesus came to the tomb. Now it was a cave and a stone was laid upon it.

39 Jesus said, Remove the stone. Martha the sister of the one who died said, Master he stinks by now for it is the fourth day.

40 Jesus said to her didn't I tell you that if you would believe you would see the glory of God?

41 Therefore, they took away the stone where the dead one was laid. And Jesus lifted His eyes upward³⁴² and said, Father I thank you that you have heard³⁴³ me.

42 And I know that you always hear me but for the sake of the multitude standing here I have said this so that they might believe that you have sent me.

43 And then He cried out with a strong voice, Lazarus come out here!

44 And the one who had died came out, his feet and hands having been bound with grave

Also, remember I do not want to add words to the text. So the challenge is to express what is happening without expansion. If we say "and tears ran down his cheeks" we would be in serious violation of expanding the text. We must come up with a translation that is both plain and simple yet at the same time textually accurate. I have been doing a literal translation and then wrestling with grammar and modern replacements for the somewhat archaic words. I think "wept" is good but it really does not express what is being said. It is not possible to say, 'Jesus tear' and in fact I do not believe that would be accurate. Although this word is only found one time in the New Testament in is found nine times in the Septuagint. And denotes equally a display of passion and anguish such as Job 3:24 and Ezekiel 27:35.

³⁴¹ The Greek word used here is 'phileo'.

³⁴² When Jesus prayed He raised His head towards heaven seen also in Luke 28:13, instead of bowing His head.

³⁴³ This is an example of the faith of Jesus Christ in operation. He is not hoping that the Father will hear Him, He knows that He has already been heard.

clothes³⁴⁴ and his face being wrapped with a cloth. Jesus said to them, Untie him and let him go.

45 Then many of the Jews that came to Mary now beholding what was done believed in Him.

46 But some of them went to the Pharisees and told them what Jesus had done.

47 Then the high priest and the Pharisees assembled a Sanhedrin, and said, What are we doing, for this man is doing many miracles³⁴⁵.

48 If we leave him alone many will believe in Him and the Romans will come and take away our place and nation.

49 But one of them Caiaphas who was the high priest that year said to them, you definitely do not understand.

50 You have not considered that it is profitable for us that one man dies on behalf of the people and not that the whole nation perish.

51 But this that he said went forth not of himself, but being the high priest that year he prophesied that Jesus was about to die for the nation.

52 And not for the nation only but also that He may gather together into one the children of God³⁴⁶ that were scattered.

³⁴⁴ The skeptical question as to how Lazarus came forth from the tomb with his feet and hands bound is ridiculous in light of the fact that he had just been raised from the dead.

³⁴⁵ We know that Jesus had performed more miracles than just the two mentioned in John over the past six months, the blind man in John 9 and Lazarus in chapter 11. John concludes in 22:25, that the world could not contain the books that should be written concerning all that Jesus did.

³⁴⁶ Only those whom the Father has given to Jesus are children of God according to John 8. Therefore this is referring to all those who would be saved through the preaching of the Gospel. One may also reflect on the promise of God in Jeremiah 31:9-11 to gather the dispersed Jews that were scattered.

53 Then from that day they resolved to kill Him.

54 Then Jesus no longer walked about freely among the Jews, but went from there into a place near the desert, into a city called Ephraim and there remained with His disciples.

55 And the Passover of the Jews was near. And many came out of the country into Jerusalem before the Passover in order to purify themselves.

56 Then they sought Jesus and said to each other as they stood in the temple. What do you think? Surely He will not come to the feast?

57 Now all the chief priests and the Pharisees gave an order that if anyone knew where He was they were to report it so that they might arrest Him.

Chapter 12

1 Then six days³⁴⁷ before the Passover, Jesus came into Bethany, where Lazarus was, who had died, whom He had raised from the dead.

2 Then they made Him supper and Martha served but Lazarus was one of them which reclined with Him.

3 Then Mary took a pound of pure³⁴⁸ spikenard³⁴⁹ ointment³⁵⁰ very expensive³⁵¹ to

³⁴⁷ This is the second time, just six days away from His death, that Jesus was anointed by a woman with a costly ointment. The first time was during His Galilean ministry, probably at Nain (Luke 7:36-38). He will be anointed a third and final time two days before the Passover.

³⁴⁸ The Greek word 'pistikos', literally means 'faithful', however, it may also be translated pure, real or genuine.

³⁴⁹ Spikenard also known as nard is a fragrant derived from the root of the nard plant which grows in the mountains of India.

anoint³⁵² the feet of Jesus and she wiped His feet with her hair and the house was filled from the fragrance of the ointment.

4 Now Simon's son, Judas Iscariot, one of His disciples, who was about to hand Him over said,

5 Why was this ointment not sold for three hundred denarii,³⁵³ and given to the poor?

6 But he said this, not because he was concerned for the poor, but because he was a thief and had the case³⁵⁴ and carried³⁵⁵ that which was put therein.

7 Then Jesus said, Leave her alone for she has kept it for the day of My burial.

8 For you will always have the poor among you³⁵⁶, but you will not always have Me.

9 Then a large crowd of the Jews learned that He was there. And they came not only because of Jesus but because they wanted to also see Lazarus whom He raised from the dead.

10 But the chief priest had resolved that Lazarus also should be killed.

11 Because of him many of the Jews went away and believed in Jesus.

12 The next day³⁵⁷ many people came to the feast because they had heard that Jesus was coming to Jerusalem.

³⁵⁰ The Greek 'muron', refers to ointment or perfume usually made from myrrh. However, this perfume is made from nard.

³⁵¹ The Greek noun 'polutimos' may be translated 'expensive, valuable, costly'.

³⁵² The Greek word 'aleipho,' which is translated 'anoint', is the common word for anoint as opposed to the sacred word 'chrío'. The Greek word 'aleipho' is translated for the Hebrew 'machach' and first occurs in Genesis 31:13, "I am the God of Bethel where you anointed the pillar...".

³⁵³ A denarius was a Roman silver coin. One denarius was considered a days wage.

³⁵⁴ This Greek word originally described a case for musical reeds.

³⁵⁵ The Greek 'bastazo' can be translated 'lift, carry take up'. It would be also correct to translate this 'he was a thief and had the case and lifted (helped himself) what was put in it.

³⁵⁶ In Deuteronomy 15:11 says "For the poor will never cease from the midst of the land..."

13 They took palm branches and came out to meet Him and they cried out, Hosanna³⁵⁸ blessed is He who comes in the name of the Lord,³⁵⁹ the king of Israel³⁶⁰.

14 Now Jesus had found a young donkey and He sat on it just as it is written.

15 Be not afraid daughter of Zion behold your king comes sitting upon a foal of a donkey³⁶¹.

16 But His disciples did not know these things at first, but when Jesus was glorified then they remembered that these things were written of Him, and that they did these things to Him.

17 Now then the crowd that was with Him testified that He had called Lazarus out of the grave and raised Him from the dead.

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³⁵⁸ Hosanna is from the Hebrew word 'hosianna' which means 'Save (-please)'. This was prayer for rain during the time of the Feast of Tabernacles.

³⁵⁹ Psalms 118:26 says "Blessed is he who comes in the name of Yahweh, we bless you from the house of Yahweh"

³⁶⁰ This phrase "the king of Israel" was added by the crowd who were worshipping Jesus. The use of Hosanna shouted by the Israelites when addressing kings is observed in 2 Samuel 14:4 and 2 Kings 6:26.

³⁶¹ This is a quotation of Zechariah 9:9. In the Septuagint we read, "Rejoice exceedingly, daughter of Zion, proclaim daughter of Jerusalem behold your King comes seated upon the foal of a donkey." And in the Masoretic Text (Hebrew Old Testament) it reads, "Rejoice exceedingly daughter of Zion, proclaim daughter of Jerusalem behold your King comes to you a righteous saviour is He humble and riding upon a donkey and upon a foal the son of a donkey." The differences that exist in this verse between the Septuagint and the Masoretic Text are a separate issue. However, we see that in this instance we have the same description of Jesus riding upon the foal of a donkey in both the Septuagint and John. In fact it may be argued that Jesus actually had two "triumphal entries" into Jerusalem in the last week of His life. Of course it should not be surprising in that He visited Jerusalem all most everyday of the last week retiring each evening to Bethany or to the Mount of Olives. The first "triumphal entry" would be the one recorded in Matthew 21:1-11, wherein Jesus sends His disciples for a donkey and its colt, "They led the donkey and the colt. And they put on them their garments and He sat on them." The terminology and the description of the donkey and its colt fit well with the description of Zechariah 9:9 in the Masoretic Text. This would have taken place just after the night's stay with Zaccheus (Luke 19:1-28) and just before His arrival to Bethany where He was anointed by Mary (John 12:1-8). The second "triumphal entry" would be the one recorded here and in Mark 11:1 and Luke 19:29, who all describe Jesus being on a colt. Therefore, it is reasonable that John and the other evangelist should have spoken what had happened and applied Zechariah 9:9 to this event as well. (see also The Sequential Events in The Life of Jesus Christ by Dr. Mark Spitsbergen)

18 Because of this also the multitudes went to meet Him because they heard of the miracle, which He had done.

19 Then the Pharisees said among themselves, You see we have not done any good, Look the world goes after Him.

20 Now there were some Greeks³⁶² among those coming up, so that they might worship at the Feast.

21 Then these came to Philip, which was of Bethsaida of Galilee and asked him saying master³⁶³, we desire to see Jesus.

22 Philip came and told Andrew, and again Andrew and Philip came and told Jesus.

23 But Jesus answered them saying, The hour has come that the Son of Man should be glorified.

24 With absolute certainty I tell you, Unless the grain of wheat that falls into the ground dies it abides alone. But if it dies it brings forth much fruit.

25 The one who loves His life³⁶⁴ shall ruin³⁶⁵ it and he who hates his life in this world, this one shall keep it to eternal life³⁶⁶.

³⁶² These are 'Hellenes' or 'Gentiles' who were proselytes. The Greek word for Greek speaking Jews is 'Hellenistai'.

³⁶³ The Greek word is 'kurie', which is usually translated 'Lord'. It is the word that Septuagint used to translate Yahweh and it is the title of God the Messiah. However, in this instance we observe that there is a broader application than just an address to God.

³⁶⁴ The Greek word is 'psuche', which is the primary word for 'soul' in the Greek language and is the word that translates the Hebrew 'nephes' (soul). The Greek word 'psuche' represents the whole of a persons existence and therefore is translated 'life.'

³⁶⁵ The most valuable thing that anyone has is his soul. We must all ask ourselves if we are taking care of it properly. Everything that we encounter impacts our lives in one way or another, either for good or for bad. Jesus tells us now that unless we give up our lives for the Kingdom of God, we will ruin or destroy (Greek-'appollumi') our souls. If we do not deny ourselves and rather seek to promote our own self-interest, we will find ourselves raptured in worldly lust; that will surely destroy our lives forever. The cares of the earthly life, deceitfulness of riches, and the pleasures of this world will choke the life of Christ in us; and prevent us from ever bringing forth the fruit that we were ordained by God to produce (Luke 8:14; John 15:16).

26 Whoever serves me must follow me and where I am there my servant will also be³⁶⁷. And if anyone serves me the Father will honor him.

Yet in this context here in John 12:25, Jesus is not referring to worldly lust, but to self-preservation at the expense of doing the will of the Father. We are called to present our lives as a living sacrifice. To be unwilling to lay down our lives for the One who laid down His life for us is a revelation that we have not been touched by His love! If we love our own life in this world more than the life of Jesus, then we will surely perish. If we serve ourselves rather than serving the Master, then we must face the fact that self-idolatry has taken hold of us; and we have become spiritually blind and dead in our sins.

God has blessed us with the gift of an abundant life, but we must realize that the abundant life is the life of Jesus. If we are going to realize how wonderful and great it is to truly live, then we must allow Jesus to live in us. Having experienced how awesome it is to dwell in Christ Jesus, we should turn and look with disdain upon our own lives in this world. Yes, we are called to lose our life; but only so that the life of God might be revealed through us, and His life multiplied in us. The only way that we can yield to and live out the life of Jesus is to follow Him. If we are to follow Jesus, we must deny ourselves and take up our cross (Matthew 10:39; Matthew 16:24, Mark 8:34-35; Luke 9:23-24; John 12:25). We must be committed to a total surrender of our will to His will. If we were asked to pay the ultimate sacrifice, as many in the early church did, we must be willing. We must all come to realize that there is no higher honor than for us to be given the privilege to live as Christ; and even die as He did, if need be. There could not be a greater achievement or a higher honor than the right and privilege to live as God did upon this earth.

It is time that we set our affections on things above, and not on things of this earth. We must recognize that we are dead with Christ; and that though we now live, it is not about us but about the life of Christ revealed in us. The blessing and the rewards of God that accompany the life of Christ are more than a person could ever hope to achieve in a 1000 lifetimes. Yet even though it would be good enough just to have lived our life in the splendor of His majesty, no one has ever left their families and jobs and possessions for the Kingdom's sake and been unrewarded (Mark 10:29-30; Matthew 6:25,31; Matthew 6:33). Come, let us no longer count our lives dear unto ourselves - but instead let us walk in the footsteps of the Master (1 Peter 2:21-23).

³⁶⁶ The Greek 'zoe', which is not only the word for 'life' but also the kind of life that we receive from above.

³⁶⁷ What vision do you have for your life? Do you see yourself as a servant of the Lord Jesus? If so then your vision and purpose must be to do the things that Jesus showed us to do. Therefore, it is essential that we honestly and objectively understand exactly what it means to follow Jesus. Fundamentally, Jesus is speaking from the context that we must be so devoted to the will of the Father that we cease to live our own lives. This in and of itself is a radical call to a heavenly definition of what we are suppose to be doing with our lives. Serving Christ Jesus demands then that we set our affections on things above and not on things of this world (Colossians 3:1-4). It demands that we seek first the Kingdom of God and His righteousness.

The whole purpose and meaning of the life of Jesus was summed up in one statement. "He was manifested to destroy the works of the devil" (1 John 3:8). To this aim then He lived only to do the will of the Father and therefore He laid down His life each day. In like manner we are called to deny ourselves, to lay down our lives and to follow in His footsteps (1 Peter 2:21; 4:1-3; Matthew 10:39; 16:25; Mark 8:34-35; Luke 9:23-24; 17:33). Jesus was anointed by the Holy Ghost so that He might heal all that were oppressed of the devil (Acts 10:38). It is then essential that if we are going to follow Him that we also receive the same anointing. It is this anointing that Christ Jesus demands of His church and the individuals within the church. The One who baptizes in the Holy Ghost and whose word remains the same says you must first receive power after that the Holy Ghost is come upon you and then you can be my witnesses (Luke 24:49; Acts 1:4-8; John 20:21). If we will serve Jesus then we will have His continual companionship and wherever He is we will be right there with Him because we are following Him!

27 Now my soul³⁶⁸ is troubled, and what shall I say, Father deliver me from this hour? But for this hour I have come.

28 Father glorify your name. Then came a voice from heaven I have glorified it and I will also glorify it again.

29 Then the multitude that stood by also heard saying, It thundered! Others said that an angel spoke to Him

30 Jesus answered and said this voice did not come for my sake but for you.

31 Now is the judgment of this world. Now is the ruler of this world driven out³⁶⁹.

32 And if I am lifted up from the earth I will draw³⁷⁰ everyone to myself.

33 Now this he spoke to make known³⁷¹ the death that He was about to die.

34 Then the people answered Him, We heard from the law that Christ will abide with us

³⁶⁸ The same Greek word, 'pschue' that is used in verse 25 above, is used here.

³⁶⁹ Jesus announced the judgment of the world as He was going to the cross and emphasized that it was now. The last great judgment that had come upon the earth was in the days of Noah. Now a judgment of a different kind had come. This judgment was against the very power of evil that had inspired the iniquity and ruin of man. When Jesus was crucified, Satan (called the ruler of this world) was totally stripped of his power over mankind. The power of death and the authority that Satan held over man (since the sin of Adam) was completely destroyed (Romans 5:12; Hebrews 2:14; 2 Timothy 1:10; Colossians 2:15). Satan as the ruler of this world was judged and condemned by Jesus alone at the cross (John 16:11). The very reason that Jesus came was to destroy the works of the devil (1 John 3:8). Any claim that Satan pretends to hold on man is a lie and a false claim. Jesus as God's champion overthrew Satan who held all humanity as a prisoner and delivered whosoever will from this present evil world (Galatians 1:4). Jesus is drawing all men unto himself right now and Satan cannot prevent His divine influence. He does not have the power to prevent prayers or to hinder the saints in any way as he did in the days of Daniel (Daniel 11:13). Although Satan is still regarded as the god of this world and retains certain rights to attempt to prevent God's saints from walking in their authority he lost all of His power at Calvary (Ephesians 2:2; 6:10-12). Without any further need for prosecution Satan will soon be bound in hell for 1000 years and then ultimately cast into the Lake of Fire.

The Greek verb 'ekballo' may be translated 'to expel, drive out cast or send out'

³⁷⁰ The Greek word 'helkuo' means to drag or pull it is used in reference to- a sword (Soph., Ant. 1233; Libanius, Or. 13 p. 73, 5 F. xivfo") J 18:10; haul a net. The application of Jesus pulling in the net of those men which He has caught is very suited for the one who teaches His disciples to catch fish.

³⁷¹ The Greek 'semainon' is related to 'semeion' (sign). The Greek 'semainon' may be translated, 'make known, indicate'.

forever,³⁷² and why do you say that it is necessary that the Son of Man be lifted up? Who is the Son of Man?

35 Then Jesus said to them, Yet a little while the Light is with you, walk while you have the Light, so that the darkness does not seize³⁷³ you. And the one walking in darkness does not know where he is going.

36 While you have the Light, believe in the Light, that you may become the sons of Light. Jesus said these things and then went away and hid from them.

37 And so many were the signs³⁷⁴ that He did in front of them, yet they did not believe in Him.

38 That the Word of Isaiah the prophet might be fulfilled saying, Lord, who has believed our report and to whom is the arm of the Lord revealed³⁷⁵.

39 On account of this they were not able to believe because again Isaiah said,

40 Make blind their eyes and petrify their heart so that their eyes cannot see and their hearts understand and change and I should heal them³⁷⁶.

41 Isaiah said this because he saw His glory and spoke concerning Him.

³⁷² This refers to a more general Messianic teaching rather than a single passage of scripture.

³⁷³ The Greek verb 'katalambano' may be translated 'overcome, seize, lay hold of'. This word is first seen in the Gospel of John in chapter 1 verse 5. This Greek word occurs 126 times in the Septuagint. Its first occurrence in the Septuagint is in Genesis 19:19 and it translates the Hebrew 'davaq' which means 'to cling, overtake, cleave'. It is also translated from the Hebrew 'nasag' which primarily means 'overtake'.

³⁷⁴ Once again this is a testimony to more than just two miracles over the past six months that has been highlighted here in the Gospel of John.

³⁷⁵ This is a word for word quote of Isaiah 53:1 as it appears in the Septuagint.

³⁷⁶ The miracles of Jesus had the same effect on the rulers of the Jews that the miracles of Moses had on Pharaoh. This quotation of Isaiah 6:10 was quoted by Jesus in Matthew 13:13-15 and is also the final words of Paul in Acts 28:26-27.

42 Yet, still many among the chief rulers believed in Him. But because of the Pharisees they did not confess Him lest they should be put out of the congregation.

43 For they loved the glory³⁷⁷ of man more than the glory of God.

44 But Jesus cried out and said, Those who believe in Me do not believe in Me but in the one who sent Me.

45 And he who sees Me sees the one who sent Me.

46 I have come as a Light into the world so that all who believe in Me shall not remain in darkness.

47 And if anyone hears My words and believes not I will not judge him, for I did not come that I might judge the world but that I might save³⁷⁸ the world.

48 He that rejects Me and receives not My words³⁷⁹ I will not judge him. The word that I speak will judge him in the last day.

49 Because I have not spoken from Myself but the Father who sent Me He gave Me a command what I should say and what I should speak.

50 And I know that His command is life eternal. Therefore whatever I speak, as the Father has said to Me, so I speak.

The Final Day

³⁷⁷ The Greek word 'doxa' is used here in all three instances for the glory of Jesus in verse 41 and the glory of man and the glory of God in verse 43. Although these men believed they would not confess Him because the glory or honor of man was more important to them than the glory that the Father would have gladly given them.

³⁷⁸ The Greek word 'sotzo' may be translated, 'save, keep from harm, preserve, rescue', it is first used in the Septuagint in Genesis 19:16 to describe the rescue of Lot by God before the destruction of Sodom and Gemorrah.

³⁷⁹ The Greek word 'rema' is used and then in the same context a switch is made to 'logos'. This may serve as an instance to prove that 'rema' and 'logos' are not unique in their meaning for 'word'.

Chapter 13

1 And before the feast of Passover Jesus knowing that His hour was come, that He should depart from this world to the Father. Having loved³⁸⁰ his own who were in this world, He loved them to the end³⁸¹.

2 The devil had already put into the heart of Judas Iscariot, Simon's son to betray³⁸² Him. Now, that supper was over,

3 Jesus knowing that the Father had placed all things into His hand, and that He had come forth from God, and returned to God.

4 He rose up from supper and laid down³⁸³ His mantel and taking a towel He tied it around Himself.

5 Then He poured water into a pitcher³⁸⁴ and began to wash the disciples' feet and to dry them with the towel that He had around Him.

6 Then He came to Simon Peter and he said to Him, Master shall you wash my feet?

7 Jesus answered and said to him, You do not know³⁸⁵ what I am doing now but you shall understand these things later³⁸⁶.

³⁸⁰ The Greek word used for love in both instances here is 'agapao'.

³⁸¹ The Greek phrase 'eis telos' can be translated either "utterly, completely" or "to the end" The same expression is found in the Septuagint in Deuteronomy 31:24 "And so when Moses had completed writing the words of this law in a book, even to the end."

³⁸² Literally 'to hand him over', this Greek verb 'paradidonai' means "to deliver up, hand over"

³⁸³ The Greek verb 'tithenai' is used in chapter 10:11,15,17,18 for the 'laying down of life'.

³⁸⁴ Washing was not done in a basin in the ancient Near East. Rather, it was poured from a pitcher over the feet. The Greek word is rare and occurs only once in the New Testament and not at all in the Septuagint.

³⁸⁵ The two primary Greek words for know are used in this verse. The first is 'oida', which is translated 'know' and the second is 'ginosko,' which is translated 'understand'. The meaning is primarily the same communicated in John 12:16.

³⁸⁶ Jesus makes it very clear to the disciples in John 16:12, that they will understand after the Holy Spirit comes upon them, an event that took place about 50 days later, on the day of Pentecost. However, they understood, at least in part what this act meant by the following explanation that Jesus gives in verses 12

8 Peter said to Him, You shall not wash my feet-ever! Jesus replied, If I do not wash you, then you shall have no part with³⁸⁷ Me.
9 Simon Peter said to Him, Master not my feet only but also my hands and head.
10 Jesus said to him, He who is washed has no need except to have his feet washed but is completely clean. And you are pure³⁸⁸, but not all of you.
11 For He knew who would betray Him, because of this He said, not all of you are pure.
12 Then when he had washed their feet and had taken His mantel and reclined again He said to them, Do you understand what I have done for you?
13 You call me Teacher³⁸⁹ and Lord³⁹⁰, and what you say is correct³⁹¹ for I am.
14 Therefore, if I your Lord and Teacher wash your feet you owe³⁹² it to wash one another's feet.

through 17. The ministry of Jesus is marked by His constant demonstration of those things that He preached.

³⁸⁷ The Greek phrase, 'echeis meros' can mean 'share with' or 'partner with' yet in the Septuagint 'meros' translates the Hebrew 'cheleq' which refers to the 'heritage' of Israel (Numbers 28:20; Deuteronomy 12:12).

³⁸⁸ The Greek 'katharos', is used twice in this verse. The first time it occurs it is translated 'clean', in keeping with the context of being bathed. The second time it is translated 'pure', with respect to spiritual washing. The concept of spiritual purity is further emphasized in verse 11, which refers to the spiritual impurity of Judas, "not all of you are pure". The Authorized Version translated 'katharos' pure 17 times and clean 10 times and clear 1 time. It is translated pure in passages such as Matthew 5:8 "Blessed are the pure in heart..." and 1 Peter 1:22 "...love one another with a pure heart fervently." This same Greek word is found 160 times in the Septuagint. The first occurrence of 'katharos' is in Genesis chapter 7 verses 2, 3 and 8 wherein God describes those creatures that are clean. The Hebrew equivalent in these and other verses is "tahor" and pertains to things being clean, pure, flawless or perfect.

³⁸⁹ The Greek word 'didaskalos', is translated by the Authorized Version - Master (Jesus) 40, teacher 10, master 7, doctor 1 time. It occurs in the Septuagint 2 times. The first time it occurs in the Old Testament is in Esther 6:1 and in the New Testament, Matthew 8:19.

³⁹⁰ The Greek 'kurios', is translated by the Authorized Version - Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4 times. It occurs in the Septuagint 8609 times and it is translated from the Hebrew "Yahweh". It first occurs in Genesis 2:8 and in the New Testament, Matthew 1:20.

³⁹¹ Literally, this phrase reads in the Greek "and you say well"

³⁹² The Greek 'opheilo', is translated by the Authorized Version - ought 15, owe 7, be bound 2, be (one's) duty 2, be a debtor 1, be guilty 1, be indebted 1, misc 7 times. It occurs in the Septuagint 24 times and is

15 For I gave you an example, as I have done for you, you also should do.

16 With absolute certainty I assure you the slave is not greater than his Lord neither is the messenger³⁹³ greater than the one who sent Him.

17 If you know these things then happy³⁹⁴ are you if you do them.

18 I am not speaking concerning all of you; I know whom I have chosen but that the scriptures might be fulfilled, The one who eats bread with Me lifted up his heel against Me³⁹⁵.

19 I tell you of this now, before it happens, so that when it happens you may believe that I am He.

20 With absolute certainty I assure you whoever receives the one I send³⁹⁶ receives Me; and the one who receives Me receives the One who sent Me.

21 Saying these things Jesus was troubled³⁹⁷ in the Spirit and testified and said, with

translated from the Hebrew 'lu'. It first occurs in Genesis 2:8 and in the New Testament, Matthew 18:28. In the Hebrew language the word 'lu' (O that!), is a statement of deep and intense emotion such as its usage by the Israelites. "O that! we had died in the land of Egypt" (Numbers 14:2).

³⁹³ The Greek word 'apostolos', is translated by the Authorized Version as follows- apostle 78, messenger 2 and he that is sent 1 time. It does not occur in the Septuagint and its first occurrence in the New Testament is in Matthew 10:2. Its basic meaning as emissary seems most suited here.

³⁹⁴ The Greek word 'makarios' is often translated "blessed." However, as an adjective 'makarios' would be equivalent to the Hebrew 'asre', the Latin 'beatus' and English 'happy.' The Authorized Version translates the verb - blessed 44, happy 5, happier 1; 50. It occurs in the Septuagint 73 times. It first occurs in Genesis 30:13 and in the New Testament, Matthew 5:3.

³⁹⁵ These words are written in Psalm 41:9 and this quote is more reflective of the Masoretic Text than that in the Septuagint. It is commonly understood of Ahithophel, and of the enemies of David who had been his friends, and who then turned on him. Suidas says, that this speaks of those running in a race, when one attempts to trip the other up and make him fall, it is said that "he lifted up his heel against him." E.F. Bishop says that "to show the bottom of one's foot to someone in the Near East is a mark of contempt."

³⁹⁶ The Greek 'pempo' is translated by the Authorized Version - send 77, thrust in 2, again send 2 times. It occurs in the Septuagint 22 times. It is translated from the Hebrew 'shalach'. It first occurs in Genesis 27:42 and in the New Testament, Matthew 2:8.

³⁹⁷ The Greek word 'tarassein' is the same that was used in John 11:33 to express the emotional anguish of Jesus when He stood at the grave of Lazarus.

absolute certainty I assure you one of you will betray Me.

22 Then the disciples look at one another, perplexed about what was said.

23 Now there was one of His disciples reclining in the bosom³⁹⁸ of Jesus whom Jesus loved.

24 Then Simon Peter signaled³⁹⁹ him to ask whom it was that He spoke this about.

25 Then he leaned back upon the chest of Jesus saying to Him, Lord who is it?

26 Jesus said to him, it is he who I give the bread⁴⁰⁰ after it is dipped and then He dipped the bread and gave it to Judas Iscariot, of Simon.

27 And then after the bread Satan entered into him. Then Jesus said to him, What you do, do quickly.

28 But no one who was reclining⁴⁰¹ understood why this was spoken.

29 For some were of the opinion that because Judas carried the case⁴⁰² that Jesus said to him, Buy what we need to have for the feast⁴⁰³ or to give something to the poor.

³⁹⁸ The Greek word 'kolpos', is translated by the Authorized Version as follows - bosom 5, creek 1 time. It occurs in the Septuagint 41 times and translates the Hebrew 'cheyq', 'lap, bosom' (between the arms and the waist). It first occurs Genesis 16:5 and in the New Testament, Luke 6:38.

³⁹⁹ This Greek word may be understood literally as 'nodded'.

⁴⁰⁰ Greek - 'psomion' literally means 'morsel.' Of the four times that it occurs in the New Testament it is translated 'sop' by the Authorized Version and it is only found in this chapter. In Greek Christianity this word is used for the Eucharistic host.

⁴⁰¹ The Greek 'anakeimai' is translated by the Authorized Version - sit at meat 5, guests 2, sit 2, sit down 1, be set down 1, lie 1, lean 1, at the table 1 time. It does not occur in the Septuagint and it first occurs in the New Testament in Matthew 9:10.

⁴⁰² The Greek word described a box that musical reeds were kept in. Later, it came to mean a box, chest or coffer. It is used as a money box in 2 Chronicles 24:8,10.

⁴⁰³ The Greek 'heorte' is translated by the Authorized Version - feast 26, holy day 1 time. It occurs in the Septuagint 124 times and is translated from the Hebrew 'chag'. It first occurs in Exodus 10:9 and in the New Testament, Matthew 26:5. There are three words used in the Hebrew Bible in connection with Passover and the Feast of Unleavened Bread: chag, pesach, and massot. In the New Testament everywhere

30 Then that one having received the bread went out right away. And it was night.

31 Then when he was gone out Jesus said, Now is the Son of Man glorified⁴⁰⁴ and God is glorified in Him.

32 If God is glorified in Him God shall also glorify Him in Himself and shall glorify Him right away⁴⁰⁵.

33 Children, I am with you for just a little while, you shall seek Me and just as I said to the Jews that where I go you are not able to come, and so I tell you now.

34 I give to you a new commandment that you love⁴⁰⁶ one another, just as I have loved you that you also love⁴⁰⁷ one another.

the Greek word 'heorte' (feast) is found it refers to Passover except in John chapter 7 where it occurs six times in reference to the "Feast of Tabernacles" and once in Colossians 2:16.

⁴⁰⁴ The Greek word 'doxazo' will be used five times in verse 31 and 32. It means to render or esteem something glorious. The meaning being conveyed is to cause the dignity and glory of God to become manifest and acknowledged. It is translated by the Authorized Version - glorify 54, honour 3, have glory 2, magnify 1, make glorious 1, full of glory 1time. The first occurrence of this word is in Matthew 5:16. It does not occur in the Septuagint and therefore a Hebrew equivalent cannot be established based on the Septuagint. However, the Greek 'doxa' from which 'doxazo' and may be understood to be equivalent in this context, is derived occurs 451 times in the Septuagint translates the Hebrew 'kavod', which describes the manifest glory, power and provision of Yahweh.

⁴⁰⁵ The Greek 'euthus' is translated by the Authorized Version - straight 5, right 3, immediately 3, straightway 2, anon 1, by and by 1, forthwith 1 time. The Greek 'euthus' may be understood as 'immediately, right away, then.' a point of time immediately subsequent to a previous point of time (the actual interval of time differs appreciably, depending upon the nature of the events and the manner in which the sequence is interpreted by the writer) "Greek-English Lexicon of the New Testament based on Semantic Domains." It occurs in the Septuagint 78 times and is translated by the Hebrew 'yashar' which means- right, upright, i.e., what is morally innocent and proper according to a standard. It first occurs in Genesis 15:4 and in the New Testament, Matthew 3:3.

⁴⁰⁶ The Greek verb used here for love is 'agapao', this usage associates 'agapan' with divine love. In the Gospel of John the disciples are always commanded to love each other with 'agapan' love. The new commandment now demands men to love one another with the same love as the Father, divine love. In fact love is more than a commandment it is a gift that is given to those who are born of the Spirit. The "one another" that that the believers are to love is defined in 1 John 3:14, "the brothers", the family of God. In the Old Covenant men were only required to love with the same kind of love that they loved their selves (Leviticus 19:18). It is translated by the Authorized Version- love 135, beloved 7; 142. It occurs in the Septuagint 284 times and is translated from the Hebrew "'ahav'. It first occurs in Genesis 22:2and in the New Testament, Matthew 5:43.

The Greek noun is 'agape which is translated by the Authorized Version - love 86, charity 27, dear 1, charitably+2596 1, feast of charity 1time. It occurs in the Septuagint 19 times and is translated by the Hebrew "'ahavah'. It first occurs 2 Samuel 13:15 and in the New Testament, Matthew 24:12.

35 By this shall everyone know that you are My disciples if you have love one for another.

36 Simon Peter said to Him, Lord where are you going? Jesus answered him where I am going you are not able to follow now but you shall follow me later.

37 Peter said to Him, Lord why am I not able to follow you now? I will lay down my soul⁴⁰⁸ for You!

38 Jesus said, will you lay down your soul for Me? With absolute certainty I tell you before the rooster crows you will deny Me three times.

⁴⁰⁷ The New Covenant has a new commandment, we are to love one another just like God has loved us. The life of God has been given to us and the life of God is defined by the love of God (1 John 4:7-8). The Old Covenant only demanded that which was within reach of the human nature and the community of His covenant people which was to love ones neighbor as themselves (Leviticus 29:28; Mark 12:33). Today, with a change in nature and the love of God poured into our hearts by the Holy Ghost we can love just like God loves. It is this love of God that reveals to all men that we are the disciples of the Lord Jesus. It is this kind of love that is the proof that we are born of God (John 15:10-14; 1 John 2:6,9-11; 4:7-8,12,20-21). We know that we have passed from death to life because we love the brethren with the pure, fervent and unflinching love that God has loved us with (1 John 3:14,23).

The most injurious thing to the gospel of Jesus Christ in the church today is covenant breakers. Of course the covenant breakers who love you today and hate you tomorrow always have a justifiable reason as to why your not worthy of their love and friendship. However, if they applied their reasoning to their own relationship with the Lord Jesus then they would find just cause for the Lord to break covenant with them as well (Matthew 18:33). We are the family of God and must behave ourselves in a fashion that demonstrates that we are those who know God and therefore love one another with the same kind of unflinching love that He has loved us with (1 John 4:20). Even in the Old Testament God would not allow anyone to bear a grudge against another and demanded mercy and forgiveness among those who were in covenant with Him. We must understand the nature of forgiveness and the blessed life of living in the joy and pleasure of this kind of community, this the life of God. When you run into people who are always talking bad about someone else Paul said to not be found in their company (Romans 16:17). Of course if they will humble themselves and hear correction then a brother is saved from the error of his ways. The love of God can only truly be expressed by the way that we lay down our lives for the brethren (1 John 3:16). This is the kind of love that Jesus both taught and modeled for us. This kind of love can only be realized by a willingness to submit to the humility that the Holy Spirit would lead us into. Humility is one of those glorious and divine expressions of the nature of God. It was the expression of our Lord's life that He commanded us to come and learn about (Matthew 11:29). If we were to highlight the most important behavior that all of God's people must devote themselves to it would be to be clothed with humility and to walk in love (1 Peter 5:5; Ephesians 5:2).

⁴⁰⁸ The Greek 'psuche' is translated by the Authorized Version - soul 58, life 40, mind 3, heart 1, heartily + 1537 1, not tr 2 times. It occurs in the Septuagint 974 times and is translated from the Hebrew 'nephesh'. It first occurs in Genesis 1:20 and in the New Testament, Matthew 2:20. 'Nephesh' is translated by the Authorized Version - soul 475, life 117, person 29, mind 15, heart 15, creature 9, body 8, himself 8, yourselves 6, dead 5, will 4, desire 4, man 3, themselves 3, any 3, appetite 2, misc 47 times.

Chapter 14

1 Do not allow your heart to be troubled⁴⁰⁹
have faith⁴¹⁰ in God also have faith in me.
2 In my Fathers house are many dwellings⁴¹¹.
Now if it were not so I would have told you.
I am going ahead⁴¹² to prepare a place for
you.
3 And if I go away and prepare a place for
you I will come again⁴¹³ and receive you to
myself that where I am you may also be.
4 And where I go you know, and the way you
know.
5 Thomas said, Lord we do not know where you
are going how can we know the way?

⁴⁰⁹ The heart is the spiritual place in man where faith works. Paul said, that faith is in the heart and in the mouth (Romans 10:10). In keeping with the simile of the heart, we may understand the spiritual heart to be that which, supplies life to the whole of the inner man as the physical heart supplies blood to the organs of the body. In Proverbs we learn that the heart is the place where the word of God is to be kept. Also that the heart is to be kept with all diligence for the issues of life flow out of it (Proverbs 4:20-23). At the end of this chapter Jesus says "let not your heart be troubled and do not be afraid" (14:27). Jesus revealed how that fear is opposed to faith when He said in Luke 8:50, "Fear not believe only and she shall be made whole". Jesus also brought out the association of fear and doubt after Peter had walked on the water for when he became afraid he began to sink and Jesus asked "why did you doubt" (Matthew 14:30-31).

⁴¹⁰ The Greek verb appears in the imperative, "have faith." God demands it because without Faith it is impossible to please Him. The Hebrew word for faith is from the root 'amn' (amen) and conveys the meaning of firmness or confidence. However, faith extends way beyond this Old Testament concept. For faith is a supernatural attribute that comes as a gift from God and He has given a measure of His faith to every man. Man will not find faith as an attribute of human nature for it is only supplied by the Holy Spirit to those who are willing to hear God's Word and recognize His authority.

⁴¹¹ The English rendering in the Authorized Version, "many mansions," stems from Tyndale, The Old English 'mansion' meant dwelling place. The Greek word 'mone,' is related to the cognate verb 'menein', this verb is frequently used in John and means remaining, abiding or staying.

⁴¹² The Greek verb used here and in verse 3 is 'poreuesthai.' However, in verse 4 and in 13:33 'go' is from the Greek word 'hypagein'. In comparison 'poreuomai' is to 'go ahead' or 'proceed,' whereas 'hypago,' is 'to lead'.

⁴¹³ The Greek word translated 'come again' is 'parousia.' This word is used elsewhere in association with the return of Jesus and thus became a theological word used to describe His return. The parousia of Christ Jesus took place in part when the Holy Spirit, the Paraclete came. The Paraclete came to bring to us the abiding presence of Jesus and in turn we are seated with Him in the heavenlies. However, the bigger meaning is the return of Jesus, which will result in our being with Him in heaven. The church will then return with Him to fight against the armies of the antichrist and Satan and afterwards we will rule for 1000 years with Christ Jesus upon the earth (Revelation 19:14; 20:6; Jude 1:14).

6 Jesus answered him, I am the way⁴¹⁴ and the truth⁴¹⁵ and the life, no one comes to the Father except through me.

7 If you know me then you know⁴¹⁶ my Father also and from now on you know him and have seen⁴¹⁷ him.

⁴¹⁴ "The way"- It is through Jesus that we have access to the Father. He not only shows us how to come to the Father, His blood purifies us so that we are able to come. He is not only the way, the redeemer, who cleanses us with His blood and makes us Holy and acceptable, He is also the door into the Father's presence. Jesus is the way into the Holies of Holies where the Father dwells (Hebrews 10:19-20). The Greek word is 'odos' and it means way or road. Strong's identifies it 102 times in the Authorized Version, which renders it - way 83, way side 8, journey 6, highway 3, misc 2.

⁴¹⁵ God did not send His only begotten Son into the world to give us a new orthodoxy of beliefs. He sent Jesus to create in us the life that Adam lost when he rebelled against God. Jesus came to give us His life, so that we might live in Him. Too many would rather just have a religion that takes them to church on Sunday morning, yet does not produce the radical change that Jesus demanded when He said, "You are not of this world, even as I am not of this world" (John 15:19; John 17:6,11; John 17:14,16). We are to have the witness of the Spirit: that the life that we now have is conformed to the life of Jesus (1 John 5:12; Romans 8:1; Romans 8:29; John 6:53,56; John 15:1-5; 1 Corinthians 1:30; 1 Corinthians 3:16; Galatians 3:27; Colossians 2:12; Ephesians 4:24). There is no other one who can create the life of God in man. Jesus - He is the only One; the only Way, the only Truth, and the only Life made available to man!

Jesus is the Savior of the world! He is not just one among many; He is the only One. Just as Jesus is the way and the life, He is also the truth. Everything about Jesus is truth, the way He lived, the things He said, and everything He did. Furthermore, this is a statement of absolute exclusivism. You cannot mix Jesus with anything else, not even Judaism; much less Hinduism or any other --ism. Jesus came as the embodiment of the Word of God. Jesus is not just part of the truth; He is the essence of truth. He is the incarnate word of God, and the judge of all! The Holy Spirit has come to lead us and guide us into all truth; and so doing He leads us and guides us into all the revelation, character, and nature of Jesus. Jesus is the creator of all things, as the Father created everything by Him (John 1:3, Ephesians 3:9; Hebrews 1:2). He is the only way to the Father, because He is the only One from the Father. He is the only One who has ever seen the Father, and He is the only one who can make Him known (John 1:18). Jesus alone has the words of life.

Jesus is the very embodiment of truth, because He is the Word and the source of life (John 1:1-4; John 11:25). Jesus is not just one voice among many; He is the One voice. All others that say that they know the way to God are liars and thieves (John 10:8). Those who have Jesus have His life, and those who do not have Jesus are dead and under the penalty of eternal judgment while they live (1 John 5:11-12; John 3:18). There is salvation in no other name (Acts 4:12). For as there is only One God, there is salvation in only One: Christ Jesus (1 Timothy 2:5). Jesus is the light of the world (John 8:12; John 9:5). Jesus is the way and the truth (John 14:6) Jesus is the resurrection and the life (John 11:25). Jesus is the bread of life - the heavenly food that gives men eternal life (John 6:48). Jesus is the light of the world; without Him all men sit in darkness (John 8:12). Jesus is the door to the realms of life (John 10:9). Jesus is the good shepherd, who leads all who will follow him out of the regions of death, into the life of God (John 10:11). Jesus is the true vine (John 15:1). Today God is calling all men everywhere to repent and come to Jesus; and receive the life of God, through the miracle of the life of Jesus being imparted into them!

⁴¹⁶ Greek 'ginosko' is found 50 times in the Gospel of John. Strong's reports it 223 times in the Authorized Version, which renders it - know 196, perceive 9, understand 8, misc 10. The Greek word may be understood to mean; know, perceive, understand, notice, realize, sexual relation, to learn, to find out...etc. Jesus came as the express image of the Father (Hebrews 1:3). Everything that the Father would do and say, if He were present, is what Jesus did. He did nothing except He saw the Father do it and said nothing except He heard the Father say it. Jesus testified that the works which He did were not His own, but the work of the Father dwelling in Him. The revelation of the union and dependence between Jesus and the

8 Philip said to Him, Lord show us the Father and satisfy us.

9 Jesus answered him, Have I been with you for so long a time and you do not know me Philip, to see me is to see the Father so why do you say show us the Father.

10 Do you not believe that I am in the Father and that the Father is in me? The words that I say to you I do not speak on my own; but the Father, abiding in me, performs the works.

11 Believe me that I am in the Father and the Father is in me; otherwise believe because of the works.

12 With absolute certainty I tell you the one who believes in me will also perform the works⁴¹⁸ that I perform. In fact, he will perform far greater than these, because I am going to the Father⁴¹⁹.

Father has been building throughout the Gospel of John. We will soon learn in this chapter and in 15, 16, and 17 that the same relationship that existed between Jesus and the Father now exists between us and the Lord Jesus.

⁴¹⁷ The verb is 'horan.' Also, in 12:45 the same thought was expressed with the verb 'theorein'; spiritual insight is involved in both cases.

⁴¹⁸ Those who believe in Him will do the same works because they will be in the Father and in the Son just as Jesus was in the Father (14:11). The proof of this oneness that Jesus was in the Father and that the Father was in Him was in the works that Jesus did.

⁴¹⁹ Jesus equates his going to the Father with the disciples being empowered with extraordinary power. The important point is that the Holy Spirit, the Paraclete, would only come when He left to go to the Father. Jesus both promised and testified here of the magnitude of power that the Holy Spirit would give to them. They would be so infused with power from the Holy Spirit that they would do the mighty miracles that He did and even greater ones. The only way that the Holy Spirit would come and be poured out was for Jesus to first be glorified (John 7:39). Jesus would not be glorified until he died for our sins and ascended up on high. When Jesus ascended up on high he would receive the Promise of the Father and begin His ministry as the one who Baptizes in the Holy Spirit (Luke 24:49; Matthew 3:11; Acts 2:33) Jesus emphasized this fact when He said, "it is expedient for you that I go away (go to the Father) for if I do not go away the Paraclete (Holy Spirit) will not come" (John 16:7). Although the Holy Spirit came 2000 years ago we may have the same experienced that they had. Just as Peter testified concerning the house of Cornelius about nine years after the Holy Spirit came upon them in Acts chapter 2, "Of a truth I perceive that God is no respecter of persons" and "Seeing then that God gave them the same gift that he gave us" (Acts 10:34; 11:17).

13 Now whatever you ask in my name I will do, so that the Father may be glorified⁴²⁰ in the Son.

14 If you ask anything of me in my name, I will do it⁴²¹.

15 If you **love** me⁴²² keep⁴²³ my commandments.

⁴²⁰ Glorification speaks of the most awesome display of God's power and presence. Now Jesus will do the works in the believer so that the Father will be glorified. The Glory that the Son, Christ Jesus has presently, is greater than the glory that He manifested while in the flesh. Jesus Christ has now been exalted to the right hand of the Father and given a name greater than all others. The glory that He had with the Father before the world came into being has been given to Him (John 17:3).

⁴²¹ The Greek 'poiein' is the verb 'do', the action of Christ Jesus on the behalf of the one who is in union with Him. God has not prescribed a formula for having prayers answered He has given power and authority to those who are in union with Jesus as Jesus was and is in the Father, vs. 10-11, 20. The certainty of God's pledge is exemplified in these verses: John 14:13 "Whatever you ask in my name I will do it."; John 14:14 "If you ask anything in my name I will do it."; John 15:16 "Whatever you ask the Father in my name He will give it you."; John 16:23 "If you ask anything of the Father in my name, He will give it you."; John 16:24 "Ask and you shall receive"; John 15:7 "Ask what you will, and it shall be done for you."

⁴²² Jesus moves us beyond the more common "if you believe in me" to "if you love me." The Lord is always moving us to deeper commitment and consecration to Himself, so that we might enjoy the fullness of all the abundant life that is only found in Him. Yet at the same time, if we believe that He is God and that He has loved us so much that He came to fight death, hell, and the grave for us - how could we have any other response for Him than to love him? From the very beginning, the cry of God's heart is for a relationship of love with those that He shaped in His own image (Exodus 20:6; Deuteronomy 5:10; Deuteronomy 7:9; Deuteronomy 11:13,22; Deuteronomy 30:16). God absolutely relates faith to love, and love to obedience.

Christ Jesus, who desires our love, is also devoted to teaching us to love; and so He has not only provided us with a new heart and spirit, but has sent the Holy Spirit to teach us how to walk in the ways of life (John 16:12-15; Philippians 2:13; Romans 5:6; Romans 8:4; Romans 8:14,16; Galatians 5:25). The Lord, who demands our obedience, is faithful to train us to walk in obedience; and to provide us with the wisdom and insight to understand that His ways are the ways of life. All other ways are false ways that lead to destruction for the soul and body. Because God loves us so much, He has given to us His life and His commandments so that we may escape the snares of death.

We must also consider that a war is raging for the souls of men. There is no way to escape the deception of Satan but to hold fast to the truth. It is the truth that the Lord Jesus demands us to obey. It is the truth that has set us free; and it is the truth that we must walk in. The truth describes the ways of God, and the proper conduct of life. God went one step further, and inscribed His commandments in our nature - so that we would do them and keep them (Hebrews 8:10; Hebrews 10:16; Jeremiah 31:33; 1 John 1:7; 1 John 3:6-7, 1 John 5:1,4; 1 John 5:18). The commandments of God are not something that vex us and oppress our life; they are the means of liberation and freedom, they are wisdom and understanding, power and strength (1 John 5:3; Psalm 19:8; Isaiah 33:6).⁴²³ Can you imagine being picked by Jesus to be one of His twelve disciples? How about one of the three - Peter, James, and John - who were allowed to go places with Jesus that no one else was invited? Yet today we have an opportunity to be entrusted to another just like Jesus, who has come to train us and teach us to walk in all the ways of the Father. The personality of the Holy Spirit invites everyone who will come to follow Him. If we are willing to be led by Him, then He will guide us into all truth and into every work of the ministry of Jesus (John 14:16-17; 15:26; 16:13-15; Romans 8:14,16). It is only through recognizing and following the leadership of the Holy Spirit that we can give witness to the resurrection of Jesus (Luke 24:48-49; Acts 1:8; 2:32; 1 Corinthians 2:9-11). It is only by depending upon the authority and power that He communicates that the Kingdom of God can be advanced and sinners can be converted. Without the work of the Holy Spirit, there is no true revelation of Jesus and no miracle of salvation. Just as He came upon Jesus and empowered Him to do the work of the Father and

16 And I will ask⁴²⁴ the Father and He will give you another Paraclete⁴²⁵ who will remain with you forever.

17 He is the Spirit of Truth whom the world will not be able to receive because it neither sees him nor recognizes Him. You know⁴²⁶ Him because He remains beside you and shall be in you⁴²⁷.

execute the authority of the Kingdom, the Holy Spirit is the one in charge of both the church and each individual believer today (Luke 4:14,18; Matthew 12:28; 1 Corinthians 12:7-11).

One theologian of the early 20th century described the peril that we now find ourselves in, as we attempt to follow Jesus while ignoring the Holy Spirit. "Those blest with any spiritual discernment can return but one answer to the above questions. In spite of all the huge sums of money that have been spent, in spite of all the labors which has been put forth, in spite of all the new workers that have been added to the old ones, the spirituality of Christendom is at a far lower ebb today than it was 30 years ago. Numbers of professing Christians have increased, fleshly activities have multiplied, but spiritual power has waned. Why? Because there is a grieved and quenched Spirit in our midst. While His blessing is withheld there can be no improvement. What is needed today is for the saints to get down on their faces before God, cry unto Him in the name of Christ to so work again, that what has grieved His Spirit may be put away, and the channel of blessing once more be opened." (Arthur Pink)

⁴²⁴ The verb 'erotan' gives us insight as to how Jesus prayed. When He talked to the Father He was not making wishful request, He asked the Father in such a way that He could promise us that we would receive what He asked for. This verb does not denote a demand but rather a request or the act of asking a question. It may be said that it is used to describe the way in which Jesus always prayed. Strong's identifies this word 58 times in the Authorized Version which renders it- ask 23, beseech 14, pray 14, desire 6, intreat 1.

⁴²⁵ The Holy Spirit came to take the place of Jesus with the believer. 'Paraclete' is a title of both Jesus and the Holy Spirit. It occurs four more times; three times in the Gospel of John and once in the First Epistle of John. There has not been a Hebrew or Aramaic equivalent found for this title. The closest Hebrew suggestion is 'melis' which means interpreter. 'Parakletos' as a passive form may be understood in the form para/kalein, (to call along side) thus "called along side to help" suggests the Old Latin 'advocatus' (advocate) as a translation. Parakletos in an active sense reflecting parakalein means; to intercede, entreat, or appeal thus intercessor, mediator, or spokesman. Also, in an active sense parakletos can mean 'to comfort' thus a comforter or counselor. The noun may be used to describe exhortation and encouragement as found in preaching. There is no single word that captures the meaning of Parkletos we may simply say that the Holy Spirit is our teacher, helper, advocate, interpreter, intercessor, mediator, spokesman, comforter counselor, encourager, exhorter, leader, guide, inspiration, witness, testifier, strength, ability, river, power, life and God.

⁴²⁶ The verb 'to know' or 'to recognize' is in the present tense. The same is true of 'remains'. Thus it is clear that the ministry that they had experienced from Jesus had introduced them to the ministry of the Paraclete. The difference that they would experience is that they would not just recognize the anointing but the anointing of the Holy Spirit and the power of the Paraclete would be in them.

⁴²⁷ The Holy Spirit who took the place of Jesus among the disciples and subsequently among the church came to dwell in them and also in all who will believe. This is the first time that it is made very clear just how the disciples will be one with Jesus and the Father. Although Jesus had previously revealed to them that "they who are born of the Spirit are Spirit", it is now made much plainer by the fact that God the Holy Spirit will come to live on the inside of all who believe. John also communicated this fact later in his First Epistle when he revealed that Jesus dwells on the inside of the believer "by the Spirit which He has given unto us" (1 John 3:24). According to 1 John 3:24 it is the indwelling of the Holy Spirit that results in our

18 I will not leave you orphans⁴²⁸; I am coming to you.

19 Yet a little while and the world will not see me any more; but you will see me because I live you also will live.

20 On that day⁴²⁹ you shall know that I am in the Father, and you are in me and I am in you⁴³⁰.

21 He that has My commandments and keeps them, is the one that **loves** Me. And he who **loves** me shall be **loved** by my Father, and I shall **love** him and reveal⁴³¹ myself to him.

being one with Jesus. Subsequently, because we are one with Jesus we are also one with the Father (John 14:23). This unspeakable gift and blessing comes to us through simple obedience to God's word.

⁴²⁸ The Greek word 'orphanos' means orphans, those without parents. This figure of speech was not unusual to the day. When a rabbi died his disciples would be viewed as having been made to orphans so in fact it was simply an expression of the loss of leadership. The point that Jesus is underscoring is that He will come to the disciples through the Holy Spirit. And through the Holy Spirit He and the Father will make there abide on the inside of the disciples. The word 'orphanos' occurs 2 times in the New Testament and is translated in the Authorized Version - comfortless 1 time, and fatherless 1. The word is found 54 times in the Septuagint and it first occurs in Exodus 22:22. The Hebrew equivalent of 'orphanos' is 'yatom'.

⁴²⁹ The Holy Spirit has come to prove to us that we are one with Jesus, and that Jesus is one with the Father. Everyone recognizes that Jesus is one with the Father; but many fail to recognize that all who have been born of the Spirit are also one with Jesus. The Holy Spirit, who has come to dwell with us and in us, has brought to us the life and the nature of Jesus. Through His blessed manifest presence our eyes can see the salvation of God living within our souls. From the infant expressions of His life to the baptism in the Holy Spirit, we find ourselves one with the living God. If we will allow the Holy Spirit to lead us, teach us, guide us, and open up our eyes - we will see Jesus in the life that we now live.

The expression "on that day" occurs three times in the Gospel of John; and in every case it refers to the relationship that Jesus will have with His disciples after his death, burial, resurrection, and ascension (John 14:20; John 16:23; John 16:26). Here Jesus is referring to the time when "the world would see me no more." By the same token, Jesus is also referring to the time when the Holy Spirit will come: to not only be alongside of His disciples, but to also dwell in them (John 14:16-17). This passage is about the promise of the one who is coming to take His place among the disciples, not just for the lifetime of the disciples but also for the lifetime of His Church (John 14:16; Acts 20:28). In this last discourse that Jesus had with His disciples, He is assuring them that this is just the beginning of their relationship with the Father (John 14-16). He assured them that the Holy Spirit would take His place, who would also reveal the oneness created by the new birth (John 17:22-23; 14:23; 3:6; 1 Corinthians 6:17; 12:13).

⁴³⁰ Jesus will make reference to us being one with Him nine more times in John 14 thru 17 (John 14:23; 15:4,6,7; 17: 11,21,23,26). It is through the receiving of the Holy Spirit that we receive this unity with God the Father and with His Son Jesus Christ. The Holy Spirit brings to the believer everything that He brought to Jesus Christ while Jesus ministered on the earth.

⁴³¹ The word of God conveys to us the ways of God. More than anything else heaven is calling out to the sons of man to come and know the ways of God which are the ways of life. If we are willing to walk in a love relationship with Jesus our redeemer and eternal God then we will discover the beauty of holiness. Jesus is not calling us to obey a set of rules but to have a change of life style. As we obey the word of God our behavior is conformed to that of the Almighty God. As we give ourselves to make our calling and

22 Judas said to Him, not Iscariot, Lord what has happened that you are about to reveal yourself to us and not to the world?

23 Jesus answered and said to him if anyone **loves** me, he will keep my **word** and my Father will **love** him, and we shall come to him and make our dwelling place⁴³² with him.

24 Whoever does not **love** me does not keep my **words**; and the **word**⁴³³ that you hear is not my own but my Father's who sent me.

25 I have said these things to you while I remain with you.

26 But the Paraclete, who is the Holy Spirit⁴³⁴ whom the Father will send in my

election sure the Holy Spirit teaches us an entrance into the realms of the kingdom so that we may know and function in those things that are freely given to us by God (2 Peter 1: 10-11; 1 Corinthians 2:12).

God has supplied everyone who is willing with the opportunity to stand in in His presence and come into all the fullness of His glory. If we will not take this opportunity for granted but will hunger and thirst after righteousness God will fill us up with all the good things of His own fullness and glory. All we have to do is be obedient to the word and we are made ready for a greater encounter with Jesus who will come and reveal Himself to us with an ever increasing measure of His presence. It is through these encounters that our hearts are enlarged to receive more of those things of His glory that He has determined to pour out upon us and reveal through us. All creation is growning to see the sons of God but unless we allow the life of Jesus to be revealed through us the chains of darkness and the mind blinding spirits that hold the lost in captivity will not be broken.

⁴³² The opening statement of Jesus in this chapter is that He was going away to prepare a dwelling place for His disciples in the Fathers house. But at the same time Jesus had also made a way for the disciples to be a dwelling place for the Father, the Holy Spirit and Himself. The fact that we are in Christ and He is in us is declared in excess of 100 times in the New Testament. The context of this chapter and many others reveal to us that when the Holy Spirit comes to dwell on the inside of us so does the Father and the Son. As a result of this unspeakable of gift we become one with the Father and the Lord Jesus just as the Father and Jesus are one.

⁴³³ In the same verse 'word' is used in both the singular and the plural forms without any distinction in meaning. In the Old Testament there is an equivalence drawn between 'the commandments' and 'the word' as the Ten Commandments are referred to as the 'words' of God (Exodus 20:1; Deuteronomy 5:5 and 22). Also in the Septuagint in Psalms 119: 4, 25 and 28 there is an interchange in the Greek between 'word', 'words', and 'commandments'.

⁴³⁴ The Holy Spirit is God, and is one with God (Matthew 28:19; 1 John 5:6-7). He was sent to each believer from the Father because of what Jesus did for us through His death, burial, and resurrection (John 7:39; 14:17; 15:26; Acts 2:33). The Holy Spirit is called the Spirit, the Spirit of Truth, the Teacher, the Spirit of the Father, the Spirit of the Son, and the Paraclete (or Helper/Comforter). He is the One who testifies of Christ, and shows us all that belongs to Christ Jesus and the Father. He is the one who produces the miracle of salvation and empowers the believer to do the works of Christ. His authority in the church and over us is absolute and essential for salvation (John 3:5-6; Galatians 5:22-23; 1 Corinthians 12:11). He is the One we are to follow, to obey, and to both live by and live through (Romans 8:1,4,9,14,16; Galatians 5:16,25). It is the Holy Spirit who teaches us the ways of God and shows us how to walk in the divine nature (1 Corinthians 2:13; 1 John 2:20,27; John 16:13-15). The Holy Spirit was the One who empowered

name, He is the one who will teach you everything and remind you of everything that I have spoken to you.

27 I leave⁴³⁵ you Peace. My Peace⁴³⁶ I give to you. I give it to you not as the world gives it to you. Do not let your heart be troubled and do not be afraid⁴³⁷.

28 You have heard me tell you that I am going away and coming again to you. If you

Jesus with the ability to do the works that He did, and it was Holy Spirit who was the focus of the ministry given to Jesus (John 1:32-33; 3:5-6; 4:23; 7:38-39; 20:22; Matthew 12:28).

⁴³⁵ The verb 'to leave' can convey the sense of something being bequeathed even though it is not a technical judicial term.

⁴³⁶ It is an awesome thought to realize that the Prince of Peace has given us His Peace (Isaiah 9:6). This is a Peace that passes all understanding that commands every fear and worry to be silenced and every storm to be stilled (Philippians 4:7; Matthew 8:26; Luke 8:24). The Peace of God gives us the confidence and assurance that it is impossible for us to fail (Isaiah 30:15; 33:6; Jeremiah 29:11; Philippians 4:19; John 14:13-14). Peace is something that only comes from God and through Christ Jesus we have received it without measure (Job 25:2; Romans 1:7; 15:13; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 1:3; 2 John 1:3; Acts 10:36). One of the chief descriptions of God in the New Testament is that, He is a God of Peace (Philippians 4:9; Romans 15:33; 16:20; 1 Thessalonians 5:23; Hebrews 13:20). The Kingdom of God of which we are a part is a Kingdom of Peace (Isaiah 9:7; Romans 14:17). The good news of the New Testament that we preach is a gospel of Peace (Isaiah 52:7; Nahum 1:15; Romans 10:15). Power has been given to us in the name of Jesus is to proclaim Peace to every situation of life and to every person we encounter who are near to God and also to those who are far away from Him (Isaiah 57:19; Ephesians 2:17; Luke 10:5-6; Matthew 10:13). We are to live under the rule of Peace and to be dominated by its effects so that it rules our hearts and minds thus governing every thought (Philippians 4:7; Colossians 3:15; 2 Thessalonians 3:16). God has given us His Peace so that we can be empowered against all fear that would attempt to overwhelm our hearts. If we are going to walk with God in the realm of faith then we must not allow our hearts to be troubled neither be afraid. It is this glorious Peace that is the witness that we are submitted to the realm of the Kingdom of God and under the rule of the Holy Spirit and government of Jesus (Galatians 5:23; Romans 14:17; 8:16; 2 Corinthians 1:22).

⁴³⁷ We have been given the Peace of God by the Lord Jesus Christ so that we can live our lives safe and secure in Him (Romans 10:15; 8:6; 15:13; John 16:33; Ephesians 2:17; Luke 1:79; Malachi 2:6). The relationship that He has provided for us should leave us worry free. Just knowing, that we do not have to really have faith for the difficult situations that we find ourselves in, we need only have faith in Him and He will do whatever we ask (John 14:11-14). He will take care of us and provide for us according to His riches in glory (Philippians 4:19; 2 Corinthians 9:8-11; Mathew 7:11; Luke 11:13). His love and care for us is so great that He laid His own life down so that we might live. If God loved us so much before we had any kind of relationship with Him, how much more will that love and care be expressed towards us now that we know Him and serve Him (Romans 5:10; 8:32; Luke 12:32). The love that God has for us should give us boldness and confidence no matter what situation we find ourselves in (1 John 4:17; Ephesians 3:12). In fact, keeping ourselves in this love is key to the miracle of Gods provision for everyone of our needs (1 John 4:16-17; Galatians 5:6; Jude 1:20-21; Joshua 1:6-8). Doubt and unbelief work in the realm of fear and self reliance (1 John 4:18; Luke 8:50; 12:32). The enemy of our soul constantly attacks and slanders God's character and commitment to us. Yet, we are able to find our repose in the Peace that has been given to us by Christ Jesus so that we may boldly say, "if God be for us who can be against us" (Romans 8:31; 1 John 4:4).

loved me you would rejoice that I said I am going to the Father because the Father is greater than I.

29 And now I have told you this before it happens so that when it happens you may believe.

30 I shall no longer speak much with you, for the ruler of this world is coming⁴³⁸. Now in me he has nothing;

31 but that the world may know that I **love** the Father and that I do exactly as the Father has commanded me⁴³⁹. Get up! Let us go from here.

Chapter 15

1 I am the true⁴⁴⁰ vine, and my Father is the gardener⁴⁴¹.

⁴³⁸ This most certainly is referring to the struggle with Satan that Jesus is about to engage in at Gethsemane. They are now leaving to go to the garden and other than the things that Jesus tells them on the way, which are contained in Chapter 15 and 16 He does not talk with them until after the resurrection.

⁴³⁹ Jesus was obedient to the Father because He loved Him and it was a love that He wanted all of the world to witness. All that God has ever desired is that we love Him (Deuteronomy 6:5; 10:12; 11:1,13,22; 13:3; 19:9; 30:6,20; Joshua 22:5,11; Nehemiah 1:5; Daniel 9:4; Matthew 22:37; 1 Corinthians 2:9; 8:3; 1 John 2:5). We have been so entangled with hate and the treason of this world that all we have known is broken relationships and darkness. The light of God has come to shine into our hearts to give us the knowledge of God in the Presence of Jesus Christ so that we might know Him (2 Corinthians 4:6; John 16:13-15). To know God causes us to love Him and to love Him causes us to obey Him! Love for God is only really demonstrated by obedience (John 14:15; 15:10; 1 John 4:21; 5:2-3; Exodus 20:6; Deuteronomy 7:9). We may all be comforted by the fact that God so loved us that He gave us His only begotten Son. His mercy that endures forever pleads with us today to come over and stand with Him and know His love and His life. His forgiveness and faithfulness will continually uphold us even when we forget and disobey. All we have to do is be willing to seek Him and do what He has commanded. God will continue to faithfully deal with us as His children if we will continue to hunger and thirst after righteousness!

⁴⁴⁰ Father has only one vine and that is Jesus. If anyone I going to be tended to by God then they are going to have to find themselves in the vine Christ Jesus. This is the seventh occurrence of this word in the Gospel of John. The first occurrence was in John 1:9 which refers to Jesus as "the true light". It is used subsequently in John 4:23, "the true worshippers", John 4:37, "true sayings", John 6:32, Jesus is "the true bread from heaven", John 7:28, Jesus was sent by the one that "is true", and John 8:16, Jesus said, "my judgment is true".

⁴⁴¹ The Greek 'georgos', is one who tills the soil. It is reported that in Palestine often all one has to do for the vineyard is to till the soil. However, this term can also refer to a more specialized 'vinedresser'. The Authorized Version translates this husbandman in all 19 occurrences identified by Strong's. A husbandman is one who tills the soil or dresses the vines.

2 He takes away⁴⁴² every branch in me that does not bear fruit. And everyone that bears fruit He trims clean⁴⁴³ so that it can bear more fruit.

3 You are already clean⁴⁴⁴ thanks to⁴⁴⁵ the **word** that I have spoken to you.

4 Dwell in me⁴⁴⁶ and I in you. Just as the branch has no power to bring forth fruit by itself unless it remains in the vine, so neither can you unless you remain in me⁴⁴⁷.

⁴⁴² The Greek 'airein' means lift up, or take away. Actually, it is not a good word for the action of pruning. Rather, it denotes a branch that is no longer in the vine but has fallen off, which will be further emphasized in verse 6. There is a similar sounding verb 'kathairein', which means 'to cleanse'. This verb is used here to describe the action taken on those branches which bear fruit. In the example that commentators usually give from Philo to suggest pruning, 'kathairein' is found along with another verb meaning 'to cut'. Strong's identifies this word 102 times in the Authorized Version and renders it - take up 32, take away 25, take 25, away with 5, lift up 4, bear 3, misc 8 times.

⁴⁴³ The Greek verb 'kathairo' primarily means 'to clean', 'to wash off' but it also means 'to trim clean' or 'prune'. This meaning is borne out in secular Greek where it is used to refer to agricultural processes and in the analogy that is used here.

⁴⁴⁴ The adjective 'katharos', is the root of 'kathairo' used in the previous verse. The adjective, 'katharos' means 'to clean'. Of the 21 occurrences in the Authorized Version it is translated - pure 17 times, clean 10 times, and clear 1 time. It stands to reason that if the disciples were clean through the word then it is the word that cleanses the fruit-bearing branch so that it may bring forth more fruit.

⁴⁴⁵ Although the Greek 'dia' is usually translated 'because of', or 'through', it does not fit here. There is another meaning of the word 'dia' that is more suited and that is 'thanks to'. It was not the declarative word by which Jesus made His disciples clean, the text indicates that it is the working of the word in them that makes them clean or purges the branch; this will be made clear in the following verses. The theme of the central importance of obeying the word is being further emphasized. In the previous chapter it was revealed that the Holy Spirit has come to dwell in those who will keep the word. (John 14:15-16) Those, who keep the Word are loved by the Father and in turn Jesus will manifest Himself to them. (John 14:21)

Furthermore, those who keep the word will have the Father and the Lord Jesus come and make their dwelling with them. (John 14:23) It is the Holy Spirit who has come to teach the word and to cause it to be remembered. (John 14:26)

⁴⁴⁶ This expression, "remain (dwell) in me" will be used 6 times in verses 4 thru 10. The Greek expression 'menein en', which means 'remain in', will be used 10 times.

⁴⁴⁷ Jesus has made the reality of God's will very plain to us by the use of this allegory. The life that God offers to us is one that is totally united with Him that function as a result of His care and provision. A botanical understanding of a vine thoroughly and simply drives home the point. The vine is the only connection that the branch has to the source of the life giving nutrients essential to its survival. The vine supplies the structure and resources from which the branch can produce the fruit. The fruit that the vine produces is specific to the DNA of the vine, which in this case is the fruit of God's own nature. It is the gardener's objective to tend the branches in such a way as to maximize first the quality of the fruit and then as the branch matures the quantity. Both the Father and the Lord Jesus Christ have not only purposed that we bring forth fruit but they have dedicated themselves to supply everything that we need in order to do so. Our role as the branch is very simple all we must do is obediently respond to the will of the Father who is cultivating our lives to fulfill the very specific objective of producing the fruit of the vine. As a branch, we must see our whole identity and purpose defined by the vine from which we grow. This intimate relationship and absolute identity ultimately results in Father doing whatever we ask (John 15:7; 14:13-14).

5 I am the vine you are the branches. He who dwells in me, and I in him, is the one who bears much fruit, for without me you can do nothing.

6 If one does not remain in me he is cast out as the branch and is dried up;⁴⁴⁸ and they collect and cast them into a fire⁴⁴⁹ and they are burned.

7 If you dwell⁴⁵⁰ in me and my **words** dwell in you then you may ask⁴⁵¹ what you desire⁴⁵² and it shall be done⁴⁵³ for you.

⁴⁴⁸ Literally, "He was cast out like a branch and he withered".

⁴⁴⁹ This is not "a fire" but "the fire" and probably refers to the final judgment.

⁴⁵⁰ The Greek word 'menein' is the same word that is translated 'remain, abide, dwell or stay'. We are to let Christ dwell in our hearts by faith and we are to dwell in Him by faith (Ephesians 3:17). Dwelling in Christ is an ongoing commitment to the fact that He is our redeemer who paid the price for our salvation. We therefore refuse to doubt in His love and commitment to us and we refuse to doubt our love and commitment to Him. Dwelling in Christ is in fact a relationship word. It is a relationship of the highest order because dwelling in Christ speaks of our identity in Him. Being in Christ means, "that as He is in this world so are we", and "for me to live is Christ", (1 John 4:17; Philippians 1:21). In the gospel of John we observe how that it was through the relationship that Jesus had with His Father that he did the mighty miracles (John 11:41; 6:11; 5:19-23). It is through our relationship with Jesus that we are able to "ask what we desire and it shall be done."

⁴⁵¹ The junction where the works of Christ, the word of God, and the power of faith produce the miraculous life of Christ - is the point where we submit to the truth of "I no longer live." To live in Christ Jesus, we commit to live by Him. In this commitment, we turn our lives over to Him in a dedication to doing the things that He does, and in a recognition that without Him we can do nothing. Now this has nothing to do with washing dishes or working on your car, rather this is all about fulfilling the great commission. If we are going to do the works that He did and greater works, then we are going to have to live the same life of obedience that He lived.

The act of dwelling in Christ Jesus is a consecration of our will to do His will. Dwelling in Christ Jesus is a commitment to obey Him in all things. It is a surrender to believe that He has given us His life, with all of the benefits and authority thereof. It is the continuous commitment to follow Him, and to be as He is in this world (1 Peter 2:21; 1 John 4:17). The only way that we can follow Jesus is to know, and then do, what His word tells us to do. Following Jesus is a refusal to live for ourselves, and instead to live as living epistles (Matthew 16:24; Luke 9:23; John 5:30; John 15:5; 2 Corinthians 3:3). Dwelling in Christ is a daily consecration to live the life of Christ that was freely given to us (2 Corinthians 5:14-15; Galatians 2:20). We dwell in Christ because His word dwells in us; we have believed and accepted everything that He has said we are! We allow the word of Christ Jesus to dwell in us because we hear it, read it, think on it, and do it (Colossians 3:16; Luke 6:47-48; Luke 11:28; James 1:22-24; Matthew 12:50; John 14:23-24; John 15:10). If we say we know Him and dwell in Him, but do not keep His sayings, then we are living a false life. Yet if we simply obey Him and do His word, then we will find ourselves in a love relationship - that results in receiving all that Father has bestowed upon those who will walk with Him!

If we dwell in Christ Jesus and His word dwells in us, then we will receive whatever we ask (John 15:16; 1 John 3:22). Jesus reveals how easy it is to receive the answer to your request: He simply tells us to ask.

Jesus tells us seven times in John chapters 14 through 16 to "ask." The kind of prayer that we are to pray is an asking prayer; one that expects God to do the impossible. Elijah prayed asking God to stop the rain, and it did not rain for three and a half years; then when he asked God to cause it to rain, it was so (James 5:17-

8 My Father is glorified in this: that you bring forth much fruit and in you becoming⁴⁵⁴ my disciples.

9 As the Father has **Loved** me I have also **Loved** you, dwell in my **Love**.

10 If you keep my commandments then you will dwell in my **Love**, just as I have kept my Father's commandments and dwell in His **Love**.

11 These things I have spoken to you that my Joy⁴⁵⁵ may be in you and that your joy may be full.

18). James said, "You have not because you ask not." Jesus said, "Everyone who asks shall receive," and, "All things whatsoever you ask in prayer, believing, you shall receive" (Luke 11:9-10; Matthew 21:22). How simple can it be - Jesus reduces the impossible to nothing more than a basic request - if we will walk in obedience to the life of Christ by allowing His word to determine all that we think, speak, and do.

⁴⁵² The Greek word 'thelo', to take pleasure in something in view of its being desirable. Strong's identifies this word 210 times in the Authorized Version, which renders it- will/would 159, will/would have 16, desire 13, desirous 3, list 3, to will 2, misc 4 times.

⁴⁵³ The Greek word 'ginomai' is used in the future middle and thus translates as 'be done'. It may also be translated 'it will come to pass'. Certainly, this is based upon the conditions already stated of unity, obedience and submission to the Lord Jesus Christ.

⁴⁵⁴ The Greek word used here is the subjunctive of 'ginomai'. Thus translating it as 'becoming' both satisfies the subjective as well as the context of that which glorifies the Father.

⁴⁵⁵ Jesus was given a joy that supercedes all other expressions of joy (Hebrews 1:9). This joy of the Lord is associated with the anointing oil, which represents the divine empowerment of the Holy Spirit (Psalms 45:7; Isaiah 61:3). Merriam-Webster's Collegiate Dictionary says that joy is the emotion evoked by wellbeing. And although this sense of wellbeing is a part of the joy of the Lord, joy goes far beyond just a human emotional response for it is an expression of God's own nature (Ps 104:31; Deuteronomy 30:9; Zephaniah 3:17; Psalms 147:11; 149:4). The joy of the Lord that God gives to His people is announced about 548 times in the Bible. As we grow and mature in the things of the Spirit there is an ever-increasing expression of this joy in our lives (Philippians 1:25). One of the great rewards that God has for those who will walk with Him is the "joy of the Lord" (Matthew 25:21,23). God so delights in the relationship that He has with us that He expresses that delight with joy, "The Lord thy God in the midst of thee is mighty; He will save, he will rejoice over thee with joy; He will rest in his love, he will joy over thee with singing" (Zephaniah 3:17). This awesome joy of the Lord is available to God's people all of the time and is realized when we fellowship with Him, "In your presence is fullness of joy at your right hand there are pleasures for evermore" (Psalms 16:11; 21:6; 68:3; Acts 2:28). The praise and worship, which we are to express in songs and shouts, are to be inspired by the anointing of joy (Isaiah 51:11; 56:7; 65:14-19; Zephaniah 2:10; 1 Kings 1:40; Psalms 33; 95; 42:4 100:1-2; Ec 2:26; Psalms 4:7; John 7:37-39). In fact, the whole concept of coming before God to worship was established in the Old Testament as a time of great joy and rejoicing (Psalms 95; 98). When the feast of Passover and Unleavened Bread was kept by Israel it was to be a time of great joy (2 Chronicles 30:21-27; Ezra 6:22). Israel was commanded by God to rejoice at Pentecost and Tabernacles (Deuteronomy 16:11,14,15; Leviticus 23:40). Anytime the people were to present themselves before God they were to come with joy and rejoicing.

The cry of great joy announced in Luke 2:10-11 is a fitting title for the New Testament, which is permeated with joy in every book (Zechariah 9:9). Jesus who was anointed with the oil of joy above all others has anointed us with the same fullness of joy (John 15:11; Hebrews 1:9; Isaiah 61:3; Psalms 132:16; Isaiah

12 This is my commandment that you **love**⁴⁵⁶ one another as I have **loved** you.

13 No one has greater **love** than this, that he lay down his soul for his friends⁴⁵⁷

14 You are my beloved if you do as I command you.

15 I no longer call you servants for the servant does not know what his master does. Now you are my beloved for I have made known to you everything that I have heard from my Father.

16 You have not chosen me but I have chosen you. And I appointed⁴⁵⁸ you that you should go and bring forth fruit and that your fruit

35:10; 55:12; 1 Peter 1:8). This joy that comes from being in union with Christ is not an occasional joy but a constant overflow (Philippians 4:4; 3:1; 1 Thessalonians 5:16; Romans 15:13; John 17:13; Psalms 32:11; 1 John 1:4). This constant overflow of joy is the expression and witness that the Holy Spirit's influence resides over our emotions (1 Thessalonians 1:6; Romans 14:17; Galatians 5:22). The Holy Spirit desires to invade every dimension of our lives, emotions, passions, attitudes and appetites with all the joyful and loving dispositions of God's own nature.

Part of the responsibility of the ministry is to participate in the advancement of the joy of the Lord in the life of God's people (Philippians 1:25). The strategy that God has for us to deal with every situation in life including threats and persecution is to rejoice and be exceeding glad (Matthew 5:11-12; 2 Corinthians 7:4; 1 Peter 4:13; Hebrews 12:2; Colossians 1:24; James 1:2; Acts 5:41; Nehemiah 8:10) However, if we have not learned to yield our members to the joy of the Lord that is brought to us by the Holy Spirit in worship then it will not even be a possibility to experience this joy of the Lord during times of opposition. One of Satan's chief aims is to produce sorrow and grief but the redemption that is brought to us by Christ Jesus has provided for us a great joy that causes sorrow and grief to flee away (Isaiah 51:11; 44:23; Zechariah 2:10).

⁴⁵⁶ Both the context and the present subjunctive use of this verb suggest that the love for one another be continuous and lifelong.

⁴⁵⁷ Too many times I have discovered that I read the bible from a self centered vantage point and fail to realize that a relationship is reciprocal. All of us desire to be the friends of God and we should be. Yet we should also realize that if Christ Jesus is our friend then the great love that He has for us has also been placed within our own hearts by the Holy Spirit which He has given to us. Therefore we should be willing to define our love for Jesus as a love that will lay down our life for our friend Christ Jesus. Can we love the one who has loved us with the commitment to lay down our lives for Him? He has confessed that whatever we ask Him He will do, but will we do what ever He ask us? Let us love Him today and love His sayings. Let us love Him and do whatever He ask. Let us love Him today and lay our lives down for Him. The Greek 'philon' which is translated 'friends' is a cognate of the verb 'philein', to love. The Anglo-Saxon verb 'freon', which is related to the English word friend means 'to love'. To many the title of Abraham as "the friend ('philos') of God" is brought to mind. (James 2:23) However, it should be noted that in the Septuagint Isaiah speaks of Abraham as the one "whom God loved." (Isaiah 61:8)

⁴⁵⁸ This is the verb 'tithenai'. The same verb was used in verse 13 and translated "lay down". The connection between the death of Jesus and the appointment to fruit and divine authority are all the more apparent by the use of this same verb. The Greek verb 'tithenai' reflects the Hebrew word 'natan', to give. Thus we may understand Jesus to say "I have given you to go..."

should remain; so that whatever you ask⁴⁵⁹ the Father in my name, He will give it to you.

17 This is my commandment, that you **love** one another.

18 If the world hates you, know that it hated me before you.

19 If you were of the world the world would be fond⁴⁶⁰ of its own; on account of this the world hates you because you are not of the

⁴⁵⁹ It is a wonderful thing to understand and accept that God has chosen and appointed us to such a relationship that whatever we ask He will do. Jesus made it very clear that whatever we ask the Father in His name it will be given to us (John 14:13,14; 15:7; 16:23,24; Matthew 18:19; 21:22; Mark 11:24; Luke 11:10; James 1:6; 1 John 3:22; 5:14,15). In saying this Jesus opened the door to all of us to live everyday in the miracle realm of God. What kinds of things should we ask for? We should ask for everything that will glorify God. Every promise made to us by God in the scripture should be asked for (2 Corinthians 1:20; Psalms 103:2-4). We should take hold of the relationship that He has given to us as His friends and know with certainty that the things that we have asked Him for are ours. God is not glorified if we are living in sin, sickness, disease and poverty. In the Old Testament God's people were called to live in the blessings of the Kingdom of God and in the New Testament we are called to live in a greater blessing of oneness with God (Hebrews 8:6; 2 Corinthians 3:8,11; 2 Corinthians 1:20; Ephesians 1:2; Deuteronomy 15:6). We should ask for the lost for our inheritance and the utter most parts of the earth for our possession (Psalms 2:8). We should ask Father to send laborers into the harvest (Luke 10:2). We should ask God to show us great and mighty things that we have not known (Jeremiah 33:3). We should ask for the Holy Spirit and all of His gifts to be fully manifested in our lives so that the world around us will encounter the power of God (Luke 11:13; 1 Corinthians 14:1; Colossians 1:9; 2 Thessalonians 1:11; Acts 8:6). We should ask that our businesses prosper so that He will be glorified through the success of them (Deuteronomy 15:10; 28:12; 29:9; 2 Corinthians 9:8; Proverbs 13:22; Joshua 1:7; 1 Kings 2:3; Psalms 1:3; 3 John 1:2). We should ask Him to give us power to make wealth so that we can have a greater influence among men socially and politically (1 Chronicles 4:10; Deuteronomy 8:18; Proverbs 31:23). Once we have asked we must be willing to step out and move in faith realizing that God is working with us to establish His covenant (Deuteronomy 8:18; 2 Chronicles 1:12; Psalms 112:3;). Every promise of God will come to us by a miracle work of God. Miracles are simply God at work. A miracle takes place when God reaches in with His hand to do those impossible things that we have asked Him to do. When miracles take place we stand back and watch as God intervenes to bless us and make impossible things work. However, we must realize that the miracle of the Red Sea would have never taken place if Israel had not been willing to step out in faith and walk into that difficult situation. The impossible place became the opportunity for God to show forth His mighty power and love for His people. Just as it was for Israel it will also take the intervention of God if we are to have the things that God has appointed us to. Will you begin to ask God for His promises to be fully realized in your life? Will you allow Him to take you to the places of impossibility so that you can come to know that your Friend will not let you down (Romans 4:13-14; Matthew 17:20; 19:16; 10:27; Luke 1:37)? God wants to teach us that we can trust Him and that not one of His promises will fail us.

⁴⁶⁰ Jesus makes a shift from the word used for divine love 'agapao' to 'phileo', which is from the Greek word 'philos' meaning friend. One of the ways that 'phileo' may be translated is 'fond'. In that the world is not capable of divine love the change in the Greek word should also be reflected in the English translation.

world⁴⁶¹, for I have chosen you out of the world.

20 Remember the **words** that I told you; No servant is greater than his master. If they persecute me, even so they will persecute you; if they keep my **word**, even so they will keep yours.

⁴⁶¹ One of the most important things that we must come to understand and value is the security and sanctity that we have been given in Christ Jesus, who has entirely separated us from the world. Through the work of redemption we are not of this world, even as He is not of this world (John 17:14). What makes us so different is that the life of Christ Jesus has been imparted into us; and the Holy Spirit, which is foreign to the world, has been given to us (John 14:17). Through the impartation of the life of Christ, we have been made the sons of God; and therefore we are radically different from the world. The world cannot know us because it could not know Him and we are as He is in this world (1 John 3:1; 1 John 4:17). We have been delivered from this present evil world, having been translated from the kingdom of the world into the kingdom of the dear Son (Galatians 1:4; Colossians 1:13). We have escaped all of the corruption and pollution of this world: the lust of the flesh, and the lust of the eye, and the pride of life (2 Peter 1:4; 2 Peter 2:20; 1 John 2:16-17). The world is dead to us; and we are dead to the world (Galatians 6:14).

We must recognize that God has made us His dwelling place, and demands that we remain unspotted from the world (James 1:27; John 14:23). To be a friend to the world is an act of hostility against God, and it makes one an enemy of God (James 4:4). It is absolutely essential that we see the world for what it really is: the kingdom of darkness! We are the children of God, the holy ones in light. If we have any fellowship with darkness and say that we know God; then we are liars and do not the truth (1 John 1:6). Even as light does not dwell with darkness, no more can the saints of God dwell in the spirit of the world; if you do then a compromise has taken place that threatens your very existence (Romans 12:2; 2 Corinthians 6:17).

The world is under the control of the powers of darkness, and is governed by the spirit of disobedience (Ephesians 2:2; 2 Corinthians 4:4). Jesus testified against the world, proving that the world loves darkness (John 3:19). It is the world that hates Jesus (John 7:7). Jesus told those religious leaders that were governed by the world that they were of their father, the devil. He said: "You are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). The world does not know Jesus or the Father; therefore it does not know those who are born of Him, and belong to the realm of the Kingdom of God. The world hates us just like it hates Jesus; because it is governed by sin and death (John 15:19; John 17:14; Romans 5:12). The spirit of the world is the antithesis of the Spirit of God, and is a synonym for that which is fleshly; and thus opposed to God and all of His ways (1 Corinthians 2:12; Galatians 5:17; Romans 8:9,1; Romans 8:16; John 3:6).

We are at war against the spirit of the world. Through the authority that is in Christ Jesus, we are led in an offensive attack against the kingdom of darkness; and are commanded to execute this strategy by not having anything to do with the world and its lust. Being consecrated to the life of Christ and the surrounding glory of the Holy Spirit, we are to go everywhere preaching the gospel. We are to cast out devils, speak with new tongues, and walk in such power and authority that serpents lose their deadly effect and poisons impose no harm. We lay hands on the sick and they recover, and by so doing we drive back and subdue the forces of darkness wherever we encounter them. We wrestle against the spiritual wickedness and rulers of darkness of this world, who would attempt to stop us and impose their rebellious acts upon us (Ephesians 6:12). But God has given us an impregnable defense: we have been given the weapons of warfare that are mighty. He has given to us His strength and the power of His might! Through the new birth, the power of sin that would ruin us and make us ineffective is broken; and Satan cannot touch us (1 John 5:18; 2 Peter 1:10; Psalm 18:36; Psalm 62:6, Psalm 121:7; Psalm 125:3). Our very lives and conduct have become weapons - that destroy and tear down the kingdom of darkness that is all around us (Romans 6:13). Through Christ Jesus we are not of this world; and through Him we have also conquered it as well (1 John 5:4; Revelation 3:21; John 16:33).

21 But they will do all these things to you because of my name, because they do not know the One who sent me.

22 If I had not come and spoken to them they would not have sin⁴⁶². In reality⁴⁶³ they have no excuse for their sin.

23 To hate me is to also hate my Father.

24 If I had not done these works among them, which no one else has done they would not have sinned. In reality they have seen⁴⁶⁴ and they have hated both me and my Father.

25 But this is the fulfillment of that which is written in their law: They hated me without cause⁴⁶⁵.

26 When the Paraclete comes, whom I will send to you from the Father, the Spirit of Truth who comes from the Father, He will bear witness of me⁴⁶⁶.

⁴⁶² Jesus is referring to the responsibility to hear the prophet that Moses said God would send; "I shall put my words in his mouth... I shall hold responsible anyone who will not listen to my words which he shall speak in my name." (Deut 18:18-19)

⁴⁶³ The Greek phrase 'nyn de' which could be translated 'but now', does not have a true temporal significance and thus it means, 'in reality'. (Raymond Brown)

⁴⁶⁴ Jesus is probably referring to the fact that they had "seen" the works that He had done among them.

⁴⁶⁵ This is cited from the Psalms (35:19) and causes us to understand that law refers to more than just the five books of Moses.

⁴⁶⁶ It is the Holy Spirit who reveals Jesus (John 14:26; 16:13-15; Acts 1:6-8; Luke 24:48). Only the Holy Spirit can make known to the hearts of men the reality of who Jesus is. If the community of God's people are going to bare witness of Jesus then they must learn to give place to the Holy Spirit and let Him take the lead. If the Holy Spirit is not in charge then all we will have is the religious motions of men. The power of God will not be seen and the kingdom of God will not be preached.

There is a vast spectrum of what men do in the house of God. There are those who express their religious fervor through their stoic behavior. These think that any expression that go beyond normal behavior or that which men can do is unseemly and out of order. On the other side of the spectrum there are those who involve so much sensationalism and even superstition into the whole process of their worship that things become equally out of order.

What the Holy Spirit does today cannot be any different that what He did 2000 years ago when the glory and splendor of His presence was poured out on the church. They were all baptized with His Spirit and fire and began to speak with the heavenly utterances (John 4:23; 7:38-39; Acts 2:4; 10:45-46; 19:6; 1 Corinthians 14:15; Jude 1:23). Out of these heavenly utterances rivers of living water were being expressed. Through this baptism and divine connection the same miracles that Jesus did continued on through His church because they allowed the Holy Spirit to take control of their lives, expressions and utterances (1 Corinthians 14:6; 24-26). God wants to cloth our lives and our meetings with power from on high but will we allow Him to? He wants to reveal Jesus in our midst with the same acts of power that was

27 And you will bear witness⁴⁶⁷ of me because you are⁴⁶⁸ with me from the beginning.

Chapter 16

1 I have spoken these things to you so that you will not be caused to stumble⁴⁶⁹.

2 They are going to cast you out of the synagogue. In fact, the hour is coming that

expressed through Jesus 2000 years ago but will we let Him lead us beyond our own human limitations? Unless the Holy Spirit is in charge the Kingdom of God will not be revealed, Jesus will not be seen and the truth will not be declared (John 15:27; Acts 1:8).

⁴⁶⁷ The disciples are not witnesses in addition to the Paraclete. As Hoskyns points out, the idea is: "And, moreover, it is you who must do and bear the witness of the Spirit," which is similarly stated in 1John 4:13-14, "He has given us of His own Spirit, and we... can testify." This is a role that the disciples can only fulfill after they have received the Spirit. This is clarified in Acts 1:8, "You will receive power when the Holy Spirit has come upon you; and you shall be my witnesses."

⁴⁶⁸ The Holy Spirit is the one who conveys the presence of Jesus to and through the church. The chief work of the Holy Spirit is to proclaim the message of Christ Jesus and to reveal the living reality of His presence, power and authority. The Holy Spirit was sent to us by the Father on the behalf of Jesus. Through Christ Jesus all of our sins were paid for in full and the power of Satan removed from off our life. Through the Holy Spirit the miracle of salvation is brought into our life. The Holy Spirit is the orchestrator of the New Covenant who testifies of Jesus through signs, wonders and miracles and draws men into salvation.

Whenever a child of God bears record against the world this is the work of the Spirit. When ever a person draws another to Christ Jesus through example and testimony this is the work of the Holy Spirit. The faith of salvation comes by hearing and hearing the word of God through those sent by God. If we believe that the Holy Spirit is going to reach the lost without our participation we have missed a very fundamental truth in Gods word. If we think that the Holy Spirit apart from our participation is going to take the person who is converted and train and teach them without the active role of those in the church we are wrong.

The fire of the Holy Ghost refers to the passions and desires of Gods heart. God desires that all men be saved and we should burn with this same desire. If we want a greater manifestation of the power and authority of the Holy Spirit in our lives then we must participate with those things that He is doing, which is fundamentally testifying of Jesus. The Holy Ghost is looking for those who will be lead, who will follow Him. He desires to lead us into all truth and to bear witness of of Jesus through our lives. If we want to do the will of the Father then we must be willing to participate.

⁴⁶⁹ There was a threat of the disciples falling away or going astray (skandalizo). Therefore, Jesus imparted the ability for them to stand through the words that He had spoken to them. The English word scandal was derived from the Greek 'skandalizo', which also means to be tripped up, caused to stumble, or to be snared. The same word is found in Matthew 26:31 after the last supper when Jesus told His disciples "This night you will all be scandalized because of me." It appears that to be scandalized would cause one to be tripped up and taken from the company of Jesus. This Greek verb in the passive voice means, "to give up one's faith" or "fall into sin."

It is hard thing to endure when your family and friends persecute you for what you believe. It was only through the life giving power of the words of Jesus that His disciples were able to endure the persecution that they were about to face. We too will find our ability to walk in the strength of the Lord and the power of His might when we choose to live by the word of God and receive the strength and faith that comes by it.

everyone who kills you will think that he is offering⁴⁷⁰ worship to God⁴⁷¹.

3 And they will do these things to you because they have not known⁴⁷² the Father nor Me.

⁴⁷⁰ The Greek 'latreia', means to perform religious rites as a part of worship; to perform religious rites, to worship, to venerate, worship. The Greek word 'lateria' refers to Jewish worship in Romans 9:4 and Hebrews 9:6.

⁴⁷¹ It is amazing how blinding and deceptive religious zeal can be. Persecution is a demonic realm and can never be associated with God. God is a God of judgment and truth not of persecution and condemnation. God has called His people to love mercy and to walk humbly along with Him and persecution is the opposite of this and every character of God. I assure you that neither the Spirit of God nor the children of God participate in persecution rather such evil flows out of the heart of man-made religion. God's people are those who reveal the ways of Jesus Christ and He is the One who is always reaching out to show mercy and bring about reconciliation. Religion on the other hand is very unmerciful and mean spirited. Of course the religious always attempt to cloak their meanness and unholy zeal with a righteous indignation but no matter what they do it can never reveal the Love of God that is in Christ Jesus.

As the children of God we are called to speak the truth in love (Ephesians 4:15). We bless and do not curse. We are not called to kill people and assassinate their character over the things that they believe. If a person is in error then we go to that one in hopes of correcting the error if he will not listen to us then we certainly do not abandon love for him nor do we stop reaching out to him. Of course for the most part what we call error and fight about in the church has nothing to do with departing from the faith but rather our own misconceptions of God and His will and our blind commitment to the doctrines of men.

The Jews however, would have at least been somewhat justified in their view that the Christian's had departed from the faith. Yet, even among them there was a vast contrast between the wisdom of Gamaliel and the unholy zeal of Saul (Acts 5:33-39). Gamaliel choose to let God judge it but Saul in his religious zeal pursued the followers of Jesus to destroy them only to discover that he was fighting against Jesus.

⁴⁷² Those whose religion is more important than knowing God could not 'recognize' the Father or Jesus; as a result they would not recognize the operation of the Paraclete (Holy Spirit) in the disciples. The Jewish persecutors persecuted both Jesus and his disciples because they did not know the Father. Of course they believed that they knew the Father and were adamant about their justifiable position for crucifying Jesus and persecuting anyone who followed him (John 9:22; 20:19; Acts 5:42; 7:54-60; 12:2-3). Yet, when we evaluate the motive and disposition of persecution we discover that God is never a part of such behavior. Furthermore, when we discover that someone is being persecuted for righteousness sake it is further evidence that the persecutors have no knowledge of God the Father or His Son Jesus Christ. Participating in persecution was not new to the Jewish people for they had also persecuted the prophets that had come before Jesus (Matthew 5:12; 23:37).

Unfortunately, the same enemies of the anointing of Christ exist in the church and among the people of God today. It is no longer only the Jewish people that persecute the church but the different sects of the church persecute those who come to them in righteousness. If we were to number all of the sects of the church that believe they are the true church it would be a very long list. There seems to be no end to the strife and the division, which are all out-workings of persecution. Strife and envy are the promoters of every evil work and offense against Christ and His church (James 3:14-16; 1 Corinthians 3:3; 1 John 3:12). In the name of truth we violate the love of God and trespass against God and His saints with behavior that Paul makes very clear will not enter into the Kingdom (Galatians 5:20-21). To make matters worse, when God intervenes in the midst of the church and begins to manifest His glory in a deeper way the spirit of religion rises up to persecute the move of God in an attempt to destroy it before it has a chance to grow. However, if we hold fast to the word of God we will discover that we have been vested with the divine ability to be unaffected by the persecution. Instead of persecution having a devastating effect it results in the reward of the Spirit of glory and of God resting upon us (Matthew 5:11-12; 1 Peter 4:14).

4 However, I have spoken these things to you that when the hour comes you will remember that I told you so⁴⁷³. I did not tell you this at the beginning because I was with you.

5 And now I return to the one who sent me; and none of you ask me, Where are you going⁴⁷⁴?

6 But because I said these things to you grief has filled your heart.

7 But I have told you the truth. It is profitable for you that I go away. In fact, if I do not go away the Paraclete will not

⁴⁷³ Persecution and rejection should not take us by surprise. The Lord Jesus made it very clear that the world would persecute us and reject us. The more important thing is our response to the persecution and rejection. We cannot allow the actions of men to inhibit us from doing what is right. We cannot allow the rejection and persecution to result in unforgiveness or intimidation.

Jesus prepared us for the things that we would experience so that they would not take us by surprise and cause us to loose heart. If we think that the world is going to love us then we are mistaken (John 15:18-19).

Everything that we are and do is opposite to the humanistic and antichrist spirit of the world. If they said that Jesus was crazy and that he had a demon what are they going to say about us (Matthew 10:25; John 10:20)? The good news is that even though we will have tribulation in this world we can rejoice because He has overcome the world (John 16:33). Through His overcoming power we have been given all power and authority in Him to break the yoke of oppression and to turn things around for those who will hear us. We are to confront the powers of darkness that have blinded the hearts and minds of men and minister deliverance to them in the name of Jesus. We must not back down but boldly proclaim these words of life regardless of how the world responds.

⁴⁷⁴ As much as the disciples loved Jesus they could not see the cross. Jesus tried several times to tell His disciples that He was going to be betrayed and crucified but it was something that His disciples could not believe (Mark 9:31-32; Luke 9:44; John 12:32). These things concerning His death did not fit into their messianic theology and so therefore they refused to listen and to regard what Jesus was saying as meaningful.

The disciples were afraid of the cross. Their idea of Jesus was that He was supposed to reign supremely over all the nations and that they and all of Israel would rule along with Him. The idea of Jesus being taken and crucified was not only foreign to their theology but beyond their rational grasp of things. Even as Peter stood in front of the empty tomb He had difficulty understanding how all of this could be a part of God's plan. It would take the shock of His death and the humiliation of the circumstances that followed for Jesus to be able to come and minister to them so that they could understand that all of these things were revealed in the scriptures (Luke 24:7-8; 25-35; 44-46).

We too must be careful that our eyes are not blinded through our own preconceived ideas. It is imperative that we humble ourselves before the Lord and no matter how offensive His words are to our theology we simply believe what He has said and hunger to have those things that He has ordained for our lives. The cross was offensive and humiliating. There did not seem to be any glory and honor in it but it was in reality an altar and a throne. It was the altar where the Lamb of God would be sacrificed for the sins of the world and a throne of exaltation that would execute judgment against the prince of this world (John 12:31-32; Colossians 2:14-15).

come to you; but if I go, I will send Him to you⁴⁷⁵.

8 And when He comes He will convince⁴⁷⁶ the world of sin and of righteousness and of judgment⁴⁷⁷.

⁴⁷⁵ An important doctrine of the scripture is being unveiled in this verse. The Holy Spirit could not come to the disciples of the Lord Jesus until after He had left. The way in which Jesus was determined to leave was by way of the cross; the cross being the means by which men would be cleansed from their sins (1 Peter 2:24; 2 Corinthians 5:21; Colossians 1:20). John previously revealed that the Holy Spirit could not come until Jesus was glorified (John 7:39; Acts 2:33). Thus once the ministry of redemption was fulfilled through the death, burial, resurrection, ascension and glorification of Jesus a whole new demension of interaction between God and man could begin. The Holy Spirit would come and begin to reveal what eyes have not seen, ears have not heard nor had entered into he hearts of men (1 Corinthians 2:9-10). He would come as the one who would be in charge of the church and the one who would lead and guide the church and each individual, that was born of Him, into all truth (Acts 20:28; 10:19; 13:2,4; 15:28; 16:6; 1 Corinthians 12:11). He would be the one who would both reveal and glorify Jesus (John 15:26; 16:14-15). It would be the Holy Spirit that would be responsible for the writing of the New Testament even as He was for the Old (John 14:26; 2 Peter 1:21; Acts 28:25). Through the Holy Spirit the saints of God would be empowered to minister the word of God (1 Peter 1:12; Acts 4:31; 1 Thessalonians 1:5; 1 Corinthians 14:6). Through the Holy Spirit the saints would be empowered to testify of Jesus with power (Acts 1:8; 6:5,8; Romans 15:19). The Holy Spirit would be sent to us from the Father by the request of Jesus and would remain with us forever (John 6:7; 14:16, 26; 15:26). Although, John revealed at the very first of his gospel that Jesus was the one who would baptize in the Holy Spirit the ministry of the Holy Spirit and the baptism was not revealed until Acts chapter 2 (John 1:33). What Jesus did reveal was that the Holy Spirit would take His place and they would be able to interact with the Holy Spirit as they had with Him.

One may ask how could it be that the Holy Spirit was not yet present? Surely the Holy Spirit was present in the Old Testament and in the life of Jesus for He was anointed with the Holy Spirit and power (Acts 10:38). In fact, John saw heaven open and the Spirit descend upon Jesus (John 1:32). Furthermore, Jesus told His disciples that they knew the Spirit and that He was already dwelling with them (John 14:17). Yet, we may begin to appreciate the fact that they were not formally introduced to the Holy Spirit and did not know how to personally interact with Him. The event that was about to take place however would result in their ability to interact with the Holy Spirit in a similar fashion to the way they interacted with Jesus. The Holy Spirit would become their teacher and companion even as Jesus had been. He is also standing their now with you let Him lead you and interact with you.

⁴⁷⁶ The Greek verb 'elenchein' means both "to bring to light, expose" and "to convict someone of something." The verb occurs eighteen times in the New Testament (cf. Mt. 18:15; Lk. 3:19; Jn. 3:20; 8:46; 1 Cor. 14:24; Eph. 5:11, 13; 1 Tim. 5:20; 2 Tim. 4:2; Tit. 1:9, 13; 2:15; Heb. 12:5; Jas. 2:9; Jude 15, 22; Rev. 3:19). The way in which 'elenchein' is translated must fit all three nouns to which it is applied: sin, righteousness and judgment. This verb was translated by the Authorized Version as 'convince' in John 8:46, 'convict' in verse 9, and 'reprove' in John 3:20 and John 16:8. To translate the verb 'convict' would apply well to sin but not to righteousness and judgment. The idea of convincing the world about sin and about righteousness and about judgment is more appropriate in that the Paraclete has come to convince a world of sin that refuses to accept that they have sin, and to convince a world that righteousness can only be received through Jesus Christ and that judgment is inevitable for all who refuse to believe. Another acceptable translation would be "prove wrong," thus "He will prove the world wrong about sin and about righteousness and about judgment." The sense of this word and passage is that the Paraclete is continuing the work of Jesus who bore evidence against the world of its evil. This verse also highlights a unique and overlooked role of the Paraclete, that of a Prosecutor who prosecutes the world on behalf of the Father.

⁴⁷⁷ The wages of sin is death. The gift of God that brings salvation teaches us how to walk in righteousness (Titus 2:12). All who refuse the gift of God will die a sinner's death and spend eternity in a place called hell. The chief work of the Holy Spirit is to convince all humanity that these things are true. The majority of the Bible, both Old Testament and New Testament, is devoted to the topic of our behavior.

9 About sin because they do not believe in me.

10 About righteousness⁴⁷⁸ because I now go to my Father and you no longer see me.

God demands that we be trained in righteousness and true holiness (Luke 1:74-75; Ephesians 4:24; Hebrews 12:14; 1 Peter 1:15-16). For many, the topic of righteousness and holiness are labeled as legalistic. As soon as we begin to reprove folks for sin and iniquity, we are said to be participating with condemnation. Yet this is the work of the Holy Spirit, who has come to solidify in the hearts of all men that the wages of sin is death; to convince all men of God's demand for righteousness and of the judgment that exists upon all of those who refuse salvation. Let no one deceive you: the one that does righteousness is of God; the one who sins is of the devil - this is the most urgent message (1 Corinthians 6:9; 1 John 3:7-8; Daniel 12:3).

To confirm a person as a child of God who has not renounced sin and pledged their lives to live in righteousness (according to the commands of the Lord Jesus Christ) is to participate in deception. It could be considered the most violent act of treachery against the Kingdom of God and humanity, because it would eternally seal the death sentence upon a soul - who was told in the name of Jesus that they were right with God, when in reality they were not (Matthew 7:23; Luke 13:27; 2 Timothy 2:12; Romans 6:23; Luke 11:35; 1 John 1:5-6). The moment that we cease to stand for what is right, and refuse to warn men that sin will destroy their souls - is the time that we depart from the truth. Take away conviction, and who can be saved? The light of the gospel will reprove men of their sins (John 3:19-21; Ephesians 5:11-13). When the gospel of salvation is preached, men will come under great conviction; and men will be cut to their hearts by Holy Ghost (Acts 2:37; 1 Corinthians 14:24-25).

⁴⁷⁸ The ministry of the Holy Spirit is condensed into three main topics in this passage of scripture. The one topic that we will concern ourselves with here, in brief, is His work of convincing the world of righteousness. The Holy Spirit is the Spirit of righteousness who is influencing every dimension of the saints emotions, passions, attitudes, thoughts and behaviors (John 14:17; 16:13-15; 7:38-39; Romans 8:4,9-10,14,29; Titus 3:5). First and foremost the Holy Spirit is the one who convinces the world that Jesus is the righteous servant of God that makes many righteous (Isaiah 53:11; John 8:28; 14:20; 1 Timothy 3:16). John made it clear that anyone who knows that Jesus is righteous will also know that everyone who does righteousness has been born of Him (1 John 2:29). John further unites the righteousness of Jesus and the believer by saying "let no one deceive you everyone who does righteousness is righteous even as He is righteous" (John 3:7; John 14:20; 17:22). Through the revelation of the righteousness of Jesus the Holy Spirit reveals to the world a whole new standard of righteousness, one that reaches far beyond the Law. Secondly, He convinces us that God has made us righteous for, "Who shall lay any charge to God's elect for it is God who makes righteous" (Romans 8:33; 5:1; 2 Corinthians 5:21).

The Holy Spirit is the one who has brought grace into our hearts so that we can believe unto righteousness (Romans 10:10; Titus 2:11-12). The work of the Holy Spirit centers around these three things: to glorify Jesus, to make Him known and to bring new life and power to the believer. What did it mean for Jesus to go to the Father? It meant first of all that the work of redemption would be complete. He would go to the Father by way of the resurrection from the dead, which would declare His victory and power over death hell and the devil (John 12:31; Hebrews 2:14; Colossians 2:15; Revelation 1:18; 1 Corinthians 15:55-57). When we believe with our hearts that God raised Jesus from the dead we are believing that the power of sin was destroyed and that righteousness of God has come to reign in our hearts (Romans 6:3-4; 10:1-10; 1 Peter 2:24; Colossians 3:1). Secondly, it meant that He would be exalted to the right hand of the Father and reign supremely over all principalities and powers and every name that is named both in this world and in the world to come (Ephesians 1:21; Philippians 2:9-10; Colossians 2:10). Thirdly, it meant that He would send the Holy Spirit to be with us and in us (Acts 2:33; John 7:38-39; John 14:17). Through the indwelling of the Holy Spirit the rivers of Gods life flows out of our inner most beings and our lives become the expression of the life of Christ Jesus (1 John 4:17; Romans 8:29). The Holy Spirit is presently convincing the world that there is no other righteousness than the righteousness of God which comes by Christ Jesus (2 Corinthians 5:21; Romans 1:17; 3:22; 10:3; Philippians 3:9). The Hebrew equivalent for the Greek 'dikaosune' is 'saddiq'. The first occurrence of 'dikaosune' is in Genesis 15:6, "And He believed in

11 And about judgment⁴⁷⁹ because the ruler of this world has been judged.

12 I still have many things to tell you but you are not able to bear⁴⁸⁰ it now.

Yahweh and it was accounted to him for righteousness.” The Greek word ‘dikaiosune’ occurs 92 times in the Authorized Version, which renders it righteousness each time.

⁴⁷⁹ Satan is on death role and awaits his final execution (Revelation 20:10). Satan is not only called the ruler of this world but is also known as the god of this world and the ruler of the power of the atmosphere (2 Corinthians 4:4; Ephesians 2:2). He and all of the host of heaven that followed him are called the rulers of darkness and spiritual wickedness in high places (Ephesians 6:12). He is the deceptive lying power that blinds men’s eyes from seeing God. He is the father of the lie and of the children of disobedience (John 8:44; Ephesians 2:2). It is his lying power and work of deception that has held men in darkness since he overthrew Adam. Jesus came with the specific purpose to destroy his power and to cast him out of the lives of mankind (John 12:31). Jesus defeated every power of Satan and executed judgment against him so that he would no longer have power over men (Hebrews 2:14; Luke 9:1; 10:19; Acts 26:18). Although Satan still occupies a realm of influence called the “world” his absolute power has been destroyed and he is subject to the authority of the believer.

God in His wisdom has chosen to execute judgment against Satan and all of the angels that followed him in an incremental way. When Satan attempted to overthrow God he was immediately judged and cast out of God’s presence into a realm of darkness and chaos awaiting a day of eternal judgment (Isaiah 14:12-15; Luke 10:18). The eternal Word was made flesh for the sole purpose of executing yet, another dimension of judgment against Satan. Through the death of the cross Jesus destroyed the power and authority that Satan had gained over mankind and all God’s creation (Hebrews 2:14; 2 Timothy 1:10; Colossians 2:15). Next, Satan will be cast into hell for 1000 years when the Lord Jesus will come to rule over all mankind (Revelation 12:12; 20:1-3; 1 Corinthians 24-26). The final and eternal execution of judgment against Satan will be carried out once all rebellion has been purged from the ranks of men at the end of the 1000 year reign of our God and Savior Jesus Christ (Revelation 20:7,10,14).

⁴⁸⁰ Father has so many things that He wants to teach us. He created us inside and out to express His glory (Genesis 1:26; 1 Corinthians 15:49; 2 Corinthians 3:18; 4:6; Colossians 3:10; Ephesians 1:18; 4:24). Now that our hearts have been turned back to Him through this great salvation that is in Christ Jesus He wants to teach us to walk in His glory. He desires to train us in the realms of the Spirit so that we can understand who we are and what He purposed us to be when He shaped us in His image and His likeness. Unfortunately, the natural man cannot understand the things of God (1 Corinthians 2:14). Therefore, we have to be dedicated and committed to learning what eyes cannot see, what ears cannot hear and what man cannot understand (1 Corinthians 2:9-10). Even the disciples whose commitment to God was expressed in their willingness to leave everything behind and follow Jesus still could not understand the things of the Spirit (Luke 24:25; Mark 8:17-18; 16:14). Their only hope was for Jesus to send them the Holy Spirit so that they could be taught to function in a realm called spiritual (1 Corinthians 2:13; 3:1; 14:1; Colossians 1:9; 1 Peter 2:5).

Jesus was also telling the disciples that they would not be able to do anything with the things that He desired to tell them. The Greek word ‘bastatzo’ (bear/accept/hold up) expressed their inability to deal with the things of the unseen or spiritual realm. The disciples lacked the insight and inspiration to follow through and be responsible for the things that would be required of them. However, a day was soon coming when the Holy Spirit would be poured out upon them and they would have rivers of ability and inspiration flowing out of them by the Holy Spirit (John 7:39). Just as Saul was changed into another man when the Spirit came upon him and anointed him to be king we can also observe the radical change that took place with the disciples of Jesus after the Holy Spirit came upon them (1 Samuel 10:6; Acts 2:14). The only hope for man is to make a connection with the Holy Spirit who has been sent to teach us about those things that we were created for (John 3:3; Ephesians 2:10; 2:24; 1 John 2:20,27). He is the one who both trains and empowers us to walk in the glory of God. To this end the Lord Jesus has come to baptize everyone who will receive with the Holy Ghost and fire. Unless you will be committed to fellowshiping with the Holy

13 But when the Spirit of Truth is come, He will guide you into⁴⁸¹ all truth; for indeed He will not speak on His own⁴⁸², but whatever

Spirit and letting Him instruct you in the ways of the spiritual your ears will not be able to hear what God is saying. Those things that God desires to communicate to you will be more than you can bear.

⁴⁸¹ There is a great need among those who attend church to realize that they are suppose to have a relationship with the Holy Spirit. It seems that many are confused by this so let me assure you that a relationship with the Holy Spirit is the means by which we come to know Jesus. It is by the Holy Spirit that we are taught the ways of God and are empowered to live out the divine life. He is the one that brings the love, joy and peace into our lives (Galatians 5:22). It is by the Holy Spirit that we are empowered to function in signs wonders and miracles (1 Corinthians 12:7, 11). It is the work of the Holy Spirit that transforms us into a new creation (John 3:3-6; Romans 8:9). We are His temple and it is by Him that Jesus dwells in our hearts (1 Corinthians 3:16; 6:19; 1 John 3:24).

The personal nature of our interaction with the Holy Spirit should be as personal as the interaction the disciples with Jesus. It is the Holy Spirit who has come to be our leader or guide and instructor. We should be able to hear His voice respond to His inspirations and know His manner and disposition. The dynamics of this relationship should not be abstract but rather as apparent as our disposition and attitude at any moment. The nature of the Holy Spirit is one of love and joy and peace. The message and revelation that that He brings is a continual unveiling of all that the Father has and all that Christ Jesus is. If we would simply give ourself to His joy and refuse to allow sorrow and depression we would find ourselves being empowered by Him to do those things that He is doing (Romans 14:17; 1 Peter 1:8). He desires to lead us into all of the truth therefore if we give ourselves to obeying the word and look only to Him for the ability to do those things that please the Father we will always find Him there ready to help. However, if we refuse to acknowledge that God demands that we walk in love that passes knowledge, joy that is unspeakable and peace that passes understanding then there will be no place for the Spirit of truth to function in or life. If we are unwilling to live a life consecrated to doin the will of the Father and walking in the ways of holiness the Holy Spirit will not find a yielded heart to His instruction and revelation that would empower us to be what God has made us to be.

The following is a classic example of the depth to the textual debate regarding what the original manuscript actual said: There is textual and theological debate concerning the correct preposition associated with 'guide'. The textual witnesses are pretty much evenly divided as to whether it should be 'eis' (into) or 'en' (in). Among the modern commentators Westcott, Lagrange, Bernard, Bultmann, Braun, Leal and Mollat prefer 'eis' (into) while Barrett, Dodd, Grundmann, and Michaelis prefer 'en' (in).

⁴⁸² We should all give the most serious attention to the fact that the Holy Spirit does not speak unless He hears from the Father. It had already been established that Jesus did not speak out of His own perception of things (John 5:30; 8:20; 12:49; 14:10). Furthermore, Jesus said that if a person spoke on their own they did so only because they sought their own glory (John 7:18). Now, this places all who will speak on behalf of God in a very serious situation. If neither the Holy Spirit nor the Lord Jesus would speak out of their own thoughts and perception then surely our resolve should be that we would not speak on our own. The prophet Isaiah said that if a person did not speak according to the word of God it was because there was no light in him (Isaiah 8:20). Paul said if they preach any other gospel then let them be anathema, meaning under a divine curse (Galatians 1:8-9).

The pride and arrogance of men drive them to champion their own opinions even in the face of trampling over that which is sacred. The supposed biblical scholars of our day take minor inconsistencies found in thousands of different hand written manuscripts and pretend to use them as their license to say whatever they want about God's holy word. Ministers champion the ideas of their favorite denomination and parishioners that of their favorite ministers. Yet, we should all be trembling with a holy reverence not to speak anything on behalf of God unless it is plainly declared in His word. If you want the favor of God in your life then you will take note of the fact that God will dwell with those who tremble at His word (Isaiah 66:2,5).

He hears, He will speak; and He will announce⁴⁸³ to you what is coming.
14 He will glorify⁴⁸⁴ Me, because He will receive from Me and will announce it to you.
15 Everything, that the Father has, is Mine. For this reason I said, that He shall receive from Me and announce it to you.
16 A little while and you will look on⁴⁸⁵ Me no more. And again a little while, and you

If we are going to be used by God to declare His will then we must be consecrated to the sacred realm of only speaking by His word. Specifically, the word that we are referring to is not a subjective opinion but that which was delivered to us in the pages of the Bible. Equally, we must recognize that the word of God must be delivered by the power and authority of the Holy Spirit flowing through us and not by our own intellectual skills (1 Corinthians 2:1,4,13).

⁴⁸³ The Greek, 'anagellein' means to 'disclose', 'announce', 'proclaim', and 'declare'. This word means to provide information, with the possible implication of considerable detail. The Greek 'anagellein' is common in the Septuagint. It is found 57 times in the book of Isaiah. In Isaiah 44:7 a similar expression to that of John is found; Yahweh challenges anyone else to declare the things to come. Isaiah makes it clear that declaring future events belongs to Yahweh alone, Isaiah 48:14.

⁴⁸⁴ Everything that the Holy Spirit does, He does for the sole purpose of revealing Jesus. Just as Jesus came to reveal the Father, the Holy Spirit has come to reveal Jesus (John 16:14-15). The Holy Spirit fills us with all that belongs to Jesus, and opens up our spiritual eyes so that we can know Him. He is the one who draws us to Jesus, and then makes His presence a reality in our midst. It is the Holy Spirit who works the works of Jesus through our lives, so that the same glory of His ministry can be seen in our churches and in our lives today. It is the Holy Spirit who fills us and inspires us with the ability to speak the words of God, and gives us the authority to preach the gospel (John 14:26; 2 Peter 1:21; Acts 4:31; 1 Corinthians 2:4,13; Matthew 10:20; Mark 12:36; Mark 13:11; Hebrews 3:7; Acts 2:17-18).

The Holy Spirit lives on the inside of us and flows out of us like a river, revealing the character and disposition of Jesus. It is the power of the Holy Spirit that provides the signs of the believers, and empowers them to drive out devils with their sin, sickness, or disease - and the ignites our hearts with the new tongues of fire. It is the manifestation of the Holy Spirit that is given to every person in the midst of the church, so that each one can participate in the revelation of Jesus. The sum total of all that the Holy Spirit does is to glorify Jesus; thus His work of power that is revealed throughout the New Testament is only for this one purpose. The Holy Spirit comes into the midst of the church and into the midst of our lives to reveal the glory of our exalted and sovereign God and King, Jesus!

The Greek word used here is 'anaggelei', and may be translated "announce, report, declare, disclose, transmit, or teach." The Holy Spirit announces the divine proclamation of the will of God as it relates specifically to the manifestation of Jesus. Jesus revealed that He was and is explicitly the truth (John 14:6). The focus of the Holy Spirit then is to reveal the truth of the risen Jesus, and His authority as the sovereign God and Savior. Jesus is the one who redeems, saves, heals, and delivers. Jesus is the one who has all power and authority over all of the works of the devil. Our hearts should be so united to the cause of God that we find our entire reason for living in participating in the revelation of Jesus. We should live only for the purpose of bringing glory and honor to His name.

⁴⁸⁵ The Greek 'theoreo' means to look at or gaze. Strong's identifies it 57 times in the Authorized Version which renders it - see 40, behold 11, perceive 4, consider 1, and look on 1 time.

will see⁴⁸⁶ Me, because I go away to the Father.

17 Then His disciples said to one another, What is this that He says to us, a little while and you will no longer look on Me; and again a little while and you see Me? And because I go to the Father?

18 Then they said, What is this that He says, a little while? We do not understand what He says.

19 Now Jesus knew what they desired to ask Him, and He said to them, Why do you seek the meaning of this saying from each other, a little while and you will look on Me no

⁴⁸⁶ The first word that is used in this verse is 'theoreo' which means 'to look at or to gaze.' The second Greek word is 'horao' which means, to 'see' or 'perceive'. It also refers to the perception of personal beings that become visible in a supernatural manner. Thus we may understand in part from the usage of these two different words that Jesus was revealing to the disciples that they would see Him in a different way after His death, burial and resurrection.

It was necessary for Jesus to speak to the disciples in parables on this subject (John 16:25). Perhaps the parables were necessary because they were loaded with the information to understand a subject that would be completely incomprehensible at that time but meaningful later. Yet at the same time we know that Jesus spoke in parables because to the hardness of mens hearts (Matthew 13:13-15; Luke 24:45; John 2:22). The first part of this parable, which refers to Him going away, was a difficult concept for them to grasp because the belief of the Jews was that when the Messiah came He would rule over all of the earth forever and therefore the idea of a death on a cross was incomprehensible (Luke 9:44-45) . Previously, Jesus told the disciples that the world would no longer see Him but that they would see Him and that He was going away but would come to them (John 14:19,28). He simply informed them that they would be able to see Him because the Holy Spirit would be given to them and as a result they would be unified with Him and be the dwelling place for both Himself and the Father (John 14:19-23). Unfortunately, such an idea is hard for most of God's people to accept now. Even though we know from the revelation brought to us in the scripture that He abides in us by the Spirit that He has given to us we seem to recoil from its reality (1 John 3:24). The idea that our fellowship with God is so profoundly intimate that He has made us His temple seems to be out of our reach to fully accept. However, the way in which we lay hold on the glorious provisions of God is to believe His word and act on it.

Jesus had told them many of the same things a few hours earlier and made it plain that if they kept His sayings that He would come and manifest Himself to them (John 14:21). However, the response that Judas gave shows that the disciples were clueless as to what Jesus was talking about. Jesus could have gone into more of a forceful and detailed explanation of this whole matter yet He always kept things so simple. What is evident is that God does not supply us with the details and the insights that we are neither ready to hear nor able to handle. He waits until an appointed time and if we are willing to cooperate with His will then He pours out His Spirit from on High and causes us to understand those things that were out of our reach before. The reality of the situation was that all of them were going to know and understand Him with greater clarity and know Him in a deeper relationship when the Holy Spirit came and the Holy Spirit would not come until He left.

more and again a little while and you see Me?

20 With absolute certainty I tell you that you shall weep and lament, but the world will rejoice⁴⁸⁷. And you shall be sorrowful, but your sorrow shall turn into joy.

21 Whenever the woman brings forth she has sorrow⁴⁸⁸ because her hour is come. But when she brings forth the young child she no longer remembers the tribulation, because of the joy that she has brought forth a man into the world.

22 And now then, indeed you have sorrow; but I will see you again, and your heart will rejoice; and no one can take your joy from you.

23 And in that day you shall not ask⁴⁸⁹ anything of me. With absolute certainty I tell you, Whatever you may request⁴⁹⁰ the Father in my name, He will give it to you⁴⁹¹.

⁴⁸⁷ The world that has been governed by the powers of darkness rejoiced over the absence of the light of the world because the world loves darkness. Those who love the darkness would not come to the light because it would be manifested that their deeds were evil and so the removal of this light brought them reprieve (John 3:19-20; 7:7). Satan is the god of this world and imposes his feelings and will upon those whom he rules. He creates the psychological and emotional atmosphere that people live in (Ephesians 2:2). As a result all those who are under his influence have his same disposition towards God and His life.

However, the removal of the light was only for a few days because the light of the world would arise from the dead. In His resurrection and exaltation over all things He would pour out the Holy Spirit and the light of His glory would only be multiplied in the earth (Ephesians 5:8,13; John 16:8). Therefore, don't be amazed that the world hates you for it hates your Savior also (Matthew 24:9; Luke 6:27; John 15:8; 1 John 3:13).

⁴⁸⁸ The wording calls our attention to Genesis 3:16. In sorrow 'lype' you shall bring forth 'tiktein'. The allegory that Jesus gives invokes the promise that was given in Genesis 3, for truly the seed of the woman is about to crush the head of Satan.

⁴⁸⁹ The verb of interrogation is 'erotan' and means, to 'ask' or 'question'. If this refers to what preceded this statement then it is a promise that "on that day" they will understand. However, if it refers to what follows then the questioning is the same as asking. Thus it would be a petition or request made to the Father.

⁴⁹⁰ The verb 'aitein' may be used interchangeably with 'erotan' but more certainly means, to 'ask' or 'request'.

⁴⁹¹ A most amazing position has been made available to us in Christ Jesus. We have been given the opportunity to cooperate with God in such a way that whatever we ask it will be done. Jesus said that whatsoever we ask in His name He would do it so that the Father may be glorified (John 14:13). We were

24 Until now you have not requested anything in my name; ask,⁴⁹² and you will receive, so that your joy may be fulfilled.

25 I have spoken these things to you in allegories.⁴⁹³ An hour comes when I will no longer speak to you in allegories, but I will tell⁴⁹⁴ you plainly of the Father.

26 In that day you will ask in My name and I tell you I will not ask the Father for you.

27 For the Father Himself cares for⁴⁹⁵ you, because you have cared for Me, and you have believed that I came forth from God.

called and chosen by the Father to bring forth this kind of fruit in our relationship with Him (John 15:16). This kind of relationship with God is the key to the greater works minister that is available to anyone who is willing to be developed in consecrated life (John 14:12-14; 1 John 3:22; 5:15). If we will keep His commandments and do those things that are pleasing in His sight we will participate in the display of the power of God and demonstration of the Spirit that will shake this world once again.

Where else could this kind of asking be developed except in prayer. Prayer is not only the opportunity to ask God but it is also a realm where a deeper relationship and faith is developed. There are those who are so impatient that they just want to run ahead in their ambition and zeal and do whatever they can but much greater things will take place if we are willing to be led? Some say that such asking is not true because it has not been their experience but we must say God cannot lie (2 Corinthians 1:20). It is up to us not to weary in well doing because we will reap if we faint not (Galatians 6:9; 2 Thessalonians 3:13). If there was no development time, no testing and preparation time then there would be no place to weary or faint (2 Timothy 2:21). If we will press in and believe what God has said then we will inherit the promise that He has made! So come on let's start asking in a more persistent and consistent manner and watch what great things God will do (Luke 11:8; 18:1)!

⁴⁹² The imperative "keep on asking" emphasizes persistence in the request.

⁴⁹³ The Greek 'paroimia' covers a wide range of both parabolic and allegorical speech much like its Hebrew counterpart 'masal'. The message of John is that the full explanation of the things that Jesus said did not come until the time that the Spirit was given.

⁴⁹⁴ The Authorized Version renders the Greek 'apangellein/anangellein (Byzantine)' as - tell 26, show 10, declare 3, report 2, bring word 1, bring word again 1, show again 1, show 1 time. This same verb is used in 1 John 1:2,3 for the apostolic proclamation of what had been heard from Jesus.

⁴⁹⁵ The Greek word 'phileo', is used this time instead of the word which is used for divine love 'agapao'. Perhaps this is to express the depth of relationship that they have had with the Father and His Son up to this point. When the Holy Spirit comes to dwell on the inside of them they will most certainly experience divine love and will be held responsible for what Jesus said they must do in John 14:21,23. Just as they will receive the Holy Spirit and be one with Jesus and the Father they will also receive the love that the Father and the Lord Jesus possess (John 17:26) In this extensive discourse on the love of God in John 14 through 17 the word 'phileo' has been used three times: twice here and once with respect to the world (John 15:19). The other 19 times that love appears in these chapters it is derived from the Greek word 'agapao', which is set aside to express the kind of love that the Father has.

28 I came forth from the Father, and I have come into the world; again I leave the world and return to the Father.

29 His disciples said to Him, Behold now you speak plainly and are not speaking an allegory.

30 Now we know that you know all things and no one should question⁴⁹⁶ you. By this we believe that you came from the Father.

31 Jesus answered them, Do you believe now?

32 Behold, an hour is coming and now has come, that you are scattered everyone to His own place, and you will leave me alone. Yet I am not alone, because the Father is with me.

33 I have told you these things so that you may have peace in Me. In the world you shall have tribulation but be of a good courage I have conquered⁴⁹⁷ the world.

Chapter 17

1 Jesus said these things and lifted up His eyes to heaven saying, Father the hour⁴⁹⁸ has come; glorify the Son⁴⁹⁹ that the Son may glorify you.

⁴⁹⁶ The verb 'erotan' may be translated 'ask' or 'question'. In verse 23 it was translated ask, however the meaning here tends more to a question.

⁴⁹⁷ Jesus is the one who conquered, Revelation 5:5;6:2;17:14. He is the one who has given us the victory, 1Corinthians 15:57. The Greek 'nikao' is primarily translated as 'victorious' or 'conquer'. The Authorized Version renders it - overcome 24, conquer 2, prevail 1, get the victory 1 time.

⁴⁹⁸ We have heard this since John 12:23 and John 13:1. It is necessary that we understand that the hour refers to the betrayal, crucifixion, exaltation and sending of the Paraklet.

⁴⁹⁹ The Greek "doxason sou ton uion"- Literally, "glorify of you the Son." When Jesus received the report of Lazarus sickness, He said that it would be, "for the glory of God, that the Son of God be glorified by it" (John 11:4,40). At this time Jesus lifted up his eyes to heaven and addressed the Father. Also in John 12: 28 said, "Father, glorify your name. Then a voice came out of haven; I both glorified it , and again will glorify it." Therefore, we may understand that the miracles which Jesus did not only glorified the Father but also glorified the Son. We may also understand that His resurrection from the dead and subsequent exaltation will result in Him be glorified.

2 Inasmuch as you have given Him authority over all flesh so that He might give eternal life⁵⁰⁰ to all those that you have given Him.
3 Now this is eternal life that they know⁵⁰¹ you, the one true God⁵⁰², and Jesus Christ, whom you sent.
4 I have glorified you upon the earth. I have finished the work⁵⁰³ that you gave me to do.
5 And now Father, glorify me with yourself, with the glory I had with you⁵⁰⁴ before the world existed⁵⁰⁵.
6 I manifest your name⁵⁰⁶ to the men you gave me out of the world. They were yours and you

⁵⁰⁰ The Greek phrase, 'zoen aionion'- 'life eternal.' This particular Greek phrase is found 31 times in the New Testament. It is also found 1 time in the Septuagint in Daniel 12:2 "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt." The English phrase 'eternal life' is only found three times John 7:3, Acts 13:46 and 1 Timothy 6:12. The adjective 'aionios' is used more than forty times with respect to *eternal life*, in the New Testament. It is both a present gift and a promise for the future. It is also used with respect to God's ageless existence in Rom. 16:26; to Christ's atonement in Heb. 9:12, 13:20; and to past ages in Rom. 16:25, 2 Timothy 1:9 and Titus 1:2.

⁵⁰¹ The Hebrew use of the verb to know actually gives more clarity as to the meaning being expressed here. The Hebrew connotation of the verb 'yadah,' is that of immediate experience and intimacy. The Old Testament prophet Jeremiah declares that one of the fruits of the new covenant is an intimate knowledge "I will give them heart to know me, that I am the Yahowah' and they shall be my people and I will be their God" (Jeremiah 24:7, 31:33-34). Also the prophet Habakkuk said, "The earth will be filled with the knowledge of the glory of God" (Hab. 2:14).

⁵⁰² The Greek phrase 'ton monon alethinon theo' – 'the one true God' is only found here in the New Testament. The preaching of the one true God was important when addressing the gentiles who were polytheistic idol worshippers (1 Thess. 1:9).

⁵⁰³ The Greek 'ergon'-work, is not only a common word associated with the creative acts of Genesis in the Septuagint it is also commonly associated with the miraculous signs that Jesus did.

⁵⁰⁴ Philippians 2:7-9 helps us to understand what Jesus was saying here. In verse 2 we see that when the Word was made flesh He in fact emptied Himself of the Glory that He had with the Father as the eternal God. The act of emptying himself could be viewed in three ways: 1- He took on the form of a slave. 2- Was fashioned as a man. 3- Humbled himself to die on a cross. When He was glorified with the glory that He had with the Father before the world came into existence God, "highly exalted him and gave him a name above every name."

⁵⁰⁵ The Greek 'einai'- existed, literally 'be, being, exist'

⁵⁰⁶ The name of Jesus is derived from the Greek, 'Iesous' which is the transliteration of the Hebrew and Aramaic 'yesua' from which we have 'Yehosua' which literally means Yahweh's Salvation or Yahweh is Salvation. We may also understand this in view of how the revelation of the name Yahweh assisted Moses. The concern that Moses had was how the people were to know that he was sent by God. Yahweh therefore revealed His name. Subsequently there was a demonstration of miraculous power which was given to make known to both Pharaoh and Israel that Yahweh was the one who had sent Moses. We may also

gave them to me, and they have kept your **word**.

7 Now they know that all⁵⁰⁷ that you have giving me is from you.

8 Because the **words**⁵⁰⁸ you gave to me I have given them and they received and have known truly that I came from you, and they believed that you have sent⁵⁰⁹ me.

9 I ask⁵¹⁰ you about them; I do not ask about the world but about those whom you have given me; for they are yours⁵¹¹.

10 And all that is mine is yours and all that is yours is mine⁵¹² and I have been glorified⁵¹³ in them.

11 And I am no longer in the world, but these are in the world; and I come to you, Holy Father; keep them in your name, those whom you gave to me, so that they may be one as we are.

12 When I was with them I kept them in your name, you gave them to me and I guarded⁵¹⁴

understand 'name' as authority which Jesus had and which He gave to His disciples and all that would believe in Him, to represent God and His Kingdom.

⁵⁰⁷ This is the past tense of the verb 'to know.' This would have to include the knowledge that they received when the Paraklet was sent to them.

⁵⁰⁸ In verse 6 the Greek 'logos' was used in the phrase 'they have kept your word.' However, now in the same context the Greek word 'remata' is used its plural form in contrast to the singular 'logos.' Some experts believe that the singular refers to the divine message in its entirety whereas the plural basically means "precepts."

⁵⁰⁹ This phrase 'you have sent' is repeated a total of five times in John chapter 17, verse 8,18,21,23,and 25.

⁵¹⁰ The verb 'erotan' is used absolutely without a direct object, its literal meaning is 'ask.' When Jesus talks to the Father the verb 'erotan' is most commonly used whereas when the disciples pray the verb 'aitein' is used. In John 16:26 the verbs seem to be synonymous yet in John 16:23 they appear to have different meanings.

⁵¹¹ This is a reversal of verse 6 which says, "they were yours and you gave them to me."

⁵¹² The idea that is being expressed is that it is not the fact that someone is a part of creation that causes them to belong to the Father but whether or not Jesus has been accepted and believed on by the individual.

⁵¹³ A further understanding of the way in which Jesus has been glorified; from the first sign at Cana where He turned the water into wine to those disciples which believed on Him and remained faithful to the end, even unto us today. The fact that we today are included in this verse is further emphasized in that the masculine pronouns of verse 9 'those whom' have now been broadened to the neuter pronouns "all that."

⁵¹⁴ The verbs used here are 'terein' (kept) and 'phylassein' (guarded or preserved).

them and none of them are destroyed⁵¹⁵ except the son of destruction⁵¹⁶ that the scriptures may be fulfilled.

13 But now I come to you and I speak this in the world that they may have my fullness of joy in themselves.

14 I have giving them your **word** and the world hates them because they are not of the world⁵¹⁷ even as I am not of the world.

15 I do not ask you to take them out of the world, but that you would keep them from the Evil One⁵¹⁸.

16 They are not of the world even as I am not of the world.

17 Sanctify⁵¹⁹ them in your truth; Your **word** is truth.

⁵¹⁵ The Greek verb 'apollumi' – perish. We are promised in John 3:16 that everyone who believes in Him may not perish." And again Jesus said of His sheep in John 10:28, "they shall never perish."

⁵¹⁶ The Greek noun 'apoleia' - destruction, damnation, perdition. Both perdition and perish share a common Greek root. In the New Testament 'perdition' can mean damnation such as in Matthew 7:13 and Revelation 17:8. It is argued that the Hebrew equivalent would be 'ben sachat' which would mean son of the pit of Sheol. In Qumran Hebrew it would mean corruption and is a synonym for the Hebrew "'avel,' which means wickedness, the realm opposed to good.

⁵¹⁷ The Christian have been begotten from above and they belong to God and His Kingdom(John 3:3-6). As a result Jesus fully identifies all who are born from above with Himself.

⁵¹⁸ The Greek 'poneros' means 'Evil One,' it may also be translated as an abstract noun, "evil." The usage of 'poneros' in 1 John 2:13-14; 3:12 and 5:19, further emphasizes that a person is intended. *The Authorized Version renders it - evil 51, wicked 10, wicked one 6, evil things 2, misc 7 times. It occurs in the Septuagint 382 times and its Hebrew equivalent if 'rah,' which is translated by the Authorized version - evil 442, wickedness 59, wicked 25, mischief 21, hurt 20, bad 13, trouble 10, sore 9, affliction 6, ill 5, adversity 4, favoured 3, harm 3, naught 3, noisome 2, grievous 2, sad 2, misc 34 times. Its first occurrence in the Old Testament is in Genesis 2:9 and in the New Testament, Matthew 5:11.*

⁵¹⁹ When we look through the Bible we discover that sanctification is the act of God setting something apart for Himself. A profound insight to the meaning of sanctification as it relates to the people of God is found in Exodus 19. God was preparing to reveal Himself to the whole congregation of Israel and therefore demanded that they sanctify themselves in preparation to meet with Him. It is here that we begin to understand that sanctification is what God demands if we are going to meet with Him. God in His mercy and love gives us His word, His instructions of what we must do and if we obey we find ourselves having been prepared and made acceptable to come into a meeting place with Him. God is Holy and He demands everything that comes near to Him be holy too. Men cannot have it their own way they have been contaminated and polluted with the things of this world. Everything that comes near unto a Holy God who is dedicated to life and purity must be sanctified [Leviticus 10:3].

Another insight to the meaning of sanctification is a consecration to destroy all sin and rebellion from our midst. Israel defiled themselves and made a golden calf while Moses was meeting with God. When Moses returned He gave everyone an opportunity to reconsecrate themselves to God. He called for all who

18 Just as you sent me into the world, I also send them into the world⁵²⁰.

desired to follow the Lord to come and stand with him. Those who refused to be set apart unto the Lord and persisted to have their idols and their own ways Moses commanded the Levites to destroy [Exodus 32:25-29]. God demands that we abstain from fleshly lust and every wicked way. Although, we are sanctified by His own mighty works He still demands that we keep ourselves from sin [1 John 5:18; 1 Thessalonians 4:4]. We should count it a great honor to be allowed to have those things that God has freely given. Our response to Him should be a complete surrender to all that He commands!

God in His great love has sanctified us by His own power. We are sanctified by the word of God and remain sanctified in obedience to it [John 17:17; Ephesians 5:26]. We are sanctified in Jesus who paid our debt of sin by setting Himself apart to a death on a cross [John 17:19; 1 Cor 1:2; Hebrews 2:11; 10:10]. Our sanctification is in His blood and in His life impart into us [Heb 10:29; 13:2]. We are sanctified by the Holy Spirit and by God the Father too [1 Cor 6:11; 1 Peter 1:2 Jude 1:1]. Our sanctification includes our spirit, soul and body for Jesus purchased it all [1 Thess 5:23; 1 Corinthians 6:20]. That which God sanctifies is Holy and He demands that it remain holy [Leviticus 11:14; 20:7; 1 Peter 1:16]

That which is sanctified is dedicated- paid for with a ransom payment and a purchase price, it belongs to God. That which belongs to God, which He has bought and paid for cannot be used for profane things or polluted with sin. It is a consecrated thing, a holy thing, God's exclusive property [Numbers 8:17]. Those who have been redeemed were bought with a price and no longer belong to themselves they are the property of God [1 Corinthians 6:20; 7:23; 1 Peter 1:18; Ephesians 1:13-14; 2 Corinthians 1:22; 5:5]. The Father put a value upon the soul of man and then He paid the price in full. Someone said what was I worth? He did not value us in terms of silver or gold He set the price exceedingly higher. Our ransom payment was paid in the blood of His only Begotten Son. Jesus has the right to demand that we no longer live to our own will but instead wholly follow Him [John 1:13; 1 Peter 4:1-2]. We are His vessels of righteousness, His children of honor and we are to remain and abide in Him. We are His witnesses in the earth and we are to sanctify His name. We are the example of His will and ways and they must not be polluted. We have been purified from all the contaminants of a wicked and perverse world and given the glorious honor to abide in Him!

The Greek 'agiazō' - make Holy, consecrate, sanctify. The Authorized Version renders it - sanctify 26, hallow 2, be holy 1 time. It occurs in the Septuagint 320 times its Hebrew equivalent is 'qadash'. It first occurs in the Old Testament in Genesis 2:3 and in the New Testament, Matthew 6:9.

⁵²⁰ Have you received your assignment from the Lord? Did you know that Jesus was (and still is) giving all who are willing to follow Him the same command? We are sent just like Jesus was sent! We are to go to a lost and dying world with the same love, miracle ministry, divine authority, and surrender of our lives as Jesus did. There are those who would make a weak argument that somehow this applied only to the disciples 2000 years ago. This could not be further from the truth. If this was true, then the gospel was only for the first century church and salvation belonged only to them. Knowing that this is not the truth, we must recognize that Christ Jesus is speaking to every generation and every person who will believe (John 17:20; Acts 2:39). Today, we are those who have believed because the preceding generations brought to us the gospel.

Jesus ministered not out of His own human skill-sets, but out of the anointing of the Spirit (Luke 4:18; Matthew 12:28; John 5:30). He received divine revelation and functioned in the word of wisdom, the word of knowledge, and the discerning of the spirits - for all that He did and said. The ministry of Jesus was about the demonstration of the Spirit and the power of God being displayed before all men (John 5:17,20,36; 10:25,32,37,38; 14:10,11,12; 15:24; Acts 2:22; 10:38). Without the anointing of the Holy Ghost and the moving of His power, nothing changes in the lives of men. It is amazing how many people of God believe that they can make decisions out of the realm of their own logic and self-interest, instead of reaching into divine revelation. We have been given the mind of Christ, but we will never function in it until we start denying our own mind (1 Corinthians 2:16; Philippians 2:5; 1 Peter 4:1).

We must be dedicated to the ministry of Jesus, and understand the fundamental principals of what we must do to have it. We must be willing to deny our own logical thinking if we are going to have the mind of Christ. We must be willing to press in for divine revelation, and not walk in our own understanding - if we are going to walk like Jesus. Our major hurdle is that we have to risk everything to remain faithful to God and believe and do it the way that Jesus has shown us. We are more comfortable just figuring things out along with a few prayers, rather than fasting and praying until we know what to do. We are comfortable

19 And I sanctify myself for them, so that they may also be truly sanctified⁵²¹.

20 I do not ask concerning them alone, but also concerning those who will believe in me through their.

21 So that all may be one, just as you are in me Father, and I am in you; that they also may be one in Us⁵²², that the world may believe that you have sent me.

22 And I have given them the glory⁵²³ that you have given me so that they may be one just as we are one.

with someone else telling us that they can cure us or remedy our problems, rather than making a stand for the miracles of God and not backing down. Too many think that because they can preach a good sermon that they are doing what Jesus did. Too many think that just because they show up to church on Sunday and give an offering, they are doing what Jesus did. Its high time that we take serious the things that Jesus has spoken, and start really believing the Bible! Let us consecrate our lives to the ministry of Jesus and begin to give ourselves to being faithful people who wholly trust in God. What will it cost you to live out a life of obedience to Jesus? Everything!

⁵²¹ The first time that the word sanctified is used in the Bible is in Genesis 2:3. The word in both the Hebrew language and the Greek language may be translated "made holy." Sanctified may also be understood simply as "set apart". Jesus set himself apart for one purpose and that was to give His life to destroy the power of sin and death so that through His death mankind might be set free from the darkness of sin. Jesus set himself apart or consecrated Himself to the Father so that we may also be consecrated or made holy. Although Jesus was holy and set apart unto God from birth yet He also set Himself apart for the specific purpose of giving Himself a ransom for every man. God made us holy in Christ Jesus to live a life consecrated by the Holy Spirit. Now that we have been made holy, by the Lord Jesus, we are called to voluntarily present our bodies as a living sacrifice, holy and acceptable unto God (Romans 12:1). We are called to perfect holiness in the fear of God (2 Corinthians 7:1). When God finished His work of creation He sanctified the seventh day. When God finished His work of redemption He sanctified man. We totally belong to God. We are His workmanship created in Christ Jesus (Ephesians 2:10). God who both created and redeemed us has extended the invitation to everyman to come and walk with Him in His ways of life. We have been set free from every twisted and evil thing so that we can enjoy life in the Holy Ghost. God has given us everything that pertains to life and godliness so that we can enjoy life in its fullness (2 Peter 1:3; John 10:10; 1 Corinthians 1:9). Let the Holy Spirit lead you in the way of life that God has liberally supplied to us. The Holy Spirit was given to us so that we can learn and enjoy all the realms of Gods abundant life (Psalms 16:11; John 16:13-15; Ephesians 4:13; 2 Timothy 3:17).

⁵²² When the Holy Spirit comes to dwell in the life of a person the result is unity with the Lord Jesus and the Father. To think that through human effort and religious observance one could attain such unity is completely beyond the reality of this message. We are brought into unity with the Lord Jesus and Father through the new birth, which causes us to miraculously "be in Christ" (2 Corinthians 5:17). At the heart of the revelation of God in the Old Testament we understand that Yahweh God is One, "Hear oh Israel Yahweh your God, Yahweh is One" (Deuteronomy 6:4). The concept of unity is not restricted to these passages in John 17. In John 14 Jesus promised that He and the Father would come and make their dwelling in the believer.

⁵²³ John reveals many things specific to the glory that Jesus had received from the Father. He begins with the glory that they beheld in him "as the glory of an only begotten from the Father full of grace and truth" (1:14). When Jesus turned the water into wine in Cana of Galilee he was manifesting his glory (2:11).

23 I in them⁵²⁴, and you in me, so that they may be perfect in one, so that the world⁵²⁵

When Jesus raised Lazarus from the dead it was for the purpose of revealing the glory of God that was in him (11:4). Jesus was given the Spirit without measure to empower him to reveal the Father's glory (3:34). However, one of the most unbleivable and almost unspeakable things is that Jesus has given the believer the same glory that the Father gave Him. Jesus has given this glory to us as a free gift. He has given us the glory of sonship and the glory of the Baptism in the Holy Spirit. He has given us the ability to speak the words of the Father and do His works and even greater works than He did. The glory that He has given to us has made one with the Father and with His Son. Paul also revealed to the saints in Corinth that the glory of Jesus was in them when he said, "But we all, with unveiled face behold as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord" (2 Corinthians 3:18).

⁵²⁴ Imagine this for just one moment that Jesus Christ would come and live on the inside of you. The glory and the splendor of His presence can be experienced by you right now. Now this is a living faith. This is the miracle of salvation described in the Bible whereby the Holy Spirit will come upon you and form the life of Christ in you (12 Corinthians 13:5; John 14:23; 17:21; Colossians 1:27; Gal 2:20; 3:27; 4:6; Ephesians 3:17; 4:24; Romans 6:3, 8:10; 13:14; 1Jo 4:13. He will give you and new heart and a new spirit creating in you his nature. He imparts the divine nature of Christ Jesus and makes everything about your life totally new a complete new creation (1 Peter 1:4; 2 Corinthians 5:17-18). You will be able to say Christ is in me because it will be a living reality and experience. You will have the proofs that Jesus Christ is in you and that you have been given the same glory that He possesses (John 17:21; Colossians 1:27). You will find yourself abiding in Him and you will find that He is dwelling in you (John 15:4-5). You will discover oneness with the Almighty and call God your Father and Jesus Christ your brother (Romans 8:27). This is a living faith not concepts and philosophies. This is the miracle of salvation that will make you a new creation. All you have to do is call upon the name of the Lord and God the Holy Spirit will come upon you and changing you into another person!

Jesus has come to dwell in us by the Spirit, which He has given us. (1 John 3:21; John 14:26; 16:13) This is the faith. It must be in your mouth and in your heart. It should be the confession that you hold on to and do not let it slip. One of the most important fundamental Christian realities is, "Christ in us the confidence of Glory" (Col. 1:27). The result of Jesus coming and bringing the Father with Him to indwell the saints would prove to the world that Father's family love was available to those who would believe. Will you accept this unspeakable gift and believe the good news, Christ Jesus is alive in you if you have been begotten of God!

⁵²⁵ The world awaits the revelation of our union with the Almighty. This great union and glory has been given to us but who will believe? There have been so many strange doctrines developed over the past 2000 years but in modern times there has been an acceleration of doctrines foreign to the Holy Scriptures. Doctrines that distance us from God our Father and His Son Jesus Christ; instead of establishing our union they world create and unholy otherness. Here is an example of how ministers preached in the not so distant past. This is from a daily devotional by the great preacher Spurgeon.

"I in them."— John 17:23 If such be the union which subsists between our souls and the person of our Lord, how deep and broad is the channel of our communion! This is no narrow pipe through which a thread-like stream may wind its way, it is a channel of amazing depth and breadth, along whose glorious length a ponderous volume of living water may roll its floods. Behold he hath set before us an open door, let us not be slow to enter. This city of communion hath many pearly gates, every several gate is of one pearl, and each gate is thrown open to the uttermost that we may enter, assured of welcome. If there were but one small loophole through which to talk with Jesus, it would be a high privilege to thrust a word of fellowship through the narrow door; how much we are blessed in having so large an entrance! Had the Lord Jesus been far away from us, with many a stormy sea between, we should have longed to send a messenger to him to carry him our loves, and bring us tidings from his Father's house; but see his kindness, he has built his house next door to ours, nay, more, he takes lodging with us, and tabernacles in poor humble hearts, that so he may have perpetual intercourse with us. O how foolish must we be, if we do not live in habitual communion with him. When the road is long, and dangerous, and difficult, we need not wonder that friends seldom meet each other, but when they live together, shall Jonathan forget his David? A wife may when her husband is upon a journey, abide many days without holding converse with him, but she

may know that you have sent me and **loved** them, just as you have **loved** me.

24 Father, I desire that those who you have given me, that where I am that they may also be with me, that they may look on the glory that you gave me because you **loved** me before the beginning⁵²⁶ of the world.

25 Righteous Father indeed the world does not know you but I know you and these know that you have sent me.

26 And I have made your name known to them, and I will continue to make it known, that the **love** with which you **loved** me may be in them and I am in them⁵²⁷.

could never endure to be separated from him if she knew him to be in one of the chambers of her own house. Why, believer, dost not thou sit at his banquet of wine? Seek thy Lord, for he is near; embrace him, for he is thy Brother. Hold Him fast, for he is thine Husband; and press him to thine heart, for he is of thine own flesh.

⁵²⁶ The Greek 'katabole' - laying down, foundation, beginning, creation. The Authorized Version renders it - foundation 10, to conceive 1 time.

⁵²⁷ Jesus proclaimed the name of the Father by the works which He did (John 10:25; John 5:36). The works that Jesus did were proof that the Father was in Him, and that He was in the Father (John 14:11; John 8:18). It was through those mighty signs and wonders that the authority of the Father was manifested to the world - through Jesus proving that He was the Redeemer and Savior of the world. The same ministry of Jesus continues to this day through His church (John 14:12; 20:21; Mark 16:17-18). Therefore even though Jesus was about to be crucified and was going to depart from the earth, He was able to say that He would "continue to make it known," because of the power and authority that He would baptize His church in. To accomplish this, He would pour out the gift of the Holy Spirit upon the church so that the church could be the manifestation of His presence on the earth (Ephesians 1:22-23; 1 Corinthians 12:27). The same glory and authority that Jesus had has now been transferred to all who would believe. These works (miracles) follow those who believe, so that the proofs that He was raised from the dead may be seen by all who dwell on the earth (Matthew 24:14; Acts 5:32). Through the work of the Holy Spirit, the ministry of Jesus is to be as vivid now as it was then (John 14:19; John 16:13-15; Acts 1:8).

When the Father revealed His glory to Moses, He also revealed His name. In the revelation of His name He described who He was and is today. The Father is the One who is full of lovingkindness and truth - "And YHWH passed before Him and cried out: 'YHWH, YHWH merciful and gracious, slow to anger, and abounding in lovingkindness and truth.'" (Exodus 34:6). When the Father's name was revealed through the life of Jesus, it was the love of the Father that was being manifested. Through His tender mercies, those who were possessed by devils were set free. Sicknesses and diseases had to go through the power of His love. Every work of devil was destroyed wherever it was encountered, if the people would simply believe. There was and is today no work of Satan that has the power to refuse what God the Father has demanded. This same love of the Father dwells in us right now because Jesus dwells in us: even as the Father dwelt in Him (John 14:23; 17:21-23; 1 John 3:24). This love of God sets the captives free and proclaims liberty to all who will believe!

Chapter 18

1 Jesus said these things and He went out with His disciples across the brook Kidron⁵²⁸ to where there was a garden⁵²⁹, into which He and His disciples entered.

2 And Judas who betrayed⁵³⁰ Him also knew the place because Jesus often resorted there with⁵³¹ His disciples.

⁵²⁸ Literally, “the winter flowing Kidron.” The Kidron is a place referred to as a ‘wadi’, where the water flows only during the rainy season. It is mentioned several times in the Septuagint, 2 Samuel 15:23; 1 Kings 15:13. When David fled from Absalom he went across this wadi, 2 Samuel 15:14. It is also interesting to note that the waste blood of the temple was dumped into the Kidron.

⁵²⁹ The word ‘keros’ refers to a plot of land where flowers and or vegetables are planted. We know that this place is called Gethsemane because of Mark 14:32 and Matthew 26:36. Gethsemane means “oil valley” or “oil press.” This place was on the lower slopes of the Mount of Olives just across the Kidron valley from Jerusalem. In Zechariah 14:4 the Lord stands on this mount in His final battle against the nations. The garden located on the Mount of Olives is full of symbolism as the place where Jesus will fight His final battle with Satan for the salvation of man. It was in a garden that Satan overthrew Adam and it was in a garden that Jesus defeated Him. As the almighty knelt down to pray on the slopes of the Mount of Olives He was making the way of salvation for all those who would believe, a place of safety for everyone who would hear to run into and be saved.

⁵³⁰ Literally, “the one who was handing him over;” this is the third time that Judas has been identified, (John 13:2, 1, 21).

⁵³¹ The Garden of Prayer- Jesus often resorted to the garden with His disciples for it was a place where prayer cultivated the deep relationship that Jesus had with His Father. If we are going to follow Jesus then we must learn what Jesus knew about this place of communion. It was in the garden that Jesus would submit His will to the will of the Father (Luke 22:42). It was there that He was strengthened by the Spirit to do all that the Father had commanded Him to do. In the communion of prayer Jesus received His direction and revelation from the Father (Luke 6:12). It was in the garden of prayer that Jesus sought to teach His disciples that in prayer they would learn to be strengthened by the Spirit so that they could withstand all of the temptations that would come against them (Matthew 26:41; Mark 14:38; Luke 22:46; Ephesians 6:18; 2 Peter 2:9; James 1:12). It was in the place of prayer that they would find the realm that would cause them to transcend all earthly limitations (Matthew 14:23-25). Now, we can continue to walk as men and rely on our intellect and self-discipline to fulfill the will of God or we can be taught of God in the garden of prayer. Peter failed to take hold of this glory realm while Jesus was with him in the flesh but we see that ultimately prayer became a central activity to both his life and that of the church (Acts 10:9; 4:31; 13:3; 1 Thessalonians 5:17; 1 Timothy 2:1,8; Jude 20;).

We must first recognize that prayer is the place where we cultivate the fruits of the Spirit through our communion with God. It is in the garden of prayer that we learn to walk with God and to be strengthened by the Spirit so that we can stand against all of the wiles of the devil. For many people prayer has never left the realm of religious obligation for others it has never even become the secret place of communion. Yet, Christ Jesus is calling. He earnestly desires to lead us to this place of glory and communion to teach us to stand against all of the wiles of the devil. He would lead us this place of deep affection and splendor where our lives are transfigured in the presence of God as the cloud of His glory overshadows us (Luke 9:28). The decision is ours. We must realize that word of God must become our daily bread and the Spirit of prayer our drink. We must be willing to submit ourselves to the knowledge of God and realize that prayer is a place where we are immersed in the glory of God and His glory becomes to us a strengthening of our will to say no to every temptation that we might face (Acts 2:1-4; Isaiah 4:5). Prayer produces a submission to the glory

3 So Judas receiving⁵³² a cohort⁵³³ and police⁵³⁴ from the high priests⁵³⁵ and from the Pharisees, came there with lamps and torches and weapons.

4 Then Jesus, knowing all things which were coming upon Him, came out⁵³⁶ and said to them, Whom do you seek?

5 They answered Him, Jesus the Nazarene.⁵³⁷ He said to them, I am He⁵³⁸ and Judas who handed him over also stood there with them.

6 Then as He said, I am, they stepped back⁵³⁹ and fell to the ground.

of God that is a shield about us and the lifter of our heads. We must all realize that the smallest acts of obedience are turned into the greatest miracles of faith. The Greek verb 'synagethai' means 'meet together'. The Greek 'sunago' used here would be translated, "come together or to gather together." Jesus probably spent the night in this place often with His disciples, Luke 21:37. The Authorized Version renders it - gather 15, be gathered together 12, gather together 9, come together 6, be gathered 4, be assembled 3, take in 3, misc 10 times. It occurs in the Septuagint 377 times and its Hebrew equivalent is 'Miqveh'. Its first occurrence in the Old Testament is in Genesis 1:9 and in the New Testament, Matthew 2:4.

⁵³² The participle, 'labon' which is translated receiving or taking, simply means that Judas was accompanying the soldiers not leading them.

⁵³³ The Greek word 'speiran' means cohort. This is a word in the New Testament that always refers to a cohort of Roman soldiers which would be about 600 men.

⁵³⁴ The Greek 'hyperetai' are the police of the chief priest, however the word may simply be translated 'servants' or 'under officers'. The word used in Luke 22:52 is 'stratego' which are officers. We may conclude that Luke is referring to the officers that were over the 'hyperetai'.

⁵³⁵ The usage of "high priests" in the plural form is found ten times in John. The usage of the plural is an accepted idiom found in both Josephus and the Mishnah.

⁵³⁶ The verb for "came out", 'ekelthen', along with the verb in verse 2, 'erchesthia', "entered", suggests that the garden was inside an enclosure.

⁵³⁷ Nazoraion- Nazarene, the name is related to the ancient Nazirites (Hebrew 'nazir'). The name also identifies Jesus as the messianic Branch, (Hebrew, 'netzer').

⁵³⁸ This phrase 'ego eimi' which is translated 'I am', is found 24 times in John. The response of the soldiers and the police to 'ego eimi,' has led many to associate it with the divine name of the Old Testament. When God appeared in the Old Testament, many times He would say, "**I am** the God of your fathers." Although, in the Hebrew it would be 'anni hu' (I he/ I am he), the Septuagint translates it as 'ego eimi'. In John 8:28 Jesus said that when he was lifted up, "then you will know that ego eimi." The prophet Isaiah said, in regards to the coming of the Messiah, "that you may know and believe me that ego eimi." (Isaiah 43:10) The most important usage in the Old Testament is "I am Yahweh," which occurs six times in Deuteronomy and Isaiah. It is also found in Hosea 8:4 and Joel 2:27. Additionally, in Psalms 35:3 we read, "I am your salvation." Also in Exodus 25:26, "I am the Lord your healer." The Hebrew phrase which primarily occurs as 'anni Yahweh' (I Yahweh) is translated 'ego eimi' in the Septuagint in Isaiah 14:18. Elsewhere in the Gospels we see the usage of 'ego eimi' that suggests an association with the divine name mentioned in the Old Testament; Jesus is asked by the high priest if he is the son of the Blessed One and he replies, 'ego eimi'; Mark 14:62 and Luke 22:70. Again in Matthew 14:27, Mark 6:50, and John 6: 20, when Jesus is walking on the water he says to the disciples "ego eimi."

7 Then again He inquired of them, Whom do you seek? And they said, Jesus the Nazarene.

8 Jesus answered, I told you that I am, If then you seek me let these go.

9 That the word may be fulfilled⁵⁴⁰ which was spoken, Of those whom you gave me I have lost none, not one of them.

10 Then Simon Peter, who had a dagger, pulled it out and struck at the servant of the high priest and cut off his right ear, and the name of the servant was Malchus.

11 Then Jesus said to Peter, put back your dagger into the sheath; the cup which the Father has given me, should I not drink it?

12 Then the cohort and the commander and the soldiers of the Jews took Jesus and bound Him.

13 And they led Him away first to Annas⁵⁴¹ for he was the father-in-law of Caiaphas who was the high priest that year.

14 Now it was Caiaphas that advised the Jews that it was profitable for one man to die for the sake of the people.

15 Now Simon Peter followed Jesus and another disciple and that disciple was known⁵⁴² to the high priest and entered together with Jesus into the court of the high priest.

⁵³⁹ Literally, "go away." The Greek 'aperchomai' means motion away from a reference point with emphasis upon the departure, but without implications as to any resulting state of separation or rupture; 'to go away, to depart, to leave. (Greek-English Lexicon of the New Testament based on Semantic Domains)

⁵⁴⁰ The Greek 'pleroun' is used to describe the fulfillment of Old Testament prophecy.

⁵⁴¹ The Greek 'Ananos' from the Hebrew 'Hananyah'. The family of Annas is mentioned several times in later Jewish writings; it was noted for its greed, wealth and power. It may be that many only recognized Annas as the high priest since the high priesthood was suppose to have been for life, Numbers 35:25. It may be that Annas actually ruled behind the scenes after he was removed from his position by Valerius Gratus in 15 A.D.

⁵⁴² The usage of the Greek word 'gnostos' in the Septuagint refers to a close friend.

16 Now Peter stood at the door outside, then the other disciple that was known to the high priest went out and spoke to the doorkeeper and brought in Peter.

17 Then the young girl who was the doorkeeper said to Peter, Are you not also of the disciples of this man? He said, I am not.

18 And a servant and a police stood and warmed themselves by a fire because it was cold and Peter also stood with them and warmed himself.

19 Then the high priest questioned⁵⁴³ Jesus about His disciples and about his teaching⁵⁴⁴.

20 Jesus answered him, I spoke openly to the world. I always taught in the synagogue⁵⁴⁵ and in the temple precincts where the Jews always come together and I spoke nothing in secret⁵⁴⁶.

21 Why do you question me? Question those who heard what was spoken, behold these know what I said.

22 Now having said this, one of the police standing by gave Jesus a slap saying, Is that how you answer the high priest⁵⁴⁷?

⁵⁴³ The verb 'erotao' which means 'to ask for', usually has the implication of an underlying question. This verb is used six times in John chapters 14 through 16 in the context of prayer or making a request of the Father. The Authorized Version renders it - ask 23, beseech 14, pray 14, desire 6, intreat 1 time. It occurs in the Septuagint 69 times and it is translated by the Hebrew 'sha'al.' The first occurrence of this word in the Old Testament is in Genesis 24:47 and in the New Testament, Matthew 15:23.

⁵⁴⁴ The Greek noun 'didache' may be translated teaching or doctrine.

⁵⁴⁵ This is a statement of fact, even though there is not one example in John of Jesus preaching in the synagogues. However, in the Synoptics, Matthew, Mark and Luke, one may find examples of what Jesus taught in the synagogue.

⁵⁴⁶ This reflects what Yahweh said in Isaiah 45:19, "I have not spoken in secret."

⁵⁴⁷ Literally, "Thus answer you the high priest."

23 Jesus answered him, If I have said anything wrong then produce some evidence⁵⁴⁸ of the evil, but if well why do you hit me?

24 Then Annas sent him away⁵⁴⁹ bound with⁵⁵⁰ Caiaphas the high priest.

25 And Simon Peter was standing and warming himself, then they said to him are you not also one of His disciples? He denied it and said, I am not.

26 The servant of the high priest who was a relative⁵⁵¹ of the one whose ear Peter had cut off said, Did I not see you in the garden with Him?

27 Then Peter denied it again and immediately a roster crowed⁵⁵².

28 Then they led Jesus from Caiaphas to the praetorium⁵⁵³. Now it was early⁵⁵⁴ and they did not enter into the praetorium so that they would not be defiled⁵⁵⁵ so that they may eat the Passover⁵⁵⁶.

⁵⁴⁸ Literally, 'bear witness' or 'testify', from the Greek word 'martureo'.

⁵⁴⁹ Jesus was probably sent to another wing of the Palace of the high priest while Peter and the others remained in the courtyard which would have been centrally located to the wings of the Palace.

⁵⁵⁰ The Greek preposition 'pros' means both 'to' and 'with'. In Luke 22:52 it is revealed that the high priest was with the crowd that had arrested Jesus. We may conclude that Caiaphas was present during the time Annas questioned Jesus and then led him away to another wing of the Palace where the Sanhedrin had assembled. The Authorized Version renders 'pros' - unto 340, to 203, **with 43**, for 25, against 24, among 20, at 11, not tr 6, misc 53 times.

⁵⁵¹ This servant that is being referred to would have been a relative of Malchus who is named in verse 10.

⁵⁵² A study by Pere Lagrange described the natural cockcrow at Jerusalem between March and April as occurring most frequently between 3 and 5 a.m., with the earliest recorded at 2:30 A.M. (Annual of the Swedish Theological Institute 2 (1963), 118-20).

⁵⁵³ There are two possible locations mentioned by Josephus. (1) The fortress Antonia, a Hasmonean castle converted by Herod the Great in 35 B.C., which stood on the East Hill just north of the temple precincts. (2) The Herodian Palace on the West Hill, today found near the Jaffa gate. Herod the Great built this palace and moved from Antonia in 23 B.C. Although Christian tradition regards the first as the site of the praetorium, both Josephus and Philo regard the second as the usual residence for the Roman procurators.

⁵⁵⁴ The word 'Proi' literally means "the early hour." This was the last Roman division of the night (from 3 to 6 A.M.) which came after the "cockcrow."

⁵⁵⁵ In Acts 10:28 we read that it was unlawful for Jews to have any association with anyone of another nation. Although there is a historical debate as to why or how ritual impurity would result from this association with the Gentiles, it appears from this passage in John and Acts 10 that such was the case. It

29 Then Pilate⁵⁵⁷ came outside and declared⁵⁵⁸ to them, What accusation do you bring against this man?

30 They answered and said to him, If this fellow was not an evildoer then we would not have handed Him over⁵⁵⁹ to you.

31 Then Pilate said to them, You take Him and judge Him according to your law. The Jews said to him, It is not lawful for us to put anyone to death,

32 that the word⁵⁶⁰ of Jesus might be fulfilled which He said signifying what death⁵⁶¹ He would die.

33 Then Pilate entered again into the praetorium and called Jesus and said to Him, Are You the King of the Jews?

34 Jesus answered, Do you ask this on your own, or did others tell you about me?

35 Pilate answered, Am I a Jew? Your nation and the high priest handed you over to me. What did you do?

36 Jesus answered, My Kingdom is not of this world. If My Kingdom were from this world My

also may be noted that the Israelites were not to have any contact with leaven, Deuteronomy 16:4, beginning at noon on the 14th of Nissan.

⁵⁵⁶ The Greek phrase ‘phagosin to pascha,’ which means, “to eat the Passover,” is the unambiguous proof that Jesus and his disciples ate the Passover the night before the regular Passover meal.

⁵⁵⁷ Pilate ruled Judea from A.D. 26 to 36.

⁵⁵⁸ The Greek ‘phemi’ means to ‘declare’ or ‘say’. The word is defined by the Greek-English Lexicon of the New Testament based on Semantic Domains which defines ‘phemi’ as, “to say something in order to explain more fully the implications or intent of what has been said.” This word has been used twice in the Gospel of John. The first time that it is used is in John 1:23 and the second in John 9:38.

⁵⁵⁹ The Greek verb ‘paradidonai,’ means to ‘hand over’ or ‘betray,’ it has been used eight times in the Gospel of John to describe Judas.

⁵⁶⁰ One of probably many examples of such a word can be found in John 12:32 “when I am lifted up from the earth.”

⁵⁶¹ It may be that the leaders of the Jewish people thought that if Jesus was crucified then it would invalidate his ministry in the eyes of the public because Deuteronomy 21:23 says that “He who is hanged on a tree is accursed by God.”

servants⁵⁶² would fight so that I would not be handed over to the Jews. But now my Kingdom is not from here.

37 Then Pilate said to Him, So then you are a King? Jesus answered, You say that I am a King, for this I was born and for this I came into the world that I may bear witness of the truth. All those of the truth hear my voice.

38 Pilate said to Him, What is truth? And saying this he went out again to the Jews and said to them, I have not found one crime in Him.

39 Now it is a custom for you that one be released at the Passover; you decide then should I released the King of Jews to you?

40 Then they all cried out again saying, Not this one but Barabbas, now Barrabbas was a bandit⁵⁶³.

Chapter 19

1 At that time then Pilate took Jesus and scourged⁵⁶⁴ Him.

⁵⁶² The Greek word 'hyperetes' has been used for 'temple police.' In the Septuagint 'hyperetes' may refer to either a minister or officer of the king (Proverbs 14:35; Isaiah 32:5; Daniel 3:46).

⁵⁶³ The Greek word 'lestres' refers more to a bandit than a thief (kleptes). Josephus uses 'lestes' to describe the revolutionary banditti or guerrilla warriors which kept the countryside in constant insurrection. It is a word that is also used for the Jewish Zealots. In Mark 15:7 is stated that Barabbas was imprisoned for committing murder during an insurrection.

⁵⁶⁴ The Greek word is 'mastigoun' whereas both Matthew and Mark use the Latinized verb 'flagelloun', which means 'flogged', and Luke used the word 'paideuein' which means 'beaten'. The prophet Isaiah said of Christ, "I gave my back to scourges and my cheeks to slaps", Isaiah 50:5. The Romans used three types of punishment with whips or sticks: beating, flogging or scourging. It appears that Jesus suffered all three punishments at the hands of the Romans. In Luke 23:11 Jesus was beaten when He was taken to Herod. This would at least be the second time that Jesus was abused by being scourged. He will be flogged a third and final time just before being crucified as revealed by both Matthew 27:27 and Mark 15:16.

2 And the soldiers braided thorns into a crown and laid it on His head and threw a robe of purple around Him.

3 Now they came to Him saying, Hail king of the Jews and they gave Him punches.

4 And Pilate came outside again and said to them, Behold I bring Him out to you that you may know that I do not find one crime in Him⁵⁶⁵.

5 Then Jesus came out wearing the crown of thorns and the purple robe and he said, Behold the Man⁵⁶⁶.

6 Therefore when the high priest and the temple police saw Him they cried out saying, Crucify Him! Crucify Him! Pilate said to them, you take Him and crucify Him. Indeed I find no crime in Him.

7 The Jews answered and said, We have our law and according to the law He must die because He made himself the Son of God.

8 Then when Pilate heard this word he became more afraid.

9 And he entered into the praetorium and said to Jesus, Where are you from? But Jesus did not give him an answer.

10 Then Pilate said to Him, will you not speak to me? Do you not know that I have authority to set you free and I have authority to crucify you.

11 Jesus answered him, You would have no authority over me at all if it were not

⁵⁶⁵ This is the second of three times that Pilate makes a public confession of the innocence of Jesus. The first time was immediately after His return from Herod in Luke 23:14. The third and final time is in verse 6.

⁵⁶⁶ The same Greek phrase 'ho anthropos', "behold the man" is found in Numbers 24:17 of the Septuagint in the messianic prophecies of Balaam, "a star shall arise from Jacob, and 'the man' (ho anthropos) shall arise from Israel."

given to you from above. Because of this he who betrayed⁵⁶⁷ me has the greater sin.

12 As a result of this Pilate sought to release Him. But the Jews cried out saying, If you release this fellow you are not a friend of Caesar, anyone who makes himself a king speaks against Caesar.

13 When Pilate heard this word he brought Him out and caused Him to sit down on the judge's bench⁵⁶⁸ in the place called the Stone Pavement but in Hebrew Gabbatha.

14 Now it was the Day of Preparation⁵⁶⁹ for the Passover, being the sixth hour⁵⁷⁰ and he said, Behold your king!

15 Then they cried out, Lift Him up, lift Him up, crucify Him! Pilate said to those Jews, You crucify the king? The high priest answered, We have no king but Caesar.

16 Then, finally he handed Him over to them so that they could crucify Him⁵⁷¹. Then they led Jesus away.

⁵⁶⁷ This is the same word used throughout John in reference to Judas' betrayal of Jesus. However, In John 18:30 it is used by the Jewish leaders who handed Jesus over to Pilate. It is uncertain whether the singular "he who" refers to Caiaphas or if it is an embodiment of the Jews as a whole.

⁵⁶⁸ The scene is both dramatic and abusive. Jesus is being mocked in the most excessive way, He has a purple robe and thorns for a crown; He has been beaten excessively for probably the second time since being abused by the temple police, He was certainly a bloody and battered figure. Pilate has Jesus sit down on the Judge's seat, as if it were a throne, in a beaten and humiliated state. Perhaps he did this in an attempt to cause the Jewish leaders to feel sorry for Him, hoping that he might arouse their sympathy and obtain His release. The Greek word 'bema' means **platform**, but in the context of a **trial** probably means **judge's bench**.

⁵⁶⁹ The Day of **Preparation** is the sense of the Greek 'paraskeue', which reflects the Hebrew expression 'ereb pesach'. This is the day, **the 13th of Nisan**, that the Passover lamb is killed in making ready to eat the Passover meal after sunset, **which begins** the 14th of Nisan.

⁵⁷⁰ This would have been between 6:00 A.M. and 9:00 A.M. in the morning Roman time. **This would have continued to be the way** time was kept at the end of the first century when John wrote this gospel. By the ninth hour, **3rd hour Jewish time**, Jesus would have been crucified Mark 15:25.

⁵⁷¹ Evidently it became important to Pilate to make the Jews responsible for crucifying Jesus, Acts 2:36, 3:15, 10:39. As to whether it was a political move or a spiritual one no one can be certain.

17 And He went out carrying His cross⁵⁷². He went out⁵⁷³ to what is called, The Place of the Skull⁵⁷⁴, called Golgotha in Hebrew.

18 There they crucified⁵⁷⁵ Him and with Him were two others on either side⁵⁷⁶ and Jesus was in the middle.

19 And Pilate also wrote a title and put it on the cross and it was written, Jesus the Nazarean,⁵⁷⁷ The King of the Jews.

20 Therefore many of the Jews read this title, because the city was near to the place where Jesus was crucified, and it was inscribed in Hebrew, Greek and Latin.

21 Then the high priest of the Jews said to Pilate, Do not write King of the Jews but that this man said I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 When the soldiers had crucified Jesus, they took His cloths⁵⁷⁸ and made four parts, a part for each soldier. Also there was a

⁵⁷² The Greek pronoun 'heauto', may be understood as equivalent to 'di heautou', which means 'by himself'.

⁵⁷³ The Greek verbs used by the four Gospels in describing Jesus going out to the place of crucifixion are: 'apagein', 'exagein' and 'exerchesthai'. The fact that Jesus was led out of the city to be crucified is specifically stated in verse 20. Also in Hebrews 13:12 and Acts 7:58 are statements that Jesus was crucified outside the city. In Numbers 15:35 it is identified that stoning was to be done outside the camp, perhaps this was extended to crucifixion as well.

⁵⁷⁴ The Hebrew for skull or cranium is 'Gulgolet' and the Aramaic is 'Gulgota', the Latin is 'calvaria',

⁵⁷⁵ Josephus calls crucifixion "the most wretched of deaths," (Josephus War VII.vi.4; #203). Cicero, says that it is a "most cruel and terrible penalty," (In Verrem II.v.64; #165).

⁵⁷⁶ A literal translation of this phrase would be, "on this side and on that side," (enteuthen kai enteuthen). The prophet Isaiah said he would be "numbered among the transgressors," and the Psalmist "a company of evildoers encircle me, piercers of my hands and my feet," (Isaiah 53:12; Psalms 22:16)

⁵⁷⁷ There are some slight variations in this inscription in the four Gospels. In part the differences may be explained by Matthew having preserved the Hebrew translation, Luke the Greek and John the Latin. Only in John do we understand that "Nazorean" was included in the title.

⁵⁷⁸ The Greek word 'Himatia', refers to his outer garments. This act of stripping Jesus may have left him naked. It was common Roman practice to crucify their victims naked, which further degraded them.

robe⁵⁷⁹. Now the robe did not have a seam, it was woven from the top throughout.

24 Therefore they said to one another, Let's not divided it but roll the dice for it too see whose it will be. That the scripture might be fulfilled which said, They divided my garments among them, and they cast a lot for my garment.⁵⁸⁰ So then the soldiers did these things.

25 Now standing by the cross of Jesus was His mother and His mother's sister, Mary of Clopas⁵⁸¹ and Mary Magdalene.

26 Then Jesus saw His mother and the disciple that He loved standing by. He said to His mother, woman behold your son.

27 Then He said to the disciple, behold your mother, and from that hour the disciple took her into his care⁵⁸².

28 After these things Jesus knowing that everything was finished so that the scriptures might be fulfilled He said, I thirst.

29 There was a vessel there full of vinegar and they filled a sponge with vinegar and putting around it hyssop they brought it to His mouth.

30 Then when Jesus took the vinegar He said, It is finished; and bowing his head he handed over⁵⁸³ His Spirit.

⁵⁷⁹ The 'chiton' was a long garment worn next to the skin.

⁵⁸⁰ The scripture quoted here is Psalms 22:18. This is a word for word quote from the Septuagint.

⁵⁸¹ The Semitic name 'Clopas', may have served as an equivalent for the Greek name 'Cleopas'. Although there are translations, which rendered this as Cleopas, all of the original manuscripts read 'Clopas'. It may be that certain translators attempted to equate Clopas of John 19:25 with 'Cleopas' of Luke 24:18.

⁵⁸² The literal meaning is "into his own," however, care is implied and serves to further clarify the text.

⁵⁸³ The same Greek verb 'paradidonai' is used in verse 16 for the act of Pilate handing Jesus over to the Jews to be crucified.

31 Therefore since it was the Day of Preparation, the Jews did not want the bodies to remain upon the cross during the Sabbath for that was a high Sabbath day⁵⁸⁴, they asked Pilate that their legs be broken and they be taken away.

32 Then the soldiers came and broke the legs of the first and then of the other one who was crucified with Him.

33 But upon coming to Jesus they saw that He was dead, they did not break His legs.

34 But one of the soldiers pierced His side⁵⁸⁵ with a spear. And immediately there came out blood and water.

35 And this testimony was by an eyewitness and his testimony is true and what he is telling he knows to be true that you might also believe.

36 For indeed these things happened that the scriptures might be fulfilled,⁵⁸⁶ Not a bone is to be broken⁵⁸⁷.

37 And again another scripture said, They shall look on Him whom they have pierced⁵⁸⁸.

38 Now after these things Joseph of Arimathea⁵⁸⁹, being a disciple of Jesus but

⁵⁸⁴ This may also be translated 'a great Sabbath day.' The first day of Passover, the 15th of Nisan, was a holy day, a Sabbath (Exodus 12:16). In the year A.D. 30 the 15th of Nisan took place on a Wednesday, (The Sequential Events in the Life of Jesus Christ, page 353, Dr. Mark Spitsbergen).

⁵⁸⁵ The Greek word for side, 'pleura', is the same word used in the Septuagint in Genesis 2:21-22, when God takes a 'pleura' from Adams to form the woman.

⁵⁸⁶ The Greek word 'pleroun' is the normal word used for 'fulfilled.' In verse 28, 'telein', a related verb, is used which means 'to bring to an end' or 'finished'. Certainly all of redemption was finished at Calvary by the sacrifice of Jesus Christ the Lamb of God.

⁵⁸⁷ Literally, "its bone shall not be broken." This scripture can be found in Exodus 12:10, 46, Numbers 9:12 and Psalms 34:20.

⁵⁸⁸ The quote is from Zechariah 12:10, "And they shall look on me whom they have pierced." The Septuagint says "they shall look on Him whom they danced against (mocked)." This may reflect a misreading of the Hebrew root 'dqr', 'to pierce', for the root 'rqd', 'to skip about'. The pronoun "Him" is not actually in John's text, but it is implied. This is also quoted in Revelation 1:7, "And every eye will see Him and the ones who pierced Him."

secretly because of fear of the Jews, asked Pilate if he could take His body, and Pilate gave permission. Then he came and took the body of Jesus.

39 And Nicodemus also came, the one who came to him first at night, carrying about one hundred pounds of a mixture of myrrh⁵⁹⁰ and aloes.

40 Then they took the body of Jesus and bound him in fine linen⁵⁹¹ with the spice according to the burial custom of the Jews.

41 Now in the place where He was crucified was a garden and in the garden a tomb in which no one had ever been laid.

42 So then because of the Jewish Day of Preparation, they laid Jesus in that tomb because it was nearby.

Chapter 20

1 And early⁵⁹² on the first of the week,⁵⁹³ it still being dark, Mary Magdalene came to the

⁵⁸⁹ All four Gospels supply information about Joseph of Arimathea. He is described as one who was expecting the Kingdom of God, Matthew 27:57, Mark 15:43 and Luke 23:51. He is described as a rich man, Matthew 27:57. He is a member of the council (Sanhedrin) according to Mark 15:43 and Luke 23:50. He is a good man that does not consent to the verdict against Jesus, Luke 23:50-51.

⁵⁹⁰ 'Smyrna' or 'myrrh', was used by the ancient Egyptians for embalming. Aloe can refer either to a sandalwood fragrance normally used for cloths and bed linen or a bitter aloe used in embalmment which helped with the odors and slowed down the corruption process.

⁵⁹¹ The Greek word 'othonia' means 'linen strips'. There are those who have a problem accepting this as the correct description of Jesus' burial cloths because of the tradition of the 'Shroud of Turin' that Jesus was supposed to have been wrapped in. In that Matthew, Mark and Luke use the Greek word 'sindon' which is a large piece of linen, we may understand 'othonia' as designating the material. The Greek word appears 5 times in the New Testament and is rendered by the Authorized Version as linen cloths each time. It occurs 3 times in the Septuagint and its Hebrew equivalent is 'sadiyn' which means sheet of fine linen.

⁵⁹² This may refer to a time between 3 and 6 a.m.

⁵⁹³ The Greek 'mia sabbaton' means both 'week' and 'sabbath' in the Greek Language. The same is not true for the Hebrew language where the Hebrew 'sabbat' refers only to the seventh day of the week. Both Luke 24:1 and John 20:1 have this expression, but Mark 16:9 uses the Greek expression 'prote (first) sabbaton.'

tomb. And she saw that the stone had been removed⁵⁹⁴ from the tomb.

2 Then she ran and came to Simon Peter and to the other disciple whom Jesus loved and said to them, They have taken away the Lord from the tomb and we do not know⁵⁹⁵ where they put⁵⁹⁶ him.

3 Then Peter and the other disciple went out and came into the tomb.

4 And the two of them ran together and the other disciple ran faster than Peter and came first into the tomb.

5 And stooping down he saw⁵⁹⁷ the linen lying there; yet, he did not enter.

6 And then came Simon Peter following him and he went into the tomb and saw⁵⁹⁸ the linen lying there⁵⁹⁹.

7 And the cloth⁶⁰⁰ which was on His head was not lying with the linen but wrapped up separately in its own place⁶⁰¹.

8 Then the other disciple came in also who had come first into the tomb and saw⁶⁰² and believed⁶⁰³.

⁵⁹⁴ The Greek 'airo' may be translated; 'lift', 'take up', 'raise', 'remove' or 'carry'. The Authorized Version translates it - take up 32, take away 25, take 25, away with 5, lift up 4, bear 3, misc 8 times.

⁵⁹⁵ We know from Matthew 28:1 and Mark 16:1, that Mary the mother of James and Salome were with Mary Magdalene at this time. The plural form, "we do not know," indicates this.

⁵⁹⁶ The Greek verb is 'tithenai' which is translated as 'laid' in John 19: 41-42. The verb may be translated; 'place', 'lay', 'set', 'put'. The Authorized Version renders it - lay 28, put 18, lay down 12, make 10, appoint 6, kneel down + 1119 + 3588 5, misc 17. This Greek word occurs 30 times in the Septuagint. Its first occurrence is in Genesis 50:26 and is translated by the Authorized Version 'put', "...and he was put in a coffin in Egypt."

⁵⁹⁷ The Greek 'blepein' means "to look."

⁵⁹⁸ The Greek 'theorein' means "to look, gaze."

⁵⁹⁹ The Greek verb 'keisthai' means 'to lie' or 'recline'. This word may also indicate presence without referring to position thus, 'there'.

⁶⁰⁰ The Greek 'soudarion' is a loanword from the Latin, 'sudarium'. The Latin word describes the cloth that was used to wipe off perspiration, akin to our handkerchief. The 'soudarion' was also a part of Lazarus' burial cloths, John 11:44. It may have been tied under the chin and around the head to keep the mouth from falling open.

⁶⁰¹ Literally, the Greek phrase 'eis hena topon' means, "into one place."

9 For they did not yet know the Scripture⁶⁰⁴ that it was necessary for Him to rise from the dead.

10 Then the disciples returned again to themselves.

11 Now Mary stood outside by⁶⁰⁵ the tomb weeping. Then as she wept, she stooped down into the tomb.

12 And she saw two angels in white⁶⁰⁶, one sitting at the head and one at the feet, where the body of Jesus had lain.

13 And they said to her, Woman why do you weep? She said to them, because they took away my Lord and I do not know where they put Him.

14 And saying these things she turned around and saw Jesus standing and did not know that it was Jesus.

15 Jesus said to her, Woman why do you weep? Whom do you seek? Supposing that one to be the gardener she said to Him, Sir⁶⁰⁷ if you carried Him away tell me where you put Him and I will take Him away.

16 Jesus said to her, Mary! She turned to Him saying Rabboni⁶⁰⁸, that is to say teacher.

⁶⁰² This is the third Greek word used for 'saw' since verse 5. The Greek word used here is 'eiden,' which means 'look', 'perceive', 'attend'.

⁶⁰³ The Greek word 'pisteuein', which means 'believe', indicates that the other disciple, who is probably John, was the first one to believe in the resurrection.

⁶⁰⁴ The scriptures that are probably being referred to are Psalms 16:10, quoted by Peter in Acts 2:31, Hosea 6:2 and Jonah 1:17; 2:1.

⁶⁰⁵ The Greek word 'pros' has the dative meaning and should be translated 'near', 'by', or 'at'.

⁶⁰⁶ The Greek adjective 'leukos', may be translated 'bright white'. The word 'leukos' is derived from the word 'luke' which means 'light'. The Authorized Version renders it 'white' each time it occurs in the New Testament. Its first occurrence in the Septuagint is in Genesis 30:35 and is translated 'white' as in "...everyone that had white in it." Its Hebrew counterpart is 'laban', which means 'white'.

⁶⁰⁷ The Greek 'kyrei' means both 'Sir' and 'Lord.'

⁶⁰⁸ The early Targum form, which was written without vocalization, was 'rbwny' and could be pronounced 'rabbuni' or 'rabboni'.

17 Jesus said to her, Do not cling to me⁶⁰⁹ for I have not yet ascended to My Father, but go to My brothers and tell them I ascend to My Father and your Father and My God and your God.

18 Mary Magdalene came reporting to the disciples that she had seen the Lord and that He told her these things.

19 Now it was the evening of the first day of that week, and the door was shut where the disciples were assembled because of fear of the Jews. Jesus came and stood in their midst and said to them, Peace to you⁶¹⁰.

20 And when He said these things He showed them His hands and His side. Then the disciples rejoiced having seen the Lord.

21 Then Jesus said to them again, Peace to you. Just as My Father sent me I also send⁶¹¹ you.

⁶⁰⁹ The Greek phrase 'me mou aptou' may be translated 'Stop touching me'. It appears that Jesus is asking her not to hold on to Him.

⁶¹⁰ A common rabbinic Hebrew greeting is 'shalom alekem', which means 'Peace be to you'. The Greek phrase in this verse 'eirene umin' reflects Old Testament encounters with God. When Gideon is frightened by the angel of the Lord, the Lord says, 'shalom le,' 'Peace to you,' (Judges 6:23). Also, when Daniel was frightened the angel reassures Daniel by saying, "Peace to you," (Daniel 10:19).

⁶¹¹ We were sent by Jesus just as the Father sent Him. He was sent to destroy the works of darkness and we are sent for the same reason (1 John 3:8; Mark 16:17; John 14:12). We are called to follow Jesus and to do the things that He did. This is not a command nor a commission for a select few but a glorious honor that we all are allowed to share in. The summation of Jesus' ministry can be found in Acts 10:38- God anointed Jesus of Nazareth with the Holy Ghost who went about doing good and healing all that were oppressed of the devil. Jesus cast out devils by the Spirit of God and said that if I cast out devils by the Spirit of God then the Kingdom of God has come to you (Matthew 10:28). When Mark provided a summary of the ministry of Jesus he said, "And He preached in their synagogues throughout all of Galilee and cast out devils" (Mark 1:39). When we were born of God the power and nature of Jesus came to live on the inside of us. We are the temples of the Holy Ghost with rivers of divine life and authority flowing out of us.

Paul was so radical about the divine presence of Jesus living on the inside of us that he said prove that Jesus Christ is in you otherwise you will be found to be a reprobate (2 Corinthians 13:5). He said to the church at Colosse, "Christ in your confidence of glory (Colossians 1:27). He is in us as a treasure that the excellence of the glory may be of God and not of us (2 Corinthians 4:7). God desires that we be continually filled with all of His fullness and He has promised that He would do more than we can think of ask by His power that is at work in us (Ephesians 3:19-20; 5:18). The glorious power that we have received is the living presence of the Holy Ghost that has come to be with us and in us (John 14:17). He has come to take everything that belongs to the Father and reveal it to us (John 16:13-15). Jesus told us plainly that He and the Father would

22 And saying these things He breathed⁶¹² on them and said, receive the⁶¹³ Holy Spirit.
23 Whose ever sins you release⁶¹⁴ they shall be released and whose ever you may retain⁶¹⁵ are retained.

come and make their dwelling in us (John 14:23). Jesus told us that the glory which the Father had given to Him He had also given to us so that we might be one with Him (John 17:21-23). We have been fully resources by God and given the authority to be His children. Now with a simple child like faith we must step out and know that the power of God that resides on the inside of us will do the work of heaven in us and through making the impossible possible.

Two Greek words are used here for send, 'apostellein' and 'pemphein'. However, in John 17:18, "Just as you sent me into the world I also sent them into the world", 'apostellein' is used in both cases. Although, these two Greek words are synonyms, 'pempo' is the more general term and implies accompaniment (as when sent from God). The Greek word 'apostello', "includes a reference to equipment and suggests official or authoritative sending." James Strong.

⁶¹² This is the only time that this Greek word, 'emphusao', occurs in the New Testament. The usage of the word is reflective of Genesis 2:7, which is where it first occurs in the Septuagint. "And Yahweh God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." The Hebrew counterpart for 'emphusao' is 'naphach', which means 'to blow', 'breath.'

⁶¹³ The definite article, 'the', is not in the original text and many have translated this appropriately, "receive a Holy Spirit". We know from the absence of the definite article in Acts 2:4, that this does not just speak of a change in nature for the disciples, 'receive a holy spirit', but also of the full New Testament understanding of the Holy Spirit.

⁶¹⁴ Many wonder just how much authority has been given to the church and to the ministers of the church. In this passage of scripture we are faced with some very challenging language. Jesus opens up this profound statement with the words: "As the Father has sent me, even so send I you." He then breathed on them and commanded them to receive the Holy Spirit. Keep in mind that it is the Holy Spirit that endues the saints with the power and authority of the gospel (Luke 24:49; Acts 1:8). Many have sought to explain this passage by harmonizing it with the other gospels; but this is not appropriate in that it is a unique message supplied in the gospel of John.

We may conclude that it is somewhat related to the authority that Jesus promised to give to the apostles in Matthew 16:19; "And I will give you the keys of the kingdom: and whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven." In fact, this authority is also further expanded to the saints in 1 John 5:16; "If anyone sees his brother sinning a sin not unto death, he shall ask; and He shall give life to him, to the ones not sinning unto death. There is a sin unto death. I do not say that he should ask for that." Of course we know that the Bible teaches that all sin results in spiritual death; so therefore we must realize that John is referring to a physical death (Genesis 2:17; Romans 5:12; Romans 6:21,23; James 1:15; Proverbs 10:17; Proverbs 11:19; Proverbs 13:14; Proverbs 19:16).

While we wonder what the apostle John could possibly be talking about, we may reflect on many examples in the Bible. Nadab and Abihu, the two sons of Aaron, died because they disobeyed God (Leviticus 10:1-7). Korah and all those with him opposed Moses and the authority given him by God, and they died for it (Numbers 16:1-50). Achan died because he disobeyed Joshua's orders and took the consecrated things for himself (Joshua 6:1-27; Joshua 7:1-26). One of King David's close friends, Uzzah, touched the ark and God killed him (2 Samuel 6:1-10). In Jeremiah's time, Israel had become so rebellious that God told Jeremiah not to pray for their sins (Jeremiah 7:16; Jeremiah 11:14; Jeremiah 14:11-12; Jeremiah 15:1). Ananias and Sapphira thought they were just talking to another preacher, and lied to the Holy Ghost; and they both died (Acts 5:1-11). Some believers at Corinth died because they did not properly regard the body of Christ and His church (1 Corinthians 11:29-30). We also know how unforgiveness and divisions can cause sickness in the church, which is then remedied by the prayer of the saints: "Confess your faults one to another, and pray one for another so that you may be healed." (James 5:16).

Many may seek to circumvent the authority that God has placed over them in the church. But in doing so, they fail to realize that the church is made of servants submitted to one another. The children of God are

24 Now Thomas, one of the Twelve⁶¹⁶, who is called Didumos, was not with them when Jesus came.

25 Then the other disciples kept telling him, we have seen the Lord. But he said to them, Unless, I see the mark of the nails in His hands and putting my fingers right⁶¹⁷ into that mark of the nails and putting my hand right into His side, I will never⁶¹⁸ believe!

26 And after eight days⁶¹⁹ His disciples were inside again and Thomas was with them. Jesus came, the door having been shut and stood in their midst and said, Peace to you.

27 He then told Thomas, bring your finger here and see my hands and bring your hand

those who have been given the nature of Christ, and therefore walk in lowliness of mind and humility. Men would desire to bring the ways of the world into the midst of the camp of God, and make themselves lords and masters while they walk in their own self-interest, rebellion, and pride. Their voice is still heard today, even as the voice of Korah, as they draw men away from submission and servitude - into their own arrogance and rebellion. In the framework of the authority that God has set up in the church, He has graciously supplied the church with special gifts; such as apostles, prophets, evangelists, pastors, and teachers: so that the saints may be perfected and the church built up (Ephesians 4:11-12). Without these gifts in the church, we would be like Israel without Moses or without its prophets; and like a body without a head.

What if those in the church do not submit themselves to the authorities that God has placed in His church? Then they will not mature; and worse will be found rebels against God, even as Korah (Numbers 16:2-3; Numbers 16:32; Jude 1:11). Furthermore, the church will limp along weak and oppressed, because it will remain cut off from the means by which Jesus supplies every joint and every member (Ephesians 4:15-16; Colossians 2:19). Whoever therefore resists the power, resists the ordinance of God; and they that resist shall receive damnation (Romans 13:2).

The Greek verb is 'aphienai', which means 'let go', 'release'. This Greek word has a legal connotation.

⁶¹⁵ The Greek verb 'kratein' means to 'hold fast, hold on to, retain.' Although the phrase 'to hold sin,' is awkward in the Greek even as it is in English it serves as the counterpart to "letting them go," or "releasing them."

⁶¹⁶ Although Judas is no longer with the disciples, the general term used to distinguish those that Jesus chose to be Apostles is utilized. The Twelve should not be viewed as an adjective but as a noun describing this unique group who were chosen by Jesus Christ.

⁶¹⁷ The Greek verb 'ballin', which means 'to throw', and is translated 'thrust' by the Authorized Version, was translated 'putting...right into', to further emphasize the motion of the word.

⁶¹⁸ The Greek expression 'ou me' is the strong future indicative, 'I will never.'

⁶¹⁹ This would have been the following Sunday.

here and put it right into my side and be no longer unbelieving rather believe⁶²⁰.

28 Thomas replied and said to Him, My Lord⁶²¹ and My God!

29 Jesus said to him, because you seen Me Thomas you have believed, blessed are those who have not seen Me and have believed.

30 Of course Jesus did many other signs in the presence of His disciples that are not written in this book.

31 But these things were written so that you may believe⁶²² that Jesus is the Christ the Son of God and that believing you may have life in His name.

Chapter 21

1 After these things Jesus showed Himself again to the disciples on the sea of Tiberias and He appeared⁶²³ in this way.

2 Simon Peter and Thomas, who is called twin,⁶²⁴ and Nathanael from Cana of Galilee were together with those of Zebedee and two other of His disciples.

3 Simon Peter said to them, I am going fishing. The others said, We are coming with

⁶²⁰ This is the only time that John uses the adjectives 'apistos' and 'pistos', unbelieving and believing respectively.

⁶²¹ The Septuagint translates 'Yahweh', as 'kyrios' (Lord) and 'Elohim', as 'theos' (God). In fact the Septuagint usually translates 'Yahweh Elohay' as 'Lord my God'. In Psalms 35:23 we find basically the same phrase, "My God and my Lord."

⁶²² Jesus said in John 6:63 that His word was "Spirit and life". Paul said in Romans 10:17, "faith is of hearing and hearing through the word of God". Peter said in 1 Peter 1:23, that we are born again "by the word of God". This closing statement of John emphasizes the Divine authority and power of that which has been written in the Gospels.

⁶²³ The Greek word 'phaneroo' appears twice in this verse. The first time it was translated 'showed'. The authorized Version renders it - make manifest 19, appear 12, manifest 9, show 3, be manifest 2, show (one's) self 2, manifestly declare 1, manifest forth 1 time. It occurs only once in the Septuagint in Jeremiah 40:6 (MT 33:6). Its Hebrew counterpart is 'galah'.

⁶²⁴ The Greek word 'Didumos' means 'twin'.

you. They immediately⁶²⁵ went and entered into the boat and that night they caught nothing.

4 Now it was already early in the morning⁶²⁶ and Jesus stood toward⁶²⁷ the seashore. However, the disciples did not know that it was Jesus.

5 Jesus said to them, Little children⁶²⁸ do you have anything to eat⁶²⁹? They answered Him, No!

6 And He said to them, Cast the net towards the right side of the boat and you will find. Then they cast and they were no longer strong enough to draw it because of the great number of fish⁶³⁰.

7 Then the disciple whom Jesus loved said to Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded himself with an outer tunic for he was naked⁶³¹ and he cast himself into the sea.

⁶²⁵ Scrivener's Textus Receptus of 1881 retained the Greek word 'euthus', which means 'at once', 'immediately'. The word is omitted by Nestle Aland's Greek New Testament.

⁶²⁶ The Greek 'proia' is rendered both 'early' as well as 'morning' by the Authorized Version. However, it is most accurately defined as the early part of the daylight period. The Greek 'proia' occurs only 5 times in the New Testament and the Septuagint. Of its three occurrences in the Septuagint it first occurs in Psalms 64:9, They also that dwell in the uttermost parts are afraid at your signs: you cause the sending forth of the morning and evening to rejoice." The Hebrew counterpart to 'proia' is 'boqer'.

⁶²⁷ The Greek word, as it occurs in the "Received Text", is 'eis', which may be translated 'into' or 'toward'. However, the manuscripts are divided as to whether it should be 'epi', which means 'on,' or 'eis'. The choice here remains faithful to the "Received Text".

⁶²⁸ The Greek is 'paidion', which means 'little children'. The Authorized Version renders it - child 25, little child 12, young child 10, damsel 4 times. Its first occurrence in the New Testament is in Matthew 2:8, "And he sent them to Bethlehem, and said, Go and search diligently for the young child" Its first occurrence in the Septuagint is in Genesis 17:12, "And he that is eight days old shall be circumcised among you, every man child in your generations."

⁶²⁹ The Greek word 'prospagion' is believed to primarily refer to a side dish that is eaten with bread. The papyrus evidence suggests that 'prospagion' refers to a food stable made from fish.

⁶³⁰ The Greek word found here for fish is 'ichthys'.

⁶³¹ Peter must have been working in a loin cloth. To have been totally nude would have been totally unacceptable in the Jewish custom. The adjective 'gymnos' can mean 'lightly clad'.

8 But the other disciples came in the boat for it was not far to the land, but about 200 cubits⁶³², dragging the net of fish.
9 Then as they went up on the land they saw hot coals and fish⁶³³ laying on it and bread.
10 Jesus said to them, Bring of the fish now that you have caught.
11 Simon Peter went up and dragged the net full of large fish to the land. The catch was 153 yet the net was not torn⁶³⁴ though there were so many.
12 Jesus said to them, Come have breakfast. None of the disciples dared to question⁶³⁵ Him, Who are you? They recognized⁶³⁶ that it was the Lord.
13 Then Jesus came and took the bread and gave it to them; and the fish in like manner.
14 This is the third time that Jesus was revealed to His disciples after being raised from the dead.
15 Then when breakfast was ended Jesus said to Simon Peter, Simon Jonah do you love⁶³⁷ me

⁶³² This would be about 100 yards.

⁶³³ The Greek word 'opsarion' found here may be translated as dried or preserved fish. However, because of its usage in the next verse, referring to freshly caught fish it appears to be interchangeable with 'ichthys'.

⁶³⁴ The Greek word is 'schitzo', from 'schizein', which means 'to split', 'cleave', 'tear'.

⁶³⁵ The Greek verb 'exetazein' means 'to inquire', 'question', or sometimes cross-examine. It only occurs one time in the Gospel of John.

⁶³⁶ This is a classic example of the use of 'oida', 'to know', 'recognize'. It serves to help us understand the subtle difference between it and its synonym 'ginoskein', which also means 'to know', but with the inference of experiential knowledge. The usage of 'oida' in this context may serve to help us view such knowledge as revelatory.

⁶³⁷ Three different Greek words for love will be used in the next three verses, 'agapas', 'philo', and 'phileis'. The question and answers in the next three verses are as follows: verse 15- agapas me...philo se. 16- agapas me... philo se. 17- phileis me... philo se. The classic usage of the 'agapan' is 'to esteem', 'prize', 'prefer'. However, a New Testament application is given for the word by the Lord Jesus in John 13:34. Even though the Greek word agapan is used 143 times in the New Testament and 284 times in the Septuagint it is now equated with the love that the Father has. After this application of 'agapan' by Jesus in John 13 'agapan,' now refers to divine love. It may be that John is conveying that before Pentecost Peter can only understand 'philein,' 'passionate' love. Certainly, after that the Holy Spirit comes on them and

more than these? He said, Yes Lord you know⁶³⁸ that I love you. He said to him, Feed my little lambs⁶³⁹.

16 He said to him the second time, Simon Jonah do you love me? He said to Him, Yes Lord you know that I love you. He said to him, Pastor⁶⁴⁰ my flock

17 He said to him the third time Simon Jonah do you love me? Peter was grieved that He said the third time, do you love me. And he said to Him Lord you know⁶⁴¹ all things, you know⁶⁴² that I love you. Jesus said to him, Feed⁶⁴³ my flock⁶⁴⁴.

18 With absolute certainty I tell you When you were younger you girded⁶⁴⁵ yourself and walked where you desired. But when you are

fills them they will begin to manifest the divine love which is the manifestation of the Holy Spirit (Galatians 5:21) and the testimony that they are truly His disciples (John 13:35).

⁶³⁸ The first two times that this response is given by Peter the Greek verb 'oida,' will be used. The last time in verse 17 the Greek verb 'ginoskein,' will be the verb of choice.

⁶³⁹ Three request of Jesus will be made in the next three verses: 1- 'Feed my little,' 'boskein arnion.' 2- 'Pastor my flock,' 'poimainein probaton.' 3- 'Feed my flock,' boskein probation.' Both 'boskein' and 'poimainein' translate the Hebrew 'raah,' which is rendered by the Authorized Version- feed 75, shepherd 63, pastor 8, herdmen 7, keep 3, companion 2, broken 1, company 1, devour 1, eat 1, entreateth. However, a sentence from Philo helps to capture the difference between these two verbs. "Those who feed (boskein) supply nourishment... but those who tend (poimainein) have the power of rulers and governors."

⁶⁴⁰ The Greek verb 'poimainein,' first occurs in the Septuagint in Genesis 30:31, and translates the Hebrew 'raah.' Its first occurrence in the New Testament is in Matthew 2:6 "...for out of you shall come a Governor who shall shepherd My people Israel." Peter will use this word to describe the responsibilities of the 'episkopein' in 1 Peter 5:2, Feed (shepherd) the flock of God which is among you..." God had also promised by the prophet Jeremiah that He would, "raise up shepherds (poimain) that would feed (poimainein) them..." (Jeremiah 23:4). This same passage in Hebrew is 'vahaqomtiy aleyhem roiym (raah) veraum (raah),' 'I will raise up unto them shepherds and they will shepherd them.'

⁶⁴¹ The Greek 'oida' is used here first with respect to that which Jesus the resurrected savior and eternal God knows.

⁶⁴² The Greek 'ginoskein' is used in this second instance and may be translated 'you know well'.

⁶⁴³ The Greek verb is 'boskein,' 'to feed.' It is rendered by the Authorized Version - feed 8, keep 1 time. Its first occurrence in the Septuagint is in Genesis 29:7 and in Matthew 8:30 in the New Testament.

⁶⁴⁴ Three different Greek words are used for sheep in verses 15 through 17, 'arnion, probaton' and 'probaton.' The last two 'probaton' and 'probaton,' both mean 'flock' and can refer to all of the various herd animals (cattle, sheep, goats). The Greek 'probaton,' first occurs in Genesis 4:3, and translate the Hebrew 'tzo'n,' which may be understood as 'sheep, cattle, flock.'

⁶⁴⁵ The verb 'zonnein' means 'to gird,' which means to tie or fasten a belt around ones cloths. In the book of Acts 21:11-12, Agabus acted out Paul's arrest by binding his hands and feet with his belt.

old you shall extend your hand and another shall gird and shall carry you where you do not want.

19 But He said these things describing by what death he would glorify God. And having said these things he told him, Follow me.

20 And Peter turned and saw the disciple that Jesus loved following, who also leaned upon His chest at supper,⁶⁴⁶ and said, Lord who is it, that will betray you?

21 Then Peter seeing him said to Jesus, Lord what about this one?

22 Jesus said to him, If I desire him to remain until I come⁶⁴⁷ what is that to you? You follow me!

23 Then this word went out from the brethren that this disciple would not die. But Jesus did not say that he would not die but, If I desires him to remain until I come what is that to you?

24 This is the disciple who witnessing concerning these things, wrote these things, and we know that his testimony is true.

25 And there are also many things which Jesus did that if they were written down, I suppose that the world itself could not contain the books which should be written, Amen.

⁶⁴⁶ This refers to John 13: 25.

⁶⁴⁷ There is a different reading here in the Latin Vulgate, 'Sic eum volo manere donec veniam.' ('I wish him to remain thus until I come'). This variant in the Latin Vulgate "played a considerable part in later mediaeval discussions of the preeminence of the Greek text over the Latin Vulgate when they differ." (Bruce Metzger, A Textual Commentary On The Greek New Testament)