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The Woman's Study Bible

KING JAMES VERSION

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THE WOMAN'S STUDY BIBLE, KING JAMES VERSION

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FOREWORD

Praise God for His Story as it is recorded in His Word. My sincere prayer is that this volume will become a tool to guide you in listening to the voice of God as He speaks through His Word.

The thrill of hearing Him speak today from this old Book, His Holy Word, has not left me. It has been life-changing. However, for many the Bible may be something of a closed door. Although its stories are all fairly familiar, there seems to be a great void of understanding exactly what these stories can mean for Christians living in the present day. Many people who read God's Word believe it; they just don't believe it works for them today. It does! You will find the factual information in introductory materials, annotations, topical notes, portraits, charts, and maps in *The Woman's Study Bible* to be helpful in showing you how it works.

Truth does not change (2 Tim. 3:16). While experts in science, technology, geology, and theology are constantly changing their findings and conclusions, God's Word has remained unchanged since it was written thousands of years ago. Various challenges may be made to the historical accounts found in the Bible, but you are going to be excited as you begin to read reasonable explanations for many of your questions. There will, of course, be some things, that is, the mysteries of God, for which there are no answers at this time, in this life. The challenge of these mysteries will lead you to worship a God whose ways are past finding out, whose thoughts are higher than our thoughts (Rom. 11:33; Is. 55:9).

Ask God to open your eyes that you might see Him in a fresh way and open your ears that you might hear His voice speaking to you as you read His Word, and let *The Woman's Study Bible* be your guide.

—Anne Graham Lotz

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Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
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Herbs of the Bible		

THE NEW TESTAMENT

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INTRODUCTION

The Woman's Study Bible is a unique tool for opening God's Word to women through a comprehensive study of Scripture prepared by women for women on subjects important to women. Recent history has awakened a growing awareness of and sensitivity to women and their concerns—their value in being made in the image of God, their innermost personal needs, and their challenging opportunities to serve the Lord. The Bible is one of the most important means by which a woman's identity and her place in society should be defined. The Creator presented His perfect plan, but Satan used his wiles through a woman to bring sin into the world. God countered this satanic attack by using a woman to give birth to the Savior who would provide redemption. A world distorted by the presence of sin and evil is full of suffering and pain, but God and His Holy Word are not responsible for creating the injustices and tragedies suffered by women or men.

Women in the ancient world did not have an easy or perfect life, but Israelite women were better off than their contemporaries. The Law of Israel was designed to protect women, their rights, and their freedom (Deut. 21:10–14; 22:13, 28). Israelite women did have certain rights as well as greater freedom, more varied pursuits, and better social status than the women from pagan nations. The vast majority of women primarily administered their households and cared for their husbands and children.

Jesus did not hesitate to teach women and to use them in parables and illustrations. Women were present at the Crucifixion (Luke 23:49); they prepared the Lord's body for burial (Luke 23:56); they were first at the tomb on Resurrection morning (Luke 24:1); they were the first to bear testimony to the Resurrection (Luke 24:9, 10); their faith and prayers were vital to the growth of the early church (Rom. 16:1). Everywhere Christianity has gone, the status of women has improved.

In 1895, Elizabeth Cady Stanton published *The Woman's Bible* with intent to achieve freedom from what she alleged to be the “oppression” of Scripture. She commented on passages of particular interest to women and removed verses she con-

sidered tainted with a male bias. She was motivated by an agenda based on her own experience and was grasping for a position that would place her *over* Scripture. This position helped lay the ideological foundation for a feminist theology that makes individual conscience and personal experience the ultimate basis for interpreting Scripture. A century later, the editorial committee of *The Woman's Study Bible* has chosen to line up under the authority of Scripture. We have followed an objective approach. We have sought to understand the message of the Bible, while committing ourselves to live out its principles in faith and practice. We are bound to the absolute veracity and uniqueness of God's Word. We do not need to twist or rewrite Scripture, to redefine its words, or to choose what we will accept as authoritative, which would exalt human reason. Rather we are committed to dig deep into Scripture in order to find a word from God about who we are and how we are to live.

More than eighty women from many different denominations, ethnic backgrounds, and occupations comprised the editorial team. Women have worked through every step of production—design and layout, typesetting, proofreading, marketing, and sales. Singles, wives, mothers, and grandmothers—all have combined their training and giftedness to expend the time, energy, and creativity to produce a timeless and Christ-honoring study tool uniquely designed to meet the needs of women whatever their situation in life—whether overwhelmed with family problems, frustrated from career injustices, burdened with the trials of everyday living, challenged with making life-changing decisions, or merely motivated to seek a word from God.

Before any research was begun or manuscript written, these guidelines were prayerfully adopted:

- A *distinctive exegesis* pulls out the meaning of the text instead of reading into the text personal whims.
- *Intuitive scholarship* combines the discernment of intuition with the discipline of

scholarship, bringing a new dimension to evangelical interpretation.

- *Nurturing sensitivity* brings new and exciting ways to encourage and inspire.
- *Mentoring friendships* undergird spiritual bonding, finding more common ground than polarity in a quest to understand and interpret Scripture.
- *Creative service* links mind and heart to present inspiration and guidance that is fresh and relevant.

The features of *The Woman's Study Bible* are skillfully woven together and easily accessed through an extensive referencing system. The *articles* provide thought-provoking scholarship, devotional meditation, and the practical development of faith.

Introductory material accompanies each book of the Bible with information about the author, date, setting, purpose, audience, literary characteristics, and themes. The outline will lead you through a study of the book in a systematic way. The *annotations* placed in sidebars are helpful in drawing out of the text necessary information to explain difficult passages, idiomatic phrases, or obscure words as well as in identifying places and people.

The *topical notes* on subjects of interest to women of all ages and in all stages of life have been prepared based upon principles found in Scripture, enabling and motivating you to make personal application of God's truth to your own problems.

More than one hundred *portraits* bring to life the women of the Bible, giving a brief glimpse of life in the ancient world, presenting their problems and how they solved them, showing both the good and the bad, sharing the results of doing something God's way in contrast to going your own way (Is. 53:6). We are awed by the faithfulness of many of these women to doing God's work, to obeying His Word, and to making significant contributions to the kingdom. Many of these Bible women will become your examples, your inspiration, your mentors, and your friends.

The twelve *Perspectives* articles shed light on the significance of the Bible and how to study God's word effectively. What's more,

they are written by noted authors Emilie Barnes, Dee Brestin, Kimberly Daniels, Nancy Leigh DeMoss, Linda Dillow, Roberta Hromas, Anne Graham Lotz, Stormie Omartian, and Kathy Troccoli.

The *charts* and *maps* have been prepared for the unique focus of this volume. The travels of Ruth and Mary and the events in Christ's ministry are among the general subjects of maps that have been carefully designed to reflect the presence of women. Charts include the development of family trees and treatment of other subjects with special prominence given to women.

Inspirational quotations from women of many generations are found throughout, accompanied by planned space for preserving your own insights of application of the text to your own life. The most important part of studying God's Word is always a personal reading of the text of Scripture and a willingness to let its words speak to you and perhaps change your life.

Binding all these elements together is an index, an alphabetical *guide to the special features*—all the topical notes, portraits, charts, maps, and many of the subjects covered in annotations. In the extensive cross-referencing system, topical notes and portraits are noted by book and chapter at the point of reference; charts and maps can be easily located through the alphabetical guide. A brief *concordance* of important words in the Bible is also included.

This volume will provide rewarding study for the serious Bible student, while also offering a meaningful introduction to the study of God's Word for any woman who would come reverently to Scripture with an open heart. The inexhaustible Word of God will introduce you to the Father and His love; it will unveil and give understanding of His will; it will reveal His Law and principles for living; it will offer intellectual challenges for your mind, moral values for your will, and spiritual refreshment for your heart. For every woman who opens the Holy Word of God, *His/story* of redemption can become her/story of deliverance. Let *The Woman's Study Bible* become a catalyst for changing your life by helping you unlock God's Word, share His promises, and offer His challenges.

—Dorothy Kelley Patterson

God Cares for Women

ETA LINNEMANN

In my pre-conversion life, I bitterly fought for women's equality in "spiritual office." The thorn of embitterment was ever driven into me anew by my so-called "brothers in ministry," especially by those who were my mental inferiors and possessed no other merit than the privilege of wearing trousers on the basis of their physical constitution. If my achievements had not been any better than theirs, I would not have made it even into the position in which I had to bear, of all things, the lifelong title of "lady curate" (assistant), while my male colleagues after one to two years exchanged the title of "curate" for that of "pastor."

At the general conventions, I was wounded with unkind regularity by such "brothers" in ministry in that at least one of them, or more likely an entire group, apprised me of the fact that the problem of women in ministry would indeed be solved if each of the women would marry a minister. That was the twofold wounding. Had I completed an entire course of theological study, including the two theological barrier examinations and even taken a doctor's degree, only to engage myself with children and kitchen as the wife of a minister? Even if I had wanted that—wouldn't I have only had the remotest possibility for it, now that a considerable portion of the men in my own age group had been killed during the Second World War on the battlefields of Europe?

My dear sisters, I felt that the fight for equal rights for women had been entrusted to me, along with the pain that these inequities caused. This *fight* was terminated with my preconversion life because now I am prepared to submit myself to God's Word—even to that which stands written therein concerning the woman. The *suffering*, however, was not yet ended thereby. It hurt just as badly when a "ministering brother" made it clear to the sisters, with arrogance and a pasha's behavior, that the assignment of all women was to work with their hands and to serve the brothers with their time and resources. Perhaps later the Lord would give women a prophetic office. That the "ministering brother" had made it up to cook in

his former life, whereas the sister had made it to a double doctorate in theology and a professorship was only marginally noted.

The reaction I faced was a rebellion, albeit resisted, against this God and a deep depression over my misfortune to have been created a woman. So it would have remained, had not God Himself taken up my case. I had begged Him to allow me to be done with this situation, which I could not resolve because I could find no acquiescence within myself to the role that He as Creator had assigned to me. Years later I grasped that this role was not simply identical with that which this "ministering brother" had ascribed to me. That God in the meantime had drastically interfered in the life of this brother should only be noted in passing, since it is not the most important thing.

God intervened. He healed me of my bitterness and the rebellion against being a woman. *Renewed by His grace*, I became a fulfilled woman—happy, contented, and full of thanksgiving. Perhaps this path is not reproducible for everyone. I am not at all saying that God has the same path in mind for others, but I do desire to share my testimony as a witness to His grace in my own life.

In my quiet time, I read Deuteronomy 21:10-14; through this often overlooked regulation concerning the treatment of women who had become spoils of war, God healed my heart. By means of these unlikely verses, His concern and love toward women became overpoweringly known to me.

Clearly, in my own heart, this regulation had been given in the midst of the raw reality of a fallen creation. The women of the vanquished became spoils to the victors. After a centuries-long Christian experience, indeed now this tragedy is no longer the usual thing, although even in this century, it became the gruesome experience of countless German women, who were delivered up defenseless to an incited, inflamed red beast called an "army."

Among all peoples it was self-evident that a woman who had become the spoils of war could come to be used at will as a slave

of lust or labor. But God gave to His people totally different regulations, which served to protect the human worth of such captive women.

When you go out to war against your enemies, and the LORD your God delivers them into your hand, and you take them captive, and you see among the captives a beautiful woman, and desire her and would take her for your wife, then you shall bring her home to your house, and she shall shave her head and trim her nails. She shall put off the clothes of her captivity, remain in your house, and mourn her father and her mother a full month; after that you may go in to her and be her husband, and she shall be your wife. And it shall be, if you have no delight in her, then you shall set her free, but you certainly shall not sell her for money; you shall not treat her brutally, because you have humbled her.

(Deut. 21:10-14)

What tenderness and sympathetic understanding call out from this admonition! The victor was not allowed to rush upon booty; he had to approach the prisoner of war with respect. He had to decide whether to retain her as worker or to take her as wife. Everything else was excluded. If he should take her as wife, he was henceforth not allowed to treat her as a prisoner. He must provide her with clothing because she was supposed to lay aside the clothing of her captivity. He was to allow her a full month of mourning, during which she was to be permitted to mourn and weep, according to proper decorum, for all of the relatives she lost in the war.

How God knows our feelings; how He respects them! With what love has He arranged the individual details that led to the restoration of the woman! She should be permitted to become whole again. She should have the opportunity to earn a positive attitude from her proprietor, who would perhaps then want to become her husband. The respect with which he had to treat this woman made marriage possible and even constituted the prerequisite for her success.

With what love and care had God personally taken precaution in the case of the failure of this marriage, which indeed stood beneath particular burdens because it took place across national and cultural lines! How He lovingly took up the woman Himself, guarded against her being reduced from the position of wife to that of bondslave, and also did not permit her to be treated as an object from which money could be earned at will. Her husband was allowed to put her away only by respecting her as a free person having full disposition over herself. Just as he himself was only allowed to approach her as a husband, with full respect for her personhood, so he was only allowed to dismiss her with full respect for her personhood.

How very much does God love women! How He respects us as persons of equal value to the man in that He has expended such care to decree these regulations concerning our protection! I can believe His disposition concerning me is that I should be a woman— together with what all that means according to God's Word—for my ultimate good. Once I began to accept His decree concerning me—to be a woman, then, little by little, I also have been made conscious of the good that He has thereby intended for me.

The Balanced Life: Reconciling Personal Faith with Practicing Dogma

HILARY MCFARLANE

Dame Julian of Norwich said, “Prayer unites the soul to God.” To know God is possible, and such knowledge is found through personal devotional life and spiritual practice. The private and personal dimension of spiritual life is important. It is woven throughout the Bible in the lives of different women of faith. Yet, at the same time, equally viable within Scripture is a very public dimension to the life of the believer and in the history of the church. The life of faith is not a purely subjective one; it is not allowed to follow its own private thoughts and opinions without restriction. Rather, the believer is instructed what she is to believe and how she is to live, sometimes very clearly and directly with little room for dissent and at other times more obliquely, with a wider horizon for personal input. The books of Leviticus or Deuteronomy or Paul’s exhortations to the Christians living in Ephesus or Galatia identify the various rules and regulations given for living as the people of God. The Bible and subsequent Christian witness, then, make a clear distinction between private devotion and public testimony.

What is more problematic, however, is the way the two are combined. One can easily be dismissed in favor of the other, such as to insist that the personal is more important than the public, that private spirituality takes precedence over the teachings of the church, which may be defined as doctrine or dogma. Does God’s revelation come first to the individual, then expand into wider dogma? Do words of doctrine or dogma only serve to express what we mean and make it possible for us to express what we already know and experience? This may well be true, but it is also true that without the boundaries of dogma and doctrine, we are prey to flights of fancy that, historically, have led groups of people into serious error. Without the guidelines of dogma, we are adrift on a sea of relativism and uncertainty. While each believer has a personal and unique testimony, each must be read against the backdrop of a whole history of testimonies that constitute what is believed.

Faith, then, clearly requires guidelines: Personal devotion and faith need public doctrine and dogma. If this is true, how do we reconcile dogma and doxology, faith and practice?

Perhaps this is best answered by first identifying what is meant by faith. Faith is identified as “the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). This is clearly set within the context of *relationship*, the relationship between God and each individual who has dared to trust God despite what may be touched, seen, heard, or tasted—the criteria of materialism. For each of us, this assurance is based on things about which we have been told, that which has been handed to us (doctrine). This is not blind faith: It is intelligible and based on very specific content that we together can identify as our common belief.

Faith, then, can be identified as the actual relationship that exists between the believer and God and should be distinguished from three very specific issues that will be unpacked through the lives of women in the Bible:

- 1) **Legalism**—the relationship between faith and practice that rests on following rules and regulations;
- 2) **Propositionalism**—the belief that the content of faith is made up of statements that cannot change;
- 3) **Secularism**—what one believes must be correlated with the law of the land.

Legalism

One of the greatest dangers to faith is the temptation to believe that what can be seen is the real and that the unseen is less real. Paul makes the point that for the believer what cannot be seen is the most important, for *it* is what is *real* (2 Cor. 4:18). This sounds a bit strange until we realize that Paul is talking about the life of faith: Faith is the substance of things *unseen*. The life of faith is characterized by a constant and firm belief that something will happen. If we let go of this, then we begin to trust what we can see. When this occurs, we have taken a very small step

toward legalism because we can see when people are obeying rules and subscribing to regulations. In turn, we can also see when they are not! When this happens, we begin to judge such people by what can be *seen*. The dogmas of correct behavior cancel out the belief or faith that a person may change or that a person may not be as she appears.

One such example of the triumph of faith over dogma in this context can be seen in the way Jesus related to a Greek woman who had a demon-possessed daughter (Mark 7:24–30). Although according to Jewish laws Jesus did not need to relate to this woman, He chose to do so. He responded to someone who was unclean—a Greek, and a woman at that—but one who had a faithful heart. Here was someone who had faith even though Jewish dogma condemned her. She did not let the rules and regulations of the day stop her from receiving Jesus. She did not allow legalism to rob her of her desire to have her daughter healed.

Propositionalism

Those within religious circles have a tendency to want to control God. Dogmatic statements about the character of God and what He does offer little room for true faith in the unseen or the invisible. Belief in what is commonly held by the majority often is party to the tendency to legalism.

While it is very important to have *fundamentals*, that is, certain values and beliefs that remain constant, if these beliefs become rigid and fixed, then we often lose any meaningful space for faith. Once this space has disappeared, faith evaporates.

The triumph of faith over propositionalism is no clearer than in the story of Mary, the mother of Jesus Christ. In the example of Mary, we see a belief that God is higher than what is accepted as the norm. In Mary's case, God is higher than science.

A young woman, not yet married and thus with no sexual relationship with a man, is told that she will conceive and bear a son. Mary asks a natural question concerning the means by which this will happen, since she is not married. In addition, as an unwed woman, to become pregnant would have devastating social implications. However, she is told simply that, while humanly impossible, the birth of a child would not be impossible with God. The story of Mary has become so familiar that we can lose sight of the tremendous step of faith she took in saying, "Let it

be to me according to your word" (Luke 1:38). In these words, we are confronted with the triumph of faith over propositions that would say God can only do one thing and not another. For Mary, faith was very much the substance of things unseen.

Secularism

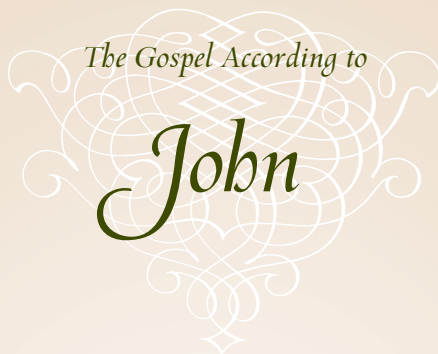
Communicating the gospel in ways that are intelligible to the people around us is essential. Without such communication we would have nothing to say. What destroys the relationship between faith and dogma is that which radically alters what is believed to make it palatable to the surrounding culture. The "gospel of health and wealth" is a clear example of this. The Bible challenges this kind of approach again and again.

There is one example that resonates with tension and excitement as the story of faith over secularism unfolds. Rahab the prostitute refused to conform to the standards around her but took charge of her destiny in a remarkable way (Josh. 2:1–21). Perhaps a rather scheming woman and probably opportunistic enough to recognize her moment, Rahab tacitly acknowledged that the God of the Israelites was greater than her gods. She protected the Israelite spies, lying to her own people concerning the whereabouts of the spies in return for protection from the Israelites during their ensuing invasion.

What sets Rahab the prostitute apart is the fact that she, too, had faith in the unseen and marked her behavior accordingly, so much so that her story is recorded in Scripture, and she is commended for her faith. She did not demonstrate blind allegiance to the standards and norms of her society. Rather, she chose to believe what she had heard concerning the God of the Israelites. Turning her back on her own culture, Rahab found the true God. Despite her dubious profession, Rahab is marked as a woman who, in a rather circuitous way, stands as an outstanding example of one who opposed what was familiar and trusted in the unseen.

The intention of Scripture does not appear to reconcile absolutely faith and dogma. Rather, the two should be held in tension as the individual believer wrestles with the life of faith and appropriates the Word of God for herself.

See also notes on Access to God (Rom. 10); Priesthood of the Believer (1 Pet. 2)



The Gospel According to
John

AUTHOR

The apostle John was the son of Zebedee, a seemingly well-to-do man (Mark 1:20), and Salome, who was the sister of Jesus' mother Mary (John 19:25; see also Matt. 27:56, 61; Mark 15:40, 47). John wrote his Gospel toward the end of his life. Scholars have long debated the authorship of the Gospel since it claims only to have been written by the "disciple whom Jesus loved" (John 21:20, 24). Clement of Alexandria called the Gospel of John the "spiritual Gospel."

John (lit. "Yahweh has been gracious") was joined by Peter and James in Jesus' inner circle (Mark 5:37; 9:2; 14:33). As fishermen, John and his brother James lived in Capernaum. Jesus labeled them *Boanerges* (lit. "sons of thunder," Mark 3:17). John and Peter were described as "unlearned and ignorant men" (Acts 4:13). John referred to himself throughout this Gospel as "the disciple whom Jesus loved" (John 21:20, 24). He was an eyewitness to the life and ministry of Jesus and ministered longer than any other disciple. John was present at the Last Supper (John 13:23–26), stood at the Cross with Jesus' mother (John 19:25–27), accompanied Peter to the empty tomb (John 20:2–10), and recognized Jesus after His Resurrection (John 21:7).

John is also credited with writing the epistles of First, Second, and Third John as well as the Book of Revelation. He played an active role in the Jerusalem church (Acts 3:1) and later served as pastor of the church at Ephesus. The Book of Revelation was written while he was in exile on the island of Patmos during the reign of Emperor Domitian (Rev. 1:9).

DATE

Most scholars believe that John's Gospel was the last of the four Gospels to be written. Although dates have been suggested from A.D. 60 to 90, church tradition narrows the date to sometime between A.D. 80 and 95.

BACKGROUND

SETTING: Irenaeus supports the theory that John wrote the Gospel when he lived in Ephesus, a large and cosmopolitan city housing one of the largest Christian communities in the Gentile world of the first century.

PURPOSE: The Gospel of John presents Jesus as the divine Word, the *Logos* (Gk., lit. "Word"), the Christ, and the Son of God. Jesus is the Revealer and Redeemer. He is the sacrificial "Lamb" who came to take away "the sin of the world" (John 1:29). John's Gospel is often seen as the most evangelistic of the four Gospels.

AUDIENCE: John wrote this evangelistic Gospel to fellow Jews, encouraging them to confess Jesus as the Christ. The Jews who accepted Christ were expelled from the synagogue and were persecuted by the Jewish community. John's Gospel helped provide the Christian community with purpose and identity.

LITERARY CHARACTERISTICS: The Gospel of John is a theological retelling of history. It is written in narrative form. While it does not contain parables, as do Matthew, Mark, and Luke, the book does record allegories and extended discourses used by Jesus in His teaching ministry.

THEMES

More than any other book in the New Testament, John introduces Jesus as the unique Son of God (John 20:31). The Gospel begins with an introduction (John 1:1–51), then proceeds into the ministry of Christ (John 2:1—4:54), the opposition He experienced (John 5:1—12:50), and finally His deeds and words (John 13:1—21:25).

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A. The ministry of John the Baptist (1:19–34)

B. Jesus' calling of His disciples (1:35–51)

II. Jesus' Public Ministry (2:1—4:54)

A. The first miracle: water to wine (2:1–12)

B. The cleansing of the temple (2:13–25)

C. Jesus' encounter with Nicodemus (3:1–21)

D. The affirmation of Jesus by John the Baptist (3:22–36)

E. Jesus' witness to the Samaritan woman (4:1–42)

F. Jesus' arrival in Galilee (4:43–54)

III. Jesus' Opposition (5:1—12:50)

A. Jesus' healing at the pool of Bethesda (5:1–15)

B. Jesus' authority (5:16–47)

C. The events around the Sea of Galilee (6:1–71)

1. The feeding of the five thousand (6:1–14)

2. Jesus walking on the sea (6:15–21)

3. Jesus as the Bread of Life (6:22–40)

4. Jesus' rejection (6:41–71)

D. Jesus and the Feast of Tabernacles (7:1–53)

E. Jesus' discourse (8:1–59)

1. The adulterous woman (8:1–11)

2. Jesus as the Light of the World (8:12–59)

F. Jesus' healing of a man born blind (9:1–41)

G. Jesus as the Shepherd (10:1–42)

H. Jesus and Lazarus (11:1–57)

I. The final days of public ministry (12:1–50)

1. Jesus' anointing by Mary (12:1–8)

2. The plot to kill Lazarus (12:9–11)

3. The triumphal entry (12:12–19)

4. Jesus' response to the Greeks (12:20–36)

5. Jewish unbelief (12:37–50)

IV. Jesus' Final Deeds and Words (13:1—21:25)

A. Jesus' private ministry to His disciples (13:1—16:33)

1. The washing of the disciples' feet (13:1–17)

2. The identification of Judas as the betrayer (13:18–30)

3. The giving of a new commandment (13:31–35)

4. The prediction of Peter's denial (13:36–38)

5. Jesus as the only Way to the Father (14:1–11)

6. Prayer and the Holy Spirit (14:12–31)

7. Jesus as the Vine (15:1–17)

8. The world's hatred and rejection of Jesus (15:18—16:4)

9. The work of the Holy Spirit (16:5–33)

B. Jesus' high priestly prayer (17:1–26)

C. Jesus' arrest and trials (18:1—19:16)

D. Jesus' death and burial (19:17–42)

E. Jesus' Resurrection (20:1—21:25)

1. Jesus' post-Resurrection appearances (20:1–29)

2. John's purpose in writing (20:30, 31)

3. Jesus and the disciples in Galilee (21:1–14)

4. Jesus' forgiveness and restoration of Peter (21:15–25)

The Word Was God

1 In the beginning was the Word, and the Word was with God, and the Word was God.

²The same was in the beginning with God.

³All things were made by him; and without him was not any thing made that was made.

⁴In him was life; and the life was the light of men.

⁵And the light shineth in darkness; and the darkness comprehended it not.

⁶There was a man sent from God, whose name was John.

⁷The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

⁸He was not that Light, but *was sent* to bear witness of that Light.

⁹That was the true Light, which lighteth every man that cometh into the world.

¹⁰He was in the world, and the world was made by him, and the world knew him not.

¹¹He came unto his own, and his own received him not.

¹²But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

¹³Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¹⁴And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory

as of the only begotten of the Father,) full of grace and truth.

John's Witness of Christ

¹⁵John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

¹⁶And of his fulness have all we received, and grace for grace.

¹⁷For the law was given by Moses, *but* grace and truth came by Jesus Christ.

¹⁸No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

John's Denial That He Was the Christ

¹⁹And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

²⁰And he confessed, and denied not; but confessed, I am not the Christ.

²¹And they asked him, What then? Art thou E-li'-as? And he saith, I am not. Art thou that prophet? And he answered, No.

²²Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

²³He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet E-sa'-ias.

1:1, 2 Jesus Christ has always existed and will exist eternally. He is the living Word. Jesus and God the Father, along with the Holy Spirit, have always had an intimate relationship as the triune God. Jesus is God who took on a human body and nature in order to redeem mankind (see chart, The Definitive Christological Passages).

1:4 Gnosticism, a dualistic heresy that reached its full strength in the 2nd and 3rd centuries A.D., regarded the spiritual as being inherently good and the earthly (that is, the created world) as inherently evil. Asceticism is another response to this concept that the created order is inherently evil. John may have emphasized Christ's humanity in his gospel in order to combat the beginnings of the philosophical-spiritual ideology called Gnosticism. Gnostics believed that the spirit world contained many different levels of knowledge and that everyone must ascend through them to achieve *gnōsis* (Gk.), a secret inner knowledge resulting in salvation and available only to those who had their consciousness raised to such a level.

Gnostics argued that through Christ they had experienced a spiritual resurrection and had arrived at knowledge (Gk. *gnōsis*). Therefore, since the sins of the body were totally unconnected with the spiritual life, they were free on a spiritual plane to worship God through Christ Jesus and on a physical plane to do as they pleased. Paul strongly taught against this viewpoint as did the early church fathers (2 Cor. 7:1; Eph. 4:17-24). First Timothy 1:3-7 and Jude 3-19 may also refer to teachers of incipient (or developing) Gnosticism.

Since Gnostics believed the flesh is always evil, they taught that a sinless Christ could not have become truly human. Gnostics were divided over the Incarnation. The Docetic Gnostics claimed that Christ's human body was only an illusion, while Cerinthian Gnostics taught that God's divine spirit filled the human Jesus at His baptism but fled before His death. Like all other tenets of Gnostic belief, Scripture refutes both of these positions (Col. 1:15-18; Heb. 2:14; 1 John 4:2-6; see 1 Cor. 1, Heresies; Gal. 4, Christology; Eph. 2, Salvation).

1:14 Jesus Christ, the eternal Word of God and Second Person of the Trinity, "was made flesh." To His divine nature He added a perfect human nature. As Paul later explained, this involved His having "took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7). As the incarnate God, His wholly divine and perfectly human natures are forever united—without change, mixture, or separation—in one Person (John 10:30; Col. 2:9; 1 John 1:1-5). "Dwelt" (Gk. *skēnoō*, sharing its root with *skēnē*, lit. "tent") refers to the fact that God dwelt temporarily among His people as the perfect God-Man, Jesus Christ, just as God manifested His presence to His people in the tabernacle in the wilderness (Ex. 24:16; 40:35; see chart, The Plan of the Tabernacle).

1:23 John the Baptist was thought by some to be the prophet Isaiah (see Is. 40:3), while others believed he was Elijah. The Jews believed that Elijah would appear on earth before the Messiah would come, and John resembled

Perspective

by Dee Brestin and Kathy Troccoli (From *Forever in Love with Jesus*, 65–68)

JESUS, GOD'S REFRESHING WORD

When *The Word* spoke the world into being in Genesis, it was Jesus, in the mystery of the Trinity, speaking the world into existence. When “the Word of the Lord came to Hosea,” it was Jesus, in the mystery of the Trinity, speaking to Hosea. When the law was given to Moses, it was Jesus communicating to the heart of His people. Not only does the Word include *memra*, or God’s supportive presence among His people, but it contains the Law: the words, and the holy judgment of God as seen in the Torah. (The Torah is the first five books of Moses: Genesis through Deuteronomy.)

This communicative aspect of the Word has both a terrible and wonderful side. It can feel terrible when it convicts us of sin. It can seem harsh when you read of someone being cast out into the outer darkness where there is weeping and gnashing of teeth. It can be wonderful when we hear how wide and high His love is, when He tells us He will never leave us, and when He promises us that one day, we will no longer weep.

Because God is always good and just, what may seem terrible is not. It is a holy mystery. The picture of Jesus coming on a white horse one day with fire in His eyes and a sword in His mouth causes us to tremble. And yet, that day is when He is waging war against all the enemies of His bride, because He is holy and just. We have come to love this picture of Jesus because we see the sword being used on our behalf and in our defense. The sword, Paul told us in Ephesians 6, represents the Word of God, and we can use it, as well, to defeat our spiritual enemies. When the enemy comes, and he will, we can use the sword of the Spirit, the Word of God, against him.

Jesus, as the Word, is here with us and is filled with wisdom, power, and comfort. And as He, through His Spirit and His Word, falls upon hearts eager to receive, He cannot help but produce fruit. Hosea talked about the Lord coming to us “like the rain, like the latter and former rain to the earth” (6:3). Likewise, Isaiah extends the analogy, and in his picture is an exciting truth: *For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent*” (55:10, 11 NKJV).

Do you see? Once rain and snow have started falling, they never suddenly reverse their course. In the same way, once *The Word* has started speaking into our hearts, it doesn’t all of a sudden, like a child say, “I take it back.” Once He has started a new creative work in us, He will bring it to completion (Phil. 1:6).

²⁴And they which were sent were of the Phar’-i-sees.

²⁵And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor E-li’-as, neither that prophet?

²⁶John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

²⁷He it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose.

²⁸These things were done in Beth-ab’-a-ra beyond Jordan, where John was baptizing.

Behold the Lamb of God

²⁹The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

³⁰This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

³¹And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

³²And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Elijah. He dressed like a prophet; he was rugged; he lived in the wilderness; and, like Elijah, he was a prophet. Jesus praised John as a great prophet, and he was popular among the Jews of his day. His ministry began near the Jordan River around A.D. 26. He was sent as a “voice” to prepare the people for the coming of the Messiah.

1:29 John called Jesus the Lamb of God. In this title, John pictured the Passover lamb slain at the time of deliverance of the children of Israel from Egyptian slavery (see Ex. 12:12, 13). To the Jews, the slaughtered lamb represented meekness, innocence, sacrifice, redemption, and the substitutionary forgiveness of sins (see chart, The Plan of the Tabernacle).

THE DEFINITIVE CHRISTOLOGICAL PASSAGES

THE CHRIST	HIS DIVINE RELATIONSHIP	HIS DIVINE WORK	HIS DIVINE NAME	HIS DIVINE NATURE
The Gospel of John (John 1; 14)	The Word (John 1:1, 14) Radiant glory (John 1:14; 14:7) Only begotten (John 1:14, 18) Son (John 3:16)	Creation of all (John 1:1-3) Salvation (John 1:12, 13)	<i>Theos</i> (Gk., lit. God) (John 1:1, 18)	Fully God (John 1:18; 14:6) Fully man (John 1:14)
The Epistle to the Philippians (Phil. 2)	Form of God (Phil. 2:6) Equal with God (Phil. 2:6) Bondservant (Phil. 2:7)	Salvation (Phil. 2:6-8)	<i>Theos</i> (Gk., lit. God) (Phil. 2:6)	Fully God (Phil. 2:6) Fully man (Phil. 2:7, 8)
The Epistle to the Colossians (Col. 1; 2)	The image of the invisible God (Col. 1:15, 19) Firstborn (Col. 1:15, 18) The Son He [God] loves (Col. 1:13)	Creation of all (Col. 1:16-18) Salvation (Col. 1:4, 5, 19-22; 2:6, 13-15)	<i>Theotétos</i> (Gk., lit. Godhead) (Col. 2:9)	Fully God (Col. 1:19; 2:9) Fully man (Col. 2:9)
The Epistle to the Hebrews (Heb. 1; 2)	The revelation of God (Heb. 1:2) Firstborn (Heb. 1:6) Son (Heb. 1:2, 5, 8)	Creation of all (Heb. 1:2, 3, 10) Salvation (Heb. 1:3; 2:10, 11)	<i>Theos</i> (Gk., lit. God) (Heb. 1:8)	Fully God (Heb. 1:3) Fully man (Heb. 1:6; 2:14-18)

³³And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

³⁴And I saw, and bare record that this is the Son of God.

Two of John's Disciples Follow Jesus

³⁵Again the next day after John stood, and two of his disciples;

³⁶And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

³⁷And the two disciples heard him speak, and they followed Jesus.

³⁸Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

³⁹He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

⁴⁰One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

⁴¹He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

⁴²And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Ce'phas, which is by interpretation, A stone.

The Calling of Philip and Nathanael

⁴³The day following Jesus would go forth into Gal'-i-lee, and findeth Philip, and saith unto him, Follow me.

⁴⁴Now Philip was of Beth-sa'-i-da, the city of Andrew and Peter.

⁴⁵Philip findeth Na-than'-a-el, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

⁴⁶And Na-than'-a-el said unto him, Can

1:38 Rabbi (lit. "great one," "master," or "teacher") was a title of respect used by students of their wise teachers. The title later became especially identified with the teachers of the Law of Moses.

1:46 Jesus gave prominence to Nazareth, a city not mentioned in the OT. Located between the Sea of Galilee and the Mediterranean Sea, Nazareth was Jesus' hometown, where He grew from boyhood to manhood. With Nathanael's

W E D D I N G S A PUBLIC COMMITMENT



In Bible times, the period of engagement (or betrothal) was spent in preparation—the groom preparing a home for his bride and the bride preparing herself and her trousseau. When the time came for the marriage to be consummated, the groom went to the bride's home (often at an unannounced time) to accompany her to his home where they met friends of the two families, as arranged by the groom, not the bride (see Judg. 14:5–11; Matt. 25:1–13). Wedding celebrations generally lasted a week, during which time the bride and groom dressed and were treated as royalty amidst festivities and the presentation of gifts (Gen. 29:27; Judg. 14:12–18; John 2:1–11).

In the modern era, weddings range from formal, solemn ceremonies to informal, private gatherings. The type of ceremony is not necessarily important, but these biblical criteria are:

- 1) The marriage should be established in the name of the Lord Jesus (Mark 10:9), and
- 2) Thanks should be given to God (Col. 3:17). A wedding should be a time of worship and should celebrate each marriage partner's commitment grounded in the love of God.

Weddings are much more than beautiful gowns, crowds of people, and expensive decorating. A wedding is a time of COMMITMENT. It should include worship and giving thanks to God as well as the celebrating of the wonderful blessing God has given both the bride and groom.

The wedding ceremony is an appropriate time to reflect on the example of unconditional love, which God has demonstrated (Rom. 5:8). The couple should commit to follow the Lord in their home no matter what circumstances arise and “‘til death do us part” (see Matt. 19:6). The importance of this permanency of the union grows out of the fact that the vows are not merely between one man and one woman but include the heavenly Father Himself, and also because such commitment is modeled after Christ's commitment to the church (Eph. 5:21–33).

See also Gen. 2:15–25; notes on Celebrations and Holidays (Ex. 12); Engagement (Matt. 1); Marriage (Gen. 2; 2 Sam. 6; Prov. 5; Hos. 2; Amos 3; 2 Cor. 13; Heb. 12); Traditions (1 Sam. 7); Vows (Num. 30)

there any good thing come out of Nazareth? Philip saith unto him, Come and see.

⁴⁷Jesus saw Na-than'-a-el coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

⁴⁸Na-than'-a-el saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

⁴⁹Na-than'-a-el answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

⁵⁰Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

⁵¹And he saith unto him, Verily, verily, I say

unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Jesus Turns Water Into Wine

2And the third day there was a marriage in Ca'-na of Galilee; and the mother of Jesus was there:

²And both Jesus was called, and his disciples, to the marriage.

³And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

⁴Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

⁵His mother saith unto the servants, Whatsoever he saith unto you, do it.

question, John revealed Nazareth's poor reputation. The people of Nazareth would later reject Jesus (see Mark 6:4, note).

2:1, 2 The wedding at Cana was attended by Jesus, His mother, and His disciples. The town was located in Galilee, although its exact location is unknown. A wedding in Jesus' day could last as long as a week (see Weddings). To run out of wine was an embarrassing and inhospitable offense for the wedding host. At the request of His mother Mary, Jesus performed the first miracle of His public ministry by turning water into wine (see chart, Jesus' Miracles Among Women).

2:4 Jesus showed no disrespect when He addressed His mother as “woman” instead of “mother.” His public ministry had begun, and with the Cross before Him, He was possibly putting some distance between Himself and His mother to spare her added suffering. This polite form of address was used by Jesus in addressing other women (John 4:21; 20:13; see Matt. 15:28; Luke 13:12). Mary acknowledged her own confidence in her Son and approval of His independent action as she instructed the servants to follow His instructions. Although Jesus was still her Son, He was now more than her Child: He was her Lord. Jesus

⁶And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

⁷Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

⁸And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

⁹When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

¹⁰And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

¹¹This beginning of miracles did Jesus in Ca'-na of Galilee, and manifested forth his glory; and his disciples believed on him.

Jesus Cleanses the Temple

¹²After this he went down to Ca-per'-na-um, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

¹³And the Jews' passover was at hand, and Jesus went up to Jerusalem,

¹⁴And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

¹⁵And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

¹⁶And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

¹⁷And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

was aware of God's timing regarding His mission on earth. A miracle or "sign" would help the people understand His identity and purpose.

2:6 The waterpots, often made of clay but sometimes of stone, were vessels used for storing water. Each waterpot contained about 17 to 25 gallons of water. Six waterpots would have held 100 to 150 gallons. The Jews used water for cleansing and purification rituals, and these large stone waterpots probably stored the water used for washing. Smaller waterpots were used by women to transport water from wells.

2:19–22 The temple in Jerusalem was the central place for Jewish worship, the dwelling place of the presence of God. King David planned to build the temple, but his son

JESUS' MIRACLES AMONG WOMEN

MIRACLE	REFERENCES
Healing Peter's mother-in-law	Matt. 8:14, 15 Mark 1:30, 31 Luke 4:38, 39
Raising Jairus' daughter	Matt. 9:18, 23–25 Mark 5:22, 24, 35–42 Luke 8:40–42, 49–55
Healing the hemorrhaging woman	Matt. 9:20–22 Mark 5:25–34 Luke 8:43–48
Healing the Canaanite woman's daughter	Matt. 15:21–28 Mark 7:24–30
Raising the widow of Nain's son	Luke 7:11–15
Healing the infirm woman	Luke 13:11–13
Turning water into wine at the wedding in Cana at request of Jesus' mother	John 2:1–11

¹⁸Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

¹⁹Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

²⁰Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

²¹But he spake of the temple of his body.

²²When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

²³Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

²⁴But Jesus did not commit himself unto them, because he knew all *men*,

Solomon actually built it. This building stood for almost 400 years, but it was finally plundered and burned by the Babylonians in 586 B.C. The Jews in Babylon were given permission to rebuild the temple, and the new governor, Zerubbabel, completed the structure in 516 B.C. Beginning in 19 B.C., Herod added to the temple and refurbished it so that it was much more magnificent than Zerubbabel's temple. Mary and Joseph brought the infant Jesus to be circumcised in this temple, and Jesus taught there at age 12. It was destroyed in A.D. 70 by the Romans under Titus. The Jews thought Jesus referred to Herod's temple in Jerusalem. Jesus, however, did not say He would destroy the actual temple building. Jesus was speaking of Himself as the temple and of His own death and Resurrection.

²⁵And needed not that any should testify of man: for he knew what was in man.

Nicodemus Questions Jesus

3 There was a man of the Phar'ei-sees, named Nic-o-de'-mus, a ruler of the Jews:

²The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

³Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

⁴Nic-o-de'-mus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

⁶That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

⁷Marvel not that I said unto thee, Ye must be born again.

⁸The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

⁹Nic-o-de'-mus answered and said unto him, How can these things be?

¹⁰Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

¹¹Verily, verily, I say unto thee, We speak

that we do know, and testify that we have seen; and ye receive not our witness.

God So Loved the World

¹²If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

¹³And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

¹⁴And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

¹⁵That whosoever believeth in him should not perish, but have eternal life.

¹⁶For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

¹⁸He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

¹⁹And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

²⁰For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

²¹But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

3:1 Nicodemus, a pious and knowledgeable teacher, was a Pharisee and a member of the Jewish Sanhedrin. This highest Jewish court had 70 distinguished members. Nicodemus came from an important aristocratic family in Jerusalem and was an authority on Scripture. His coming at night could have been for any of several reasons: He wanted to speak to Jesus in secret so as not to arouse suspicion or to evoke criticism among his Sanhedrin colleagues; he wanted the privacy that night afforded so as not to be competitive with, nor intimidated by, the daytime crowds that surrounded Jesus; because of the darkness of his own great sins, he may have wanted private counsel with Jesus, the Light (v. 2); or perhaps he simply could not wait until morning. Nicodemus later publicly participated in Jesus' burial by supplying abundant spices to be folded within the shroud wrapped around Jesus' body.

3:3-10 Nicodemus was confused by Jesus' emphasis on rebirth. The word "again" (Gk. *anōthen*) has several meanings: "from conception" or "the very beginning," "anew" or "a second time," "from above" or "from God." Nicodemus knew a physical rebirth was impossible. "Spirit" (Gk. *pneuma*) can also mean "wind," depending on the context.

Jesus used the word to illustrate the Spirit's activity. Jesus made the point to Nicodemus that he must be born of the Spirit in order to understand the spiritual things of God.

3:13 Jesus described Himself as the One who descended from heaven, the Son of Man. The description "Son of man" appears more than 80 times in the gospels, but only four times in the NT outside the gospels. "Son of man" points to Jesus' special ministry and commission from God; His suffering, death, and Resurrection; and His return.

3:14, 15 John stressed both the shame of the Cross and the majesty of the Resurrection throughout his gospel. God punished the Israelites in the wilderness with deadly serpents after they had complained and spoken against God and Moses (see Num. 21:4-9). Many people were bitten and died. When the people repented and begged for mercy, God told Moses to lift a fiery serpent high upon a pole within the camp. God promised that anyone looking at the raised bronze serpent would be healed of the snake's venomous bite and saved from death. The OT incident pointed to Jesus, who would be lifted up on a Cross as the sacrifice necessary for salvation.

Women can splash the world with the love of Christ . . . through kindness, caring, touching, meeting needs, and telling of their love for Christ.

Esther Burroughs

John Testimony About Jesus

²²After these things came Jesus and his disciples into the land of Ju-dae'-a; and there he tarried with them, and baptized.

²³And John also was baptizing in Ae'-non near to Sa'-lim, because there was much water there: and they came, and were baptized.

²⁴For John was not yet cast into prison.

²⁵Then there arose a question between some of John's disciples and the Jews about purifying.

²⁶And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

²⁷John answered and said, A man can receive nothing, except it be given him from heaven.

²⁸Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

²⁹He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

³⁰He must increase, but I *must* decrease.

³¹He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

³²And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

³³He that hath received his testimony hath set to his seal that God is true.

³⁴For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

³⁵The Father loveth the Son, and hath given all things into his hand.

³⁶He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The Woman at Jacob's Well

4 When therefore the Lord knew how the Phar'-i-sees had heard that Jesus made and baptized more disciples than John,

²(Though Jesus himself baptized not, but his disciples,)

³He left Ju-dae'-a, and departed again into Galilee.

⁴And he must needs go through Sa-ma'-ri-a.

⁵Then cometh he to a city of Sa-ma'-ri-a, which is called Sy'-char, near to the parcel of ground that Jacob gave to his son Joseph.

⁶Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

⁷There cometh a woman of Sa-ma'-ri-a to draw water: Jesus saith unto her, Give me to drink.

⁸(For his disciples were gone away unto the city to buy meat.)

⁹Then saith the woman of Sa-ma'-ri-a unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Sa-ma'-ri-a? for the Jews have no dealings with the Samar'-i-tans.

¹⁰Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

¹¹The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

¹²Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

4:4–6 Jesus did not follow the usual way for Jews to travel between Galilee and Judea, which was to avoid Samaritan territory by crossing to the east bank of the Jordan River (vv. 3, 4). At Sychar, Jacob bought a piece of land from the children of Hamor for 100 pieces of money and pitched his tent (v. 5; see Gen. 33:18–20). While Jesus was resting at Jacob's well, a site not mentioned in the OT, He met the Samaritan woman (see The Samaritan Woman).

4:7 For a woman to come to the well at the sixth hour, or noon, the hottest part of the day, was unusual. Middle Eastern women usually filled their water jars in the early morning and at sunset, when it was cooler. The Samaritan woman was a woman of bad reputation and may have filled her jars at noon in order to avoid meeting other women who would shun her.

4:9 Jesus simply disregarded the social rules of His day in order to talk with the Samaritan woman.

THE SAMARITAN WOMAN

Perhaps in order to avoid the respectable townswomen who filled their water jars at sunrise and sunset, “the woman of Samaria” came to the well at noon, the hottest hour of the day. This immoral woman, who had had five husbands, now lived with a man who was not her husband.

When Jesus purposely passed through Samaria on His way to Galilee, He met and spoke to the woman at Jacob’s Well, near the city of Sychar, breaking three major social rules:

- First, women were considered greatly inferior to men; in public no Middle Eastern man ever spoke to a woman, not even to his wife, mother, or sister.
- Second, no Jew ever spoke to a Samaritan. Jews believed Samaritans had betrayed their faith because they had intermarried with foreigners. The Jews and Samaritans hated and avoided each other.
- Third, no self-respecting man, especially a teacher, would ever speak to a woman of such despicable reputation. This woman was a well-known social outcast.

Jesus disregarded these social barriers when He conversed with the Samaritan woman. He revealed Himself as the greatly anticipated Messiah, offering forgiveness, redemption, and new life. She drank from His cup of living water, ran back to town to the very ones who despised her, the people of Samaria. There she proclaimed with unembarrassed excitement the arrival of the promised Messiah.

The people of Samaria eagerly responded to Christ. They, too, yearned for His living water. Later, Jesus would challenge His disciples to witness in Samaria (Acts 1:8), and Philip, a deacon, would open a mission there (Acts 8:5). Yet the Good News of Jesus Christ was first proclaimed to the people of Samaria through the testimony of a sinful, immoral woman who drank the offered water and was forgiven, cleansed, and renewed, never again to thirst.

See also notes on Adultery (Hos. 3); Forgiveness (Ps. 51; Luke 17)

¹³Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

¹⁴But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

¹⁵The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

¹⁶Jesus saith unto her, Go, call thy husband, and come hither.

¹⁷The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

¹⁸For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

¹⁹The woman saith unto him, Sir, I perceive that thou art a prophet.

²⁰Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

²¹Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this

mountain, nor yet at Jerusalem, worship the Father.

²²Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

²³But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

²⁴God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

²⁵The woman saith unto him, I know that Mes-si’-as cometh, which is called Christ: when he is come, he will tell us all things.

²⁶Jesus saith unto her, I that speak unto thee am *he*.

Fields Are White to Harvest

²⁷And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

²⁸The woman then left her waterpot, and went her way into the city, and saith to the men,

4:20–24 The ancient city of Samaria was located about 40 miles north of Jerusalem. Years before, a remnant of Israel’s Jews in Samaria had intermarried with Gentiles and had begun to worship foreign gods. The Samaritans worshipped at Mount Gerizim, where they had been given

permission to build a temple. A small Samaritan community continues to worship there even now.

4:25, 26 The Jews of Samaria were also awaiting the arrival of the promised Messiah (see Deut. 18:15, 18). Jesus told the Samaritan woman that He was the long-awaited

Jesus did not take volunteers as disciples. He put His finger on each one . . . because He saw potential in them.

Gail MacDonald

²⁹Come, see a man, which told me all things that ever I did: is not this the Christ?

³⁰Then they went out of the city, and came unto him.

³¹In the mean while his disciples prayed him, saying, Master, eat.

³²But he said unto them, I have meat to eat that ye know not of.

³³Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

³⁴Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

³⁵Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

³⁶And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

³⁷And herein is that saying true, One soweth, and another reapeth.

³⁸I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

The Belief of the Samaritans

³⁹And many of the Sa-mar'-i-tans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

⁴⁰So when the Sa-mar'-i-tans were come unto him, they besought him that he would tarry with them: and he abode there two days.

⁴¹And many more believed because of his own word;

⁴²And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

Messiah. The woman believed Jesus' self-disclosure and told others the Good News.

4:46 The man was a royal official in the court of Herod Antipas, the tetrarch of Galilee. Whether he was a Jew or Gentile is not known. The fact that a nobleman would request the help of a "carpenter" is extraordinary.

Jesus Heals a Nobleman's Son

⁴³Now after two days he departed thence, and went into Galilee.

⁴⁴For Jesus himself testified, that a prophet hath no honour in his own country.

⁴⁵Then when he was come into Galilee, the Gal-i-lae'-ans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

⁴⁶So Jesus came again into Ca'-na of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Ca-per'-na-um.

⁴⁷When he heard that Jesus was come out of Ju-dae'-a into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

⁴⁸Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

⁴⁹The nobleman saith unto him, Sir, come down ere my child die.

⁵⁰Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

⁵¹And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

⁵²Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

⁵³So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

⁵⁴This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

A Healing at the Pool of Bethesda

5 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

4:53 An ordinary household with its variety of relationships was basic to society in ancient times. The word "house" could suggest an immediate family, the servants of that family, an extended family, and even the descendants of a particular nation. The head of the household usually determined the faith of the household. Thus, it was that the nobleman's "whole house" followed him in believing in Jesus.



Jesus affirmed the ministry of women in evangelism. This was most evident in His interaction with the Samaritan woman at the well of Sychar (John 4:1–30). Culturally, Jews and Samaritans did not associate with each other. Moreover, for a rabbi to speak to a woman in public was considered improper. Christ's regard for this woman was therefore truly revolutionary. After their meeting, she returned to her city and presented her witness. Many believed in Him because of her testimony (vv. 28, 39). At that time, women were not considered reliable witnesses; yet Christ chose a woman as His witness.

God chose women as the first witnesses of Christ's Resurrection (Matt. 28:1–8), and they were entrusted with Christ's first post-Resurrection message to His disciples (John 20:15–18). The coming of the Spirit reinforced the role of women in evangelism. Women, together with men, were empowered to be witnesses to the ends of the earth (Acts 1:8). The establishment of the Philippian church involved women (Acts 16:11–15), and women were also involved in spreading the gospel in Berea (Acts 17:12). New Testament women, along with men, were commissioned to be the “light of the world” and were thus extensively involved in the ministry of evangelism (Matt. 5:14–16).

See also chart on Spiritual Gifts of Women in the Bible; notes on Evangelism (John 6; Col. 4; 1 Pet. 3); Spiritual Gifts (Rom. 12); Women's Ministries (Acts 2; 1 Cor. 11; Eph. 2; 1 Tim. 3; Titus 2)

²Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Beth-es'-da, having five porches.

³In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

⁴For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

⁵And a certain man was there, which had an infirmity thirty and eight years.

⁶When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

⁷The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

⁸Jesus saith unto him, Rise, take up thy bed, and walk.

⁹And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

¹⁰The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

¹¹He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

¹²Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

¹³And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

¹⁴Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

¹⁵The man departed, and told the Jews that it was Jesus, which had made him whole.

¹⁶And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

¹⁷But Jesus answered them, My Father worketh hitherto, and I work.

¹⁸Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

All Judgment Given to Jesus

¹⁹Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do

5:2 Sheep market could also be translated “Sheep Gate,” which is one of the entrances carved into Jerusalem’s city wall. Pools were reservoirs, often cut from stone, that collected rainwater for drinking and other purposes. Water was a valuable and precious resource in the arid Middle East. These pools were usually deep enough for swimming. The pool at Bethesda was a famous place where the handicapped and sick gathered because of its reputed healing properties.

5:10 The Sabbath was the seventh day of the week, the day God rested from creating the world (Gen. 2:2, 3). It was a holy day of rest for all Jews, as well as foreigners, slaves, and even animals (see chart, *The Principle of the Sabbath*). Desecration of the Sabbath could be punished by death. The prohibition against carrying one’s bed on the Sabbath was just one of the numerous oral laws (a part of the tradition of the elders) that had grown from the Law of Moses.

nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

²⁰For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

²¹For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

²²For the Father judgeth no man, but hath committed all judgment unto the Son:

²³That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

²⁴Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

²⁵Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

²⁶For as the Father hath life in himself; so hath he given to the Son to have life in himself;

²⁷And hath given him authority to execute judgment also, because he is the Son of man.

²⁸Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

²⁹And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

³⁰I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Bearing Witness of Jesus

³¹If I bear witness of myself, my witness is not true.

³²There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

³³Ye sent unto John, and he bare witness unto the truth.

³⁴But I receive not testimony from man: but these things I say, that ye might be saved.

³⁵He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

³⁶But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

³⁷And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

³⁸And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

³⁹Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

⁴⁰And ye will not come to me, that ye might have life.

⁴¹I receive not honour from men.

⁴²But I know you, that ye have not the love of God in you.

⁴³I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

⁴⁴How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

⁴⁵Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

⁴⁶For had ye believed Moses, ye would have believed me: for he wrote of me.

⁴⁷But if ye believe not his writings, how shall ye believe my words?

Five Loaves and Two Fishes

6 After these things Jesus went over the sea of Galilee, which is *the sea* of Ti-be'-ri-as.

²And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

³And Jesus went up into a mountain, and there he sat with his disciples.

⁴And the passover, a feast of the Jews, was nigh.

⁵When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

⁶And this he said to prove him: for he himself knew what he would do.

⁷Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

⁸One of his disciples, Andrew, Simon Peter's brother, saith unto him,

⁹There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

¹⁰And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

¹¹And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

P R O B L E M S O L V I N G SEEKING GOD'S SOLUTION



The first step in overcoming problems, whether they are physical, emotional, or spiritual, is to admit you are in need and desire a change. Jesus asked the man who had been lying by the Bethesda pool for thirty-eight years a very important question: “Wilt thou be made whole?” (John 5:1-15). In other words, “Do you care enough about your problem to do something about it—even if it requires on your part some action, effort, sacrifice, or even suffering?”

As is typical of so many in need, this man answered the Lord with self-pity. When Jesus sees you in need of help and sends a willing person to help, do you play the martyr role? “There’s no hope for me. Nobody loves me.” The person who clings to this attitude is unlikely to experience healing.

Because Jesus is gracious and knows your deepest desires, He often cuts through your weeping and self-martyrdom and puts you to the test. “Get up,” He says. “Take your problem and move on. Do not wait for other people to pity you. Get up.”

If you are in need of a touch from the Lord, ask yourself if you are so eager to be changed that you are willing to do something about your situation. When you let God know you are obedient to His will and eager to do whatever it takes for you to be whole, He will send Jesus in the form of a person, a verse from His Word, or a new thought in your mind. Act upon what God tells you to do. He made you, and He knows how to fix precisely what is broken within you.

Finally, when you feel God’s power bring about positive changes in your life, do not let doubters convince you these changes are only coincidence. Walk firmly away as did the man with his mat under his arm and say simply “Jesus healed me.”

See also Matt. 6:1-4; Mark 5:2, note; John 9:1-41; Phil. 2:13; notes on Counseling (Prov. 8); Decision Making (1 Cor. 8); Healing (Ps. 13; 133; Eccl. 1; 2 Cor. 5; Gal. 6; James 5); Obedience (Philem.); Surrender (James 4)

¹²When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

¹³Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

¹⁴Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

¹⁵When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Jesus Walks on the Sea

¹⁶And when even was *now* come, his disciples went down unto the sea,

¹⁷And entered into a ship, and went over the sea toward Ca-per’-na-um. And it was now dark, and Jesus was not come to them.

¹⁸And the sea arose by reason of a great wind that blew.

¹⁹So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

²⁰But he saith unto them, It is I; be not afraid.

²¹Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

²²The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

²³(Howbeit there came other boats from Tibe-ri-as nigh unto the place where they did eat bread, after that the Lord had given thanks:)

²⁴When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Ca-per’-na-um, seeking for Jesus.

6:15 The Jews awaited the Prophet (the Messiah) that Moses had promised to them (Deut. 18:15). After the feeding of the 5,000, the crowd believed that Jesus was that Prophet, the Promised One. Jesus, like Moses, had miraculously fed the large crowds. They thought, however, that their Messiah would become a conqueror. Therefore, the

crowd reacted strongly, even violently, and sought to capture or kidnap Jesus to take Him to Jerusalem and make Him their king. They wanted Jesus to assume political leadership, to set up a kingdom, and to release them from the yoke of Roman authority. Jesus understood the situation and slipped away into the mountains to escape them.

Jesus Is the True Bread from Heaven

²⁵And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

²⁶Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

²⁷Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

²⁸Then said they unto him, What shall we do, that we might work the works of God?

²⁹Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

³⁰They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

³¹Our fathers did eat man'na in the desert; as it is written, He gave them bread from heaven to eat.

³²Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

³³For the bread of God is he which cometh down from heaven, and giveth life unto the world.

³⁴Then said they unto him, Lord, evermore give us this bread.

³⁵And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

³⁶But I said unto you, That ye also have seen me, and believe not.

³⁷All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

³⁸For I came down from heaven, not to do mine own will, but the will of him that sent me.

³⁹And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

⁴⁰And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Murmuring of the Jews

⁴¹The Jews then murmured at him, because he said, I am the bread which came down from heaven.

⁴²And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

⁴³Jesus therefore answered and said unto them, Murmur not among yourselves.

⁴⁴No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

⁴⁵It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

⁴⁶Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

⁴⁷Verily, verily, I say unto you, He that believeth on me hath everlasting life.

⁴⁸I am that bread of life.

⁴⁹Your fathers did eat manna in the wilderness, and are dead.

⁵⁰This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

⁵¹I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

⁵²The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

6:31-33 God supplied manna to feed the Israelites as they fled Egyptian slavery and as they traveled, with Moses as their leader, for 40 years throughout the wilderness. Manna, a small, round substance, appeared each morning with the dew. This "bread from heaven" was then gathered, made into cakes, and either baked or boiled (see Ex. 16:13-36). The people believed that when the Messiah came, He would bring them "manna." The OT "manna" pointed to the true Bread of Heaven, Jesus.

6:52-57 Flesh and blood represented life, in particular Christ's self-sacrificed life fueled by His self-sacrificing love. "My flesh" referred to Jesus' body, which He gave up in death (v. 54). "My blood" referred to the shedding of

His blood on the cross at Calvary (v. 54). This imagery would sound familiar to those from pagan backgrounds in ancient times. They routinely offered sacrifices to their gods and actually ate part of the cooked flesh of the sacrifice. They would have considered eating the sacrificed flesh as becoming one with a god, in the sense of sharing an identity with that deity. The Jew of Jesus' day would have understood blood to stand for life. Thus, to drink Jesus' blood would suggest bringing His life into their lives. This paradox then explains both the essence of the gospel (Christ's sacrifice of His life) and the essence of personal holiness (our unique partaking of His life into our own). Christ came from the Father to offer the gift of Himself to all who would receive Him (vv. 51, 54, 56).



Jesus took every opportunity to make the message of God's love and forgiveness known. Although He was weary as He sat by the well of Sychar, He accepted the arrival of a woman from Samaria as a divine appointment. Asking for a drink of water, He got her attention and engaged her in conversation, then proceeded to make His message relevant to her life and situation. What a great example of how believers can share their faith!

Just as women are increasingly choosing the “good life” without regard for biblical standards, this woman had chosen to live in a way that was not pleasing to God. Many are looking for what they perceive to be the best quality of life without regard for the relevancy of Christ's message to their daily lives.

Without an application of biblical standards, individuals as well as an entire nation tend to sink into moral decadence and disintegrate. The Bible alone is God's textbook about how to relate to God and to one another—husbands to wives, parents to children, employer to employee, friend to friend. Your view of God will determine much of your lifestyle. God has given His timeless blueprint, which when followed humbly and with obedience, gives the greatest quality of life the human heart can know.

Christian women have the “fresh water” for which the thirsty hearts of all people yearn. They must learn to make His message relevant, to anticipate divine appointments, and to be ready to show that the life Jesus offers is desirable and attractive.

Jesus always met with those who had honest questions or needs on their terms regarding place, method of access, or style of communication. He never, however, changed His message or altered the way in which He loved.

See also John 4:5–42; 10:10; 17:2, 3; notes on Access to God (Rom. 10); Evangelism (Matt. 28; Col. 4; 1 Pet. 3); Salvation (Eph. 2)

⁵³Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

⁵⁴Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

⁵⁵For my flesh is meat indeed, and my blood is drink indeed.

⁵⁶He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

⁵⁷As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

⁵⁸This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

⁵⁹These things said he in the synagogue, as he taught in Ca-per'-na-um.

Many Disciples Fall Away

⁶⁰Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

⁶¹When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

⁶²What and if ye shall see the Son of man ascend up where he was before?

⁶³It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

⁶⁴But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

⁶⁵And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

⁶⁶From that *time* many of his disciples went back, and walked no more with him.

⁶⁷Then said Jesus unto the twelve, Will ye also go away?

⁶⁸Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

⁶⁹And we believe and are sure that thou art that Christ, the Son of the living God.

6:66–69 The crowd that followed Jesus was very large, but they began to discover that His teachings were difficult to put into practice. In fact, following Him pointed to the possibility of sharing in His suffering and violent death. Slowly His disciples began to fall away. Perhaps those who left Jesus could foresee or anticipate the “trag-

edy” that would befall Jesus at the hands of the Roman government. Others, perhaps, lost interest or hope in Jesus. Their action prompted Jesus to ask the 12 disciples if they, too, would “also go away.” Jesus was not surprised by the many who turned away from Him. He knew of their discontentment, for He could read their hearts.

When you seek truth you seek God whether you know it or not.
 Blessed Theresia Benedicta (Edith Stein)

⁷⁰Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

⁷¹He spake of Judas Is-car'-i-ot *the son of* Simon: for he it was that should betray him, being one of the twelve.

The Disbelief of Jesus' Brothers

7After these things Jesus walked in Galilee: for he would not walk in Jew'-ry, because the Jews sought to kill him.

²Now the Jews' feast of tabernacles was at hand.

³His brethren therefore said unto him, Depart hence, and go into Ju-dae'-a, that thy disciples also may see the works that thou doest.

⁴For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

⁵For neither did his brethren believe in him.

⁶Then Jesus said unto them, My time is not yet come: but your time is always ready.

⁷The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

⁸Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

⁹When he had said these words unto them, he abode *still* in Galilee.

¹⁰But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

¹¹Then the Jews sought him at the feast, and said, Where is he?

¹²And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

¹³Howbeit no man spake openly of him for fear of the Jews.

The Jews Marvel at Jesus' Teaching

¹⁴Now about the midst of the feast Jesus went up into the temple, and taught.

¹⁵And the Jews marvelled, saying, How knoweth this man letters, having never learned?

¹⁶Jesus answered them, and said, My doctrine is not mine, but his that sent me.

¹⁷If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

¹⁸He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

¹⁹Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

²⁰The people answered and said, Thou hast a devil: who goeth about to kill thee?

²¹Jesus answered and said unto them, I have done one work, and ye all marvel.

²²Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

²³If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

²⁴Judge not according to the appearance, but judge righteous judgment.

A Division Among the People

²⁵Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

²⁶But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

²⁷Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

²⁸Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

²⁹But I know him: for I am from him, and he hath sent me.

7:2 The feast of tabernacles (or Feast of Ingathering) lasted seven days (see chart, The Feasts of Israel). The celebrations included the ingathering of crops. Participants made booths or "tabernacles" of tree branches. These booths represented shelter and protection. The Is-

raelites lived in these booths throughout the festival period in order to remember their fathers who, when they left Egypt and journeyed in the wilderness, had lived in similar structures.

FORGIVEN ADULTERESS

The woman caught in the very act of sexual immorality is simply known as the adulteress. Israel's covenant law prohibited adultery (Ex. 20:14). The punishment of death was dictated for both the adulterous man and woman (Lev. 20:10). Yet while this woman faced death, the man with whom she had been involved went free.

The accusing scribes and Pharisees threw the woman at Jesus' feet. They sought to trap Jesus between His allegiance to the Law and His merciful love for all, even those who violated the Law.

The adulteress was guilty of sin. The Mosaic Law stated that she deserved the sentence of death (Deut. 17:5, 6). The zealous religious leaders quoted the Law and waited impatiently for Jesus to respond.

Then Jesus answered, slowly and wisely. For the Messiah clarified the Law's intent and reminded each religious leader of his own sins and of his own guilt in breaking the Law of Moses. Each one knew, somewhere deep within his own sinful heart, that he, too, deserved the sentence of death.

Jesus also affirmed the sanctity of marriage, making it clear that men, as well as women, are expected to keep their vows. He did not condemn the woman caught in the act of adultery. Instead, He forgave her, as He would later forgive the very people who nailed Him to a Cross (see John 3:17). Jesus faced the sentence of death Himself, for the adulteress, for the sinful scribes and Pharisees, for everyone. His grace provides hope for every sinful soul (see John 8:12).

See also notes on Adultery (Hos. 3); Forgiveness (Ps. 51; Luke 17)

³⁰Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

³¹And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

³²The Phar'-i-sees heard that the people murmured such things concerning him; and the Phar'-i-sees and the chief priests sent officers to take him.

³³Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

³⁴Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

³⁵Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

³⁶What manner of saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

³⁷In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

³⁸He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

³⁹(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

⁴⁰Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

⁴¹Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

⁴²Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Beth'-le-hem, where David was?

⁴³So there was a division among the people because of him.

⁴⁴And some of them would have taken him; but no man laid hands on him.

7:34 Jesus spoke to nominal disciples, those who were not willing to invest their lives in a personal commitment to Him. Jesus referred to His death, telling them that He would go to the Father and they would not be able to find Him. These Jews had put their trust in belonging to the family of Abraham. They had not put their trust in God's plan of salvation through Jesus. Jesus told them, in effect, that when they did come to an understanding of God and the Good News and wanted to place their faith in Him, it would then be too late.

7:35 God had given the Jews the land of Palestine, the Promised Land, for an inheritance. The Dispersion or Diaspora, which took place over several centuries, was responsible for forcing the Jews out of Palestine. This

scattering of the Jews throughout the world was due to the Assyrians' capture of Israel (722 B.C.), the capture of Judah by the Babylonians (586 B.C.), and other wars fought in Palestine by the Romans and Greeks. Some simply came upon hard times and emigrated to other places to find work and resources. In Jesus' time, as many Jews lived outside of Palestine as lived in the Land.

7:38 The particular quotation from Scripture used by Jesus has never been identified with certainty. He probably had in mind Psalm 78:15, 16 and Zechariah 14:8 (see also Ezek. 47:1-11; Rev. 22:1, 2). The "belly" was believed to be the seat of the emotions, the innermost being of a person. In essence, Jesus said that the person would have a continual, life-giving source of satisfaction within.

The Pharisees' Unbelief

⁴⁵Then came the officers to the chief priests and Phar'-'i-sees; and they said unto them, Why have ye not brought him?

⁴⁶The officers answered, Never man spake like this man.

⁴⁷Then answered them the Phar'-'i-sees, Are ye also deceived?

⁴⁸Have any of the rulers or of the Phar'-'i-sees believed on him?

⁴⁹But this people who knoweth not the law are cursed.

⁵⁰Nic-o-de'-mus saith unto them, (he that came to Jesus by night, being one of them.)

⁵¹Doth our law judge *any* man, before it hear him, and know what he doeth?

⁵²They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

⁵³And every man went unto his own house.

Jesus Forgives an Adulterous Woman

8 Jesus went unto the mount of Olives. ²And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

³And the scribes and Phar'-'i-sees brought unto him a woman taken in adultery; and when they had set her in the midst,

⁴They say unto him, Master, this woman was taken in adultery, in the very act.

⁵Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

⁶This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

⁷So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

⁸And again he stooped down, and wrote on the ground.

⁹And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

¹⁰When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

THE NAMES FOR SATAN

NAME	REFERENCE
Abaddon (Heb., lit. "destruction")	Rev. 9:11
The accuser of our brethren	Rev. 12:10
The adversary (Gk. antidikos, lit. "opponent")	1 Pet. 5:8
The angel of the bottomless pit	Rev. 9:11
Apollyon (Gk., lit. "destroyer")	Rev. 9:11
Beelzebub, the ruler of the demons	Matt. 12:24
Belial	2 Cor. 6:15
The devil (Gk. diabolos, lit. "one who casts through")	John 8:44
The dragon	Rev. 12:7; 20:2
The enemy	Matt. 13:39
The god of this age	2 Cor. 4:4
The king of Tyre	Ezek. 28:11-19
Liar	John 8:44
Lucifer (Heb., lit. "day star")	Is. 14:12-21
Murderer	John 8:44
The prince of the power of the air	Eph. 2:2
A roaring lion	1 Pet. 5:8
The ruler of the darkness	Eph. 6:12
The ruler of this world	John 12:31; 14:30
Satan (Heb., lit. "adversary")	Mark 1:12, 13
The serpent of old	Rev. 20:2
The tempter	1 Thess. 3:5
The wicked one	Matt. 13:19

¹¹She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

The Light of the World

¹²Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

¹³The Phar'-'i-sees therefore said unto him,

8:4, 5 The Law of Moses had strict rules about sexuality (Ex. 20:14). The punishment for adultery was death by stoning for both the man and the woman (Lev. 20:10). If Jesus confirmed the death penalty, His compassion would be questioned; if He refused to confirm the pen-

alty, He would be accused of contradicting God's Law. He wisely referred the question to the woman's accusers, for Jewish law also called for the witness to cast the first stone in the case of capital punishment (see *Forgiven Adulteress*).

Thou bearest record of thyself; thy record is not true.

¹⁴Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

¹⁵Ye judge after the flesh; I judge no man.

¹⁶And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

¹⁷It is also written in your law, that the testimony of two men is true.

¹⁸I am one that bear witness of myself, and the Father that sent me beareth witness of me.

¹⁹Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

²⁰These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

²¹Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

²²Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

Jesus Speaks for the Father

²³And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

²⁴I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

²⁵Then said they unto him, Who art thou? And Jesus saith unto them, *Even the same* that I said unto you from the beginning.

²⁶I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

²⁷They understood not that he spake to them of the Father.

²⁸Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself;

but as my Father hath taught me, I speak these things.

²⁹And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

³⁰As he spake these words, many believed on him.

Abraham's Seed

³¹Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

³²And ye shall know the truth, and the truth shall make you free.

³³They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

³⁴Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

³⁵And the servant abideth not in the house for ever: *but* the Son abideth ever.

³⁶If the Son therefore shall make you free, ye shall be free indeed.

³⁷I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

³⁸I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

³⁹They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

⁴⁰But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

⁴¹Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

⁴²Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

⁴³Why do ye not understand my speech? *even* because ye cannot hear my word.

The Devil's Children

⁴⁴Ye are of *your* father the devil, and the lusts of your father ye will do. He was a

8:32-36 The Jews put blind trust in religious tradition and ceremonies. They depended on ancestry and obedience to the Law of Moses and the oral tradition of the elders for their hope. Throughout the years, they had been in bondage to Egypt, Babylonia, Persia, Syria, and, at present, Rome. Regardless of their political slavery, they felt free spiritually because they were a holy nation, an elect race chosen by God. Jesus disagreed with them and thus angered them. He told them they were slaves of sin, not

sons of God, and that only through Him could they find true spiritual freedom.

8:41 With much pride, the Jews assured Jesus that they were born from the seed of Abraham. They probably meant to insult Jesus directly. The common belief among the Jews was that Mary had been unfaithful to Joseph and that Jesus was the illegitimate son of Mary, the result of an adulterous union.

8:44 The devil (Satan) is mentioned only a few times in

The gate of Heaven is very low; only the bumble can enter it.

St. Elizabeth Seton

murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

⁴⁵And because I tell *you* the truth, ye believe me not.

⁴⁶Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

⁴⁷He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

Honoured by the Father

⁴⁸Then answered the Jews, and said unto him, Say we not well that thou art a Sa-mar'i-tan, and hast a devil?

⁴⁹Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

⁵⁰And I seek not mine own glory: there is one that seeketh and judgeth.

⁵¹Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

⁵²Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

⁵³Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

⁵⁴Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

the OT (see chart, The Names for Satan). The chief of the fallen angels, Satan is always an adversary to God (see chart, A Portrait of the Adversary). In the NT, the gospel writers taught that Satan is a personal being, the agent and originator of evil. John considered Satan the "prince of this world" (John 12:31; 14:30; 16:11). The self-righteous Jews claimed God as their Father. Jesus, however, told them that they were indeed Abraham's descendants and physical progeny. But in spirit, their father was not God, but the devil. Their behavior confirmed their parentage.

8:58, 59 When asked His identity, Jesus responded, "I am." This enraged the Jews. "I AM" is the name for God that He had revealed to Moses (Ex. 3:13, 14). Thus, Jesus identified Himself as One with God. The Jews considered this statement blasphemy (lit. "harmful speech" or "slander"). In the OT sense, blasphemy meant showing disrespect to the character and name of God. The penalty for blasphemy (for a Jew or foreigner) was death by stoning (Lev. 24:14-16).

9:2 Blindness was common in Jesus' day, often resulting

⁵⁵Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

⁵⁶Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

⁵⁷Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

⁵⁸Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

⁵⁹Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Jesus Heals a Man Blind from Birth

9And as *Jesus* passed by, he saw a man which was blind from *his* birth.

²And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

³Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

⁴I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

⁵As long as I am in the world, I am the light of the world.

⁶When he had thus spoken, he spat on the ground and made clay of the spittle, and he

from a birth defect, infection, leprosy, cataracts, or advanced age. The Jews associated blindness (and suffering in general) with sin:

- The man might have sinned while still in his mother's womb (some Jews believed in prenatal sin);
- The man, in his pre-existent state (an idea that emerged from the Greek philosopher Plato about 427-327 B.C.) might have sinned before his conception;
- The blind man's parents might have sinned and brought the affliction of blindness upon their son. Jews believed the sins of the parents could cause suffering for the child (see Ex. 20:5; 34:7; Num. 14:18).

9:6, 7 This healing was one of two healings in which Jesus used saliva (see Mark 7:33). No medicinal value was associated with the pool of Siloam, a water supply located just inside the southeastern city wall. The pool was an engineering feat for that day created by the construction of Hezekiah's tunnel, which diverted waters from Siloam to the Gihon spring (a less vulnerable point to the Assyrian armies). Dug through solid rock, this 583-yard tunnel of

ORGANIZATION ORDERING OUR DAYS



The concept of organization in Scripture relates far more to our relationships with people than to the handling of things. Organization allows us to move through life with order and purpose. This discipline is not reserved only for organized people, for God delights in helping each person to turn weakness into strength and to bring order from chaos (1 Cor. 14:40). He redeems our time as well as our souls (Col. 4:5).

Smooth communication, effective problem solving, successful task management, and coordination of life's pursuits is just as necessary for meaningful interpersonal relationships as for juggling events and sorting activities. The Lord insisted, through the advice of Jethro, that Moses establish a multi-tiered judicial system, which effectively placed "men of truth" as rulers of thousands, hundreds, fifties, and tens (Ex. 18:13–26). Jesus created order so that the hungry crowds could be fed by seating the people on the grass, allowing the disciples to move freely among them with bread and fish (Matt. 15:35). Jesus, in sending out His disciples, organized them in teams of two and gave them well-ordered guidelines (Mark 6:7).

Decision making, assignment of space, accomplishment of tasks, and clear lines of communication are thus ordered with one goal in mind—that our lives and environment might be so ordered as to give maximum freedom for achieving His goals. In organizing home or office, priority should be given to policies and structures that benefit and bless people. People always matter more to the Lord than rules, a principle readily evident in the ministry of Jesus, who frequently overstepped the boundaries set by the religious leaders of His day in order to bring truth, comfort, and healing to those in need.

See also Eph. 5:15, 16; notes on Goal Setting (Is. 58); Priorities (Matt. 6); Time Management (Ps. 31)

anointed the eyes of the blind man with the clay,

⁷And said unto him, Go, wash in the pool of Si-lo'-am, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

⁸The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

⁹Some said, This is he: others said, He is like him: but he said, I am he.

¹⁰Therefore said they unto him, How were thine eyes opened?

¹¹He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Si-lo'-am, and wash: and I went and washed, and I received sight.

¹²Then said they unto him, Where is he? He said, I know not.

The Pharisees Question the Healing

¹³They brought to the Phar'-i-sees him that aforetime was blind.

¹⁴And it was the sabbath day when Jesus made the clay, and opened his eyes.

¹⁵Then again the Phar'-i-sees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

¹⁶Therefore said some of the Phar'-i-sees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

¹⁷They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

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

¹⁹And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

²⁰His parents answered them and said, We know that this is our son, and that he was born blind:

Hezekiah provided water diverted into the city from the Kidron valley outside the city wall in the event of an enemy siege. The Siloam pool measured 20 by 30 feet and is still used as a source of water.

9:16 A debate occurred when the Pharisees accused Jesus of not keeping the Sabbath:

- Jesus had made clay, and they considered that work forbidden on the Sabbath;

- Jesus had healed the blind man (v. 14), and any non-life-threatening medical attention was not allowed on the Sabbath;

- Jesus had put saliva on the man's eyes, a practice not allowed on the Sabbath.

Therefore, the Pharisees thought Jesus could not have come from God. But others, astounded and impressed by Jesus' miracles ("signs"), could not consider Jesus a "sinner."

²¹But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

²²These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

²³Therefore said his parents, He is of age; ask him.

²⁴Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

²⁵He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

²⁶Then said they to him again, What did he to thee? how opened he thine eyes?

²⁷He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

²⁸Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

²⁹We know that God spake unto Moses: as for this fellow, we know not from whence he is.

³⁰The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

³¹Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

³²Since the world began was it not heard that any man opened the eyes of one that was born blind.

³³If this man were not of God, he could do nothing.

³⁴They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

The Healed Man's Belief

³⁵Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

³⁶He answered and said, Who is he, Lord, that I might believe on him?

³⁷And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

³⁸And he said, Lord, I believe. And he worshipped him.

³⁹And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

⁴⁰And some of the Phar'isees which were with him heard these words, and said unto him, Are we blind also?

⁴¹Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

The Good Shepherd

10Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

²But he that entereth in by the door is the shepherd of the sheep.

³To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

⁴And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

⁵And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

⁶This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

⁷Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

⁸All that ever came before me are thieves and robbers: but the sheep did not hear them.

⁹I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

¹⁰The thief cometh not, but for to steal,

9:39-41 Jesus used this situation in which individuals were responding to Him so differently to make a point about blindness and sight. On one side was the man born blind, now fully seeing and on his knees worshipping the Lord. On the other side were the religious leaders, stubborn and hard-hearted, rejecting Jesus and calling for His death. In Jesus' day, blindness was a metaphor for sin. Sight was a metaphor for righteousness. Jesus told the Pharisees that, even though they could see clearly physically, they were deliberately choosing to be blind spiritually.

10:2-5 Sheep provided food, milk, and clothing. A shepherd fed them, led them to water, guarded them lest they

wander off and get lost, protected them from predators (usually wolves), carried them when they were sick or weak, and constantly cared for them. The job of shepherding was a tiring and dangerous one. Often the shepherd spent years with a particular herd of sheep and called each sheep by its own descriptive name. The sheep knew and followed the voice of their shepherd, but they would not respond to a stranger's voice. The shepherd went "before them" to make sure the path was safe for the sheep (v. 4). The "door" referred to the entrance of the sheepfold (v. 2). Jesus described Himself as the Good Shepherd, a metaphor the people of His day would have understood clearly.



When Jesus referred to the abundant life, He described a life in balance, all aspects of which are under the authority of God, and one in which an individual would grow in the image of Christ. Elements necessary for positive mental health include: reasonable independence (Prov. 31:12–16), trustworthiness (v. 11), the ability to take responsibility (v. 13), the ability to work under rules and authority (Heb. 13:7), tolerance of others (Eph. 4:32), the ability to show friendliness and love (Prov. 17:17), a sense of humor (v. 22), the capacity to give and take (Eccl. 3:5), and most of all a devotion beyond self (1 John 4:10, 11). Jesus not only provided salvation but also underscored the quality of life and set new standards for the abundant life.

Because a healthy life is intertwined with a healthy mind, Christians are warned by Paul to guard what the mind absorbs so that they do not become blinded to the truth (2 Cor. 3:14; 4:3, 4). Scripture strongly states that what goes into the mind comes out in actions, good or negative (Prov. 23:7; Mark 7:20–23). In healing the Gadarene demoniac, Jesus put him in his right mind (Luke 8:35). The restored man surely returned to a useful role in his home and community, and he did not forget to testify of God's goodness to him (Luke 8:39).

Paul encouraged Timothy by saying, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). We can be certain the Lord wants us to enjoy excellent mental health.

See also Josh. 1:8, 9; Ps. 1:2; 16:7–9; 119; Matt. 15:10–20; Mark 5:1–20; 5:2, note; Phil. 2:5–11; notes on Conscience (2 Cor. 1); Emotions (Ps. 42); Healing (Ps. 13; 133; Eccl. 1; 2 Cor. 5; Gal. 6; James 5)

and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

¹¹I am the good shepherd: the good shepherd giveth his life for the sheep.

¹²But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

¹³The hireling fleeth, because he is an hireling, and careth not for the sheep.

¹⁴I am the good shepherd, and know my sheep, and am known of mine.

¹⁵As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

¹⁶And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

¹⁷Therefore doth my Father love me, because I lay down my life, that I might take it again.

¹⁸No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

¹⁹There was a division therefore again among the Jews for these sayings.

²⁰And many of them said, He hath a devil, and is mad; why hear ye him?

²¹Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Jesus Charged with Blasphemy

²²And it was at Jerusalem the feast of the dedication, and it was winter.

²³And Jesus walked in the temple in Solomon's porch.

10:16 The other sheep was a reference to the Gentiles. "This fold" was a reference to Judaism. Jesus anticipated the mission to the Gentiles after His death and Resurrection. The Gentiles, as well as the believing Jews, would share an intimate relationship with Him.

10:22 The feast of dedication, or the Feast of the Purification of the temple (*Hanukkah*) occurs in December and lasts eight days. A candle is lit each day in observance of this celebration, often called the Feast of Lights.

The feast celebrates the victories of Judas Maccabaeus (165 B.C.). When Antiochus Epiphanes, the king of Syria (175–164 B.C.), tried to abolish the Jewish religion, he attacked Jerusalem. He killed 80,000 Jews, profaned the temple courts and chambers, and sacrificed swine to the

pagan god Zeus on the temple altar. Judas Maccabaeus and his brothers fought Epiphanes and won. They cleansed and restored the temple and rebuilt the altar. This Feast of Hanukkah is still celebrated by the Jews. John referred to the various Jewish feasts more than the other gospel writers (see chart, The Feasts of Israel).

10:23 Jesus walked on Solomon's porch, a structure with a roof supported by rows of 40-foot-high pillars. This structure would have protected Jesus from the wintry weather. People often walked there to meditate, pray, and teach. It is also called "the portico of Solomon" or "Solomon's colonnade." While Solomon had built the oldest of the porches on the east side, Herod had built the porch on which Jesus walked.

²⁴Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

²⁵Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

²⁶But ye believe not, because ye are not of my sheep, as I said unto you.

²⁷My sheep hear my voice, and I know them, and they follow me:

²⁸And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

²⁹My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.

³⁰I and my Father are one.

³¹Then the Jews took up stones again to stone him.

³²Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

³³The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

³⁴Jesus answered them, Is it not written in your law, I said, Ye are gods?

³⁵If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

³⁶Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

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

³⁸But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

³⁹Therefore they sought again to take him: but he escaped out of their hand,

⁴⁰And went away again beyond Jordan into the place where John at first baptized; and there he abode.

⁴¹And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

⁴²And many believed on him there.

Jesus' Friend Lazarus Dies

11 Now a certain *man* was sick, named Laz'-a-rus, of Beth'-a-ny, the town of Mary and her sister Martha.

²(It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Laz'-a-rus was sick.)

³Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

⁴When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

⁵Now Jesus loved Martha, and her sister, and Laz'-a-rus.

⁶When he had heard therefore that he was sick, he abode two days still in the same place where he was.

⁷Then after that saith he to *his* disciples, Let us go into Ju-dae'-a again.

⁸*His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

⁹Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

¹⁰But if a man walk in the night, he stumbleth, because there is no light in him.

¹¹These things said he: and after that he saith unto them, Our friend Laz'-a-rus sleepeth; but I go, that I may awake him out of sleep.

¹²Then said his disciples, Lord, if he sleep, he shall do well.

¹³Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

¹⁴Then said Jesus unto them plainly, Laz'-a-rus is dead.

¹⁵And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

¹⁶Then said Thomas, which is called Did'-y-mus, unto his fellowdisciples, Let us also go, that we may die with him.

Martha's Assurance of the Resurrection

¹⁷Then when Jesus came, he found that he had *lain* in the grave four days already.

10:30-33 Jesus referred to Himself as one with God, separate in Person but identical in nature. The godhead includes Father, Son, and Holy Spirit—a trinity of separate persons united in essence as one. The Jews regarded Jesus' claim to be one with God as blasphemy.

11:11-14 Lazarus from Bethany, along with his sisters Mary and Martha, was a personal friend of Jesus (see chart, Women and Their Families in the New Testament).

Jesus told the disciples that Lazarus was asleep, using the term "sleep" as a euphemism for death (see Matt. 9:24; Acts 7:60; 1 Cor. 15:6; 1 Thess. 4:13).

11:17 Death and burial usually took place on the same day in Jesus' time, due to the hot climate. The body was carefully but hurriedly wrapped in strips of cloth with expensive spices and ointments. Jesus probably began His journey to Bethany the day of, or the day after, Lazarus' death

¹⁸Now Beth'-a-ny was nigh unto Jerusalem, about fifteen furlongs off:

¹⁹And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

²⁰Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

²¹Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

²²But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

²³Jesus saith unto her, Thy brother shall rise again.

²⁴Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

²⁵Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

²⁶And whosoever liveth and believeth in me shall never die. Believest thou this?

²⁷She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

²⁸And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

²⁹As soon as she heard *that*, she arose quickly, and came unto him.

³⁰Now Jesus was not yet come into the town, but was in that place where Martha met him.

³¹The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went

out, followed her, saying, She goeth unto the grave to weep there.

Jesus Weeps

³²Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

³³When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

³⁴And said, Where have ye laid him? They said unto him, Lord, come and see.

³⁵Jesus wept.

³⁶Then said the Jews, Behold how he loved him!

³⁷And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus Raises Lazarus

³⁸ Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

³⁹Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

⁴⁰Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

⁴¹Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

and burial. The journey took two to three days. When Jesus arrived in Bethany, Lazarus would have been in the tomb four days, which John carefully noted. Jewish tradition taught that the deceased person's soul hovered over the body for three days after death in hopes of reunion. However untrue, this superstition was widely believed. The fact that Lazarus had been dead for four days instead of three left little doubt in Jewish minds that Lazarus' restoration to life by Jesus was, in fact, an unmistakable miracle.

11:33 Jesus groaned in the spirit and was troubled when He saw Mary and the others grieving and weeping (see chart, The Emotions of Jesus). The verb translated "groaned" may mean "deeply disturbed." "Troubled" (Gk. *tarass*?) has the connotation of being agitated or disturbed. Jesus could have been perplexed and grieved for several reasons:

- His heart was filled with indignation against sin, the cause of suffering and death.
- A large number of strangers had traveled from the Passover feast in Jerusalem to wait at Lazarus' funeral, and He might have been angered by their hypocrisy. Of-

ten funeral wailing was only an artificial display of emotion.

- Tears might have come to Jesus because He entered so deeply into the agony of others.
- Jesus could have foreseen His own approaching Crucifixion and grieved in advance for those who would mourn His death.

11:35 John gave insight into the deep compassion of Jesus (see chart, The Emotions of Jesus). Even though Jesus knew He could restore Lazarus to physical life, He wept with sorrow and sympathy. Here, the word "wept" did not refer to the wailing that customarily accompanied funerals in that day. Funeral wailing ordinarily meant uninhibited loud crying, even screaming or shrieking. This open display of emotion was often done by people who did not know or care about the dead person. The more dramatic the wailing, the greater tribute the Jews believed they paid to the deceased. In Jesus' case, the word "wept" simply means "shedding tears" (see Ps. 56, Tears). Obviously, Jesus suffered a deep agony of spirit and was genuinely moved by Lazarus' death. Jesus' tears provided remarkable insight into His true humanity.

Love him totally who gave himself totally for your love.

St. Clare of Assisi

⁴²And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

⁴³And when he thus had spoken, he cried with a loud voice, Laz'-a-rus, come forth.

⁴⁴And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

The Plan to Kill Jesus

⁴⁵Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

⁴⁶But some of them went their ways to the Phar'-i-sees, and told them what things Jesus had done.

⁴⁷Then gathered the chief priests and the Phar'-i-sees a council, and said, What do we? for this man doeth many miracles.

⁴⁸If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

⁴⁹And one of them, *named* Cai'-a-phas, being the high priest that same year, said unto them, Ye know nothing at all,

⁵⁰Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

⁵¹And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

⁵²And not for that nation only, but that

also he should gather together in one the children of God that were scattered abroad.

⁵³Then from that day forth they took counsel together for to put him to death.

⁵⁴Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called E'-phra-im, and there continued with his disciples.

⁵⁵And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

⁵⁶Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

⁵⁷Now both the chief priests and the Phar'-i-sees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

Mary Anoints the Feet of Jesus

12 Then Jesus six days before the passover came to Beth'-a-ny, where Laz'-a-rus was which had been dead, whom he raised from the dead.

²There they made him a supper; and Martha served: but Laz'-a-rus was one of them that sat at the table with him.

³Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

11:48 Jesus' raising of Lazarus from the dead caused many of the Jews to believe in Him. Jewish authorities felt they could no longer allow Jesus to work miracles and convert the Jews. The Sadducees and Pharisees quickly called a meeting of the Sanhedrin (the Jewish supreme court) to discuss the problem (see chart, Jewish Sects). The Jewish nation held a privileged status within the Roman Empire, and the Sanhedrin feared that Jesus would gain a large following, cause a civil uproar, and anger the governing Roman Empire. If that happened, these religious leaders would lose their positions and political power. The high priest Caiaphas suggested that Jesus should be killed (v. 50).

12:3 The perfumed ointment with which Mary anointed the feet of Jesus was genuine spikenard, scarce and thus very expensive. Spikenard was a fragrant herb obtained from the roots of a plant grown in the Himalayas and transported to Palestine by camel. Three hundred

"pence," or denarii, equals the annual wages of an average worker (v. 5; see chart, Money and Measurements in the Bible).

12:3-7 Jewish pilgrims were preparing for the Passover Feast, which was only six days away. Jesus visited His good friends Lazarus (whom He had raised from the dead), Martha, and Mary in Bethany. Martha cooked and served the supper (see Martha). Jesus would die during the Passover Feast, and Mary seemed to sense Jesus' approaching death. With actions symbolic of preparing a body for burial, Mary took her most precious possession, "ointment," and lovingly poured it over Jesus' feet (v. 3; see Mary of Bethany). Then, not caring what the others thought of her, she wiped His feet with her hair. A woman in Mary's day would never let her hair down in public but would keep it firmly bound or braided. The fact that Mary anointed His feet instead of His head demonstrated her humility. Only servants attended to the feet. When Judas

MARY OF BETHANY

A Committed Follower

Mary of Bethany stands as a role model for every dedicated disciple of Christ. She was apparently unmarried, living with her older sister Martha and their brother Lazarus. Their home was a friendly retreat for the Lord, who may have been in their age group.

Mary, more than any other in the New Testament, is associated with sitting at Jesus' feet, a testimony to her hunger for spiritual truth and understanding (Luke 10:39; John 11:32; 12:3). Yet she not only sat at His feet; she also served Him by anointing Him with costly ointment to show her desire to meet practical needs as well as to seek spiritual blessing.

Mary's example demonstrates her strong decision-making capability. She chose, Jesus said, to listen to Him, and later her gift of ointment poured out in preparation for His burial was a premeditated act of worship. She was contemplative and sensitive, not given to verbal expression. When Lazarus died, tears and very few words expressed her heart's grief. Jesus understood and wept with her (John 11:35).

True to Jesus' prophecy, Mary has lived in history as one personifying commitment. Three gospels include her significant sacrificial gesture—ten and one-third ounces of pure spikenard ointment, worth a year's wages, lavished in humility upon her Savior (Matt. 26:6–13; Mark 14:1–9; John 11:1–6). Mary, a woman characterized by spiritual insight and readiness to act upon her faith, was thus commended by Christ (Matt. 26:13).

See also Matt. 26:6–13; Mark 14:1–9; Luke 10:38–42; John 11:28–36, 45; 12:3–8; chart on Women and Jesus; note on Heroines (Heb. 11)

⁴Then saith one of his disciples, Judas Is-car'-'i-ot, Simon's son, which should betray him,

⁵Why was not this ointment sold for three hundred pence, and given to the poor?

⁶This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

⁷Then said Jesus, Let her alone: against the day of my burying hath she kept this.

⁸For the poor always ye have with you; but me ye have not always.

⁹Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Laz'-a-rus also, whom he had raised from the dead.

¹⁰But the chief priests consulted that they might put Laz'-a-rus also to death;

¹¹Because that by reason of him many of the Jews went away, and believed on Jesus.

Jesus Enters Jerusalem

¹²On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

¹³Took branches of palm trees, and went

(the money-keeper and betrayer) objected to Mary's extravagance, Jesus silenced Judas and praised Mary's actions.

12:10, 11 The chief priests wanted to kill not only Jesus but also Lazarus, who had become important evidence of Jesus' miracles (John 11:43–45). The Sadducees feared an insurrection by Jesus and His followers. Such disruption of peace might cost them their position of power and influence. The chief priests, who were all Sadducees, did not believe in the resurrection of the dead. Confronted with a

forth to meet him, and cried, Ho-san'-na: Blessed is the King of Israel that cometh in the name of the Lord.

¹⁴And Jesus, when he had found a young ass, sat thereon; as it is written,

¹⁵Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

¹⁶These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

¹⁷The people therefore that was with him when he called Laz'-a-rus out of his grave, and raised him from the dead, bare record.

¹⁸For this cause the people also met him, for that they heard that he had done this miracle.

¹⁹The Phar'-i-sees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

The Son of Man to Be Glorified

²⁰And there were certain Greeks among them that came up to worship at the feast:

clearly living Lazarus, they felt their foundation of power slipping away.

12:13, 14 Large crowds met Jesus coming into Jerusalem for the Passover Feast. They spread palm branches in His entry path. Palm trees were among the earliest cultivated trees. They were a symbol of victory and success as well as of beauty. Images of the trees decorated the temple, and its branches were used as part of the Feast of Tabernacles celebration. The people received Jesus into Jerusalem as the promised Messiah, shouting Hosanna (Heb., lit. "save now").

²¹The same came therefore to Philip, which was of Beth-sa'-i-da of Galilee, and desired him, saying, Sir, we would see Jesus.

²²Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

²³And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

²⁴Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

²⁵He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

²⁶If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

²⁷Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

²⁸Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

²⁹The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

³⁰Jesus answered and said, This voice came not because of me, but for your sakes.

³¹Now is the judgment of this world: now shall the prince of this world be cast out.

³²And I, if I be lifted up from the earth, will draw all *men* unto me.

³³This he said, signifying what death he should die.

³⁴The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

³⁵Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

³⁶While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Refusal to Confess Jesus

³⁷But though he had done so many miracles before them, yet they believed not on him:

³⁸That the saying of E-sa'-ias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

³⁹Therefore they could not believe, because that E-sa'-ias said again,

⁴⁰He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

⁴¹These things said E-sa'-ias, when he saw his glory, and spake of him.

⁴²Nevertheless among the chief rulers also many believed on him; but because of the Phar'-i-sees they did not confess *him*, lest they should be put out of the synagogue:

⁴³For they loved the praise of men more than the praise of God.

⁴⁴Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

⁴⁵And he that seeth me seeth him that sent me.

⁴⁶I am come a light into the world, that whosoever believeth on me should not abide in darkness.

⁴⁷And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

⁴⁸He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

⁴⁹For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

⁵⁰And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Jesus Washes the Feet of the Disciples

13 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

²And supper being ended, the devil having now put into the heart of Judas Is-car'-i-ot, Simon's *son*, to betray him;

³Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

12:31, 32 The prince of this world was John's synonym for Satan (see chart, The Names for Satan). Through succumbing to Satan's temptation, the man and woman had been driven out of the Garden of Eden by God. Though Jesus' Crucifixion seemed to indicate that the ruler of this world

had won, actually His death on the Cross would render Satan impotent and would forever break the power of this Evil One. "Lifted up" referred to the way Jesus would die by crucifixion (v. 32). "All men" was a reference to people from all nations, regardless of nationality, race, or status.

MARTHA *A Busy Hostess*

Jesus often went to the home of Martha, who was apparently single, whether by choice or circumstances, and living in Bethany with her sister Mary and their brother Lazarus. John's comment shows that Jesus and the family from Bethany were close friends (John 11:5). Martha seemed to enjoy her gift of hospitality and her probable position as the older of the two sisters.

Three scenes appear to reveal Martha's intensity, which the Lord faced with loving firmness, as recorded by Luke (Luke 10:41, 42). Martha's irritation with her sister led to a confrontation with Jesus as, in effect, she blamed Him for Mary's lack of assistance. His loving response was not a condemnation of Martha's servant's heart or a rejection of her zealous and gracious hospitality. He simply asked her to reconsider her priorities, to make her choices on the basis of eternal values instead of immediate pressures, and He suggested that she allow Mary to make her own choices.

Several months later, Lazarus became ill while Jesus was traveling many miles away. Although the sisters sent for Him, by the time the Lord arrived in Bethany, Lazarus was dead and had been buried for four days. Ignoring the custom of mourners to remain in their homes, Martha took the initiative to meet Jesus as He approached the town and to attribute her brother's untimely death to Jesus' delay in reaching Bethany (John 11:21). Again, with trusting faith, Martha acknowledged Jesus' power over death (v. 22). Jesus explained that He Himself was the Resurrection. She agreed and saw an immediate manifestation of that faith in her brother's resurrection (v. 44).

The third glimpse of Martha was reported by John (John 12:2). The simple fact that Martha assumed hosting duties once more confirms the fact that her uncommon talents were being used. Undoubtedly she had become a disciple who experienced God's power in practical service. Jesus, as well as countless others, needed the physical refreshment of Martha's warm hospitality. She did not consider her homemaking responsibilities as worthless drudgery. She obviously loved her home and counted it joy to pour her energies into the efficient management of her household. Martha is a poignant reminder to every woman of the balance between fellowship with the family and the work necessary to meet their mundane needs.

See also Luke 10:38–42; John 12:1–3; notes on Envy (Prov. 14); Hospitality (1 Pet. 4)

⁴He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

⁵After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

⁶Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

⁷Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

⁸Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

⁹Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

¹⁰Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

¹¹For he knew who should betray him; therefore said he, Ye are not all clean.

¹²So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

¹³Ye call me Master and Lord: and ye say well; for *so* I am.

¹⁴If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

¹⁵For I have given you an example, that ye should do as I have done to you.

¹⁶Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

¹⁷If ye know these things, happy are ye if ye do them.

Preparing for His Betrayal

¹⁸I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

13:4, 5 To wash the feet of others was a slave's job in NT times. People wore sandals and walked along the unpaved dusty roads of Palestine. A servant would wash the guests' feet as they came into the house. Jesus Himself took a towel, knelt, and washed His disciples' feet. In doing so,

Jesus gave His disciples a tremendous example to follow. They, too, must be willing to serve, to wash the feet of others. He showed them that love meant servanthood (see Mark 10, Servanthood). Through this passage, John gave keen insight into the character and love of Jesus.

WOMEN AND THEIR FAMILIES IN THE NEW TESTAMENT

WOMAN	HER FAMILY	COMMENTS
Elisabeth (Luke 1:5–25, 57–80)	Husband Zacharias—a priest; Son John the Baptist— forerunner of the Messiah	Homemaker; she had a pregnancy and bore a child late in life; her son was hated because of his prophetic ministry, and he was brutally murdered in the prime of life.
Mary of Nazareth (Luke 1:26–38; 2:1–21; John 19:25–27)	Husband Joseph—a carpenter; Son Jesus—the Messiah; Sons James, Joses, Judas, Simon; Daughter unnamed (Mark 6:3; Luke 4:22)	Homemaker; she endured gossip and rejection from family and friends because of her unique pregnancy before her marriage to Joseph; she watched the Crucifixion of her son Jesus; she showed an unwavering commitment to the Lord.
Unnamed mother-in-law (Mark 1:30, 31)	Son-in-law Peter—a fisherman; and one of the apostles	She had an illness that brought her close to death; Jesus healed her; she exhibited a servant's heart.
Wife of Zebedee (Matt. 20:20–28; 27:55, 56)	Husband Zebedee—a fisherman; Sons James and John	Homemaker; she was proud of her sons and encouraged their advancement; her unbridled ambition was unwise.
The woman of Canaan (Matt. 15:21–28)	Daughter possessed by demons	Member of minority race; single parent; her faith gained Jesus' attention and brought healing to her daughter.
Jairus' wife (Mark 5:22–24, 35–42)	Husband Jairus—synagogue leader; Daughter aged twelve	Homemaker; experienced death of only child; turned to and trusted in Christ; experienced joy of having daughter restored to life.
Anna (Luke 2:36–38)	None	Widow (84 years of age) who served in the temple; she made prophetic pronouncement concerning the Christ Child; alone most of her life but never bitter or self-centered.
Widow of Nain (Luke 7:11–16)	Son	Single parent; she lost her only son, but Jesus restored the boy to her; her faith was noteworthy for all.
Joanna (Luke 8:1–3)	Husband Chuza—Herod's steward	Affluent; Joanna gave generously of her time and resources to further the work of the kingdom.
Mary and Martha of Bethany (Luke 10:38–42; John 11:1–41)	Brother Lazarus	Unmarried sisters; Martha offered hospitality to Jesus and His followers; Mary sat at Jesus' feet to study and learn spiritual things; both sisters looked to the Lord in faith at the death of their brother, and Jesus raised him from the dead.
Woman of Samaria (John 4:7–42)	Live-in-lover who was not her husband	Divorced (five previous husbands); she listened to Jesus and accepted His offer of salvation.
Woman caught in adultery (John 8:3–11)	None stated	Lived in immorality; confronted about her sin, she was forgiven by Jesus.
Mother (John 9:1–41)	Husband; Son who was blind	Homemaker; reared disabled child to adulthood; Jesus restored the son's sight; perhaps the nurture of these parents helped the son to remain loyal to Jesus even under pressures.
Sapphira (Acts 5:1–11)	Husband Ananias	Wealthy; tried to deceive the church and died under judgment of the Lord.
Four sisters from Caesarea (Acts 21:9)	Father Philip—an evangelist	Unmarried sisters living with their father and helping him in his ministry; they were committed to serving the Lord.
Mary (Acts 12:12–17)	Son John Mark—traveled with missionary Barnabas (his kinsman); Rhoda—household servant	Homemaker; an affluent woman; seemingly a single parent; opened her home to believers for meetings; reared her son in the nurture of the Lord; her son also made a great contribution to the kingdom of Christ.
Eunice (Acts 16:1; 2 Tim. 1:3–7)	Husband (Gentile); Son Timothy; Mother Lois	Homemaker; interfaith marriage; both she and her mother (Lois) invested wisely in young Timothy's spiritual nurture.
Lydia of Philippi (Acts 16:13–40)	None mentioned	Businesswoman; hospitable; courageous in helping to begin a church in a hostile environment.
Priscilla (Acts 18:1–28; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19)	Husband Aquila	Without children; partner in tentmaking business and in ministry; gift for mentoring.
Drusilla (Acts 24:24)	Husband Felix	Jewish daughter of Herod Agrippa I; married Roman procurator of Judea; she was ambitious and without moral scruples.
Bernice (Acts 25:13–27)	Brother (and lover) Herod Agrippa II	Daughter of Herod Agrippa I and sister of Drusilla; lived in incest and immorality.
Apphia (Philem. 2)	Husband Philemon (possibly); Slave Onesimus	Opened her home to meetings of believers; committed supporter of the apostle Paul.

¹⁹Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

²⁰Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

²¹When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

²²Then the disciples looked one on another, doubting of whom he spake.

²³Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

²⁴Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

²⁵He then lying on Jesus' breast saith unto him, Lord, who is it?

²⁶Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon*.

²⁷And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

²⁸Now no man at the table knew for what intent he spake this unto him.

²⁹For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

³⁰He then having received the sop went immediately out: and it was night.

Peter to Deny Jesus

³¹Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

³²If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

³³Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

³⁴A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

³⁵By this shall all *men* know that ye are my disciples, if ye have love one to another.

³⁶Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

³⁷Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

³⁸Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

A House of Many Mansions

14 Let not your heart be troubled: ye believe in God, believe also in me.

²In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

³And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

⁴And whither I go ye know, and the way ye know.

Jesus Is the Way, the Truth, and the Life

⁵Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

⁶Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

⁷If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

⁸Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

⁹Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

13:23 Some scholars believe that Lazarus, whom Jesus raised from the dead, was the disciple "whom Jesus loved." It is more plausible, however, that John, the author of the book, was speaking of himself. However, this disciple who sat next to Jesus in the place of honor is not specifically identified in the text. Reclining instead of sitting at the table for a meal was customary, although usually optional. "Leaning on Jesus' bosom" would be a natural position for a person reclining next to Jesus. Here, however, this position of honor also expressed an intimate fellowship.

13:26 Judas was a common name in Jesus' day. Iscariot

(Aram., lit. "man of Kerioth") was the only disciple out of the 12 from Judea. He kept and managed the money for the disciples, often stealing portions for himself (John 12:5, 6). Judas Iscariot is remembered primarily as the one who betrayed Jesus for 30 pieces of silver. An unrepentant Judas later hung himself (see Luke 24:47, note).

13:38 Roosters served as time indicators. They typically crowed first at midnight, then a second time at three o'clock in the morning. So accurate was their crowing that the Roman guards relied on roosters to signal a changing of the guard. True to Jesus' prophecy, Peter had denied Jesus three times by a few hours before dawn.

¹⁰Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

¹¹Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

¹²Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

¹³And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

¹⁴If ye shall ask any thing in my name, I will do it.

A Comforter Will Come

¹⁵If ye love me, keep my commandments.

¹⁶And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

¹⁷Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

¹⁸I will not leave you comfortless: I will come to you.

¹⁹Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

²⁰At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

²¹He that hath my commandments, and keepeth them, he it is that loveth me: and he

that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

²²Judas saith unto him, not Is-car'i-ot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

²³Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

²⁴He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

²⁵These things have I spoken unto you, being yet present with you.

²⁶But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

²⁷Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

²⁸Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

²⁹And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

³⁰Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

³¹But that the world may know that I love the Father; and as the Father gave me

14:16, 17 Jesus referred to the Holy Spirit as “another Comforter” He would send to the disciples after He returned to the Father (v. 16). Jesus requested the Holy Spirit, and the Father gave the Spirit in answer to His request. When speaking of the Holy Spirit, John used “Comforter” (Gk., *paraklētos*, lit. “one who is called beside”) and “Spirit of truth” to designate the Holy Spirit, the third Person of the Trinity. The Holy Spirit as mediator or intercessor indwells the believer and serves as the revealer of God’s will, the Teacher, the Agent of empowerment, the Comforter, and the Counselor (see chart, The Work of the Holy Spirit).

14:18 Jesus compared Himself to an earthly father who would die and leave helpless children as orphans. No doubt, the disciples already sensed that tragedy would follow. Speaking here of the Resurrection, Jesus promised to return to the disciples.

14:26 The Holy Spirit is the third Person of the Trinity and thus should be referenced as “He,” not “it” (John 14:17; 15:26; 16:7, 13). He possesses all God’s attributes and is fully God. Throughout history God has acted, revealed His will, empowered individuals, and disclosed His personal presence through the Holy Spirit.

The Holy Spirit has specific functions. In the OT, the Holy Spirit was given to an individual at a specific time to aid in accomplishing a particular assignment or mission (Num. 11:26; Ezek. 2:2). He was not constantly present in the life of every follower of *Yahweh*. However, from the coming of the Spirit in the NT until the end of the age, the Holy Spirit indwells all believers from the moment they trust completely in the Lord and His saving power. When an individual accepts Jesus as Savior, the Holy Spirit comes to indwell, never to leave (Eph. 4:30).

The Holy Spirit is the believer’s greatest asset and is essential for survival in this sinful world. The Holy Spirit is the believer’s advocate (Gk. *paraklētos*, lit. “one called alongside”; John 14:16). In other words, the Holy Spirit is “Comforter” and “Teacher” (John 16:7, 13). The Holy Spirit gives the believer help and advice for living the Christian life. As moment by moment believers surrender their lives to God and allow themselves to be used for God’s service, the filling of the Holy Spirit occurs. Through the filling of the Holy Spirit believers are controlled by the Spirit and equipped for service (Eph. 5:18–21; Rom. 12, Spiritual Gifts; 2 Cor. 1, Conscience; Eph. 5, God’s Will; 1 Pet. 2, Priesthood of the Believer; see chart, The Work of the Holy Spirit).

CHILD CARE PROTECTING OUR CHILDREN



In Bible times, children seemingly always had care within the context of family—often a large extended family. Children were rarely out of reach of familiar, loving arms and authoritative, life-shaping discipline. Seeking child care beyond the family circle necessitates that parents attempt to recreate the special nurturing a parent can best provide in the protection and peace of the family circle. To build self-confidence, trust, and contentment from afar can be a stressful challenge for all.

Nothing seems worse, in biblical terms, than for us to feel we have been left as orphans, isolated and alone. Jesus assured His disciples, when they began to fear the worst about their future with Him, “I will not leave you comfortless: I will come to you” (John 14:18). Something in the nature of divine love finds its fullest realization when intimacy, nearness, and availability are there for the taking.

The story of divine love in the Bible reveals a being there quality from beginning to end. Child care outside the home may be expedient for some families, but such a decision should always be bathed in prayer and carefully weighed. If we, as parents, are God’s representatives to our children in this world, we must make sure that a being there quality is built into all our dealings with our children and make our decisions about child care accordingly.

See also Deut. 6:1–9; Ps. 127; 128; 139; Ezek. 16:20, 21; Matt. 18:3, note; notes on Children (2 Sam. 21; Ps. 128; Prov. 22; Luke 15); Employment (Is. 26); Motherhood (1 Sam. 1; Is. 49; Ezek. 16)

commandment, even so I do. Arise, let us go hence.

The True Vine

15 I am the true vine, and my Father is the husbandman.

²Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

³Now ye are clean through the word which I have spoken unto you.

⁴Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

⁵I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

⁶If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

⁷If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

⁸Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

⁹As the Father hath loved me, so have I loved you: continue ye in my love.

¹⁰If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.

¹¹These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

¹²This is my commandment, That ye love one another, as I have loved you.

¹³Greater love hath no man than this, that a man lay down his life for his friends.

¹⁴Ye are my friends, if ye do whatsoever I command you.

¹⁵Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

15:1–5 Vines grow all over Palestine. Every year, gardeners prune the branches in order to produce high-quality fruit. The branch is considered useless unless it produces fruit. Fruitless vines are drastically cut back. The pruned limbs are good for nothing and are destroyed. The OT pictured Israel as the vineyard of God. The vine became a symbol for the nation of Israel. Jesus called Himself the “true” Vine, using the vine and branches as an analogy to show how a believer must abide (live or remain) in Him (v. 1). His followers who believed in Him were the branches on God’s vine. The branches had no source of life within themselves but

received life from the Vine. Without the Vine, the branches could produce no fruit and were good for nothing.

15:15 While the disciples must be servants to others, as Jesus demonstrated when He washed their feet (John 13:4, 5), Jesus considered them His friends. Only to His friends would Jesus give such a revelation of God and His purposes on the earth. The disciples did not choose Jesus; rather Jesus chose them. Jesus no longer called them “servants” (Gk. *doulos*, lit. “slave”). He offered them something far better than this, a personal and intimate relationship with God, the sort of rare relationship that exists between confidants or close friends.

Right priorities and good time management demand an awareness that today is the only time with which we ever have to work. The past is irretrievably gone, and the future is only a possibility.

Dorothy Kelley Patterson

¹⁶Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

¹⁷These things I command you, that ye love one another.

The World Will Hate Jesus' Followers

¹⁸If the world hate you, ye know that it hated me before *it* hated you.

¹⁹If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

²⁰Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

²¹But all these things will they do unto you for my name's sake, because they know not him that sent me.

²²If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

²³He that hateth me hateth my Father also.

²⁴If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

²⁵But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

²⁶But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

²⁷And ye also shall bear witness, because ye have been with me from the beginning.

Words of Warning

16 These things have I spoken unto you, that ye should not be offended.

²They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

³And these things will they do unto you, because they have not known the Father, nor me.

⁴But these things have I told you, that when the time shall come, ye may remember

that I told you of them. And these things I said not unto you at the beginning, because I was with you.

⁵But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

⁶But because I have said these things unto you, sorrow hath filled your heart.

⁷Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

⁸And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

⁹Of sin, because they believe not on me;

¹⁰Of righteousness, because I go to my Father, and ye see me no more;

¹¹Of judgment, because the prince of this world is judged.

¹²I have yet many things to say unto you, but ye cannot bear them now.

¹³Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

¹⁴He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

¹⁵All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

¹⁶A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

Your Sorrow Will Turn to Joy

¹⁷Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

¹⁸They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

¹⁹Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

²⁰Verily, verily, I say unto you, That ye shall

CHILD BIRTH THE MIRACLE OF BIRTH



Although Scripture often uses childbirth and motherhood as a metaphor, the reality and importance of birth is also present. The womb is the natural incubator prepared by the Creator for the protection and growth of the child. If birth occurs prematurely (Ex. 21:22–25) the result could be tragic, such as the death of the mother (1 Sam. 4:19–22) or the death of the child (Ps. 58:8; Hos. 9:14).

Other allusions to the birth process in Scripture include personnel, such as the midwives (Gen. 35:17; Ex. 1:15); props, such as the birthstool (Ex. 1:16); procedures, such as the cutting of the navel cord that binds the child to the mother and the cleansing of the child (Ezek. 16:4); and penalties, such as the woman's ritual uncleanness for forty to eighty days after the birth (Lev. 12:1–8).

Pain contrasts with joy in the miracle of childbirth. The conception and birth of a child exemplify God's greatest creative masterpiece (Gen. 1:26–28). The bringing forth of young from the womb is an experience marked by extreme contrast. Most women who have borne a child will agree that carrying the child is very uncomfortable, and the birth of the baby is downright painful. But the indescribable joy of the new life created encourages every mother to rejoice. The pain is quickly forgotten, "for joy that a man is born into the world" (John 16:21).

See also Gen. 3:16; Matt. 18:3, note; 1 Tim. 2:15; notes on Children (2 Sam. 21; Ps. 128; Prov. 22; Luke 15); Fall of Creation (Gen. 3); Infertility (Gen. 11); Motherhood (1 Sam. 1; Is. 49; Ezek. 16); Pregnancy (Judg. 13)

weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

²¹A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

²²And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

²³And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

²⁴Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

²⁵These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

²⁶At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

²⁷For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

²⁸I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

²⁹His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

³⁰Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

³¹Jesus answered them, Do ye now believe?

³²Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

³³These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Jesus' Prayer for Himself

17 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

²As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

16:33 The world represented the earthly system that was opposed to Jesus. John pictured the world and Christ as direct opposites. Through Jesus' life, death, and Resurrection, He overcame the world. In His life, He overcame the temptation to sin directed at Him by the Evil One. In His death, He became sin for each person and

thus overcame the power of sin. In His Resurrection, He overcame death and arose victoriously from its stronghold. Jesus told the disciples that the world would bring them tribulation but that He would bring them peace. John ended his discourse with this encouraging statement of victory.

³And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

⁴I have glorified thee on the earth: I have finished the work which thou gavest me to do.

⁵And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jesus' Prayer for His Disciples

⁶I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

⁷Now they have known that all things whatsoever thou hast given me are of thee.

⁸For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

⁹I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

¹⁰And all mine are thine, and thine are mine; and I am glorified in them.

¹¹And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

¹²While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

¹³And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

¹⁴I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

¹⁵I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

¹⁶They are not of the world, even as I am not of the world.

¹⁷Sanctify them through thy truth: thy word is truth.

¹⁸As thou hast sent me into the world, even so have I also sent them into the world.

¹⁹And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Jesus' Prayer for Believers

²⁰Neither pray I for these alone, but for them also which shall believe on me through their word;

²¹That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

²²And the glory which thou gavest me I have given them; that they may be one, even as we are one:

²³I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

²⁴Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

²⁵O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

²⁶And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

Betrayal in the Garden

18 When Jesus had spoken these words, he went forth with his disciples over the brook Ce'-dron, where was a garden, into the which he entered, and his disciples.

²And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

³Judas then, having received a band of men and officers from the chief priests and Phar'-i-sees, cometh thither with lanterns and torches and weapons.

⁴Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

⁵They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

17:14-16 In this beautiful prayer, which is actually the Lord's prayer, since Jesus prayed these words before His approaching death, He asked the Father not to take the disciples out of the world (see chart, Lessons from the Model Prayer). Instead He asked the Father to protect the disciples from the Evil One, who is Satan. Jesus commissioned the disciples and sent them into the world to spread the Good News of the gospel.

17:20 Jesus prayed to the Father in behalf of all believers, not just for His small band of disciples. These were the "other sheep" to whom Jesus referred (John 10:16). He prayed for the Jews as well as the Gentiles, for all the people who would come to believe in Jesus through the disciples' testimonies. His prayer embraced the distant future.

PERFECTIONISM | AN UNREACHABLE GOAL



The compelling need to be more than what you are capable of ever becoming is the driving motivation behind perfectionism. It stems from deep insecurity, a gnawing fear that being the woman God made you to be is somehow not good enough.

The longing for absolute perfection is rooted in the lost recollection of Paradise. Within every believer is an internal barometer of how things ought to be, a deep yearning for the perfection that only heaven will bring. Something inside knows that no matter how good things are—they should be better. One day they will be, but not now. Knowing how it could be while living with how it actually is often causes an unhealthy tension.

Understanding the innate desire for perfection can lead to a deeper anticipation and hope in eternity. It also helps release the demand that life in the present must satisfy all longings.

At the same time, the Lord calls each believer to pursue wholeness and soundness of spirit—concepts that are frequently described as “perfect” in the New Testament (Matt. 5:48). The foremost trait you are called to perfect in your life is the ability to love (1 John 4:17–19). Completion or perfection as human beings is not possible, however, as the result of your own striving. It is the manifestation of God’s work in you (Heb. 13:20, 21).

See also Is. 14:13; 2 Cor. 12:9; Gal. 6:1–5, 14, 15; notes on Contentment (1 Tim. 6); Employment (Eccl. 9; Acts 18; 2 Cor. 2; Col. 3; 1 Pet. 2); Humility (Phil. 2); Priorities (Matt. 6)

⁶As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

⁷Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

⁸Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

⁹That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

¹⁰Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Mal’chus.

¹¹Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Jesus Appears Before Annas

¹²Then the band and the captain and officers of the Jews took Jesus, and bound him,

¹³And led him away to An’-nas first; for he was father in law to Cai’-a-phas, which was the high priest that same year.

¹⁴Now Cai’-a-phas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Peter Denies Jesus

¹⁵And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known

unto the high priest, and went in with Jesus into the palace of the high priest.

¹⁶But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

¹⁷Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man’s disciples? He saith, I am not.

¹⁸And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

Jesus Is Questioned About His Doctrine

¹⁹The high priest then asked Jesus of his disciples, and of his doctrine.

²⁰Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

²¹Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

²²And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

²³Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

18:15 Peter and another disciple stayed, but the others fled. The identity of the unnamed disciple is uncertain. He is often connected with Joseph of Arimathea (who gave his new, stone-cut tomb for Jesus’ body). Nicodemus may

have been the one, for he helped Joseph prepare Jesus’ body for burial. Tradition holds that John himself was the disciple. Whoever this unnamed man might have been, he was well known to the high priest.

*The soul to be rescued, washed, redeemed, saved, sanctified, and glorified—
He saw this glorious jewel and He gave Himself for it.*

Catherine Booth

²⁴Now An'-nas had sent him bound unto Cai'-a-phas the high priest.

Peter Twice Again Denies Jesus

²⁵And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

²⁶One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

²⁷Peter then denied again: and immediately the cock crew.

Jesus Is Brought Before Pilate

²⁸Then led they Jesus from Cai'-a-phas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

²⁹Pi'-late then went out unto them, and said, What accusation bring ye against this man?

³⁰They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

³¹Then said Pi'-late unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

³²That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

³³Then Pi'-late entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

³⁴Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

³⁵Pi'-late answered, Am I a Jew? Thine own

nation and the chief priests have delivered thee unto me: what hast thou done?

³⁶Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

³⁷Pi'-late therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

³⁸Pi'-late saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

³⁹But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

⁴⁰Then cried they all again, saying, Not this man, but Bar-ab'-bas. Now Bar-ab'-bas was a robber.

Jesus Is Scourged and Mocked

19 Then Pi'-late therefore took Jesus, and scourged *him*.

²And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

³And said, Hail, King of the Jews! and they smote him with their hands.

⁴Pi'-late therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

⁵Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pi'-late* saith unto them, Behold the man!

⁶When the chief priests therefore and officers saw him, they cried out, saying, Crucify

18:28 While the Sanhedrin could pronounce death, only the Romans could carry out the execution. Jesus was led from Caiaphas to the Praetorium, or "hall of judgment," which was probably located next to Herod's palace. The members of the Sanhedrin, however, would not enter the Praetorium (the governor's residence), where Jesus was mocked by the soldiers before He was crucified, lest they be ceremonially defiled. If defiled, they could not eat the Passover.

19:1 Scourging was a severe form of punishment. The victim was tied to a post so that his back was fully exposed. Then he was whipped 39 times with a leather lash containing sharpened pieces of bone and lead. A servant or soldier administered the lashes, 13 to the victim's chest and 26 to his back. The beating literally tore away the flesh. The punishment was not only cruel, but it was also used before crucifixion to hasten the death of the condemned person. Often the victim died before the 39th lash (see Deut. 25:3, note). Pilate ordered that Jesus be scourged.

AUTHORITY WHO'S IN CHARGE?



God Himself is the ultimate authority and the source of all human authority. Christians are commanded to recognize God's authority behind human governing institutions by being compliant and respectful citizens.

Even when human authority, corrupted by sin, is bent on evil purposes, God is working concurrently through that power to accomplish His perfect purposes. This paradox is never more strikingly revealed than when Jesus, standing before Pilate said, "Thou couldst have no power at all against me, except it were given thee from above" (John 19:11). The purposes of the human authorities that led to Jesus' Crucifixion were stained with evil. At the same time, God's good, gracious, and loving purpose of redemption was being accomplished through those human powers, even though they did not acknowledge Him as the source of their authority.

All power and authority is God's alone and He uses it always for the ultimate good of His children. Even when we do not see the beginning or ending of God's plan, we have to trust Him to be the Alpha and Omega, Beginning and Ending of all things, including the events of our individual lives (Rev. 22:13).

See also Rom. 13:1; Heb. 13:7, 17; notes on Government and Citizenship (Rom. 13); Headship (Gen. 1); Rebellion (Num. 16); Submission (1 Pet. 3)

him, crucify *him*. Pi'-late saith unto them, Take ye *him*, and crucify *him*: for I find no fault in *him*.

⁷The Jews answered *him*, We have a law, and by our law he ought to die, because he made himself the Son of God.

⁸When Pi'-late therefore heard that saying, he was the more afraid;

⁹And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave *him* no answer.

¹⁰Then saith Pi'-late unto *him*, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

¹¹Jesus answered, Thou couldst have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

¹²And from thenceforth Pi'-late sought to release *him*: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

19:12 Pontius Pilate, the anti-Semitic Roman governor/procurator of Judea, wanted to release Jesus after he had been scourged (see chart, New Testament Political Rulers). The crowd threatened Pilate by saying that he would no longer be a "friend" of Caesar unless he yielded to their demands and crucified Jesus. Pilate was directly responsible to the emperor, Tiberius Caesar, for the Roman judicial, military, and financial operations in Judea. He feared that the Jews would draft a formal complaint against *him*, arousing the wrath of Tiberius. Such action would most certainly cost his position and perhaps even his life. John carefully recorded Pilate's "not guilty" verdict of Jesus to prove that Jesus was innocent of any crime against the Roman government.

¹³When Pi'-late therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gab'-ba-tha.

¹⁴And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

¹⁵But they cried out, Away with *him*, away with *him*, crucify *him*. Pi'-late saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

¹⁶Then delivered he *him* therefore unto them to be crucified. And they took Jesus, and led *him* away.

Jesus Is Crucified at Golgotha

¹⁷And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Gol'-go-tha:

¹⁸Where they crucified *him*, and two other with *him*, on either side one, and Jesus in the midst.

¹⁹And Pi'-late wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

19:13 After questioning Him, Pilate brought Jesus out to the "Pavement" (Heb. *Gabbatha*; Gk. *lithostrotion*, lit. "stone pavement"). On this elevated platform (whether natural or man-made) in front of the Praetorium, Pilate sat in the judgment seat to pronounce his official decisions.

19:14 The Friday of Passover week, or Preparation Day, was used to prepare for the Sabbath, including such tasks as cooking food to be eaten on the Sabbath and drawing extra water, since any type of work was prohibited on the Sabbath. Jesus was sentenced, executed, and buried on this Friday (see chart, The Last Week in the Life of Jesus).

19:19, 20 Pilate, the Roman procurator (A.D. 26-36), hated the Jewish people (see chart, New Testament

CAREGIVERS | A COMMITMENT TO ELDERLY PARENTS



The Bible's plan for families is a fairly straightforward one: Parents care for children until they reach adulthood; then children have a responsibility for the care of their parents. This was considered an integral part of honoring mothers and fathers, as commanded by the Law (Ex. 20:12). In Old Testament times, parents and children generally lived together or in proximity all their lives. Jacob and his wives, their maids, his children and grandchildren were considered a family unit as they journeyed to Egypt for provision at the hand of Joseph (Gen. 46:5-27).

Jesus was critical of those Pharisees who refused to provide for the material needs of their parents under the guise of giving their all to the Lord (Mark 7:10-13). Paul wrote to Timothy concerning the responsibility of children to parents (1 Tim. 5:4). While on the Cross, Jesus made certain that His widowed mother had a means of provision (John 19:26, 27).

While obligated to provide materially for parents, an adult child is not obligated to meet all of a parent's emotional or spiritual needs, and she is never to follow in a parent's pattern of sin (Ezek. 18:19-22). Children are to follow the leading of the Lord for their own lives (Matt. 8:21, 22; Mark 10: 29, 30).

See also notes on Children (Luke 15); Family (Gen. 32; 1 Sam. 3; Ps. 78; 127); Parenthood (Prov. 10); Widowhood (Ps. 68; Jer. 29; 1 Cor. 2); portrait of Ruth (Ruth 2)

²⁰This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

²¹Then said the chief priests of the Jews to Pi'-late, Write not, The King of the Jews; but that he said, I am King of the Jews.

²²Pi'-late answered, What I have written I have written.

²³Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

²⁴They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

²⁵Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cle'-o-phas, and Mary Mag'-da-lene.

²⁶When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

²⁷Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

Jesus Dies on the Cross

²⁸After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

²⁹Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

³⁰When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

³¹The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pi'-late that their legs might be broken, and *that* they might be taken away.

Political Rulers). To ridicule them, he wrote a mocking title for Jesus and put it on the Cross for public view. Often a tablet naming the criminal's crimes was hung around the dying man's neck. The sign ironically declared the true title of Jesus. It was written in Hebrew, Greek, and Latin, thus indicating, though unintentionally, that the death of Jesus Christ had universal implications.

19:23, 24 Roman soldiers nailed Jesus to the Cross. Tradition holds that Mary wove the robe worn by her Son Jesus. The robe was woven in one piece as was the robe worn by the high priest (see chart, The High Priest's Clothing). The symbolism here is rich, for the high priest served as a mediator between God and the people. Since

the robe could not be torn without ruining it, the soldiers threw dice ("cast lots," v. 24) for the garment, thus fulfilling the OT prophecy (Ps. 22:18).

19:26, 27 Several women (Jesus' mother Mary and her sister Salome, Mary the wife of Clopas, and Mary Magdalene), as well as John, one of the 12 disciples, stood beneath the Cross as Jesus died (see chart, Women and Jesus). Jesus, even in His agony, was concerned about the future welfare of His mother. As the eldest Son, He took the responsibility of providing His mother with a protector and provider, the "disciple whom he loved," John.

19:31, 32 Crucifixion often would take days to kill its victim. Breaking the victim's legs caused the body to go into

MARY MAGDALENE *A Devoted Woman*

Mary lived in Magdala (now called El Mejdal, located south of the Plain of Gennesaret on the shores of the Sea of Galilee), an important agricultural, fishing, and trade center. Suffering from demon possession, Mary met Jesus face to face, an encounter that changed her life. Jesus cast from Mary the seven evil demonic spirits that had ruled and ruined her life (see Mark 16:9).

The gospel writers distinguished demon possession from other diseases. The New Testament clearly describes its symptoms—for example, speechlessness (Matt. 9:33), violence (Matt. 8:28), blindness (Matt. 12:22), convulsions (Mark 1:26), foaming at the mouth (Luke 9:39). Mary's demonic possession may have been physical, mental, or spiritual illness, or perhaps even immorality (though there is no textual evidence for prostitution on her part).

After her healing experience, Mary became a devoted follower of Christ. Unflappable in her faithfulness, she was counted among the small group of women who, at their own expense, served Jesus and His disciples as they preached and ministered to the masses.

Mary became an important leader among the ministering women. Scripture mentions her fourteen times. She proved to be a passionate follower who gave her time, energy, and wealth to the Lord's work. She faithfully followed Jesus throughout His ministry. Even when nearly everyone fled with fear after Christ's arrest, Mary lingered lovingly all the way to the Cross and witnessed His painful death. Mary remained faithful to Jesus long after the others had given up hope. Early one morning, after the Jewish Sabbath ended, she crept through the predawn darkness to the tomb. In her arms she carried the customary spices to prepare the Lord's body for burial.

The Lord richly rewarded Mary for her faithfulness to Him. For when she arrived at the tomb, the heavy stone slab that sealed the three-foot square entrance had been removed. To her horror, Mary discovered the tomb empty, but her grief turned to joy when she came face to face with Jesus, the risen Lord. In His incredible grace, God chose a faithful woman, Mary of Magdala, to proclaim to the disciples and to the world the glorious life-changing news of the Resurrection of Jesus Christ. Imagine her excitement! "I have seen the Lord!" she shouted with unequalled enthusiasm to the small band of bewildered and unbelieving disciples (Mark 16:11).

Mary Magdalene's devoted faithfulness to Jesus and her announcement of Christ's victory over death shouts to women everywhere how an encounter with Christ changes a life forever. Mary Magdalene personifies the many women for whom Christ has demonstrated His depth of mercy and forgiveness.

See also Matt. 27:56, 61; 28:1; Mark 15:40, 47; 16:9; Luke 8:2; 24:10; charts on Women and Jesus in His Last Days; Women and Jesus; note on Commitment (Matt. 16)

³²Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

³³But when they came to Jesus, and saw that he was dead already, they brake not his legs:

³⁴But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

³⁵And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

³⁶For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

³⁷And again another scripture saith, They shall look on him whom they pierced.

Joseph and Nicodemus Bury Jesus

³⁸And after this Joseph of A-ri-ma-thae'-a, being a disciple of Jesus, but secretly for fear of the Jews, besought Pi'-late that he might take away the body of Jesus: and Pi'-late gave *him* leave. He came therefore, and took the body of Jesus.

³⁹And there came also Nic-o-de'-mus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

⁴⁰Then took they the body of Jesus, and

shock and hastened death. Roman law demanded that a criminal hang on the cross until he died, no matter how long that took. The body was then fed to the vultures. Jewish law, however, required that a body be removed the same day and buried before evening. The Jews could not allow a body to hang upon the cross on the Sabbath, which

was the next day. Jesus' legs were not broken, for He was already dead when the soldiers came and broke the legs of the criminals who were crucified on each side of Him. The fact that none of Jesus' bones were broken fulfilled another prophecy (v. 36; Ps. 34:20; chart, Prophecies Fulfilled on the Cross).

WOMEN AND JESUS

WOMAN	EVENT	WOMAN'S RESPONSE	CULTURE'S RESPONSE	JESUS' RESPONSE
MARY, THE MOTHER OF JESUS	The angel's announcement (Luke 1:26–28, 46–55)	Questioning how this could happen but praising in obedience	Putting away an unmarried, pregnant woman	Sending His messenger to bless her
	The Savior's birth (Luke 2:9–11, 19)	Pondering Jesus' nature as divine and human	Another illegitimate birth	Seeing the joyous event as part of His redemptive plan
	Jesus' circumcision (Luke 2:25–28)	Taking Jesus to the temple with Joseph	Curiosity over the prophecies and the rumors	Prophecies of His birth through Simeon and Anna
	Jesus' visit to the temple (Luke 2:41–52)	Keeping all Jesus said in her heart	Insistence on complete obedience to parents	Gently telling His mother that He was doing the Father's business
	The wedding at Cana (John 2:1–11)	Instructing servants to do what Jesus said	Enjoying the result of Jesus' miracle, while indifferent to His mission	Showing Mary that He was working within the Father's timing, though answering her request
	Jesus' speaking to the multitudes (Matt. 12:46–50; Mark 3:31–35; Luke 8:19–21)	Sending word for Jesus to come to her	Expecting Jesus' obedience to His parents	Affirming to Mary that she (and His brothers) did not have special privileges
	Jesus' death on the Cross (Luke 23:27; John 19:26)	Witnessing this heart-rending event	Observing curiously the events	Jesus' seeing to the care of His mother
	The events after the Resurrection (Acts 1:11, 14)	Continuing in prayer and supplication	Surprised but apathetic	Assuming His place with the Father in heaven
ANNA	Jesus' circumcision (Luke 2:25, 26, 36–38)	Giving thanks for Jesus and recognizing Him as Redeemer	Though occasionally acknowledging the contributions of women, rejecting their equality of personhood	The presence of the Holy Spirit
THE SAMARITAN WOMAN	The meeting at Jacob's well (John 4:3–34)	Surprised that Jesus would speak to her, suspecting that He is the Messiah, and sharing the Good News	Feelings of aversion from the rabbis about conversing with or imparting spiritual truths to women	Initiating the conversation, sharing the profound truths, and presenting Himself as Messiah
THE WOMAN TAKEN IN ADULTERY	Attempt to trap Jesus (John 8:1–11)	Silent during the entire encounter until Jesus directly addressed her	Believing men were seduced by women	Not denying her sin, not condemning her, but freeing her
MARY MAGDALENE	Her healing from demonic possession (Luke 8:2, 3)	Following and ministering to Jesus	Rejecting any ministries by women	Accepting support from those accompanying Him, valuing their commitment to Him as that of the men
	The visit to the tomb (John 20:11–18)	Coming with other women, remaining, and weeping	Rejection of a woman's testimony as valid	Letting her be the first to see and talk to Him, the first to tell others
MARY OF BETHANY	Jesus' visit in her home (Luke 10:38–42)	Sitting at Jesus' feet, waiting to be taught	Refusing to see the teaching of spiritual truths as appropriate for women	Teaching her, encouraging her to learn
	The death of Lazarus (John 11:28–36)	Weeping at Jesus' feet	The refusal of rabbis to talk to women in public	Weeping with Mary in her sorrow
MARTHA OF BETHANY	Jesus' visit in her home (Luke 10:38–42)	Being distracted with service	Not expecting women to learn	Encouraging her to learn, while enjoying her hospitality
	The death of Lazarus (John 11:17–27)	Questioning Jesus	Rejection on the part of religious leaders and others of any spiritual nurture for women	Answering her questions, discussing profound doctrines
THE HEMORRHAGING WOMAN	Her healing (Mark 5:25–34)	Touching Jesus' garment	Avoiding being touched by or touching any woman with an issue of blood	Stating that she touched Him but forgiving rather than condemning her; acknowledging her great faith
GENERAL OBSERVATIONS	Footwashing (John 13:1–5)		"A wife's duty was to wash her husband's feet"	Jesus, the footwasher
	Encounter with prejudice (John 4:7–29, 39–42)		"The woman is in all things inferior to man" (Josephus)	Jesus treating women equally
	Adultery in the heart (Matt. 5:27–30)		Women should be secluded because lust is inevitable	Men relating to women without lust

See also portraits of Anna (Luke 2); Forgiven Adulteress (John 8); the Hemorrhaging Woman (Matt. 9); Martha (John 11); Mary of Bethany (John 11); Mary Magdalene (John 20); Mary of Nazareth (Luke 1); the Samaritan Woman (John 4).

wound it in linen clothes with the spices, as the manner of the Jews is to bury.

⁴¹Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

⁴²There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

An Empty Tomb

20The first *day* of the week cometh Mary Mag'da-lene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

²Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

³Peter therefore went forth, and that other disciple, and came to the sepulchre.

⁴So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

⁵And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

⁶Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

⁷And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

⁸Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

⁹For as yet they knew not the scripture, that he must rise again from the dead.

¹⁰Then the disciples went away again unto their own home.

Mary Magdalene Sees Jesus

¹¹But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

¹²And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

¹³And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

¹⁴And when she had thus said, she turned

herself back, and saw Jesus standing, and knew not that it was Jesus.

¹⁵Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

¹⁶Jesus saith unto her, Mary. She turned herself, and saith unto him, Rab-bo'-ni; which is to say, Master.

¹⁷Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

¹⁸Mary Mag'da-lene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

The Disciples See Jesus

¹⁹Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

²⁰And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

²¹Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

²²And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

²³Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

Thomas Sees Jesus

²⁴But Thomas, one of the twelve, called Did'y-mus, was not with them when Jesus came.

²⁵The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

²⁶And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

²⁷Then saith he to Thomas, Reach hither

20:7 Upon hearing Mary's story, Peter and John ran to the tomb. They expected to find the grave clothes gone, for they suspected a thief had stolen the body. Instead, they found the shroud resting exactly where the body had been placed. Instead of a disheveled mess, the clothes were still neatly folded as if around a body. Jesus was gone, but His grave

clothes lay in the same folded fashion. A handkerchief (or towel or napkin) was used to cover the face of the dead for burial. The handkerchief that covered Jesus' head was still in place where His head had lain. The position of the grave clothes puzzled Peter, John, and Mary, for they had not yet understood that the Resurrection had occurred.

thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

²⁸And Thomas answered and said unto him, My Lord and my God.

²⁹Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

³⁰And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

³¹But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Jesus' Appearance by the Sea

21 After these things Jesus shewed himself again to the disciples at the sea of Tibe'-ri-as; and on this wise shewed he *himself*.

²There were together Simon Peter, and Thomas called Did'-y-mus, and Na-than'-a-el of Ca'-na in Galilee, and the *sons* of Zeb'-e-dee, and two other of his disciples.

³Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately: and that night they caught nothing.

⁴But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

⁵Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

⁶And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

⁷Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

⁸And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

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

¹⁰Jesus saith unto them, Bring of the fish which ye have now caught.

¹¹Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

¹²Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

¹³Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

¹⁴This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

Jesus Challenges Peter

¹⁵So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jo'-nas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

¹⁶He saith to him again the second time, Simon, *son* of Jo'-nas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

¹⁷He saith unto him the third time, Simon, *son* of Jo'-nas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¹⁸Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

¹⁹This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

²⁰Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

²¹Peter seeing him saith to Jesus, Lord, and what *shall* this man do?

²²Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

²³Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

²⁴This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

²⁵And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

21:18, 19 **Jesus prophesied** that Peter would die as a result of following Him. He made a comparison between Peter's life as a youth and as an old man. Jesus indicated that Peter

would die a martyr's death. "Stretch forth thy hands" referred to crucifixion. Tradition holds that Peter was crucified upside down in Rome between A.D. 64 and 68.