

JUDGMENT DAY IS COMING

The human race is coming closer to the end of time and God has appointed a day in which He will judge the world in *true righteousness* (Acts 17:31). The Bible speaks of Judgment Day in Revelation 20:11, “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.” All *unrepentant* sinners who have ever lived, knowing the difference between right and wrong, and who have *died in their sins*, will stand before this Throne and be judged by the One Who sits on it.

The Judge is the Lord Jesus Christ and there is only one way to escape His condemnation. The Bible says in John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” God freely offers the forgiveness of sins to every man, woman and child, regardless of who they are or what they have done. All may receive the forgiveness of their sins if they will *repent* of them and receive the Lord Jesus Christ as their *Savior*, Who offered Himself as a *blood atonement* for the sins of the whole world.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. - Romans 6:23

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. - Mark 1:15

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. - Isaiah 55:6-7

Blessed *are* they whose iniquities are forgiven, and whose sins are covered. - Romans 4:7

HOW TO PREPARE FOR JUDGMENT DAY

SELECTED BIBLE PORTIONS WITH EXPLANATORY NOTES

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? ” - JESUS CHRIST

a legacy for His people. Jesus said, “My peace I give unto you” (**John 14:27**). This peace is a deep repose of spirit that we receive when we enthrone the God of peace as the Lord of our hearts and lives. When this peace becomes our chief consideration, then everything that disturbs this profound rest of the soul will be instinctively avoided, and we will instantly turn away from every act that would weave the thinnest veil between us and the face of our adorable Savior. A man who is exploring an old well will first lower a candle into it, and if the candle keeps burning, he knows that he will be in no danger; but if the flame goes out, he also knows that it is not safe to explore the well any further. The peace of God is the Christian’s “test-flame,” and anything that disturbs our peace in the slightest degree should be instantly discarded — otherwise the storm has begun which will wreck the fair beauty and happiness of the soul.

The question of worldly amusements has been before the court of conscience for centuries, but no final decision has been reached.¹ Before this arbiter (the peace of God), which the Gospel has summoned to the judgment-seat of the soul, the matter is quickly settled. What we cannot do quietly, we cannot do safely. Whatever mars our tranquility or interferes with our inward rest is detrimental to our spiritual life. If we find that a certain course of action disturbs our peace, we may be certain that there is “poison in the cup,” and we should not drink of it anymore. Conscience may discern no evil, but the peace of God is a more delicate instrument, dealing with questions too subtle for conscience to answer, and operating in a higher sphere.

The peace of God will approve of nothing into which Christ cannot be introduced and assigned the seat of honor. The peace of God should be to us what the barometer is to the sailor, and if our peace is disturbed, let us take warning. Whenever we find our peace in peril, we must retrace our steps. In all matters of doubt, when contending impulses and reasons distract us and seem to pull us in opposite directions, our safety is to let the peace of God decide our course of action. Under God’s watchful leadership our soul settles down into a resolute and calm obedience to the law of Christ. Our hearts and lives are troubled, not by our circumstances, but by ourselves. We are restless because our wills are not in harmony with the will of God.

A calm and heavenly disposition is only possible to those who let the peace of God have its way in their hearts. This stillness of the spirit is so sensitive that it warns us immediately when we are in the presence of an evil thing. Our peace departs when we allow what it forbids. Happy are those who have enthroned the peace of God as the arbiter of their hearts! We share with Christ the peace that He gives to us from His own deep heart, and this peace is as a great calm of the sea.

The peaceful rest within, calming the storms of dread and sin.

¹ The peace of God will help us discern between innocent pleasures and loving the things of the world (**1 John 2:15-16**).

READER, you may never have had the chance to learn about the things that are contained in the Holy Bible, so this booklet was made to give you enough information about the things of God so that you can have the opportunity to prepare for the day in which God will judge the world. Jesus Christ came into the world to forgive your sins (see page 2 for more on this) and to give you *eternal life*. You have everything to gain by believing in and by receiving Jesus Christ as your *Lord* and *Savior*, and everything to lose by rejecting Him. Only those people who are forgiven of their sins will be properly prepared for that Day in which God will judge the world.

The Scriptures in this booklet are from the King James Bible, and throughout these Scriptures some *italicized* words were placed in parentheses following underlined words or phrases to give you a better understanding of what those passages of Scripture are saying. In addition to this, some text references were placed after certain passages so that the Scriptures can be cross referenced to some extent. Please note the following example:

John 3:14 - And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (*crucified on a cross*): **ch. 12:32-33; 19:14-18**

Reader, you need not read any further if you want to have your sins forgiven. You may have them forgiven *now*. You may use the following prayer as an example of how to ask for the forgiveness of your sins, but you must pray sincerely, for God understands everything about you and He will know if you are being honest with Him. **LORD JESUS**, I no longer want to live the way that I have been living, for sin makes my life empty and meaningless. Please forgive all my sins and teach me through your Word and by your Spirit how to live a life that is pleasing to you; and I thank you for forgiving my sins, and I also thank you for a new and meaningful life.

GOD has said in **Malachi 1:11**, “For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles (*nations*); and in every place incense (*true adoration and prayer*) *shall be* offered unto my name, and a pure offering (*true works of faith*): for my name *shall be* great among the heathen, saith the LORD of hosts.” Reader, you can know the reality of this passage of Scripture if you have a real relationship with God through *faith* in Jesus Christ and by the *power* of His divine Spirit, the Holy Spirit.

Most of the comments in this booklet by Bible commentators Albert Barnes, Louis Bonnet and Adam Clarke have been revised, and, in some instances, expanded.

Abbreviations: v. = verse; vs. = verses; ch. = chapter; Gen. = Genesis; Jn. = John; Rev. = Revelation

The human soul is restless until it rests in God.

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SIN AND ITS CONSEQUENCES

“The wages of sin is death.” - **Romans 6:23**

Sin in the biblical sense of the word has different variations of meaning, but sin can be generally defined as living our lives from day to day with little or no regard for **GOD**. Sin is “wanting our own way” in life, regardless of the *eternal* consequences; but some day we will face those consequences, because as responsible beings, we are *accountable* to God for our *thoughts* and for our *actions*. The time will come (**Judgment Day**) when all *unrepentant* sinners shall appear before God to receive their *wages* for their selfish and sinful lifestyles. Reader, what a fearful time that will be if you die in your sins!

The wages of sin is *eternal death*. Sin pays wages, and the final paycheck for sin will be *eternal damnation*, or *everlasting punishment* in the **Lake of Fire** (page 77). **Revelation 20:11-15** clearly tells us that on Judgment Day all unrepentant sinners will receive their wages in *full retributive wrath* from God Almighty, and those wages will be paid *throughout eternity* in the **Lake of Fire!** Reader, the wages of sin is eternal damnation (page 21; **Jn. 5:28-29**)!

Many people are choosing eternal damnation (whether they realize it or not) because they want to live their lives without God. God will not force you to repent of your sins, yet He does warn you of the dangers of sin in His Word, the **Holy Bible**, and through the operation of His divine Spirit, the **HOLY SPIRIT** (page 46; **Jn. 16:8-11**).

The Holy Spirit will help you understand what sin really is. Nothing can be hid from Him, not even your most secret thoughts and deeds. You must pay attention to Him when He tries to show you your sins, for He can be offended by your unwillingness to heed His warnings. The Holy Spirit will help you find forgiveness for *all* your sins *if you obey Him*.

This would be a hopeless world if God had just left us in our sins, but He made it possible for us to be delivered from the punishment of sin as well as from its destructive power. “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*” (page 15; **Jn. 3:16**). Reader, God the Father sent His only begotten Son **JESUS CHRIST** into the world to die for your sins! God loves you and that is why He sent Jesus to die as an *atonement* for all your sins! You can be forgiven of your sins *now* because of the sacrificial death of Jesus Christ, and you will receive *eternal life* instead of eternal damnation. There is no other way to be forgiven of your sins (page 42; **Jn. 14:6**). You are choosing eternal death if you refuse God’s mercy!

The blood of Jesus Christ can blot out *all* your sins (page 65; **1 Jn. 1:9**). **Isaiah 55:7** says, “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

The Bible says that the conscience can become seared, blunted and blinded. We have scriptural authority for saying that the conscience may become seared as with a hot iron.¹ In Newton’s case, it was drugged so as to give out delirious judgment. He had written several hymns for Christian worship that the Church sings today before he discovered how deep the pit truly was in which his moral nature was rotting. But when the awakening did come, he vaulted from the extremity of his moral stupor to the extremity of moral hysteria. From the conviction that nothing was sin, his conscience came to believe that everything was sin. For a time he could scarcely be persuaded to converse on things other than religious topics lest he should incur the guilt of “idle words.”²

Is there any tyranny worse than that of an unenlightened conscience? Of all our ignorance and infirmities, nothing is more disastrous to Christian character than to fall into bondage to the ascetic scruples and tyrannical prohibitions of a conscience not properly instructed and mollified by good sense. It is reported that Oberlin once fell on his knees in a remorseful prayer because he had sent a letter in which he had neglected to cross the *t*’s and dot the *i*’s accurately. We may smile at his folly, but there are few Christians who cannot recall doing foolish things in their own lives while temporarily subjected to an austere conscience.

It is because of such possibilities of perversion and contortion that the human conscience is not always a safe and infallible guide. Our moral sense is not designed to stand alone in our conduct in life and in the building of our character. God has provided the Christian with another *arbiter* when judging between good and evil, and this arbiter is perfectly competent and reliable. “Let the peace of God,” said the apostle Paul, “rule in your hearts” (**Colossians 3:15**). Much of the force of this Scripture is lost by the use of the word “rule,” which is translated “arbitrate” in the margin of the Revised Version.³

“It is evident,” said an eminent expositor of the Bible, “that St. Paul intended something peculiar by the use of the Greek word *arbitrate*, which is found nowhere else in the Holy Scriptures, and called a remarkable word by Bengel.” “Whenever there is a conflict of motives, or impulses, or reasons, the peace of God must step in and decide which of these is to prevail.” - *Bishop Lightfoot*. Dr. Maclaren explains that the meaning contained in the Greek word translated *rule* (arbitrate) is that of an umpire at a contest, who makes sure that the opponents observe the rules, and then awards the prize to the lawful winner. This arbiter is not peace *with* God, but the peace *of* God. It is the fathomless ocean of Christ’s peace, which He has left as

¹ Our conscience can become callous if we reject its reproofs, and this can lead to a *reprobate* (undiscerning) mind (**Romans 1:28**).

² Jesus said in **Matthew 12:36** that “every idle word that men shall speak, they shall give account thereof in the day of judgment.”

³ A Bible no longer in print.

THE ARBITER OF THE HEART

By Thomas Cook

The following narrative was taken from the book *New Testament Holiness*, written in the early twentieth century. It illustrates how the peace of God can be instrumental in the life of every Christian. The men of whom the author either spoke of, or quoted, were eminent clergymen of the Christian religion. This narrative was revised and some omissions were made.

THE MAINTENANCE of a good conscience towards God from day to day is essential to the life of faith. True spirituality cannot exist unless it is accompanied by the purpose to do right at any cost. Archbishop Temple has truly said, "It is always a duty to obey conscience; it is never a duty to disobey it." Conscience requires that we mean well and do our best. It requires not only that we follow all the light we have, but all that we can obtain, and that we do this gladly. Conscience demands first place in our character and in our conduct. The word "ought," as in "I *ought* to do my duty," is, without a doubt, the most important word in any vocabulary.

But conscience guarantees only good intentions, for without knowledge and sound judgment, even those who are most conscientious may do much harm under the impression that they are doing the will of God. In some, conscience develops particular inconsistencies. Men are often extremely precise in some things and very lax in other things. Frederick Robertson emphasizes the fact that extreme preciseness about details often slides into laxity about the eternal laws of right and wrong.¹

The Rev. John Newton, author of some of the most valuable hymns in the English language, was once, as is well known, a slave trader on the coast of Africa. After his conversion to Christianity his moral stupor was such that he saw no necessity for abandoning his diabolical trade. On his last voyage to the African coast for cargo he said that he "experienced sweeter and more frequent hours of Divine communion than he had ever known before." Writing of his infamous occupation he said, "No other employment affords greater advantages for promoting the life of God in the soul, especially to one who has the command of a ship." This is the testimony of a slave dealer, yet the piety of John Newton at that time was scarcely less questionable than that of St. Paul. His moral sense had not yet been educated to see the extraordinary depravity of the course that he was pursuing.

¹ Jesus rebuked the religious leaders of His day about this same thing. He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." - **Matthew 23:23**

GENESIS

Chapters 1-3

HOW LIFE BEGAN

CHAPTER 1

God creates all things.

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament (*an expanse*) in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Verse 1: There is only one uncreated, eternal and self-existing God. God is all-powerful, all-knowing and He inhabits His entire creation — ruling over it and sustaining it by His wisdom and power.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament (*expanse*) of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and

cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

God creates man.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them. **ch. 2:7, 21-22**

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

Verse 26: *Let us make man in our image.* — There are three separate and distinct Persons in God, and these Persons are of *one* divine substance. These Persons are generally called the **FATHER**, the **SON** and the **HOLY SPIRIT**. **Verse 27:** “God created man in righteousness and true holiness, without any moral imperfection or any kind of tendency to sin, but with the liberty to stand or fall.” - *Clarke*. **Verse 29:** *Meat.* — In the Bible, the word “meat” can mean any type of food.

JUDGMENT DAY

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. - **Revelation 20:11-15**

All people who have never had their sins forgiven through the blood atonement of Jesus Christ (their names having never been recorded in the **Book of Life**), will be judged according to their sins and cast into *unquenchable fire* where they will be *damned forever*. The second death is not the annihilation of the soul and body, for the soul is *immortal* and it will be reunited to an immortal body with all the senses intact, and both will be punished *forever* in the **Lake of Fire**. Reader, you cannot escape eternal damnation if you die in your sins! With all you heart, ask Jesus to forgive your sins *now*.

THE NEW CREATION

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. - **Revelation 21:1-7**

Eternal happiness and security will be the common blessing for every Christian, who, *by the grace of God*, remains faithful to Jesus Christ. “The happiness of the redeemed and the punishment of the wicked shall have no end, for God will terminate the time of probation and the following state will be *fixed and unalterable*.” - *Clarke*.

GROWING IN GOD'S GRACE

Faith is a fundamental element in the Christian's relationship with God. Whatever we receive from God comes to us through the avenue of *faith*. **Proverbs 3:5-6** says, "Trust in the LORD (*have faith in God*) with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." When we *fully surrender* our will to God and let Him *completely* have His way with us, then it is very easy to have faith in God.

Prayer is a great privilege for every Christian. **Philippians 4:6-7** says, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." **Fasting** is an important element of prayer when needed, for it helps the Christian to stay focused on his or her prayers. God has promised to answer our prayers but sometimes the answer may be "No," or the answer may be delayed for some reason. Prayer must be made according to the will of God in order to believe that He will answer it (**1 Jn. 5:14-15**).

The Christian must **watch** as well as pray. Jesus said in **Matthew 26:41**, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." To watch is to be *spiritually alert*. **1 Peter 5:8** says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

Serving God brings true satisfaction in life and spiritual rest to the soul. God has given the Christian certain abilities and opportunities (even if he or she is lacking in earthly goods) that are to be used for His glory. The Christian is a *steward* of whatever God has given him (her), and therefore *accountable* to God. **Ephesians 2:10** says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

"Jesus Christ has **instituted**, and commanded to be observed in His Church, two sacraments: (1) **Baptism**, in the name of the holy and blessed Trinity, as a sign of the cleansing and regenerating influences of the Holy Spirit, thereby producing a death unto sin and a new birth unto righteousness. (2) The **Lord's Supper**, which commemorates the sacrificial death of Jesus Christ. By the first (baptism), once administered, we enter into the church; by the second, frequently administered, we are put in remembrance of the death of Jesus for our sins." - *Clarke*. **Note:** The Lord's Supper is also called *Holy Communion* or the *Eucharist*.

God requires holiness (purity) in the hearts and lives of His people. **Hebrews 12:14** says, "Follow peace with all *men*, and holiness, without which no man shall see the Lord." The Bible also says in **1 Peter 1:15**, "But as he (*God*) which hath called you is holy, so be ye holy in all manner of conversation" (*conduct*).

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

CHAPTER 2

God finishes His work.

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

How God created the man.

7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. **ch. 1:26-27**

The Garden of Eden.

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence (*there*) it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth (*surrounds*) the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Verse 7: *A living soul.* — Man was created with a spiritual nature, and he was placed in a pleasant environment where there was neither sickness, nor suffering, nor death (**v. 8**). Man was created to live *forever* in a state of true happiness. **Verse 9:** *The tree of life.* — A tree that was given freely to the man, as opposed to the tree of knowledge of good and evil (see **vs. 16-17** and comment).

God warns the man of sin.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And the LORD God said, *It is not good that the man should be alone; I will make him an help meet (a suitable companion) for him.*

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

How God created the woman.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof (*in the place where He took the rib*);

22 And the rib, which the LORD God had taken from man, made he a woman, and brought

her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto (*cling to*) his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER 3

How sin entered the world.

NOW the serpent was more subtil (*cunning*) than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. **ch. 2:16-17**

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Verses 16-17: Man was created with a free will. All would go well if he obeyed God; otherwise the man would die a spiritual and a physical death. **Verses 21-24:** The woman was created as an appropriate companion for the man, and she too was created in righteousness and true holiness. According to the will of God, and according to His wisdom, marriage is to be between a man and a woman. **Verses 1-5:** Adam and his wife were tested to see if they would obey God's will.

Goodness: The perpetual desire and sincere study to abstain from every appearance of evil and to do whatever is good to the bodies and souls of all people to the utmost of our ability; but all this must spring from a good heart — a heart that is purified by the Spirit of God.

Faith, used here for *faithfulness*. Punctuality in performing our promises and conscientious carefulness in preserving what is committed to our trust, such as the transacting of any business that was assigned to us or the restoring of something to its proper owner; and neither betraying the secret of our friend, nor disappointing the confidence of our employer.

Meekness: A mild spirit toward the weak and the erring, and the patient suffering of injuries without feeling a spirit of revenge. Meekness produces an even balance of all our tempers and passions. Meekness is the entire opposite of anger.

Temperance: Having self-control, or moderation, especially in regard to sensual or animal appetites such as eating, drinking, sleeping, etc.

“Against such there is no law. — Those Christians whose lives are adorned by these godly virtues cannot be condemned by any law, for the whole purpose and design of the moral law of God is fulfilled in those who have the Spirit of God producing in their hearts and lives these fruits of the Spirit.” - *Clarke.*

The fruit of the Spirit begins to develop in us when we are born again, but when God fills us with His Spirit, or *wholly sanctifies* us, this fruit then develops in us more perfectly as long as we remain yielded to the Holy Spirit. “And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do *it.*” - **1 Thessalonians 5:23-24**

Romans 12:1-2 says, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.” This passage of Scripture tells us to *consecrate* ourselves *entirely* to God, and by doing this, we are in a position to receive the fullness of the Holy Spirit. After we are filled with the Holy Spirit we are to keep growing in the grace of God (through the power of His Spirit) until we enter heaven. **2 Peter 1:5-8** says, “. . . giving all diligence, add to your faith virtue (*courage*); and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

THE HOLY SPIRIT

In the Old Testament of the Bible God showed the prophet Ezekiel a vision of water flowing out of the Jewish temple (**Ezekiel 47:1-5**). At first the water was a small trickle, but that trickle of water kept growing until it finally turned into a mighty river that gave life to everything that came into contact with it (**v.9**). The water that Ezekiel saw was symbolic of the Holy Spirit (**John 7:37-39**), and wherever the Gospel of Jesus Christ is faithfully proclaimed, the Holy Spirit will be there to give new life to all those who repent of their sins and receive Jesus as their Lord and Savior.

The Holy Spirit is a separate and distinct Person in relation to the Father and the Son but He is of the *same* divine substance as they are — therefore He is truly God. The New Testament gives us a complete revelation of the Trinity (one God consisting of three Persons). The Bible tells us to be filled with the Holy Spirit (**Ephesians 5:18**), and for this to happen we must *consecrate* ourselves *entirely* to God and earnestly ask Him to fill us with His Spirit.

The Holy Spirit produces spiritual fruit in the Christian. The Bible says in **Galatians 5:22-23**, “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” It is the privilege of *all* Christians to be *filled* with the Holy Spirit — none are excluded. The following remarks are from Clarke’s Commentary of the Bible.

Love: An intense desire to please God and to do good to all people. Love is the very soul and spirit of true Christianity. Love is the fulfilling of the law and it is what gives energy to faith itself.

Joy: The happiness that arises within us from a sense of God’s pardoning mercy and the hope of eternal glory, of which the pardon of our sins is but a foretaste.

Peace: The calm, quiet and order which take place in a justified soul, instead of the doubts, fears, alarms, and dreadful forebodings which every true penitent feels more or less, and which must be felt until the assurance of pardon brings peace and satisfaction to the mind. Peace is the first sensible fruit in regard to the pardon of sin.

Long-suffering: The bearing with the frailties and provocations of others from the consideration that God has borne long with us, and that, if He had not, we should have been speedily consumed by His wrath. Long-suffering is the bearing up through all the troubles and difficulties of life without murmuring or repining, and submitting cheerfully to every dispensation of God’s providence — thus deriving benefit from every circumstance of life.

Gentleness: Graciousness, kindness — a very rare grace, often lacking in many who have a considerable share of Christian excellence. A good education and polished manners, when brought under the influence of the grace of God, will bring out this grace with great effect.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

The consequences of sin.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and

I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? **ch. 2:16-17**

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled (*deceived*) me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity (*hostility*) between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Verse 6: Adam and his wife disobeyed God and they both committed *sin*. If we do those things that we know are wrong, then we too commit sin. Adam and his wife died *spiritually* as soon as they had sinned and they “fell from their state of purity, became morally corrupt in their natures and transmitted their moral defilement to all their posterity.” - *Clarke*. **Verses 7-8:** Some of the consequences of sin are guilt, fear and shame. The Bible speaks of the deceitfulness of sin, and it also says in **Numbers 32:23**, “Be sure your sin will find you out.” Adam and his wife could not hide from God, nor could they evade the consequences of their sin. **Verse 14:** The serpent, as the instigator of the sin, was punished first. **Verse 15:** It is believed by many Bible scholars that the *seed* of the woman is **JESUS CHRIST**, Who was appointed to come into the world at the right time in order to destroy the evil influence of the serpent (Satan; see notes, **p. 8**); but the serpent would strike back at Jesus by causing His death through the agency of wicked men (**Jn. 19:14-16**) and by persecuting His followers. The death of Jesus, however, was God’s plan of *salvation*, because Jesus came into the world to die for our sins so that we might be forgiven of them. Reader, you can be forgiven of *all* your sins *now!*

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou

return.

20 And Adam called his wife's name Eve (*Life*); because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence (*out of which*) he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims (*heavenly beings*), and a flaming sword which turned every way, to keep the way of the tree of life.

Verses 16-24: Adam and Eve were punished for their *sin* of disobedience. They lost everything, including the tree of life, for God would not allow them to live forever in their *sinful* condition (**vs. 22-24**) — so death entered the world because of their sin. The Bible does not tell us why God allowed temptation to enter His creation, but it does tell us that He warned Adam of the consequences of disobedience (**ch. 2:17**). The Bible speaks of evil spirits, and it also speaks of a particularly evil spirit called Satan, or the devil; and it is believed by many Bible scholars that the serpent was used in some manner by Satan in order to bring sin, suffering and death into the world. Satan is a deceiver (**Jn. 8:44**), and the reason why evil exists in the world is because of the *sin* of Adam and Eve. These evil spirits hate God and they hate you as well, dear reader, and they relentlessly seek your destruction. The Bible speaks of the devil as a *deceiver*, but it also describes him in **1 Peter 5:8** as a *roaring lion*, seeking to devour his prey. Only God can protect you from these evil spirits, and you can find God *only through His Son Jesus Christ* (**Jn. 14:6**). Jesus came into the world to deliver you from the snares of the devil (**1 Jn. 3:8**), and to reconcile you to God through the forgiveness of your sins. Reader, God *loved you* enough to send Jesus into the world to die for your sins. May you take possession of the salvation that God freely offers you! You may have it now!

He made a way whereby we can be forgiven of *all* our sins. We all need the mercy of God, and it is available to us if we forsake our sins and ask God to forgive them in the *Name of Jesus Christ*, and by *faith* believe that He will forgive them. It is of the utmost importance to understand that we can *never* earn God's favor by keeping His moral laws. The Bible makes it quite clear that we are freely forgiven of our sins by *grace* (the undeserved favor of God) through *faith in Jesus Christ* — *not* by keeping any moral laws, *not* by performing any good works, and *not* by enduring any suffering. The Bible says, "For by grace are ye saved through faith (in Jesus); and that not of yourselves: *it is the gift of God*" (**Ephesians 2:8**).

How then do the Commandments of God relate to the Christian? Jesus summarized the Commandments of God in **Matthew 22:37 - 40**, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The apostle Paul, in speaking of the Commandments of God, summed them up also in **Romans 13:8-18**, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." The born-again Christian lives by the *law of love* — love toward God and love toward all people — and this is only possible through the *power* of God's divine Spirit, the *Holy Spirit*, working in the Christian's heart. Jesus said in **Matthew 5:44-45a**, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

Moreover, when the born-again Christian is *filled* with the Holy Spirit, he (she) will love God and others in a more perfect way because the influence of the Holy Spirit in the heart of the *entirely sanctified* Christian will be felt in a more powerful way. The holy desires in the heart of every true Christian, whether wholly sanctified or not, will lead that person into a life that is truly pleasing to God. Real Christlike love is God's will for every Christian, and He gives us the *grace* to accomplish His will. "Being confident of this very thing, that he (*God*) which hath begun a good work in you will perform *it* until the day of Jesus Christ" (**Philippians 1:6**). "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*" (**Colossians 3:13**). "As ye would that men should do to you, do ye also to them likewise" (**Luke 6:31**). "The Lord direct your hearts into the love of God, and into the patient waiting for Christ" (**2 Thessalonians 3:5**).

“The Sabbath would therefore be the most appropriate day for the public worship of God.” - Clarke. **NOTE:** Since Jesus rose from the dead on the *first* day of the week (**John 19:1,41-20:2**) most Christians worship God in their churches on that day rather than on the Sabbath, which was originally instituted as the seventh day of the week (**Genesis 2:2-3**). Let each Christian be fully persuaded in his or her mind in regard to the day of public worship.

FIFTH COMMANDMENT: Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. — *We should respect and honor our earthly parents and obey them in everything except those things that would violate the moral Laws of God.*

SIXTH COMMANDMENT: Thou shalt not kill. — *We should not hate or murder anyone, for vengeance belongs to God.* The Bible says, “Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.” - **Romans 12:19**. The Bible also says, “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.” - **1 John 3:15**

SEVENTH COMMANDMENT: Thou shalt not commit adultery. — *We should not lust after nor have illicit relations with anyone of the opposite sex who is either married or unmarried, for the prohibition of fornication would also fall under this Commandment.* Jesus said that “whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” - **Matthew 5:28**

EIGHTH COMMANDMENT: Thou shalt not steal. — *We should not take what does not belong to us.*

NINTH COMMANDMENT: Thou shalt not bear false witness against thy neighbor. — *We should always speak the truth.*

TENTH COMMANDMENT: Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's. — *We should not wish to possess anything that belongs to another.* **NOTE:** Covetousness can also signify the amassing of possessions simply because we want them. Jesus said in **Luke 12:15**, “Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.” Covetousness is called *idolatry* in the New Testament.

We can violate God's Commandments in our thoughts as well as in our actions. The Bible makes it clear that all people have sinned in some manner (**Romans 3:23**), for we inherited the sinful nature of our first parents (**Genesis 3:6-8**). “Wherefore, as by one man (*Adam*) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” - **Romans 5:12**. This would be a hopeless world if God had left us in our sins, but He did not do that.

THE INCARNATION OF JESUS CHRIST

GOD MANIFESTED IN FLESH

Matthew 1:18-25

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child (*pregnant*) of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily (*privately*).

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. **v. 18**

21 And she shall bring forth

son, and thou shalt call his name JESUS: for he shall save his people from their sins. **Jn. 1:29**

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not (*was not intimate with her*) till she had brought forth her firstborn son: and he called his name JESUS.

“To counteract the evil principle of sin, God, in His infinite love, purposed to redeem mankind by Jesus Christ, and at the appointed time the Word (**Jn. 1:1**), called afterwards Jesus Christ, the Son of God, the Savior, etc., became incarnate (**Jn. 1:14**) and dwelt among men. He taught the purest truth and worked the most stupendous and beneficial miracles. This divine Person, foretold by the prophets and described by evangelists and apostles, is truly and properly **GOD**. He had assigned to Him, by the inspired writers of the Bible, every attribute essential to Deity, being one with the Father (**Jn. 1:1-2; 10:30; 14:8-9**). He is also perfect man in consequence of His incarnation, and in Him dwells all the fullness of Deity. He is both divine and human — that is to say, God manifested in flesh (**Jn. 1:14; 1 Jn. 1:1-2; 4:2**). His *sinless* human nature was conceived in His mother (who was a virgin up to the time of His birth, **v. 25**) through the creative energy of the Holy Spirit (**v. 18**). His divine nature, however, was not created, nor was it in any way derived from His mother, for had it been otherwise, He could not be God in any proper sense of the word.” - Clarke.

THE GOSPEL ACCORDING TO JOHN

CHAPTER 1

The Eternal Word.

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

2 The same was in the beginning with God.

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

4 In him was life (*eternal life*); and the life was the light of men. **ch. 11:25; 14:6; 1 Jn. 5:11, 20**

5 And the light shineth in darkness (*this present evil world*); and the darkness comprehended it not. **ch. 3:19**

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

7 The same came for a witness, to bear witness of the Light, that all men through him might believe. **vs. 29-34**

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

Light. **vs. 19-20**

9 That was the true Light, which lighteth (*enlightens*) every man that cometh into the world. **ch. 8:12; 12:46**

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

11 He came unto his own (*the Jews*), and his own received him not. **ch. 19:14-16**

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: **ch. 3:16-17; 6:40, 47; 1 Jn. 3:1**

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **ch. 3:3-7; 1 Jn. 5:1**

The Word made flesh.

14 And 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. **1 Jn. 1:1-3**

Verse 1: The Word existed from eternity and was in every way equal to God. **Verse 5:** "For the person who receives it, this light is the divine truth which illuminates the soul and fills it with the knowledge of God; but in consequence of the moral darkness in the human heart most people resist the action of this light (**v. 11; ch. 3:19**)." - *Bonnet*. **Verse 6:** This was John the Baptist, not the apostle John who wrote this Gospel. **Verse 13:** To be born of God is to be "born again" *spiritually* (**ch. 3:1-7**). "To become a child of God it is necessary to be born of God, and this new birth characterizes in all its reality the moral transformation of the sinner, called *regeneration*, that God Himself performs by the power of His Spirit." - *Bonnet*.

THE TEN COMMANDMENTS OF GOD

God gave the Jewish people the following Commandments after He delivered them from slavery in the land of Egypt (symbolic of the sinner's deliverance from the slavery of sin). Although these Commandments were given to the Jews, they can be considered a universal code of moral conduct. If we want to know what sin really is in the sight of God, we can find out by a careful reading of His Commandments.

Exodus 20:1-17

And God spake all these words, saying,

FIRST COMMANDMENT: I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. — *We should give God first place in everything that pertains to our life.*

SECOND COMMANDMENT: Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. — *We should not worship any material thing, for God alone is to be worshiped.*

THIRD COMMANDMENT: Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. — *We should not speak of God, Jesus Christ, or the Holy Spirit in a blasphemous or irreverent manner; neither should we speak irreverently of anything that pertains to God as it is found in the Holy Bible.*

FOURTH COMMANDMENT: Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. — *We should set aside one day in seven for the rest of the body and the mind. We should abstain from all labor on that day; however, works of charity or works of absolute necessity can be done without violating this Commandment (Jn. 5:1-11; 9:1-14).*

2 By this we know that we love the children of God, when we love God, and keep his commandments. **Jn. 15:10**

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. **Jn. 19:34-35**

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life. **Jn. 3:36**

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: **ch. 3:21-22**

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. **Jn. 15:7**

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one (*the devil*) toucheth him not. **ch. 3:9**

19 *And* we know that we are of God, and the whole world lieth in wickedness. **ch. 2:15-17**

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

The testimony of John.

15 John 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. **vs. 1-2; ch. 8:56-58; 17:5**

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

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ. **ch. 14:6**

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. **ch. 17:26; 1 Jn. 5:20**

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

20 And he confessed, and denied not; but confessed, I am not the Christ. **vs. 6-8**

21 And they asked him, What then? Art thou Elias (*Elijah*)? And he saith, I am not. Art thou that prophet? And he answered, No.

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

What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias (*Isaiah*).

24 And they which were sent were of the Pharisees (*religious leaders*).

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one (*Jesus the Christ*) among you, whom ye know not; **v. 10**

27 He it is, who coming after me is preferred before me, whose shoe's latchet (*strap*) I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

The Lamb of God.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. **1 Jn. 2:2; 4:10**

Verse 17: Moses gave the Jews the commandments and ordinances of God. "The law can only command, require and condemn — it gives nothing to the sinner. Grace, however, responds to all the sinner's needs. Grace gives to the *repentant* sinner the forgiveness of sins, the divine love of God, and a complete deliverance from all sin." - *Bonnet*.

Verse 18: *Only begotten Son*. — Many Bible scholars believe that the Greek word translated "only begotten" in John's writings really means a "one of a kind" or "unique" Son. However, the Bible speaks of God begetting the Son in **Psalms 2:7** and in **Hebrews 1:5-6**, but whether these Scriptures refer to the *incarnation* of Jesus Christ, or whether they refer to an *eternal* Father — Son relationship is difficult to know for sure. Many Christians believe in the *eternal Sonship* of Jesus Christ. **Verse 23:** *Make straight the way of the Lord*. — Remove every obstacle that hinders your salvation. **Verse 29:** *Lamb of God*. — Jesus was sacrificed as a *sin-offering* for the sins of the world.

Verse 16: The Bible says in **1 Corinthians 10:12**, "Wherefore let him that thinketh he standeth take heed lest he fall." If we do fall into sin we can repent and be forgiven (**ch. 2:1**), but *habitual* sinning will only lead us farther away from God and we may never find our way back.

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

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

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

33 And 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.

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

The first disciples of Jesus.

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

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! **v. 29**

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

38 Then 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?

39 He 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.

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

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

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

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

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

45 Philip findeth Nathanael, 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.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile (*deceit*)!

Verse 33: *He which baptizeth with the Holy Ghost.* — Every born-again Christian may be baptized (filled) with the Spirit of God (**Acts 2:1-4**). The Holy Spirit is a Person, and He is the Christian's indispensable Guide in life (**ch. 14:16-17, 26**). **Verse 45:** Jesus was called the son of Joseph and many times He called Himself the Son of man, but He was actually the *stepson* of Joseph, for His mother was a virgin when He was conceived in her by the Holy Spirit and she *remained* a virgin up to the time of His birth.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. **ch. 2:10**

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. **Jn. 3:16**

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. **ch. 2:2**

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. **ch. 2:10**

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his

Spirit. **Jn. 7:37-39; 14:16-17**

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. **ch. 2:28**

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. **v. 12**

19 We love him, because he first loved us. **v. 10**

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? **ch. 3:17-18**

21 And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER 5

The effects of the new birth.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

Verses 16-17: "A Christian may live under the continual influence of the grace of Christ so as not to sin against God, having all evil tempers and sinful propensities destroyed (**ch. 3:8; Jn. 8:36**), and the heart filled with pure love for God and for all people." - *Clarke.*

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. **Jn. 8:44**

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one (*the devil*), and slew (*killed*) his brother. And wherefore (*why*) slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you. **Jn. 15:18-19**

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. **ch. 4:21; 5:2**

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

Christian assurance.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God. **ch. 4:17**

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. **ch. 5:14-15; Jn. 15:7**

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. **Jn. 13:34-35**

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER 4

The spirit of antichrist.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. **ch. 2:18**

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: **Jn. 1:14**

48 Nathanael saith unto him, Whence knowest thou me (*Where do you know me from*)? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus 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.

51 And he saith unto him, Verily, verily (*Truly, truly*), I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER 2

The first miracle of Jesus.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

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

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

4 Jesus saith unto her, Woman,

what have I to do with thee? mine hour is not yet come.

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

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins (*18 or 27 gallons*) apiece.

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

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

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

10 And 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.

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

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Verse 10: Satan tries to intoxicate us with the “wine” of earthly pleasures, but these things can never satisfy the spiritual thirst of the soul. Only Jesus has the good wine of eternal life. The Bible says in **Psalm 103:2-5**, “Bless the LORD, O my soul, and forget not all his benefits; Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good *things*; so that thy youth is renewed like the eagle’s.”

Verse 12: Cain was the son of Adam and Eve who killed his brother over matters of religion, and those who do the same do not know God.

The Passover.

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

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

15 And when he had made a *scourge* (*whip*) 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;

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

17 And his disciples remembered that it was written, The *zeal of* (*intense concern for*) thine house hath eaten me up.

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

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

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

21 But he spake of the temple of his body.

Verse 13: During the first Passover the Jews were commanded to kill a lamb and apply its blood to the door posts of their homes in order to shield themselves from the judgment of God that fell upon their enemies. Those homes that were marked with blood were "passed over," or *spared* from God's judgment, and in the same way He will spare those people on Judgment Day who believe the Gospel and take refuge in the blood of Jesus Christ, the *true* Lamb of God (**ch. 1:29**). The Bible refers to Jesus in **1 Corinthians 5:7** as our "Passover Lamb," Who was sacrificed for our sins. **Verse 3:** The kingdom of God is spiritual in nature and we must be born again in order to enter into it.

22 When 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.

23 Now 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.

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

25 And needed not that any should testify of man: for he knew what was in man. **ch. 6:64**

CHAPTER 3

The new birth.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, *Rabbi* (*Master*), 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.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. **ch. 1:12-13**

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things. **v. 27**

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: (*but*) *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life. **Jn. 3:16; 6:47**

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. **Jn. 14:26**

Verse 20: *An unction.* – "The Holy Spirit dwelt at that time in a peculiar manner in the church to teach the primitive Christians every needful thing for their salvation." - *Clarke.* **Verse 6:** Christianity is the only religion that can deliver its followers from *all* sin.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. **ch. 3:21**

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAPTER 3

God reveals His love.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. **Jn. 1:12-13**

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. **ch. 5:18**

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. **ch. 2:29**

CHAPTER 2

Jesus our Advocate.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world.* **ch. 4:10; Jn. 1:29**

3 And hereby we do know that we know him, if we keep his commandments. **Jn. 14:15**

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. **ch. 1:6**

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. **Jn. 14:21**

6 He that saith he abideth in him ought himself also so to walk, even as he walked. **ch. 3:6**

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. **ch. 3:11**

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. **Jn. 12:35**

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. **ch. 3:14**

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither (*where*) he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one (*devil*). I write unto you, little children, because ye have known the Father. **ch. 5:18; Jn. 17:3**

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. **ch. 5:4-5**

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Christian discernment.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. **ch. 4:1-3**

4 Nicodemus 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?

5 Jesus 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. **Acts 2:38**

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

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

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

9 Nicodemus answered and said unto him, How can these things be?

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

11 Verily, verily, I say unto thee,

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

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

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

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (*crucified on a cross*): **ch. 12:32-33; 19:14-18**

15 That whosoever believeth in him should not perish (*suffer eternal death*), but have eternal life.

The love of the Father.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **1 Jn. 4:9-10, 14**

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **ch. 5:24**

Verse 7: You must be born again in order to be a true child of God, but how are you born again? **(1)** Admit to yourself and to God that you are a sinner, for the Bible says in **Romans 3:23** that all people have sinned. **(2)** Surrender your life to God (this includes the forsaking of your sins) and ask Him to forgive your sins in the name of Jesus Christ, and *believe* that He will forgive them. **(3)** As a new Christian, you need to be baptized with water as a testimony of your repentance and of your new life in Jesus Christ. Jesus told His disciples in **Matthew 28:19** to baptize new Christians in the name of the Father, the Son and the Holy Ghost (Holy Spirit) — and this baptism formula is commonly used by many Christians who are sound in the faith. **NOTE:** Two hindrances to receiving forgiveness of sins are: **(1)** a refusal on your part to forgive others for any wrongs that they did to you, and **(2)** a refusal on your part to make amends for any wrongs that you did to others. **Verses 16-17:** “The origin of human salvation is found in the infinite love of God.” - *Clarke.*

Verses 15-16: The Christian is in the world but not *of* the world.

18 He 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. **1 Jn. 5:11-12**

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. **ch. 1:5**

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

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

22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

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

26 And 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.

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

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. **ch. 1:19-20**

29 He 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.

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

31 He 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.

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

33 He that hath received his testimony hath set to his seal (*affirmed*) that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure (*in a limited capacity*) unto him.

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

Verse 18: "The *power* to believe is the free gift of God, without which none can believe, but the act of *faith*, or actually believing, is the act of the soul under the influence of this power. This power to believe, like all other gifts of God, may be slighted, not used, or misused — in consequence of which is that scriptural declaration, "He that believeth . . . shall be saved; but he that believeth not shall be damned (**Mark 16:16**)." - *Clarke*. **Verse 24:** John the Baptist was put into prison for his preaching. **Verse 29:** Christians are portrayed in the Bible as the bride of Christ and He is the Bridegroom.

THE FIRST EPISTLE OF JOHN

Some Bible scholars have noted that this Epistle was written by the apostle John to combat some heretical errors that had entered the church (**ch. 2:26**); and among those errors was the denial that sin had indeed existed (**ch. 1:8, 10**), and also the denial that Jesus Christ had a human nature (**ch. 4:2-3**).

CHAPTER 1

The Word of Life.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) **ch. 3:5; 4:14; Jn. 1:4**

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. **Jn. 17:3**

4 And these things write we unto you, that your joy may be

full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. **Jn. 8:12; 12:46**

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: **ch. 2:4**

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Verses 1-3: The apostles, including John, were eye-witnesses of the life and teaching of Jesus Christ. **Verses 5-6:** God is holy, and we must be holy in order to have fellowship with Him. **Verse 7:** *If we walk in the light.* – The Christian who *obeys* the Word of God is under the protection of the cleansing power of the blood of Jesus Christ, and His blood cleanses the obedient Christian from *all* sin. **Verse 8:** If we deny the existence of sin and our need of a Savior, we are *self-deceived*, and we are enemies of the truth. **Verse 9:** Confession of sin precedes forgiveness and cleansing. **Verse 10:** The Bible says that *all* have sinned. All need forgiveness and cleansing through the blood of Jesus Christ — and *all* may receive it *now*.

FIFTH STEP: ASKING FORGIVENESS FOR SIN

I AM DEEPLY ASHAMED for having rebelled against my Heavenly Father. I despised His love, broke His Commandments and influenced others to do the same. I do here and now, on my knees, submit myself to Him, humbly praying that He will have mercy on me, a miserable sinner. I beg Him for Christ's sake to forgive all my sins, to receive me into His favor, and to make me, unworthy though I am, a member of His family.

SIXTH STEP: CONSECRATION

I PROMISE GOD, here and now, in His strength and with all my heart, that if He will forgive me and receive me into His favor, I will from this time forward be His faithful servant. I promise to spend the rest of my days in doing what I can for His glory, for the extension of His kingdom and for the salvation of those around me.

SEVENTH STEP: FAITH

I BELIEVE that Jesus Christ, God's Son, in His great mercy and love, died for me, bearing my sins in His own body on the cross. I do here and now with joy receive Him into my heart as my Savior from sin, from hell and from the power of the devil. Jesus Christ has said that He will not reject me if I come to Him¹ — and I do come to Him with all my heart right now as a poor, helpless, guilty sinner seeking salvation. I trust only in His blood atonement for the forgiveness of my sins. I am sure that He will not reject me. As well as I can, I believe that He does at this very moment forgive me. He forgives me now. His precious blood washes away all my sins. He was wounded for my transgressions. He was bruised for my iniquities.² He took the punishment that I deserve, and for that reason I can be forgiven. I am forgiven! Praise the Lord! Jesus saves me now!

¹ All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. - **John 6:37**

² But he (*Jesus*) was wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. - **Isaiah 53:5**

A revision of the tract HOW TO BE SAVED by William Booth

36 He 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.

CHAPTER 4

Living Water.

WHEN therefore the Lord (*Jesus*) knew how the Pharisees had heard that Jesus (*He*) made and baptized more disciples than John,

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

3 He left Judaea, and departed again into Galilee.

4 And he must needs go (*it was necessary for Him to go*) through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

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

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

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

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of

Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus 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 (*eternal life*). **ch. 3:16; 7:37-39**

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

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

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

14 But 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.

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

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

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

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

Verse 5: Jacob was the grandson of Abraham (**ch. 8:39**), who was the progenitor of the Jewish race. **Verse 10:** Jesus offered this woman what He offers to all people — eternal life. The words “living water” are a fitting description of this new life because the spiritual thirst of the soul can only be satisfied by the Spirit of God (**ch. 7:37-39**).

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

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

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

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

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

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

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

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

27 And 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?

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

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

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

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

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

33 Therefore said the disciples one to another, Hath any man brought him *ught* (something) to eat?

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

35 Say 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.

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

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

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

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

SECOND STEP: SORROW FOR SIN

I AM TRULY SORRY for having sinned against God. I hate my evil ways and I hate myself for having followed them. I am grieved on account of my sins — not only because they have exposed me to punishment, but because they have been committed against my Heavenly Father, Who has continually loved and cared for me. If I could undo the past I would gladly do so, but alas, I cannot. God remembers all my sins. They are written down in His book against me. No prayers that I can offer, no tears that I can shed, no lamentations that I can make, and no good works that I can perform will remove the guilt of my sins. My only hope is in the forgiving mercy of Jesus Christ, Who has said that He will not reject the one who comes to Him (**John 6:37**).

THIRD STEP: CONFESSION OF SIN

I ACKNOWLEDGE MY SINS before God. I have no excuse for my sins. It may be true that much of the evil that I was guilty of was done in ignorance, for I did not know God and my duty to Him or the great love of my Savior, Who died for me. I was ignorant of the evil influence that my conduct was having upon other people, but this ignorance is no real excuse because I might have known better. I should have read my Bible and listened to those who would have taught me.

I should have thought about my soul. I should have cried to God for help, but I did not, and now I stand ashamed before Him. I confess to God that I am a guilty sinner without excuse, and that I deserve His condemnation. As I have the opportunity, I am willing to confess my sinfulness and my sorrow for my sins before the Lord's people, before my own family and before the world. Since I was not ashamed to sin in the presence of others, I am now willing to acknowledge my repentance before them.

FOURTH STEP: REPENTANCE

BY GOD'S HELP, I renounce and give up all my sins. Whatever pleasure they may have brought me in the past, and whatever earthly gain they may promise me in the future, I do here and now, in the strength of God, give them up and promise never to take them back again.

Verse 35: As Christians, we should do what we can in order to win the lost to Jesus, for the human soul is more valuable to Him than all other things combined. Jesus said in **Mark 8:36**, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

HOW TO BE SAVED

By William Booth
(Revised)

THESE INSTRUCTIONS are for those who have a serious desire to obtain the mercy of God. He only can deliver you from your evil habits, from the power of the devil and from the wrath to come. To those who will listen, I give the following advice. Set apart a special time for the contemplation of these instructions. If possible, find a quiet place where you can be alone with God. Read these instructions carefully and thoughtfully from the first step to the last, and then read them again. Earnestly pray for the guidance of the Holy Spirit, which God has promised to all who seek Him.

Jesus said that He will not reject the one who comes to Him (**John 6:37**). With all your heart, on your knees before God, take one step at a time. Be careful not to leave the first step for the second until it is clearly understood, heartily received, and solemnly decided upon. Do the same thing with the other steps until the last one is reached. If these instructions are followed, I am quite sure that no sincere person will fail to reach the mercy of God through the loving arms of our Lord and Savior Jesus Christ, and the knowledge of the forgiveness of their sins.

FIRST STEP: DISCOVERY OF SIN

* **I AM A SINNER.** I have sinned against my God, against my neighbor and against my own soul. I have sinned in my thoughts, in my feelings, in my conversation and in my actions. I have sinned in my home in the presence of my family. I have sinned in the world, in my business and in my pleasures. I have done the things that I should not have done and failed to do the things that I should have done. I freely confess this. I will not cover up my sins. They are more in number than I can count and grievous beyond the possibility of calculation. They have dishonored my Heavenly Father and treated the sacrifice of my Savior with contempt. My sins have had a bad influence upon the members of my own family as well as upon those in the world. I deserve the everlasting displeasure of God. I realize that if I die in my sins I shall enter into the damnation of hell. O Lord, have mercy upon me!

* Wherefore, as by one man (*Adam*) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. - **Romans 5:12**

42 And 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.

The second miracle of Jesus.

43 Now after two days he departed thence (*from there*), and went into Galilee.

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

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

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judaea 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.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. **ch. 20:29**

49 The nobleman saith unto him, Sir, come down ere (*before*) my child die (*dies*).

50 Jesus 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.

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

52 Then 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.

53 So 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.

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

CHAPTER 5

The paralytic of Bethesda.

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

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

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

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

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

6 When 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?

Verse 6: Reader, are you desperate enough to be delivered from a most contagious and fatal condition called *sin*? If so, look to Jesus.

7 The 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.

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

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

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

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

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

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

14 Afterward 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.

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

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

17 But Jesus answered them, My Father worketh hitherto (*up to now*), and I work.

18 Therefore 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. **ch. 10:30-33**

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. **ch. 6:38; 8:28-29**

20 For 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.

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

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

23 That 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.

24 Verily, 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. **ch. 6:40, 47; 1 Jn. 5:11-13**

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance (*presence*).

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption (*decompose*).

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. **Jn. 7:37-39**

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the

rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission (*forgiveness*) of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward (*perverse*) generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. **Jn. 14:12**

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Verse 14: "When we are healed from the effects of sin we should learn to avoid the very appearance of evil. We should shun the place of temptation and we should not mingle again with our old companions. God sends heavier judgments on those who have been restored from the ways of sin and return again to them. *A worse thing.* – A more grievous disease, or the pains of hell." - Barnes.

Verse 38: "The pardon of sin is an instantaneous act of God's mercy toward a repentant sinner who trusts only in the blood atonement of Jesus Christ; and this pardon is absolute in respect to all past sin — *all being forgiven where any is forgiven.*" - Clarke.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions,

and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: **Jn. 1:45**

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: **Jn. 19:1-18**

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer (*permit*) thine Holy One to see corruption (*decompose*).

25 Verily, 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.

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

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

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

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. **Rev. 20:11-15 (see p. 77)**

30 I 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.

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

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. **v. 37**

33 Ye sent unto John, and he bare witness unto the truth. **ch. 1:6-7, 29-34**

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

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

36 But 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.

37 And 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. **ch. 1:18**

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. **ch. 10:24-26**

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **v. 46**

40 And ye will not come to me, that ye might have life. **ch. 1:11**

41 I receive not honour from men. **v. 44**

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

Verse 25: Sinners, being *dead in sins*, can be revived spiritually if they repent and believe the Gospel. **Verses 28-29:** God has set a time in which He will judge the world, and all those who were forgiven of their sins and who had remained faithful to Jesus Christ will inherit eternal happiness, but all *unrepentant* sinners will be judged and cast into unquenchable fire, where they will be *eternally punished* for their sins. **Verse 31:** The Jewish law required at least two witnesses to establish the truth of any argument (**ch. 8:17**). "Although the words that Jesus spoke were *always true* (**ch. 8:14; 14:6**), He admitted that it was not sufficient testimony *alone* to claim their faith. The Jews had a right to expect that His words would be confirmed by other evidence. This evidence He gave in the miracles that He did as proof that God had truly sent Him (**v. 36**).” - *Barnes*.

Verse 27: The body of Jesus did not rot in the tomb.

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

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? **ch. 12:42-43**

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

46 For had ye believed Moses, ye would have believed me: for he wrote of me. **ch. 1:45**

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

CHAPTER 6

The miracle of the loaves.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

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

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

4 And the passover, a feast of the Jews, was nigh (*near*).

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

6 And this he said to prove him (*try his faith*): for he himself knew what he would do.

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

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

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

10 And 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.

11 And 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.

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

13 Therefore 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.

14 Then 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.

15 When 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.

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

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty.)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry. **Jn. 6:70-71**

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst (*ruptured*), and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick (*apostleship*) let another take.

21 Wherefore of these men which have companied with us all

the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER 2

The baptism with the Holy Spirit.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues (*languages*), as the Spirit gave them utterance. **vs. 6-8**

Verse 9: Each of us has something that can be used for the service of God, even if our abilities or our substance seems to be insignificant.

Verse 18: Judas killed himself after he betrayed Jesus. **Verse 3:** These tongue-like flames of fire represented the gift of the Holy Spirit.

THE ACTS OF THE APOSTLES

The book of Acts follows the Gospel of John in the Bible, and the first two chapters describe the things that happened after Jesus went back to heaven.

CHAPTER 1

The ascension of Jesus.

THE former treatise (*narrative*) have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion (*sufferings*) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. **ch. 2:1-4; Jn. 1:33**

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at

this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey (*3/4 mile*).

Verse 11: Jesus Christ will come again to gather all those from among the living and the dead who had received Him as their Lord and Savior, and they will live with Him in an *unending* state of true happiness — for sin, suffering and death will *not* enter heaven.

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

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

19 So when they had rowed about five and twenty or thirty furlongs (*3 or 4 miles*), they see Jesus walking on the sea, and drawing nigh (*near*) unto the ship: and they were afraid.

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

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went (*that they were going to*).

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save (*except*) 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 (*But*) there came other boats from Tiberias nigh unto (*near to*) the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

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

26 Jesus 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.

27 Labour 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.

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

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. **ch. 3:16**

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

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

The Bread of Life.

32 Then 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. **v. 48**

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. **ch. 1:4**

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

Verse 27: *Sealed.* — “The Father sealed Jesus, or *commissioned* Him, to be a Prophet, Priest and a Savior to an ignorant and sinful world.” - *Clarke.* **Verse 30:** How soon was the miracle of the loaves forgotten (**v. 14**)! **Verse 31:** God fed the Jews with a miracle food called *manna* for forty years while they wandered in a wilderness.

35 And 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.

36 But I said unto you, That ye also have seen me, and believe not. **ch. 12:37**

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. **1 Jn. 1:9**

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

39 And 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.

40 And 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. **ch. 11:25**

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

42 And 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?

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

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

45 It 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.

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

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

48 I am that bread of life.

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

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

51 I 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.

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

53 Then 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.

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

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

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

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon 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.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst (*dared to*) ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, 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.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, 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.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself (*you belted your garment*), and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird (*bind*) thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then 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? **ch. 13:23-25**

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry (*remain*) till I come, what *is that* to thee? follow thou me.

23 Then 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?

24 This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true.

25 And 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.

Verse 35: The words “shall never hunger” and “shall never thirst” must be understood in a *spiritual* sense (**v. 63**), as well as the words in **vs. 53-56**. **Verse 44:** Reader, you may be confident that the Father is drawing you to Jesus if you have any desire at all to have your sins forgiven — and Jesus will not reject you (**v. 37**).

Verse 17: Perhaps Peter was questioned three times over his love for Jesus because he had denied Him three times (**ch. 18: 17-27**). **Verses 18-19:** It is commonly believed that Peter was crucified. **Verse 23:** It is also commonly believed that this disciple, the apostle John, was the only one of the twelve apostles who died a natural death.

25 The 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.

26 And 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.

27 Then saith he to Thomas, Reach hither (*here*) thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But 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. **1 Jn. 5:11-12**

CHAPTER 21

Conclusion of the Gospel.

AFTER these things Jesus shewed himself again to the

Verses 30-31: Many people have lived and died without any saving knowledge of Jesus Christ. Reader, God in His mercy has given you the Gospel but you must choose to *believe* and to *receive* the truth.

disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon 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.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And 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.

7 Therefore 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 (*put on and belted his fisher's coat*), (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits.) (*350 feet*) dragging the net with fishes.

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

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

58 This 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.

59 These things said he in the synagogue (*place of worship*), as he taught in Capernaum.

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

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

62 *What* and if ye shall see the Son of man ascend up where he was before? **Acts 1:9**

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

64 But 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.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. **v. 44**

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

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

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

69 And we believe and are sure that thou art that Christ, the Son of the living God. **1 Jn. 4:14**

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

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve. **ch. 18:1-5**

CHAPTER 7

The hatred of the Jews.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. **ch. 5:16-18**

2 Now the Jew's feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence (*from this place*), and go into Judaea, that thy disciples also may see the works that thou doest.

4 For *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.

5 For neither did his brethren believe in him.

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

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

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

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

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

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

12 And 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.

13 Howbeit (*But*) no man spake openly of him for fear of the Jews.

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

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

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. **ch. 12:49**

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. **ch. 8:31-32**

18 He 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.

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

20 The people answered and

said, Thou hast a devil: who goeth about to kill thee?

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

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

23 If 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 (*completely*) whole on the sabbath day? **ch. 5:8-9**

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

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

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

27 Howbeit (*But*) we know this man whence (*from what place*) he is: but when Christ cometh, no man knoweth whence he is. **ch. 6:42**

28 Then 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.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And 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.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus 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 (*taken him away from here*), tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus 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.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 Then 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.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. **ch. 16:22**

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. **ch. 13:20**

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

Verse 17: God will help us in our search for the truth if we are willing to serve Him. **Verse 20:** These Jews were apparently ignorant of the murderous intentions of their leaders, while others were not (**v. 25**). **Verse 22:** As for the Jews, circumcision symbolized a relationship with God, but all Christians, including Jewish Christians, must be baptized with water as a testimony of their new life in Jesus Christ (**Acts 2:38**). **Verse 28:** These people knew Jesus according to His earthly birth but they failed to understand His divine mission, and we too can know of Jesus without knowing Him as our *Savior*.

Verses 18-20: "On the third day after His crucifixion and burial, Jesus rose from the dead, and after showing Himself many days to His disciples and to others, He ascended to heaven (**Acts 1:9**) where He officiates as the Mediator of the human race until the end of all things." - *Clarke*. **Verse 22:** The disciples received the Holy Spirit in a measure at this time but they were baptized with Him on the day of Pentecost (**Acts 2:1-4**). **Verse 23:** It is certain that only God can forgive sin in the *absolute* sense of the word. Jesus gave His disciples the *authority* to *proclaim* the forgiveness of sins, and those who *repented* had their sins remitted (forgiven), but those who were unbelieving and unrepentant remained in a state of condemnation.

34 But one of the soldiers with a spear pierced his side, and forthwith (*immediately*) came there out blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. **ch. 3:1-2**

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre (*tomb*), wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulcher was nigh at hand (*near*).

CHAPTER 20

The resurrection of Jesus.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then 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.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple (*apostle John*) did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

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

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

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

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. **ch. 12:35-36**

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

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

36 What *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? **ch. 8:21-24**

Jesus speaks of the Holy Spirit.

37 In 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.

38 He 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.)

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

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

42 Hath not the scripture said, That Christ cometh of the seed (*posterity*) of David, and out of the town of Bethlehem, where David was?

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

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

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

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

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

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

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) **ch. 3:1-2**

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

Verse 34: The Bible says in **Hebrews 9:22** that there is no forgiveness of sin without the shedding of blood, and the blood of Jesus was shed for the sins of the whole world! Reader, Jesus died for your sins! **Verse 36:** The Passover lamb, which was symbolic of the true Lamb of God (**ch. 1:29**), was not to have any of its bones broken.

Verse 36: There may be a time when we will not be able to find Jesus if we constantly reject Him. **Isaiah 55:6** says, "Seek ye the LORD while he may be found." **Verses 38-39:** "The soul of the Christian shall be supplied with light, life, love and liberty by the indwelling Spirit of God." - *Clarke*. **Verse 42:** David was a former king of the Jews.

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

53 And every man went unto his own house.

CHAPTER 8

The adulterous woman.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

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

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

6 This 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.*

7 So 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.

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

9 And 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.

10 When 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?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. **ch. 3:17**

12 Then 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.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came (*where I came from*), and whither I go (*to what place I am going to*); but ye cannot tell whence I come, and whither I go.

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

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. **ch. 5:30**

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

23 Then 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.

24 They 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.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple (*apostle John*) standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her

unto his own *home*.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop (*a reed*), and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost (*died*).

31 The 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 Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

Verse 30: "As Jesus Christ took upon Himself the nature of man, He died for the entire human race. His sacrificial death was for every man, woman and child, *regardless of who they are*. There is no forgiveness of sin but through Him. The Scriptures teach us that His sufferings and death were *sacrificial*, and that we obtain salvation by the shedding of His blood. No human being has any worthiness or merit in himself, or herself, in approaching God; therefore no one has any claim upon God *but in the way of His mercy through Jesus Christ*. Forgiveness of sin, and every other blessing promised in the Gospel, have been purchased by His sacrificial death — and these blessings are given to us, not because of what we have done or what we have suffered, or what we can do or suffer, *but for His sake, or through His merit alone*. These blessings are received by *faith* because not of works, nor of sufferings." - *Clarke*. Reader, you can never atone for your own sins. You must by *faith* ask Jesus to forgive them. The Bible says in **Ephesians 2:8**, "For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God.*" **Verse 32:** The legs were broken in order to hasten death.

Verse 11: *Neither do I condemn thee.* — "These words are evidently to be taken in the sense of *judicial* condemnation, or of passing sentence as a *magistrate*, for this is what they had arraigned the woman for." - *Barnes*. Jesus gave this woman a chance to repent of her sins and He is giving you a chance to repent too, dear reader.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence (*From what place*) art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest 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.

12 And from thenceforth (*that time forward*) Pilate 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.

13 When Pilate 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, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

The crucifixion of Jesus.

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh (*near*) to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

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

19 Then 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.

20 These 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.

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

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

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

24 I 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.

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

26 I 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.

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

28 Then said Jesus unto them, When ye have lifted up (*crucified*) 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.

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

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

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

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

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

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. **1 Jn. 3:8**

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

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

Verse 11: *He that delivered me unto thee.* — Whether Jesus meant Caiaphas (**ch. 18:14, 28**) or Judas (**ch. 18:1-5**), both certainly had more knowledge of Jesus than Pilate; and both had more guilt than Pilate in the death of Jesus. Many of the religious leaders knew of the miracles that Jesus did, but they conspired to have Him killed anyway because they feared His popularity (**ch. 11:47-48, 53**). To have the knowledge of salvation, and reject Jesus Christ as so many others have done, is to *greatly* increase our guilt. **Verse 12:** **(1)** Pilate wanted to release Jesus (for he knew that He was innocent) but he did not have sufficient courage to do it. **(2)** Caesar was the common name for any Roman emperor. **Verse 18:** Jesus was crucified between two thieves.

Verses 31-32: “It is not enough to receive God’s truth – we must *retain* it and *walk* in it. It is only when we receive the truth, love it, and walk in it, that we are the genuine disciples of Christ; and we shall have a constant *experimental knowledge* of its power and efficacy.” - *Clarke*.

Verses 34-35: The servants of sin may prosper for a season but they will not prosper *forever*. Jerusalem was destroyed approximately forty years after Jesus was crucified and many of the Jews were killed in consequence of their rejection of Him. There is a time when the mercy of God ceases toward the wicked and His judgments begin.

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

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. **v. 44**

39 They 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.

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

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

42 Jesus 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.

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

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a 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. **Gen. 3:4-5**

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

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

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

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

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

50 And I seek not mine own glory: there is one (*the Father*) that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death (*eternal death*). **ch. 5:24; 11:25**

52 Then 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.

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

Verse 44: All sinners are in some manner under the influence of evil spirits whether they realize it or not. The devil hates the truth and the Bible says in **2 Corinthians 4:4** that he blinds the minds of those who do not believe the Gospel. **Verse 48:** The Samaritans were despised by the Jews (**ch. 4:9**) and these words were spoken to Jesus with contempt. Hateful words come from hateful hearts, and hateful hearts come from the devil. **Verse 51:** *Shall never see death.* — Eternal death, which is an *eternal separation* from God, not a cessation of life. The human soul is immortal and it continues to live after the dissolution of the body. Upon death, the soul of the sinner goes to its place of punishment, but the soul of the Christian goes to heaven.

31 Then said Pilate 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:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. **ch. 12:32-33**

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus 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 (*this world*).

37 Pilate 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.

38 Pilate 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*.

39 But 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?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. **ch. 1:11; 12:48**

CHAPTER 19

The rejection and the sufferings of Jesus.

THEN Pilate therefore took Jesus, and scourged (*severely whipped*) him.

2 And the soldiers platted (*braided together*) a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate 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.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. **ch. 5:18; 10:32-33, 36**

Verse 6: The evil seed of the serpent (**Gen. 3:15**) was determined to silence the truth (**v.37**). Reader, what will you do with Jesus?

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. **ch. 11:49-51**

15 And 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.

16 But 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.

*Peter denies Jesus.
Jesus is interrogated.*

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And 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.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither (*where*) the Jews always resort; and in secret have I said nothing. **ch. 7:14; 8:2**

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And 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?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And 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.

26 One 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?

27 Peter then denied again: and immediately the cock crew. **ch. 13:38**

28 Then led they Jesus from Caiaphas 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.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor (*an evil-doer*), we would not have delivered him up unto thee.

54 Jesus 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:

55 Yet 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.

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

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

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

59 Then 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.

CHAPTER 9

Jesus heals the blind.

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

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

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

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

5 As long as I am in the world, I am the light of the world. **ch. 12:46**

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

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

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

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

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

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

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

13 They brought to the Pharisees him that aforetime (*previously*) was blind.

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

Verse 58: *I am.* — Jesus is the *ever-present* God. Jesus had no beginning and He will never cease to exist. Jesus is *eternal* in every sense of the word, and He existed, *beyond all doubt*, before the birth of Abraham. **Verse 5:** As the sun gives light and life to the natural world, so Jesus enlightens us by His words and by His Spirit, so that we might understand eternal realities and come to Him for salvation.

Verse 27: Peter fell but he did not *fall away*, for **Matthew 26:75** says that after the cock crew he went out and wept bitterly. Peter was forgiven and restored. **Verse 29:** Pilate was the governor of Judea.

15 Then again the Pharisees 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.

16 Therefore said some of the Pharisees, 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.

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

18 But 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.

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

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

21 But 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.

22 These *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. **ch. 12:42-43**

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

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

25 He 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.

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

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

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

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

30 The 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.

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

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

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

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. **ch. 16:2-3**

21 That 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.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I 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.

24 Father, 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.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And 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. **ch. 1:18**

CHAPTER 18

The betrayal of Jesus.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither (*went there often*) with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then 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 Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

Verse 25: *Whereas I was blind, now I see.* — Although this man was physically blind, *sin* blinds us in a far greater way — but our spiritual sight is restored when we are born again of the Holy Spirit (**ch. 3:3**).

Verse 6: Perhaps this incident was recorded to show us that these people had no power over Jesus at all. He *voluntarily* gave up His life as He said He would do (**ch. 10:17-18**) — no one took it from Him.

CHAPTER 17

The prayer of Jesus.

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:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. **1 Jn. 5:20**

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. **ch. 1:1-2**

6 I have manifested (*made known*) 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.

7 Now they have known that all things whatsoever thou hast given me are of thee. **ch. 3:35**

8 For 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. **ch. 12:49-50**

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And 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*.

12 While 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 (*Judas Iscariot*); that the scripture might be fulfilled. **ch. 13:21-26**

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I 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.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word; **Acts 2:38-41**

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

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

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

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

39 And 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.

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

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. **ch. 15:22**

CHAPTER 10

The Good Shepherd.

VERILY, 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. **v. 8**

Verses 40-41: "Men's sins will always be unpardoned while they are proud, self-sufficient and confident of their own wisdom. If they will come with humble hearts and confess their ignorance, God will forgive, enlighten and guide them in the path to heaven." - *Barnes*.

Verse 1: Jesus said in **Matthew 7:15-16**, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves (*greedy deceivers*). Ye shall know them by their fruits." False shepherds are portrayed as *thieves and robbers, strangers (v.5) and hirelings (v. 12)*. **Verses 2-4:** These passages describe the faithful minister of the Gospel who has a genuine love for his congregation.

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

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

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

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

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

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

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

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

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

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

Verse 19: Jesus consecrated Himself entirely to the work of redemption so that we might be sanctified (cleansed from all sin). Sanctification is an important part of our salvation, for God is holy.

12 But he that is an hireling (*a hired servant*), 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.

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

14 I am the good shepherd, and know my *sheep*, and am known of mine. **v. 27**

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

16 And 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.

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

18 No 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.

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

20 And many of them said, He

hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? **ch. 9:1-7**

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

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

24 Then 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.

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

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

27 My sheep hear my voice, and I know them, and they follow me: **ch. 12:26**

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

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

30 I and *my* Father are one.

Verses 12-13: The hireling (faithless minister) has no love or sense of duty toward his congregation and would rather abandon the sheep to their foes than to suffer with them. **Verse 23:** Solomon was the son of David, and he too was king over the Jews. **Verse 27:** True Christians obey the voice of the Shepherd. Jesus said in **Matthew 16:24**, "If any *man* will come after me, let him deny himself, and take up his cross, and follow me." **Verse 28:** Eternal life is promised to the *faithful* followers of Jesus, for it is only when we walk in the light of His truth that His blood cleanses us from all sin (**1 Jn. 1:7**). **Verse 30:** "The unity of the Father and the Son is expressed in Greek by a neutral pronoun (*one*), which makes the relationship yet more absolute and exclusive. Me and My Father, We are *one same thing*." - Bonnet.

17 Then 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?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now 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?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. **v. 22**

21 A 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.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. **ch. 20:19-20**

23 And 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.

24 Hitherto (*Up to now*) have ye asked nothing in my name:

ask, and ye shall receive, that your joy may be full.

25 These 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.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now 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.

31 Jesus answered them, Do ye now believe?

32 Behold, 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.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation (*distress*): but be of good cheer; I have overcome the world. **ch. 14:27; 1 Jn. 5:4-5**

Verse 20: *Your sorrow shall be turned into joy.* — The disciples saw Jesus after His resurrection (**v. 22**). **Verse 33:** As Christians, we will face various afflictions in life but we can take courage, for the Bible says in **Romans 8:28** that "all things work together for good to them that love God, to them who are the called according to *his* purpose."

CHAPTER 16

The Comforter.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service (*renders service to God*).

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But 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.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless 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. **ch. 14:16-18**

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world (*Satan*) is judged. **ch. 12:31**

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit (*But*) 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. **Acts 2:17-18**

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

Verse 9: The Bible says in **Revelation 21:8** that the *unbelieving*, as well as other sinners, shall be cast into the Lake of Fire. **Verse 10:** The resurrection of Jesus and His return to heaven was incontestable proof of His divine mission — that He is indeed the Savior of the world. **Verse 11:** Satan has been condemned and he is a *defeated* foe, but his final sentence has not yet been carried out. He will be punished for his crimes at the appointed time, along with all those who are active in his service. The Bible tells us in **James 4:7** to “resist the devil and he will flee from us,” and it is easier to resist him when we abide in the True Vine (Jesus Christ; **ch. 15:1, 4**). **Verse 13:** The Holy Spirit will help us understand the Scriptures if we ask Him. The Holy Spirit is the third Person of the Trinity, and whatever we receive from God comes to us through the agency of His Spirit.

CHAPTER 11

The resurrection of Lazarus.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, 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 Lazarus was sick.) **ch. 12:1-3**

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

4 When 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.

5 Now Jesus loved Martha, and her sister, and Lazarus.

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

7 Then after that saith he to *his* disciples, Let us go into Judaea again.

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

9 Jesus 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.

10 But if a man walk in the night, he stumbleth, because there is no light in him. **ch. 12:35**

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

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

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

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

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

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

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

38 But 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. **v. 30; ch. 14:8-11**

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

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

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

42 And many believed on him there.

Verses 9-10: “Jesus is the Light of the world, and he who walks in His Spirit and by His direction cannot fall into sin; but he who walks in the darkness of his own heart, and according to the maxims of this dark world, falls into sin, and at last falls into hell.” - *Clarke*.

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

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

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

14 Then said Jesus unto them plainly, Lazarus is dead.

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

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

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

18 Now Bethany was nigh (*near*) unto Jerusalem, about fifteen furlongs (*2 miles*) off:

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

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

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

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

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

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. **ch. 5:28-29**

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: **ch. 6:40**

26 And whosoever liveth and believeth in me shall never die (*die eternally*). Believest thou this? **ch. 5:24**

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

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

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

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

31 The 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.

32 Then 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.

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

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

35 Jesus wept.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. **ch. 14: 21**

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. **ch. 16:24**

12 This is my commandment, That ye love one another, as I have loved you. **1 Jn. 2:10**

13 Greater love hath no man than this, that a man lay down his life for his friends. **1 Jn. 3:16**

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth (*Hereafter*) 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.

16 Ye 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.

17 These things I command you, that ye love one another. **1 Jn. 3:14**

18 If the world hate you, ye know that it hated me before *it* hated you. **1 Jn. 3:13**

19 If 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.

20 Remember 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.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke (*excuse*) for their sin.

23 He that hateth me hateth my Father also.

24 If 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.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But 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:

27 And ye also shall bear witness, because ye have been with me from the beginning.

Verse 16: God calls certain individuals to specific tasks in life but He has given to each of us the ability to do some type of service. We must be faithful in our service, for we are *stewards* of the grace of God and the Bible says in **1 Corinthians 4:2** that *faithfulness* is required of stewards. **Verse 22:** We have no valid excuse for our sins because God has given us a *conscience* that will make us feel guilty if we do something wrong or if we refuse to do what we know is right.

Verse 35: Jesus sympathizes with us in our afflictions.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But 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. **1 Jn. 2:20, 27**

27 Peace 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. **v. 1**

28 Ye 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.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world (*Satan*) cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER 15

The Vine and the branches.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth (*cleans*) it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide 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. **1 Jn. 2:6**

5 I 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.

6 If 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.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. **v. 16; ch. 14:12-14; 1 Jn. 3:21-22; 5:14-15**

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

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

37 And 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?

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

39 Jesus 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.

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

41 Then 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.

42 And 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.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And 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. **ch. 5:25**

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

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

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

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

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

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

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

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

54 Jesus therefore walked no more openly among the Jews; but went thence (*from there*) unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

Verse 28: *My Father is greater than I.* – This is a difficult passage of Scripture. The Bible plainly declares that Jesus was the *eternal Word* before His incarnation, and that He was with God, and that He also was God (**ch. 1:1**). Some Bible scholars believe that Jesus was referring to His manhood, for as a man He would certainly be inferior to the Father. **Verse 6:** “If a Christian does not live in a spirit of *obedience*, he, or she, will fall from the grace of God and forfeit all Christian privileges and rights; and in this state of backsliding he, or she, may persevere, and if so, perish everlastingly.” - *Clarke*.

Verse 44: Reader, are you bound from head to foot in your sins as Lazarus was bound in his grave clothes? Jesus came into the world to give deliverance to the captives (**Luke 4:18-21**), and He can break the chains of sin that wrap themselves around you. **Verse 51:** Caiaphas, *as the high priest*, may have prophesied that Jesus should die but he was not without guilt in the plotting of His murder (**v. 53**).

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

56 Then 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?

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

CHAPTER 12

Jesus at Bethany.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. **ch. 11:43-44**

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

3 Then 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.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

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

6 This 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.

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

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

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

10 But the chief priests consulted that they might put Lazarus also to death;

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

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

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna (*Save us, we beseech thee*): Blessed is the King of Israel that cometh in the name of the Lord.

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

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

16 These 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.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth (*will satisfy*) us.

9 Jesus 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?

10 Believest 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.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, 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.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. **ch. 15:7; 1 Jn. 3:21-22**

14 If ye shall ask any thing in my name, I will do *it*.

15 If ye love me, keep my commandments. **1 Jn. 2:3-5**

The promise of the Holy Spirit.

16 And I will pray the Father, and he shall give you another Comforter (*the Holy Spirit*), that he may abide with you for ever; **ch. 16:7-14; 1 Jn. 4:13**

17 *Even* 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.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He 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.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus 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.

Verse 6: Judas was called to be an apostle but he was not faithful in his calling. Judas was covetous, which finally led to his downfall. Judas took his own life in the end (**Acts 1:16-18**).

Verse 12: After Jesus returned to heaven His disciples were filled with the Holy Spirit (**Acts 2:1-4**), and Christians in all ages can receive this same filling; therefore, these "greater works" can refer to the multitudes who have been saved throughout the ages by the preaching of the Gospel through the *power* of the Spirit, as the three thousand were saved when they heard the preaching of Peter (**Acts 2:37-41**). **Verse 15:** Christianity requires *obedience* to the Word of God. **Verses 20-23:** We can know the reality of our salvation, for God Himself will live in us. **Romans 8:16** says, "The Spirit itself (*Himself*) beareth witness with our spirit, that we are the children of God."

26 Jesus answered, He it is, to whom I shall give a sop (*morsel of food*), when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For 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.

30 He then having received the sop went immediately out: and it was night. **ch. 3:19**

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway (*immediately*) glorify him.

33 Little 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.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know

that ye are my disciples, if ye have love one to another. **1 Jn. 3:14**

36 Simon 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.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus 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. **ch. 18:17, 25-27**

CHAPTER 14

The Father's house.

LET not your heart be troubled: ye believe in God, believe also in me.

2 In 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.

3 And 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.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

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

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

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

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

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

Jesus speaks of His death.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, 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.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. **ch. 15:18-21**

26 If 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.

27 Now is my soul troubled;

and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world (*Satan*) be cast out.

32 And I, if I be lifted up from the earth (*crucified on a cross*), will draw all *men* unto me. **ch. 3:14-15**

33 This he said, signifying what death he should die.

34 The 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?

35 Then 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 (*where*) he goeth.

36 While 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.

Verse 30: Judas sold his soul for thirty pieces of silver, for that's what he was paid to betray Jesus (**Matthew 26:15**). Reader, what is your soul worth? What will you sell it for? **Verse 35:** Love is the nature of true Christianity and all those who hate others in the name of any religion do not know God. **Verse 2:** There is room for all people in heaven but all must go there by way of the blood of Jesus Christ.

Verse 25: As Christians, we will face discouragements and hardships in life just like everyone else, but we do not have to go through these trials alone. The Bible says in **Psalms 34:19**, "Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all." Jesus has promised that He will never forsake us (**Hebrews 13:5**).

37 But though he had done so many miracles before them, yet they believed not on him: **ch. 15:24**

38 That the saying of Esaias (*Isaiah*) 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?

39 Therefore they could not believe, because that Esaias said again,

40 He 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. **ch. 9:39**

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: **ch. 16:2-3**

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And 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.

48 He 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.

49 For 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.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER 13

Jesus teaches by example.

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.

Verses 37-40: The Bible says in **Matthew 13:15**, “For this people’s heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.” The people *resisted* the truth when it was presented to them. Resisting truth hardens the heart, and a *reprobate* (undiscerning) mind will develop in those who continually resist God’s Word. The Bible says in **Romans 1:28**, “And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient (*right*).” God is merciful but He is also the Judge of us all.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s *son*, to betray him; **ch. 6:70-71**

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After 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.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit (*completely clean*): and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So 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?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another’s feet. **1 Jn. 4:7, 11**

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I 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.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When 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.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus’ breast saith unto him, Lord, who is it?

Verse 4: Jesus tied a towel around His waist as a servant would do.
Verse 23: *The disciple whom Jesus loved.* — The apostle John.