

Bible Believers Basics

Introduction

These basics have been written for the Bible believer who aims to get a good overview of final authority that is and always will be the 1611 Holy Bible ***“the book of the LORD”*** Isaiah 34:16 ***“the scripture of truth”*** Daniel 10:21 ***“the royal law”*** James 2:8 and ***“All scripture”*** that ***“is given by inspiration of God”*** 2 Timothy 3:16 in the certain belief that no other book is.

These basics show the Bible believer that the 1611 Holy Bible is in fact the final authority as stated and that all other bibles are Catholic satanic counterfeits. The site www.timefortruth.co.uk/why-av-only/ has links to the following basic sources that will enable the Bible believer to understand that the 1611 Holy Bible is the final authority according to ***“the Spirit of truth”*** John 16:33 and that its critics are of ***“...a spirit of an unclean devil”*** Luke 4:33. The list over-page gives additional material for further study. The basic sources are these, with accompanying summary explanations:

What is the Bible – AV1611 Overview/O Biblios Summary Overview, site name/file name

The Deadly Dossier, selections

The NKJV Counterfeit, www.av1611.org/nkjv.html *The New King James Bible Counterfeit*

The Great Bible Robbery

What is the Bible – AV1611 Overview

This study gives the big picture, emphasising that modern versions are of Rome with Watchtower.

The Deadly Dossier, selections

The Royal Law, Seven Aspects of ‘in the Greek,’ The 1611 Holy Bible versus Vatican Versions, Correcting the Greek with the King James English, The 1611 Holy Bible versus the Non-Extant Original

The NKJV Counterfeit

Bro. Watkins’ detailed study shows that the NKJV is satanic like all the other modern corruptions.

The Great Bible Robbery

Two lines of bibles exist, the true and the false, the modern versions are Jesuitical. Note further:

One Book, One Banknote

www.britishnotes.co.uk/news_and_info/valuemy_banknotes/index.php. No ‘other versions’ exist, no ‘other banknotes’ exist. Note the definition:

“the word of God” and “the words of God”

“the word of God” 1 Samuel 9:27, 1 Kings 12:22, 1 Chronicles 17:3, Mark 7:13, Luke 3:2, 5:1, 8:11, 21, 11:28, John 10:35, Acts 4:31, 6:2, 7, 8:14, 11:1, 12:24, 13:5, 7, 44, 46, 17:13, 18:11, 19:20, Romans 9:6, 10:17, 1 Corinthians 14:26, 2 Corinthians 2:17, 4:2, Ephesians 6:17, Colossians 1:25, 1 Thessalonians 2:13 twice, 1 Timothy 4:5, 2 Timothy 2:9, Titus 2:5, Hebrews 4:12, 11:3, 13:7, 1 Peter 1:23, 2 Peter 3:5, 1 John 2:14, Revelation 1:2, 9, 6:9, 19:13, 20:4, 46 references

“the words of God” Numbers 24:4, 16, 1 Chronicles 25:5, Psalm 107:11, John 3:34, Revelation 17:17. Note ***“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts”*** Jeremiah 15:16.

Conclusion

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” Isaiah 8:20.



Suggested Further Study Resources, Online and Hard Copies

www.jesus-is-lord.com/pref1611.htm *Translators' Preface to the 1611 KJV*

www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9 *The Revision Revised* by John William Burgon

kjb.benabraham.com/html/our_authorized_bible_vindicated.html *Our Authorized Bible Vindicated* by Benjamin G. Wilkinson, Ph.D.

standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf
The King James Version Defended by Edward F. Hills

brandplucked.webs.com/kjbarticles.htm *KJB Articles - Another King James Bible Believer*

www.av1611.org/tracts.html#BibleVersions *Bible Versions*. See in particular:

www.av1611.org/niv.html *New International Perversion*

www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book, King James Bible Supremacy*

www.av1611.org/tracts.html#BibleVersions

The Attack on the Bible

Bible Version Comparison

How to Spot a Counterfeit Bible

New International Perversion

New King James Version Counterfeit

www.avpublications.com/avnew/home.html

New Age Bible Versions Tract

New King James Omissions Tract

The Dictionary Inside The King James Bible 245 pp

The Hidden History Of The English Scriptures 69 pp

New Age Bible Versions 700 pp

Which Bible is God's Word? 173 pp

www.chick.com/default.asp

The Attack Tract

No Liars In Heaven Tract

Sabotage? Booklet 32 pp

The Answer Book 165 pp

Can You Trust Just One Bible? 160 pp

Did The Catholic Church Give Us The Bible? 203 pp

Final Authority 392 pp

Let's Weigh The Evidence 96 pp

store.kjv1611.org/

1 John 5:7 Booklet 8 pp

Differences in the King James Version Editions 25 pp

The Monarch Of The Books 30 pp

Survey Of The Authorized Version 29 pp

Translators to The Readers 29 pp

Why I Believe the King James Bible Is the Word of God 28 pp

www.tbsbibles.org/articles/why-use-the-authorised-king-james-version

Plain Reasons for Keeping to the Authorised Version Tract

“Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty...Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others...” Luke 20:9-10, 13-16.

The basic similarities between Isaiah 5:1-7 with Matthew 21:33-46, Mark 12:1-12, Luke 20:9-19 are that the householder, Matthew 21:33, takes great care and expends great effort to set up his vineyard and both vineyards produce fruit, giving rise as will be shown to further similarities with respect to **“the husbandmen”** Matthew 21:34, 35, 38, Mark 12:2, 9, Luke 20:10, 14 of the Lord’s parable.

The essential differences are that in Isaiah 5:7 **“...the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant...”** whereas Matthew 21:43 shows that the vineyard of the Lord’s parable pictures **“the kingdom of God.”** The vineyard of Isaiah 5:1-7 yields **“corrupt fruit”** Luke 6:43 which must include **“the men of Judah”** but the vineyard of the Lord’s parable yields **“good fruit”** Luke 6:43 and it is **“the husbandmen”** Matthew 21:34, 35, 38, Mark 12:2, 9, Luke 20:10, 14 of the Lord’s parable who are in fact **“the men of Judah”** who are corrupt. That equivalence leads to another similarity insofar as in both cases the judgement of God falls upon the evildoers, Isaiah 5:6, Matthew 21:43, Mark 12:9-10, Luke 20:16.

God’s judgement in Isaiah 5:6 falls upon **“...the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant...”** Isaiah 5:7 which is equivalent to God’s judgement upon **“the husbandmen”** Matthew 21:34, 35, 38, Mark 12:2, 9, Luke 20:10, 14 of the Lord’s parable but **“my wellbeloved”** Isaiah 5:1 is not said to suffer whereas **“one son, his wellbeloved”** Mark 12:6 **“my beloved son”** Luke 20:13 does suffer, Matthew 21:38-39, Mark 12:6-8, Luke 20:14-15.

The basic lesson of Isaiah 5:1-7 with Matthew 21:33-46, Mark 12:1-12, Luke 20:9-19 is that God intended for **“the men of Judah”** Isaiah 5:7 **“the husbandmen”** Matthew 21:34, 35, 38, Mark 12:2, 9, Luke 20:10, 14 of the Lord’s parable that **“...ye shall be unto me a kingdom of priests, and an holy nation”** Exodus 19:6 as a testimony to other nations to fulfil Deuteronomy 4:5-6 **“Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.”**

“The men of Judah” Isaiah 5:7 **“the husbandmen”** Matthew 21:34, 35, 38, Mark 12:2, 9, Luke 20:10, 14 of the Lord’s parable failed in that respect in that they offended **“the LORD Of hosts”** Isaiah 5:7 and would murder **“my beloved son”** Luke 20:13 with Matthew 21:39, Mark 12:8, Luke 20:15 of Whom Mark 1:11 states **“And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased”** and of Whom Peter testifies **“...ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses”** Acts 3:14-15.

That is why the Lord states to **“the men of Judah”** Isaiah 5:7 **“the husbandmen”** Matthew 21:34, 35, 38, Mark 12:2, 9, Luke 20:10, 14 of the Lord’s parable in Matthew 21:43 **“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”** One fulfilment of Matthew 21:43 then is with respect to the calling and ministry of the church **“the body of Christ”** Romans 7:4, 1 Corinthians 10:16, 12:27, Ephesians 4:12 with Colossians 1:24 as Peter testifies in 1 Peter 2:9 **“But ye are a chosen generation, a**

3. What is the result of abiding in Christ:

- a. John 15:4-5: *Assurance of Fruitfulness* - see Question 1.
- b. John 15:7 **“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you”**: *Assurance of Answered Prayer* noting 1 John 3:22 **“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.”**
- c. John 15:8, 16 **“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples...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”**: *Assurance of Purpose* noting Jeremiah 29:11 **“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.”**
- d. John 15:10 **“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”**: *Assurance of God’s Continued Fellowship* noting Isaiah 66:2 **“For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”**
- e. John 15:11-13, 17 **“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full...These things I command you, that ye love one another”**
John 15:11, 17: *Assurance of Joyfulness Predicated on “the love of the truth”* 2 Thessalonians 2:10 *between Believers* noting 3 John 4 **“I have no greater joy than to hear that my children walk in truth.”**

4. What assurance does this give us today (John 15:15-16)?

See Questions 3c, d with respect to John 15:10, 16 and note the simple exhortation of the Lord Jesus Christ with respect to remaining like Abraham **“the Friend of God”** James 2:23 **“that we should bring forth fruit unto God”** Romans 7:4 as even Abraham did in that **“Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable”** Hebrews 11:12.

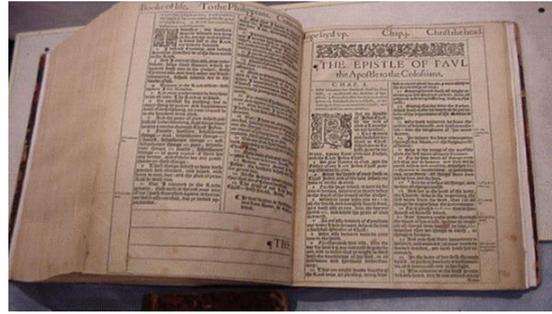
“Ye are my friends, if ye do whatsoever I command you” John 15:14.

“And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too” 1 Kings 1:36.

Purification of “The words of the LORD” Psalm 12:6, 7 – Summary

Introduction

Philippians 2:16 states “***Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.***” Inspiration must be inviolate throughout the purification process of “*the word of life*” otherwise it is no longer “*the word of life*” and Paul and the other writers of scriptures would have run and laboured in vain. However, they did not, because “*the word of the Lord endureth for ever*” 1 Peter 1:25. An overview of God’s seven-stage purification process of “*the word of life*” follows, noting the seven-stage purification *sub-processes* embedded in the overall purification process.



The Authorized 1611 King James Holy Bible
www.learnthebible.org/king_james_bible.htm

A Seven-Stage Purification Process – Historic Bibles

Dr Vance [*Bible Believers Bulletin*, February 2003, June 2006] shows that Psalm 12:6, 7 was fulfilled in history *largely with inspired translations* Genesis 2:7, 2 Samuel 3:10, Ezekiel 37:9-11, Matthew 24:35, John 6:63, Colossians 1:13, Hebrews 11:5, 1 Peter 1:23, 25:

- A received Hebrew text, 1800 BC to 389 BC
- A received Aramaic text at the same time (Genesis, Daniel, etc.)
- A received Greek text from AD 40 to AD 90
- A received Syrian text from AD 120 to AD 200
- A received Latin text from AD 150 to AD 1500
- A received German text from AD 1500 to AD 2006
- A received English text from AD 1611 to AD 2006 (2012+)

Dr Mrs Riplinger has this incisive observation from *In Awe of Thy Word* p 544, her emphases, in agreement with the priesthood of all believers, 1 Peter 2:5, 9. “***The Bible appears in many forms – such as Hebrew, Hungarian, English and Polish. The “form” of the Word seemed different at various times, yet it was still Jesus (e.g. the “fiery furnace” (Dan. 3:35), the “babe wrapped in swaddling clothes” (Luke 2:12), when “She supposing him to be the gardener” (John 20:15), and when “his eyes were as a flame of fire” (Rev. 1:14). When the Word “appeared in another form,” as Jesus did, “neither believed they them” (Mark 16:12, 13). Likewise, some still dig for words in haunted Greek graveyards.***”

A Seven-Stage Purification Process – Pre-English and English Bibles

Dr Mrs Riplinger [*In Awe of Thy Word*, p 33] documents the development of the seven purifications of the English Bible from its earliest inception, in fulfilment of Psalm 12:6, 7:

- The Gothic
- The Anglo-Saxon
- The Pre-Wycliffe
- The Wycliffe
- The Tyndale/Coverdale/Great/Geneva*
- The Bishops’
- The King James Bible

*The progression of the 16th century English Bibles to the King James Bible exhibits a further embedded seven purifications. See *One Book Stands Alone* by Dr Douglas Stauffer pp 282-284.

- The Tyndale 1525
- The Coverdale 1535
- The Matthew 1537
- The Great 1538
- The Geneva 1560
- The Bishops' 1568
- The King James Bible 1611

Dr Mrs Riplinger states, [*In Awe of Thy Word*, pp 539, 560ff] her emphases ““Seven” times “they purge...and purify it...” (Ezek. 43:26) – not eight. The KJV translators did **not** see their translation as one in the midst of a chain of ever evolving translations. They wanted their Bible to be one of which no one could justly say, ‘It is good, **except** this word or **that** word...’ They planned [*The Translators to the Reader*, www.jesus-is-lord.com/pref1611.htm]: ““...to make...out of many good ones [Wycliffe, Tyndale, Coverdale, Great, Geneva, Bishops’], one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark...the same will shine as gold more brightly, being rubbed and polished...”” In a sense God did inspire the King’s men to achieve their mark 2 Peter 1:21 as John Selden notes in *Table Talk*. ““The translation in King James’ time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues [**Greek, Hebrew, Latin**], or **French, Italian, Spanish &c [and other languages]**. If they found any fault, they spoke; if not, he read on.””

A Seven-Stage Purification Process – King James Bibles

God has refined the 1611 Holy Bible through seven major editions. See *In Awe of Thy Word* p 600 and *The Hidden History of the English Scriptures* pp 49-51 by Dr Mrs Riplinger. “The only changes to the KJV since 1611 are of three types:

1. **1612:** Typography (from *Gothic* to **Roman** type)
2. **1629 & 1638:** Correction of typographical errors
3. **1762 & 1769:** Standardization of spelling.” Therefore, fulfilling Psalm 12:6, 7:

Two 1611 editions = seven stages. “**For with God nothing shall be impossible**” Luke 1:37.

Particular Purification Steps

Addition of Words

Scrivener notes in *The Authorized Edition of the English Bible (1611) Its Subsequent Reprints and Modern Representatives*, Appendices A, C, textual changes to early editions e.g. the words “**of God**” first being added to 1 John 5:12 in 1638. God oversees such changes. “**Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words**” Jeremiah 36:32.

Elimination and Alteration of Words

The NIV adds “**of Jesus**” in Acts 16:7. The Geneva Bible has “**Passover**” instead of “**Easter**” in Acts 12:4. God corrects such imperfections as illustrated by John 15:2 with respect to “**the true vine**” John 15:1, which is “**the Word of life**” 1 John 1:1, like “**the word of life**,” purging being a form of purifying. “**Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.**”

Restoration of Words

Current editions of Wycliffe’s Bible omit some scriptures e.g. the end of Matthew 6:13. God restores such omissions as illustrated by Romans 11:20, 23, AV1611. “**Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:...And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.**”

Conclusion

These purifications ensure that the AV1611 is “**the words of the LORD...pure words**” Psalm 12:6.

John 8:48-59

Table: John 8
John 8:48-59, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
48	<i>Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?</i>	<i>The Jews answered him, "Aren't we right in saying that you are a Samaritan and demon-possessed?"</i>
49	<i>Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.</i>	<i>"I am not possessed by a demon," said Jesus, "but I honor my Father and you dishonor me.</i>
50	<i>And I seek not mine own glory: there is one that seeketh and judgeth.</i>	<i>I am not seeking glory for myself; but there is one who seeks it, and he is the judge.</i>
51	<i>Verily, verily, I say unto you, If a man keep my saying, he shall never see death.</i>	<i>I tell you the truth, if anyone keeps my word, he will never see death."</i>
52	<i>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.</i>	<i>At this the Jews exclaimed, "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if anyone keeps your word, he will never taste death.</i>
53	<i>Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?</i>	<i>Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?"</i>
54	<i>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:</i>	<i>Jesus replied, "If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me.</i>
55	<i>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.</i>	<i>Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and keep his word.</i>
56	<i>Your father Abraham rejoiced to see my day: and he saw it, and was glad.</i>	<i>Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."</i>
57	<i>Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?</i>	<i>"You are not yet fifty years old," the Jews said to him, "and you have seen Abraham!"</i>
58	<i>Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.</i>	<i>"I tell you the truth," Jesus answered, "before Abraham was born, I am!"</i>
59	<i>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.</i>	<i>At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.</i>

Note that many of the notes that follow this table are from Dr Ruckman's commentaries *The Book Of John*, Bible Baptist Bookstore, 2005, Chapter 8, *The Book Of Genesis*, Bible Baptist Bookstore, 1969, Chapter 22 and the *Ruckman Reference Bible*, pp 44-45, 1401.

Notes on John 8:48-59

1. John 8:48. The Jews evaded Jesus' questions in John 8:46.

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

They also could not answer His rebuke in John 8:47.

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

They did not want to discuss God's words so they resorted to the *ad hominem* attack, ***"for the Jews have no dealings with the Samaritans"*** John 4:9. They accused Jesus of having ***"a devil"*** because the Lord had rightly rebuked them in like manner in John 8:44.

"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."

2. John 8:49. The Lord responded by simply speaking the truth, ***"I have not a devil."*** He rebuked the Jews again for not honouring God.

"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" John 5:23.

3. John 8:50. The Lord did not seek His own glory because He came to do His Father's will, not His own.

"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" John 5:30.

God sought glory through the Lord Jesus Christ and judged the Lord faithful in that respect, as the Lord testified in John 8:29.

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

The Jews themselves acknowledged that the Lord spoke the truth in John 8:29 because they could not and did not answer His question in John 8:46.

The Christian has an on-going responsibility to glorify God, as the Lord Jesus Christ did.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" 1 Corinthians 10:31.

4. John 8:51. The expression ***"Verily, verily"*** is the Lord's two-fold witness to the truth of His sayings, the witness of His Father and Himself, according to John 8:17-18.

"It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me."

The Lord says ***"Verily, verily"*** 25 times in the scripture, all in the Gospel of John; 1:51, 3:3, 5, 11, 5:19, 24, 25, 6:26, 32, 47, 53, 8:34, 51, 58, 10:1, 7, 12:24, 13:16, 20, 21, 38, 14:12, 16:20, 23, 21:18.

One of the Lord's sayings that would fulfil John 8:51 is John 5:24 that should be memorized.

"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."

5. John 8:52. Note the four 13's in the verse number 52 and the references to "devil," "dead," "death" and the expression "taste of death," which is a lie because the Lord actually said "see death" in John 8:51. The number 13 in scripture is frequently associated with evil, even within the chapter and verse numbering system¹.

5.1. Those with "a devil" are "the Jews." Compare Matthew 4:3, 6, 27:40.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

"And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

"And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."

Note also the attitude of "Yea, hath God said...?" Genesis 3:1.

5.2. The Jews mention Abraham because they had done so in John 8:33. See John 8:33-39.

6. John 8:53. The Jews ask "whom makest thou thyself?" Mary could have told them.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" Luke 1:35.

Note also John 10:33-36, where the Lord says in John 10:36 "I said, I am the Son of God" and the indication in the expression "Ye are gods" in John 10:34 of Galatians 3:26 and Hebrews 2:10.

"For ye are all the children of God by faith in Christ Jesus."

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

7. John 8:54-55. God did honour the Lord Jesus Christ at His baptism.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" Matthew 3:16-17.

As "God...manifest in the flesh" 1 Timothy 3:16, the Lord Jesus Christ is "God, that cannot lie" Titus 1:2. He could therefore say that "the prince of this world...hath nothing in me" John 14:30 because as Jesus said both of the Devil and the liars of the Jews, e.g. John 8:33:

"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" John 8:44.

John 8:44, 55 are further evidence that the Jews were the ones with "a devil."

8. John 8:56. Abraham "rejoiced to see my day" in Genesis 22:4-14, where he saw and believed in the resurrection of Isaac and rejoiced accordingly. The events surrounding the sacrifice and resurrection of Isaac in Genesis 22:6-13 were a type of the Lord's death, burial and resurrection.

"Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you" Genesis 22:4-5.

Note that Abraham did not 'see' Calvary in the future. Psalm 22 and Isaiah 53 notwithstanding, no-one 'saw' Calvary as such in advance. Note Matthew 16:21-23.

“From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

Note the use of the expression *“the third day”* in Genesis 22:4 and Matthew 16:21.

9. John 8:57. As a Theophany, the Lord Jesus Christ had seen Abraham, e.g. in Genesis 18:1:

“And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;”

10. John 8:58-59. The Lord Jesus Christ spoke the truth and the Jews knew exactly what He meant. They were murderers like their father, John 8:44.

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” Micah 5:2.

“And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death” Leviticus 24:16.

The Lord escaped them, however, as He had in Luke 4:28-30, as John 7:30 explains. See also John 8:20.

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

11. The NIV is deficient in:

11.1. John 8:48, 49, 52, where it substitutes the transliteration² “*demon*” for “*devil*.” Ancient Greek philosophers e.g. Aristotle, Plato, Socrates etc. claimed to get higher knowledge from a ‘demon’ that they referred to as a ‘genius.’ The implication is that although the Lord Jesus Christ did not have a ‘demon,’ you might benefit from having one. The AV1611’s unequivocal use of the word “*devils*” overcomes this insinuation.

11.2. John 8:51, 58, where the two-fold witness to and emphasis on the truth of the Lord’s words “*Verily, verily*” is subverted by the weaker expression “*I tell you the truth.*” See comments under Point 4.

11.3. John 8:53, where the expression “*whom makest thou thyself*” has been altered to the much weaker “*Who do you think you are?*” The alteration breaks the cross references to Luke 1:35 and John 10:33-36. See comments under Point 6.

11.4. John 8:54, where the NIV alters “*honour*” and related words to “*glory*” and where the alteration of “*he*” into “*the one*” matches New Age doctrine. See *New Age Versions* by Gail Riplinger, A.V. Publications, Chapter 5 *The One vs. The Holy One* shop.avpublications.com/product_info.php?cPath=21&products_id=77&osCsid=tk0rqhv8p3ns2ttlaih8599uh7. “*Honour*” is correct in the context because the Jews *dishonoured* the Lord Jesus Christ by besmirching His birth and disbelieving His words, John 8:41, 48, 52. The term “*glory*” and related words are more appropriately used with respect to the Lord’s earthly ministry where, for example, the Lord is doing works that showed that He is God and one with the Father, John 1:14, 2:11, 3:2, 11:4, 40, 43-45.

11.5. John 8:56, where the expression “*to see*” has been altered to “*at the thought of seeing,*” weakening the cross reference to Genesis 22:4-14, where Abraham saw *in type* the death, burial and resurrection of the Lord Jesus Christ. See comments under Point 8.

- 11.6. John 8:59, where “*going through the midst of them and so passed by*” has virtually been obliterated, breaking the cross reference to Luke 4:28-30 and thence to John 10:33-36. See comments under Point 10.

John 6:35-41

Table: John 6
John 6:35-41, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
35	<i>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.</i>	<i>Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.</i>
36	<i>But I said unto you, That ye also have seen me, and believe not.</i>	<i>But as I told you, you have seen me and still you do not believe.</i>
37	<i>All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.</i>	<i>All that the Father gives me will come to me, and whoever comes to me I will never drive away.</i>
38	<i>For I came down from heaven, not to do mine own will, but the will of him that sent me.</i>	<i>For I have come down from heaven not to do my will but to do the will of him who sent me.</i>
39	<i>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.</i>	<i>And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.</i>
40	<i>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.</i>	<i>For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."</i>
41	<i>The Jews then murmured at him, because he said, I am the bread which came down from heaven.</i>	<i>At this the Jews began to grumble about him because he said, "I am the bread that came down from heaven."</i>

Note that many of the notes that follow this table are from Dr Ruckman's commentary *The Book Of John*, Bible Baptist Bookstore, 2005, pp 165-167, 196-204 and the *Ruckman Reference Bible*, pp 1392, 1394.

Notes on John 6:35-41

1. John 6:35. Jesus had first offered water, John 4:10, 13, 14. After air, bread and water are essential to life and water takes precedence over bread, so it came first in John's Gospel. 1 Kings 22:27 and 2 Chronicles 18:26 refer to "**bread of affliction and...water of affliction**" as prison fare. "**The bread of life**" or "**The bread of God**" John 6:33, Matthew 4:4 and "**living water**" are the means of receiving "**the power of an endless life**" Hebrews 7:17 and the Christian's fare until the Lord comes back to carry out the 'gaol break' from this 'prison planet' earth, 1 Thessalonians 4:16, 17. The Lord in John 6:35 is referring to "**the life of God**" Ephesians 4:18 that is received by coming to in faith and believing on the Lord Jesus Christ, in order to receive this life, John 1:12.
2. John 6:36. The Jews had seen the Lord's works in seeing Him, John 10:32, 37, 38 and the Lord therefore exhorted them to "**believe the works: that ye may know, and believe, that the Father is in me, and I in him.**" The Jews believed not for the reason that Pilate shrewdly discerned, according to Matthew 27:18 "**For he knew that for envy they had delivered him.**" By believing on the Lord Jesus Christ or even by refraining from belief themselves but allowing others to exercise it, the Jews knew that they would lose their favoured status that the Roman occupying power had bestowed on them. See John 11:47, 48.

3. John 6:37. During the Lord's earthly ministry, the Father did give many believers to Him, besides the original disciples, Luke 2:25-30, 24:33, Acts 1:15 ***“and none of them is lost, but the son of perdition; that the scripture might be fulfilled”*** the Lord said in John 17:12. ***“The scripture”*** included Psalm 41:9, 55:12-14, 109:6-19. These believers were mainly Jewish, though they included Samaritans John 4:4-42 and Gentiles, like the Roman centurion of Matthew 8:5-13.

The second part of John 6:37 is an open invitation that applies *now*, 2 Corinthians 6:2 ***“behold, now is the day of salvation”*** to receive the Lord Jesus Christ and thereby become one of ***“the sons of God”*** according to John 1:12. John 1:12, 6:37 were instrumental in this writer receiving the Lord Jesus Christ on July 19th 1967.

4. John 6:38. Observe that the Lord ***“came down from heaven,”*** from, as Jesus said in John 17:5, ***“the glory which I had with thee before ever the world was.”*** See also John 1:1, 2 but note especially that heaven is *up*, i.e. *up* ***“above”*** John 8:23, literally.

John 6:38 cross-references with Luke 22:42 ***“nevertheless not my will, but thine, be done”*** and with Psalm 40:8 ***“I delight to do thy will, O my God: yea, thy law is within my heart.”*** See also Hebrews 10:7 ***“Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.”***

That is why the Lord said ***“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me”*** in John 5:39.

That is why the Lord always pleased God His Father, John 8:29, because He always did God's will *and He stuck in* ***“the volume of the book.”***

That is why the Lord said in John 14:23 ***“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.”***

John 14:23 shows how to please and love God today. All Christians should apply that verse and stick in ***“the volume of the book”*** that the Lord has exalted above all His name, Psalm 138:2.

Pray that Dave and Mike always will.

5. John 6:39, 40. John 6:39, 40 first refer collectively and individually to the body of believers that the Father gave to the Lord Jesus Christ, *pre-Calvary or pre-the Ascension, who died either before Calvary or the Ascension*. Note that one of them, Judas, did ***“frustrate the grace of God”*** Galatians 2:21 and was lost even though the Father had given him to Jesus, John 17:12. He was a tragic exception. See comments under Point 3 and John 6:37.

Note further that the term ***“the Father's will”*** is necessary here to reveal that God was and is the Father of Israel *collectively*.

“When Israel was a child, then I loved him, and called my son out of Egypt” Hosea 11:1. Hosea 11:1 is later applied to the Lord Jesus Christ in Matthew 2:15.

Note as indicated that the expressions ***“raise it up again at the last day”*** and ***“I will raise him up at the last day”*** apply first to those who believed on the Lord Jesus Christ before Calvary or before the Ascension and died before the Ascension, of whom the Lord said ***“that every one which seeth the Son, and believeth on him, may have everlasting life:”*** These expressions would apply especially to any believers like Simeon and Anna.

“And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation,” Luke 2:25-30.

“And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem” Luke 2:36-38.

Joseph, the Lord’s earthly parent, would be included with Simeon and Anna because He appears to have passed away some time before the Lord began His earthly ministry, Luke 3:21-23.

That is why the Lord said ***“again”*** in John 6:39, with respect to believers like Simeon, Joseph and Anna who had or would have passed away even by the time of the events of John 6. Believers like them who died before Calvary or any who died before the Ascension like the penitent thief in Luke 23:40-43, ascended with the Lord in Luke 24:50-51, ***“When he ascended up on high, he led captivity captive”*** Ephesians 4:8³, after ***“the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many”*** Matthew 27:52-53⁴. That is, these saints were raised ***“again”*** at the Ascension.

The Ascension would therefore correspond to ***“the last day”*** of the Lord’s time on earth when He was ***“made of a woman”*** Galatians 4:4 and therefore of the First Advent. However, that is not the full significance of the expression ***“the last day,”*** which is outlined below with respect to the Second Advent.

The Devil, of course, uses the film industry to corrupt and counterfeit Matthew 27:52⁵.

Before considering ***“the last day”*** in the context of the Second Advent, it is first necessary to address the position of believers in the Lord Jesus Christ who were alive after the Ascension and *in particular* after the Day of Pentecost in Acts 2. (Any believers who died between the Ascension and the Day of Pentecost in Acts 2 can probably be grouped with those who died before the Ascension. The Lord should have a means of ascending them as in Revelation 11:12.)

John 20:29 is in effect for these believers because no-one has *literally* seen the Lord Jesus Christ for almost two millennia. See also comments under Point 3 and John 6:37.

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

Today, therefore, the Christian is *already* ***“risen with Christ”*** Colossians 3:1 *spiritually* and God ***“hath raised us up together, and made us sit together in heavenly places in Christ Jesus”*** Ephesians 2:6. The Christian will rise *physically* at the Lord’s Return according to 1 Thessalonians 4:15-17, *long before* ***“the last day”*** as the term applies in the context of the Second Advent. See comments under Point 1 and John 6:35. Note too that today it is specifically the Spirit of God, the Third rather than the Father or the First Person of the Godhead 1 John 5:7, Whose ministry it is to draw the unsaved to the Lord Jesus Christ, John 16:8, 9.

In addition, with respect to a resurrection *before* ***“the last day,”*** note how the Lord corrects Martha in John 11:24-25, with respect to Lazarus⁶.

“Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?”

Martha avoided the question. Like all Jews she knew about ***“the resurrection at the last day”*** but neither she nor even the Lord’s disciples knew about any resurrection *before* then, as shown in Mark 9:10.

“And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.”

The Lord is speaking in John 11:25 of this resurrection *before “the last day.”* Anyone like Martha, Mary, Lazarus or others who believed in the Lord Jesus Christ during His earthly ministry such as the apostles and who lived *beyond* both the Ascension and Acts 2 will experience this resurrection *with respect to their bodies*, along with *all saints after Acts 2* who have either gone to be with the Lord or are living on earth *when the Lord returns*. As indicated, Paul described this resurrection in 1 Thessalonians 4:16, 17. See also 1 Corinthians 15:51-54 and Philippians 3:20, 21.

Note that in the resurrection described in Philippians 3:20, 21, 1 Thessalonians 4:16, 1 Corinthians 15:51-54, the believers ***“meet the Lord in the air”*** and so this resurrection must take place before the judgement of the nations of Matthew 25:31-46, which is on earth after the Lord comes back but which itself is not ***“the last day.”***

So John 6:39, 40 with respect to ***“the last day”*** cannot apply to Christians.

However, John 6:39, 40 *will* apply at the end of the Lord’s reign on this earth that will complete the Second Advent, Revelation 20:4. The expression ***“the last day”*** refers here to the resurrection of ***“the rest of the dead”*** Revelation 20:5 and the Great White Throne judgment of Revelation 20:11, 12.

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” Revelation 20:4.

“But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection” Revelation 20:5.

Note what Revelation 20:6 states about ***“the first resurrection,”*** which must apply to Christians who ***“shall have immortality”*** 1 Corinthians 15:54, ***“whose names are in the book of life”*** Philippians 4:3 and who are ***“a royal priesthood”*** 1 Peter 2:9.

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

Revelation 20:6 cannot apply to ***“the last day”*** but it is described by Revelation 20:11, 12.

“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.”

The dead of whom it is said in Revelation 14:13 ***“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them”*** include those who are favourably ***“judged out of those things which were written in the books.”*** The Lord is referring to these dead in John 6:39, 40 *in addition* to those who believed on Him at the First Advent but died before the Day of Pentecost in Acts 2.

These dead are those who submitted to the Lord during His earthly reign, according to Psalm 2:11, 18:43 (and died before it ended).

“Serve the LORD with fear, and rejoice with trembling.”

“Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.”

These dead could also refer to those ***“which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands”*** and who ***“lived and reigned with Christ a thousand years”*** Revelation 20:4 but, not having glorified bodies like the Christian, Philippians 3:21, die again at about the time ***“the thousand years were finished.”*** The Lord will therefore raise these dead ***“again at the last day”*** John 6:39. See Dr Ruckman’s commentary on *The Book of Revelation*, pp 247-252, 576-580 for a full discussion of this subject.

All these dead, like Christians and the believing dead prior to Acts 2, are therefore among those ***“whose names are in the book of life”*** Philippians 4:3, Revelation 20:12, 21:27.

Revelation 20:15 describes the fate of the remaining dead.

“And whosoever was not found written in the book of life was cast into the lake of fire.”

The most important question for anyone alive today is therefore, is your name in that book?

In sum, John 6:39, 40 do not refer to *any* believer in the Lord Jesus Christ between Acts 2 and the Lord’s Return as described in 1 Thessalonians 4:16, 17. The expression ***“the last day”*** can refer to the end of the First Advent, i.e. the Ascension and does refer to the end of the Second Advent, i.e. the Great White throne but does not have application to Christian believers.

John 6:39, 40 refer instead to two other groups of believers in the Lord Jesus Christ.

1. Those who believed in Him during His time on earth between His birth and His Ascension but passed away before the Day of Pentecost in Acts 2, such as Joseph, Simeon, Anna and the penitent thief.
2. Those who submitted to Him during His reign on earth that is yet future and thereby showed that they were the Lord’s loyal subjects.

Along with those of Christians, both groups have their names recorded in ***“the book of life.”*** The essential question for anyone is, has your name been recorded there too?

See also *The Other Side of Calvinism* by Dr Laurence M. Vance, Vance Publications, 1991, pp 291-292 for comments on John 6:37-40.

6. John 6:41. Note that the Jews spoke *at* the Lord Jesus Christ, not *to* Him.

John 6:41 cross-references with Jude 16.

“These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage.”

The Jews in John 6:41 were caught ***“walking after their own lusts”*** by the Lord Jesus Christ in John 8:1-11, which is one reason He rounded on them in John 8:44.

The Jews in John 6:41 were of those ***“that their mouth speaketh great swelling words”*** as in John 8:33, 39, 41, 48, 52, 53, 57.

The Jews in John 6:41 were of those ***“having men’s persons in admiration because of advantage”*** as in John 11:48, see comments under Point 2, 19:15 i.e. ***“The chief priests answered, We have no king but Caesar.”***

They therefore fulfilled John 5:43 and will fulfil it again in the future.

“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.”

This individual will most likely be a resurrected Judas Iscariot, the *“profane wicked prince of Israel”* Ezekiel 21:25 and *“that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God”* 2 Thessalonians 2:3-4. See also Daniel 9:25-27, Matthew 24:15, Mark 13:14.

7. The NIV is deficient in:
 - 7.1. John 6:35, omitting *“unto them”* and weakening the Lord’s direct answer to the speakers in John 6:35. He spoke explicitly to them.
 - 7.2. John 6:39, omitting the word *“again”* and obscuring the cross-reference to pre-Calvary or Old Testament believers like Simeon and Anna in Luke 2:25-30, 36-38 and those who were part of *“the first resurrection”* but died again at about the time *“the thousand years were finished”* Revelation 20:4, 5. The Lord will therefore raise these dead *“again at the last day”* John 6:39. See comments under Point 5.
 - 7.3. John 6:39, 40, where the proper sequence of identifying the Father by Whose will the Lord Jesus Christ was sent has been reversed and the expression *“the Father’s will”* has been changed to *“my Father’s will,”* obscuring the cross reference to Hosea 11:1. See comments under Point 5.
 - 7.4. John 6:40, where the word *“seeth”* has been changed to *“looks to,”* obscuring the application of the verse to believers who actually saw the Lord during His earthly ministry or will see Him and submit to Him when He comes back and reigns on earth, Revelation 20:4, 5. The term *“looks to”* could easily cause John 6:40 to be wrongly applied to Christians via, for example, Philippians 3:20, Titus 2:13, Hebrews 12:2, Jude 21. See comments under Points 3, 5.
 - 7.5. John 6:41, where the expression *“at him”* has been changed to *“about him,”* obscuring the antagonism of the Jews towards the Lord Jesus Christ, which became all too apparent in John 8:59. See comments under Point 6.

Table: John 8, 9
John 8:12, 9:1-11, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
12	<i>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.</i>	<i>When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."</i>
1	<i>And as Jesus passed by, he saw a man which was blind from his birth.</i>	<i>As he went along, he saw a man blind from birth.</i>
2	<i>And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?</i>	<i>His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"</i>
3	<i>Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.</i>	<i>"Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life.</i>
4	<i>I must work the works of him that sent me, while it is day: the night cometh, when no man can work.</i>	<i>As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work.</i>
5	<i>As long as I am in the world, I am the light of the world.</i>	<i>While I am in the world, I am the light of the world."</i>
6	<i>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,</i>	<i>Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes.</i>
7	<i>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.</i>	<i>"Go," he told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.</i>
8	<i>The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?</i>	<i>His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?"</i>
9	<i>Some said, This is he: others said, He is like him: but he said, I am he.</i>	<i>Some claimed that he was. Others said, "No, he only looks like him." But he himself insisted, "I am the man."</i>
10	<i>Therefore said they unto him, How were thine eyes opened?</i>	<i>"How then were your eyes opened?" they demanded.</i>
11	<i>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.</i>	<i>He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see."</i>

Note that many of the notes that follow this table are from Dr Ruckman's commentary *The Book Of John*, Bible Baptist Bookstore, 2005, pp 298-302 and the *Ruckman Reference Bible*, p 1402.

Notes John 8:12, 9:1-11

1. John 8:12. This world has no light apart from the Lord Jesus Christ, because Paul refers in Ephesians 6:12 to *“the darkness of this world.”*

It has been said (by the late Bob Jones Snr.) that the Lord Jesus Christ is the light of the religious world, the light of the political world, the light of the artistic world, the light of the scientific world, the light of the educational world, etc.

Paul confirms those attributes of the Lord Jesus Christ in Colossians 2:2-3.

“...Christ, In whom are hid all the treasures of wisdom and knowledge.”

The invitation to follow the Lord Jesus Christ extends to the whole world and 1 John 1:5 confirms the Lord’s promise in John 8:12.

“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.”

Note therefore that John 8:12, 1 John 1:5 cross reference with John 1:4, 9, Ephesians 5:14, 2 Timothy 1:10.

“In him was life; and the life was the light of men.”

Men have light and life only from the Lord Jesus Christ. Without him is only death and darkness.

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

All men have enough light from Jesus Christ to know that they need life and light from Him.

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

Again, as Paul shows, the scripture associates life and light but only the Lord Jesus Christ can give both.

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:”

The method of receiving light and life through Jesus Christ is *“through the gospel.”*

The tragedy is that though *“All men seek for thee”* Mark 1:37, *“ye will not come to me, that ye might have life”* John 5:40 because *“men loved darkness rather than light, because their deeds were evil”* John 3:19.

It is now only the Spirit of God Who can bring about conviction for change, John 16:8, 9.

2. John 9:1-3. The passage illustrates how God can use infirmity.

“And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

The Lord was about to use the blind man’s infirmity to show *“the works of God”* and confound His critics yet again.

“And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?” John 10:20-21.

No, only the reverse, 2 Corinthians 4:4:

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

3. John 9:4. John 9:4 is an excellent principle for the Christian, namely to find out what God wants you to do and do it ***“with all thine heart”*** Deuteronomy 6:5, according to Colossians 3:23. Time is a limited resource.

“And whatsoever ye do, do it heartily, as to the Lord, and not unto men;”

John 17:4 is an excellent objective to aim for.

“I have glorified thee on the earth: I have finished the work which thou gavest me to do.”

“The night” that the Lord refers to is the ***“great tribulation”*** Revelation 7:14, of which the Lord said in Matthew 24:21:

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

As Dr Ruckman⁷ states of those in the fields just before ***“the night cometh”***:

“The “evening workers” of the [21st] century...labour in a field of semi-darkness, with no food in their stomachs since 12 noon and the grape bunches becoming dimmer in the fading light, and the chill wind of October in Galilee coming on them. “Work...whilst it is day, the night cometh, when no man can work.””

4. John 9:5. See remarks under Point 1, on John 8:12. The Lord is no longer in the world. The Christian is, as the Lord reminded His disciples and as Paul exhorted fellow believers.

“Ye are the light of the world. A city that is set on an hill cannot be hid” Matthew 5:14.

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;” Philippians 2:15.

It is time to shine. Don't hide the light under a bushel:

“Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” Matthew 5:15-16.

Paul gives a like admonition in 1 Corinthians 10:31.

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

Ask God to enable the doing of ***“good works”*** that are ***“all to the glory of God,”*** e.g. check out the tape on the AV1611 message from January 2005 and having verified it is not defective, re-lend it. It will be re-lent tomorrow night, March 1st 2011, DV.

5. John 9:6. The man is still blind. The Lord Jesus Christ will take you as He finds you, like the hymn *Just as I Am* testifies. See comments below on Revelation 3:17-18. For now, observe that the Lord does give ***“recovering of sight to the blind”*** Luke 4:18 as He promised.

Note that as ***“The LORD God formed man of the dust of the ground”*** Genesis 2:7, in John 9:6 He restored the defective part of one of ***“them that dwell in houses of clay, whose foundation is in the dust”*** Job 4:19. See also Genesis 3:19, Job 10:9, 33:6, Psalm 139:15-16.

Note further that God can remake an entire nation, in addition to an individual as in John 9:6.

“But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand” Isaiah 64:8.

“O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel” Jeremiah 18:6.

The Lord will do more than that for the Christian at His Return. He will remake the clay, as Paul explains in Philippians 3:20-21.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Note also that even where the Lord has to chastise, He still meets the exact need(s), as He did for the blind man. To **“buy”** from the Lord Jesus Christ is to count and meet the cost of discipleship, Luke 14:28, e.g. willingness to be expelled from the assembly, John 9:34.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see” Revelation 3:17-18.

6. John 9:7. The blind man **“went his way”** like the Capernaum nobleman because **“the man believed the word that Jesus had spoken unto him”** John 4:50 and, again as with the nobleman, God answered **“the prayer of faith”** James 5:15.

Note also Luke 8:39 for another testimony of **“how great things Jesus had done unto him”** together with a testimony to the Lord’s Deity and Luke 22:4 for a contrasting testimony of how Judas **“went his way”** that was not *God’s* way, with the tragic result, Matthew 27:5 (the number of death, d-e-a-t-h), Acts 1:18 (666!).

Bob Jones Snr. said in his *Chapel Sayings* that, his emphases, **“The right road always leads out at the right place.”**

Make sure, therefore that your ways are God’s ways.

“I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye” Psalm 32:8.

“I thought on my ways, and turned my feet unto thy testimonies” Psalm 119:59.

“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” Isaiah 30:21.

7. John 9:8-11. Those close to you will see a change after you have met the Lord Jesus Christ and they may be prompted to ask questions. Note that in his answers, the blind man had a new boldness through meeting the Lord Jesus Christ and was not afraid to **“Provide things honest in the sight of all men”** Romans 12:17 in his testimony about who he was, Whom he had met and how the Lord had changed him for the better.

“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus” Acts 4:13.

Is that your testimony of who you are, how you met Jesus and what He did for you?

8. The NIV is deficient in:
- 8.1. John 9:6. The NIV omits the word **“blind,”** weakening the testimony of scripture that only God can change the individual according to Isaiah 64:8, Jeremiah 18:6, which cross references the NIV breaks because it changes the word **“clay”** to **“mud.”** See also John 9:11.
 - 8.2. John 9:7. The NIV omits the words **“his way”** and breaks the cross reference to Luke 8:39, 22:4, John 4:50. See remarks under Point 6.
 - 8.3. John 9:8. The NIV changes **“that he was blind”** to **“begging”** and obscures the central issue, which was **“our infirmities, and...our sicknesses”** Matthew 8:17. The Lord came to cure blindness, not begging, Luke 4:18, 2 Corinthians 4:4-6.

- 8.4. John 9:11. The NIV changes ***“that is called Jesus”*** to ***“they call Jesus,”*** which is a slur on ***“the angel of the Lord”*** Matthew 1:20, 21. The expression ***“they call”*** in scripture is only used in a pejorative sense when applied to a designation; Psalm 49:11, Isaiah 48:2, Matthew 10:25, Acts 24:14. The NIV omits ***“the pool of,”*** weakening the formerly blind man’s exact testimony to the precise command that the Lord had given him, John 9:7, e.g. as in 2 Kings 5:10-14 ***“Go and wash in Jordan seven times.”*** Siloam is a place, not just a pool. It had a tower, Luke 13:4. See comments in Point 8.1 on the change of the word ***“clay”*** to ***“mud.”***

Table: John 10:1-10
John 10:1-10, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
1	<i>Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.</i>	<i>"I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber.</i>
2	<i>But he that entereth in by the door is the shepherd of the sheep.</i>	<i>The man who enters by the gate is the shepherd of his sheep.</i>
3	<i>To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.</i>	<i>The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.</i>
4	<i>And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.</i>	<i>When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.</i>
5	<i>And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.</i>	<i>But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice."</i>
6	<i>This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.</i>	<i>Jesus used this figure of speech, but they did not understand what he was telling them.</i>
7	<i>Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.</i>	<i>Therefore Jesus said again, "I tell you the truth, I am the gate for the sheep.</i>
8	<i>All that ever came before me are thieves and robbers: but the sheep did not hear them.</i>	<i>All who ever came before me were thieves and robbers, but the sheep did not listen to them.</i>
9	<i>I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.</i>	<i>I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.</i>
10	<i>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.</i>	<i>The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.</i>

Note that many of the notes that follow this table are from Dr Ruckman's commentary *The Book Of John*, Bible Baptist Bookstore, 2005, pp 317-327, *Bible Believers' Bulletin* April 2011 p 5 and the *Ruckman Reference Bible*, pp 1403-1404.

Notes on John 10:1-10

1. John 10:1. *“The door”* is not that in John 10:7 as John 10:2 indicates but that in Revelation 4:1: *“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.”*

“The door” of John 10:1 nevertheless pre-figures the Lord’s death by which His followers enter into the presence of God, both spiritually now and positionally when the Lord comes back, 1 Thessalonians 4:16, 17 as emphasised by the tearing of the temple curtain.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;” Hebrews 10:19-20.

“And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;” Matthew 27:51.

Devotionally, the *“open door”* of Revelation 3:8 is an invitation to every individual seeking salvation. One day it will be shut, Matthew 25:10 and anyone left outside will be vulnerable to thieves and robbers who are also murderers, 1 Thessalonians 5:1-8, Revelation 5-19, especially Chapter 13.

The Devil is he that *“climbeth up some other way, the same is a thief and a robber”* according to Isaiah 14:13-14.

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.”

The Lord took the place of *“a thief and a robber”* namely Barabbas, John 18:40 and He even became as the Devil, John 3:14.

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

He did this to secure *“eternal redemption for us”* Hebrews 9:12, according to 2 Corinthians 5:21.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

2. John 10:2. By inspection *“the door”* in John 10:2 is not *“the door”* in John 10:7. Otherwise *“the door”* John 10:7 entering by *“the door”* John 10:2 would make no sense. It would be like saying *“the good shepherd”* John 10:11, 14 enters by *“the shepherd of the sheep”* John 10:2, Hebrews 13:20. See comments above in point 1 for John 10:1.
3. John 10:3. Note that the expression *“he calleth his own sheep by name”* cross references first to Isaiah 40:26 and Daniel 12:3.

“Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.”

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

Doctrinally, John 10:3 refers to all Jewish believers as delineated in Luke 15:4-7 and Ezekiel 37:1-14, this group including those murdered by the Antichrist because they will not worship an image, Revelation 13:13-15.



“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men... and cause that as many as would not worship the image of the beast should be killed.”

John 10:3 applies devotionally to all members of the Body of Christ, 1 Peter 2:25.

“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”

“The porter” is mentioned in Mark 13:34 and may correspond to the speaker in Matthew 25:6.

“And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.”

Note also that *“porters”* were guardsmen and keepers as well as watchers Mark 13:34, both of which services could apply to John 10:3. See 2 Chronicles 23:4, 19, Nehemiah 11:19, 12:25, 45.

The expression *“the porter”* could also apply to 1 Thessalonians 4:16⁸.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:”

However, when *“he calleth his own sheep by name,”* the Lord does so as He did for Lazarus, John 11:43 *“Lazarus, come forth.”* The Lord *“leadeth them out”* as typified by Exodus 15 and up, according to Job 37:1-4, 1 Corinthians 15:50-54, 1 Thessalonians 4:16, 17. As in John 10:4 *“he goeth before them.”*

4. John 10:4. *“He putteth forth his own sheep”* because He has the power to do so.

“And God hath both raised up the Lord, and will also raise up us by his own power” 1 Corinthians 6:14.

“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you” 2 Corinthians 4:14.

“He goeth before them” because He is *“the captain of the LORD’s host”* Joshua 5:15 and *“the captain of their salvation”* Hebrews 2:10.

Observe that *“the sheep follow him: for they know his voice”* in His humiliation, Luke 9:23, in His service, John 12:26, in the redemption of their bodies, Romans 8:23 and at His Return, Revelation 19:13-14.

“And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.”

5. John 10:5. Today *“the...strangers”* are principally those false teachers *“without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world”* Ephesians 2:12.

The principal false teacher would be *“the idol shepherd”* of Zechariah 11:17, who is *“that man of sin...the son of perdition”* 2 Thessalonians 2:3, who is also *“the beast”* of Revelation 13:1-8.

In particular for the Christian, Paul therefore warns of *“the voice of strangers”* in Acts 20:29-30 who come with *“divers and strange doctrines”* Hebrews 13:9.

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

Paul gives an example of *“perverse things”* from *“the voice of strangers”* in 2 Timothy 2:17-18.

“And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.”

The false teaching of *“the...strangers”* is briefly that the Christian is already resurrected and he experiences no *physical* resurrection *before* the judgement of the great white throne of Revelation 20:11. Revelation 20:4-6 must therefore be spiritualised in this false teaching, as having no *physical* reality.

This false teaching is contrary to what Paul taught in 1 Corinthians 15:51-52. What follows is *“a mystery”* revealed to Paul⁹ *before* it was revealed to any of the other apostles.

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

See 1 Corinthians 15:53-57 and note that in 1 Corinthians 15:54 *“Death is swallowed up in victory”* for all those for whom *“this corruptible shall have put on incorruption, and this mortal shall have put on immortality.”* However, death and the grave are still present in 1 Corinthians 15:55 because Paul addresses them, in effect taunting them because they have lost their respective holds over the resurrected Christian.

“O death, where is thy sting? O grave, where is thy victory?”

“Death” and *“grave”* have therefore not lost their respective holds over *the unsaved dead after “this corruptible shall have put on incorruption, and this mortal shall have put on immortality.”*

Inspection of Revelation 20:11-15, however, shows a totally different situation.

Note first that *all the graves have vanished*. They are not mentioned in the passage.

Note also that *“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”* Revelation 20:13.

“The dead” here include *unsaved dead* over whom death *did* retain a hold in 1 Corinthians 15:55 but *“the dead”* here *cannot* include Christians whose works have already been judged at *“the judgment seat of Christ”* Romans 14:10, which is different from the great white throne judgement.

The resurrection of Revelation 20:11-15 is therefore different from the resurrection of 1 Corinthians 15:51-57.

“The thousand years” of “the first resurrection” Revelation 20:4-5 are therefore physical and to spiritualise them is to introduce “perverse things” from “the voice of strangers.”

Concerning the Lord’s statement that *“And a stranger will they not follow, but will flee from him”* the Lord would make provision for its fulfilment according to the promise of John 16:13.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”

Flee *“the...strangers”* by following the Spirit, according to Romans 8:14.

“For as many as are led by the Spirit of God, they are the sons of God.”

Note also how the ministry of *“the Spirit of God”* in leading and feeding the Lord’s sheep is explained in more detail in Ephesians 4:11-16.

The Lord’s explicit wording *“a stranger will they not follow, but will flee from him”* is explained in John 10:6 with respect to *“This parable.”*

6. John 10:6. John 10:1-5 are *“This parable”* but the Lord’s listeners did not understand it. They would need the Spirit of God to enlighten them, John 14:26, 16:13.

In sum, Dr Ruckman states in his *Reference Bible*, his emphases that *““The door” is a real opening in the third heaven (Rev. 4:1)... Satan is the “thief” and “robber” who chose to climb up another “way” (see Isa. 14:12-14). The “sheep” are saved Jews (Ezek. 34:1-31; Matt. 9:36, 10:6, 15:24, 18:12; Luke 15:4-6) although devotionally it can apply to all saved people in this age (1 Pet. 2:25). The “call” is not just a call out...it is a call up (Job 37:1-4; 1 Cor. 15:51-53; 1 Thess. 4:13-18). The “return” of the sheep in verse 4 is the saints following Jesus Christ at the Second Advent (Rev. 19:11-14).”*

Dr Ruckman also states in the *Bulletin* article that *“In verses 1 and 2, Jesus Christ is going up at the Ascension and entering the third heaven (vs. 2); this is compared with the Devil’s ascension in Isaiah 14:12-14 (vs. 1)... Verse 3 is the exodus of the Body of Christ at the Rapture according to Song of Solomon 2:8-13.... Verse 4 is the Second Advent, with the “sheep” following the Lord Jesus back down to earth (Rev. 19:14)... Verse 5 describes the “sheep” on earth during the Tribulation as they refuse to follow the Antichrist...”*

It is not surprising that the Lord’s hearers couldn’t understand what He said, as Paul explains in 1 Corinthians 2:13.

“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

7. John 10:7. The Lord states that He is *“the door of the sheep”* because as He states in John 14:6 *“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”* Many ways to Christ exist but only one way to God exists and that is by becoming a son of God by adoption through the Lord Jesus Christ, Galatians 4:4, 5. Note that the Lord is *“the door of the sheep.”* *“The sheep”* typify the Lord’s true followers, John 10:5. The Lord is not *“the door”* for *“goats”* Matthew 25:32, *“wolves”* Matthew 7:15, *“dogs”* or *“swine”* Matthew 7:16, all of which represent unsaved individuals.

Note that unlike a *“gate”* NIV, a *“door”* cannot be surmounted. *“A thief and a robber”* therefore *“climbeth up some other way.”* The risen Lord Jesus Christ cannot be surmounted. He is *“Alpha and Omega, the first and the last”* and He has won the victory over death and hell, Revelation 1:8, 11, 18 and though *“accounted as sheep for the slaughter”* the Lord’s true followers *“are more than conquerors through him that loved us”* Romans 8:32-39, 1 Corinthians 15:57.

8. John 10:8. The ***“thieves and robbers”*** that ***“came before”*** the Lord Jesus Christ include Greek philosophers, Colossians 2:8, ungodly Jewish priests and false prophets, Jeremiah 5:31, 14:14, Matthew 7:15 and deceitful ***“diviners”*** and ***“dreamers”*** of the nation of Israel, Deuteronomy 13:1-3*, 18:20-22, Jeremiah 27:9, 29:8, Micah 3:7. *Note that a false prophet is false because he seeks to lead the Lord’s people astray. He may be able to foretell events that come to pass, like Balaam but he is a deceiver with ***“good words and fair speeches”*** who brings his victims into ***“the bondage of corruption,”*** Numbers 23:8-10, 24, 24:6-9, 17:24, 25:1-9, Romans 8:21, 16:18, 2 Peter 2:15, 19, Jude 11, Revelation 2:14.

“The sheep did not hear them” when instead they listened to ***“the Lord God of Israel”*** Joshua 10:42, Who promised them in Jeremiah 3:15 ***“And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.”***

9. John 10:9. John 10:9 enlarges on John 10:7. John 10:9 is a picture of salvation of the soul John 14:6, spiritual sustenance 1 Peter 5:2, redemption of the body Romans 8:23 and victory at the Second Advent Revelation 19:11-21.
10. John 10:10. ***“The thief”*** in John 10:10 is the Devil, who brings only death and shows how he would fulfil his ‘ministry’ in the life of Job 1:12-19. The Devil can still exercise ***“the power of death”*** Hebrews 2:14 as God explicitly permits him, Revelation 12:10-12. His deputy, also a thief and a killer, is ***“the idol shepherd”*** of Zechariah 11:16-17, who seeks only to devour the flock. See remarks under point 5 and John 10:5.

“For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.”

“The idol shepherd” has an institution that today is the Catholic Church, Revelation 17:5, which according to Revelation 18:24 ***“in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”***

The blasphemous church-state religion Islam, which denies that God can have a son in at least 20 passages of the Qur’an, is but one of the ***“ABOMINATIONS OF THE EARTH”*** Revelation 17:5 of the Catholic Church. Islam is committed to killing or enslaving all non-Moslems. See *The Prophet* by Chick Publications and *Slavery, Terrorism & Islam* by Peter Hammond.

“False teachers” 2 Peter 2:1-3 who subvert ***“the scripture of truth”*** Daniel 10:21 are also thieves that have infiltrated and poisoned the spiritual life of many formerly 1611 Holy Bible-believing churches over the last century and a half. See *Did The Catholic Church Give Us The Bible?* by David Daniels, Chick Publications.

By complete contrast, the Lord Jesus Christ gives abundant life because it is an ***“eternal life”*** John 10:28, an enlightened life John 8:12, a clean life John 15:3, a joyful life John 15:11, a fruitful life John 15:16, a fulfilled life John 16:24, a peaceful life John 16:33, a righteous life 1 Corinthians 1:30, a justified life, a sanctified life 1 Corinthians 6:11, a glorious, powerful, heavenly incorruptible, immortal life, 1 Corinthians 15:43-54, a holy life Ephesians 1:4, a redeemed life, Colossians 1:14, a discerning life Hebrews 5:14, ***“an endless life”*** Hebrews 7:16, etc., in short, ***“the life of God”*** Ephesians 4:18.

The Lord Jesus Christ said in John 16:33 ***“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”***

This writer has found that scripture to have proved true for him over the last 44 years and prays that it will prove true for all that the Lord has given him e.g. Gill, David, Michael etc.

11. The NIV is deficient in:

- 11.1. John 10:1, 7. The NIV omits the equivalent of half of the expression ***“Verily, verily”*** thereby weakening the emphasis of the Lord’s words that follow.
- 11.2. John 10:1, 2, 7, 9. The NIV changes ***“door”*** to ***“gate”*** and breaks the all-important cross reference from John 10:1, 2 to Revelation 3:8, 4:1, which read ***“door”*** in the NIV. The NIV’s alteration of ***“door”*** to ***“gate”*** in John 10:7, 9 breaks or weakens the cross references to Romans 8:32-39, 1 Corinthians 15:57, Revelation 1:8, 11, 18. Note that ‘the Greek’ for ***“door(s)”*** is *thura* and is translated 39 times as ***“door(s)”*** and only once as ***“gate”*** in Acts 3:2, so ***“door(s)”*** is clearly the primary meaning of the word *thura* Biblically. Note also that Acts 12:13 distinguishes between ***“door”*** and ***“gate”*** with the expression ***“the door of the gate.”***
- Though differing significantly in hundreds of readings, Nestle’s 21st Greek Edition and Ricker Berry’s Edition of Stephanus’s Received Greek Text both give ***“door”*** in John 10:1, 2, 7, 9 and *Vine’s Expository Dictionary of Bible Words* (Vine is no friend of the AV1611), although giving both ***“door”*** and ***“gate”*** as meanings of *thura*, does not question the use of ***“door”*** in John 10:1, 2, 7, 9.
- “Door”*** is therefore clearly correct in John 10:1, 2, 7, 9 and ***“gate”*** is incorrect.
- 11.3. John 10:3. The NIV changes ***“porter”*** to ***“watchman”*** and breaks or weakens the cross references to 2 Chronicles 23:4, 19, Nehemiah 11:19, 12:25, 45.
- 11.4. John 10:4. The NIV omits the first use of the word ***“sheep”*** in this all-important passage about the Lord’s sheep. Nestle also omits the first use of the word ***“sheep”*** but Ricker Berry includes it.
- 11.5. John 10:6. The NIV changes ***“parable”*** to ***“figure of speech”*** and obscures the picture of the Rapture and the Second Advent that John 10:1-5 give. See comments under point 6, John 10:6.

Table: John 10:11-18
John 10:11-18, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
11	<i>I am the good shepherd: the good shepherd giveth his life for the sheep.</i>	<i>"I am the good shepherd. The good shepherd lays down his life for the sheep.</i>
12	<i>But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.</i>	<i>The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it.</i>
13	<i>The hireling fleeth, because he is an hireling, and careth not for the sheep.</i>	<i>The man runs away because he is a hired hand and cares nothing for the sheep</i>
14	<i>I am the good shepherd, and know my sheep, and am known of mine.</i>	<i>"I am the good shepherd; I know my sheep and my sheep know me —</i>
15	<i>As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.</i>	<i>just as the Father knows me and I know the Father — and I lay down my life for the sheep.</i>
16	<i>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.</i>	<i>I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.</i>
17	<i>Therefore doth my Father love me, because I lay down my life, that I might take it again.</i>	<i>The reason my Father loves me is that I lay down my life — only to take it up again.</i>
18	<i>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.</i>	<i>No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."</i>

Note that many of the notes that follow this table are from Dr Ruckman's commentary *The Book Of John*, Bible Baptist Bookstore, 2005, pp 326-333 and the *Ruckman Reference Bible*, p 1404.

Notes on John 10:11-18

1. John 10:11. The Lord Jesus Christ is ***“the good shepherd,”*** Who giveth His sheep eternal life according to John 10:28.

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

The life of the good Shepherd in the person of the Lord Jesus Christ is as John describes Him in 1 John 1:2.

“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;”

The manner of the giving of ***“that life”*** is as John describes in John 3:16, which verse also shows that anyone can become one of ***“the sheep”*** and how.

“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.”

John 6:51 also describes how ***“the good shepherd giveth his life for the sheep.”*** The use of the term ***“the world”*** in John 6:51 shows that anyone can become one of ***“the sheep”*** for whom ***“the good shepherd giveth his life”*** according to John 3:16.

“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.”

David, who was a shepherd, 1 Samuel 16:11, foretold the ministry of the Lord Jesus Christ in Psalm 23:1-6, arguably the best known passage of scripture. Note David’s expectation of eternal life in Psalm 23:3, 4, 6.

“The LORD is my shepherd; I shall not want.

“He maketh me to lie down in green pastures: he leadeth me beside the still waters.

“He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

“Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.”

Devotionally, the rendition of *The New 23rd Psalm* by *The Horizons* is worth listening to, www.youtube.com/watch?v=Cj7njbMsWvc.

2. John 10:12. The ***“hireling”*** is he ***“whose own the sheep are not.”*** He oversees the flock ***“for filthy lucre’s sake”*** Titus 1:11, not ***“willingly”*** 1 Peter 5:2 in order to ***“feed the flock of God which is among you...being ensamples to the flock”*** 1 Peter 5:2-3.

The sheep are not his because ***“he...careth not for the sheep”*** John 10:3, unlike ***“the chief Shepherd...for he careth for you”*** 1 Peter 5:4, 7.

“An hireling” therefore does nothing when the ***“grievous wolves enter in”*** Acts 20:29-30. The hireling does not care if ***“the wolf catcheth...and scattereth the sheep”*** because as ***“the idol shepherd that leaveth the flock”*** Zechariah 11:17 he goes where ***“filthy lucre”*** beckons.

Dr Ruckman notes in his Reference Bible with respect to John 10:12 that, his emphases ***“The “hireling” is “the idol shepherd” of Zechariah 11:17*** [who therefore sets up an idol to be worshipped, Revelation 13:13-15, typified in Daniel 3:1-7, dissenters being dealt with in essentially

the same way, Daniel 3:6, Revelation 13:13, 15, see remarks under John 10:3, “***And now I have told you before it come to pass***” John 14:29].... *It is a picture of the Popes, who will sacrifice tens of thousands of their own “congregations” in order to preserve their **political office and institution** (the Roman Catholic Church – see *The History of the New Testament Church, Vols. 1 & 2, Bible Baptist Bookstore, 1982, 1984*).”*

The Crusades would be an example, where the popes sent thousands of Catholics to suffer and die in the Holy Land in order to wrest Jerusalem from the Moslem Saracens.

Paul warned in Romans 16:17-18 of “***grievous wolves,***” who were a particular menace in the church at Corinth, 1 Corinthians 1:10-13, 3:3, 11:18.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”

Those who depart from “***the apostles’ doctrine***” Acts 2:42 “***by good words and fair speeches***” are like The Right Reverend Tom Butler, Bishop of Southwark, who on the BBC Radio 4 *Today Programme, Thought For The Day*, November 18th 2008, stated that “*I believe the lust for certainty is the original human sin...I’m disturbed by those who have terrible doubts about religion but I’m even more disturbed by those who have terrible certainties.*”

That is as Satanic a ‘thought for the day’ as has surfaced this many a day. Why?

Because the scriptures were written for the expressed purpose of certainty, as Luke said in his Gospel.

“That thou mightest know the certainty of those things, wherein thou hast been instructed” Luke 1:4.

Solomon wrote the Book of Proverbs for the same reason.

“Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?” Proverbs 22:19, 20.

So a Christian believer can have certainty from the writers of scripture, especially with respect to staying out of hell John 5:24.

Tom Butler’s pretence of ‘toleration’ will damn his listeners to hell who take him seriously. He is like “***the hireling***” that “***careth not for the sheep***” in that he invites the attention of “***the wolf***” that “***scattereth the sheep***” away from “***the apostles’ doctrine.***” A hireling like Butler “***leaveth the sheep, and fleeth***” when he “***seeth the wolf coming***” (Pope Benedict XVI visiting Britain on September 18th (!) 2010) because he does nothing to *prevent* the wolf from ‘savaging’ the sheep but rather condones the savagery. For example, he would be all in favour of ‘multi-faith’ dialogue that will “***deceive the hearts of the simple***” and lure them away “***from the simplicity that is in Christ***” 2 Corinthians 11:3.

“***The apostles’ doctrine***” is of course predicated on “***the scripture of truth***” Daniel 10:21 and “***the word of his grace***” Acts 20:32. Paul in 2 Corinthians 2:17 lays bare the root of all division wrought by “***grievous wolves.***”

“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.”

Dr Benjamin G. Wilkinson¹⁰ describes what happened in church history, beginning even before the end of the apostolic age of the 1st century.

“We hear a great deal today about the Sunday Law of the Roman Emperor Constantine, 321 AD. Why is it that we do not hear about the corrupt Bible which Constantine adopted and

promulgated, the version which for 1800 years has been exploited by the forces of heresy and apostasy? This Bible, we regret to say, lies at the bottom of many versions which now flood the publishing houses, the schools, the churches, yes, many homes, and are bringing confusion and doubt to untold millions...

“Inspired by the unerring Spirit of God, chosen men brought forth the different books of the New Testament, these originally written in Greek. For a few years, under the guidance of the noble apostles, believers in Christ were privileged to have the unadulterated Word of God.

“But soon the scene changed; the fury of Satan, robbed of further opportunity to harass the Son of God, turned upon the written Word. Heretical sects, warring for supremacy, corrupted the manuscripts in order to further their ends.”

Citing church historian G.P. Fisher, Wilkinson states what transpired after Constantine’s imperial reign:

““Epiphanius, in his polemic treatise the ‘Panarion,’ describes not less than eighty heretical parties.” The Roman Catholics won. The true church fled into the wilderness, taking pure manuscripts with her.”

Citing Acts 20:30, 31, **“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears,”** Wilkinson continues:

“The Holy Spirit deemed it of high importance to put on record this prophecy, to warn us that even from among the elders or bishops there would arise perverse leadership.”

As Wilkinson indicates, one result of that perverse leadership was the emergence of Constantine’s counterfeit, sheep-scattering ‘bible’ *“bringing confusion and doubt to untold millions...”* See *Did The Catholic Church Give Us The Bible?* by David Daniels, Chick Publications, 2005.

See also comments on John 10:5, 8 above, noting that **“false prophets”** e.g. Mohammed – see again *The Prophet* by Chick Publications and *Slavery, Terrorism & Islam* by Peter Hammond - are **“ravening wolves”** Matthew 7:15 and note that *The Vatican Billions* by Avro Manhattan, Chick Publications, 1983 is an excellent treatise on **“the idol shepherd”** and his lust for filthy lucre.

Note in the following extracts, the victims are not, strictly speaking, the Lord’s sheep because most of them would be unsaved Catholics. However, they are therefore **“as sheep having no shepherd”** Matthew 9:36 i.e. only **“an hireling.”**

Jack Chick in *Smokescreens*, Chick Publications, pp 71-73 summarises the ‘ministry’ of **“an hireling”** who **“careth not for the sheep”** and who will **“by good words and fair speeches deceive the hearts of the simple.”** He cites part of Manhattan’s work.

“Remember when the pope came to the United States? How he chided us for not showing mercy? That we should give away what we have to the poor? We are such a wealthy nation. And then remember the great earthquake that took place in 1980 over in Italy? I remember when the pope came into this ruined area, walked up to the bedside of some poor little wounded Italian man and the pope so benevolently laid his hand on his head and made the sign of the cross, blessed the man and walked off...”

*“Now let me read something out of *The Vatican Billions* by Avro Manhattan...”*

““The Catholic church is the biggest financial power, wealth accumulator and property owner in existence. She is a greater possessor of material riches than any other single institution, corporation, bank, giant trust, government or state of the whole globe. The pope, as the visible ruler of this immense amassment of wealth, is consequently the richest individual of the twentieth century. No one can realistically assess how much he is worth in terms of billions of dollars.”

“And I think back about how the pope, the wealthiest man on this planet, walked up to that poor little Italian man, put his hand on his head, and said, “Bless you,” and then walked away and just left him there. That has got to be the height of hypocrisy. And then Sen. Kennedy, the pope’s boy over in the United States makes the big pitch to the U.S. people to foot the bill to repair that devastated village, right in the Pope’s backyard. What a set-up!”

A insightful comparison between the ministry of *“the good shepherd”* versus that of *“an hireling”* who allows the sheep and/or those *“as sheep having no shepherd”* to be *“scattered and peeled”* Isaiah 18:2, 7, John 10:12 comes from a book entitled *Out Of The Labyrinth*, ISBN 0-937958-13-1, first published in 1947, p 191. The book was written by L.H. Lehmann, a former Catholic priest of many years standing and for several years a negotiator in legal matters at the Vatican before he became a New Testament Christian.

He compares social and educational outcomes for each of the two American continents and refers simply to *“Two Continents, One Bible!”*

The Bible, of course, accompanied the British colonisation of the northern American continent. That Book, first the Geneva Bible and then the 1611 Authorised King James Holy Bible was, naturally, absent from the Spanish Catholic colonisation (conquest) of the southern American continent.

Lehmann writes:

“The two American Continents were discovered and colonised at about the same time. Any difference of opportunity or of resources that may have existed between them was in favor of the southern Continent. However, the northern land prospered greatly from the very beginning in all those things that make life worthwhile. The southern countries grovelled for four centuries, and still grovel, in almost universal destitution, illiteracy and illegitimacy. WHY? The answer is clear. The countries above the Rio Grande were given the Bible and the Protestant faith of the Pilgrim Fathers. Those to the south were given the sword of the Spaniard and the idols of the priests of Rome...”

“North American Continent, including Canada: Illiteracy 6%, Illegitimacy 2.4% [in the 1940s]

“South American Continent, including Mexico: Illiteracy 60-80%, Illegitimacy 25-50% [in the 1940s]

“The percentages shown for the countries north of the Rio Grande would be even lower were it not for Roman Catholic Quebec in Canada, and the foreign-born Romanists in the United States. The figures for the Latin American countries are, on the whole, approximate, due to the fact that some of the more backward nations down there do not keep careful records of vital statistics. However, the percentages given are those of the most conservative estimates from authoritative sources.”

“The wolf” of course can be a range of predatory menaces, including illiteracy and illegitimacy, two strategies by which clearly *“Lucifer, son of the morning...didst weaken the nations”* Isaiah 14:12 in South America to the point of utter destitution.

Note in each illustration, given the evident destitution, how *“an hireling...seeth the wolf coming, and leaveth the sheep, and fleeth...”*

The Catholic Church in particular, with its worldwide, millennia-long politico-religious blight of thieves, robbers, hirelings and idol shepherds, in many cases also furnishing the *“ravening wolves”* [Croatia, 1941-1944, see again *Smokescreens* and *The Godfathers* by Jack Chick], will have a lot to answer for at the judgement of the Great White Throne, Revelation 20:11.

On a more local level, a good application is to assist with shepherding as much as possible by being able, by means of *“the sword of the Spirit, which is the word of God”* Ephesians 6:17, to ‘slay’ *“both the lion and the bear”* 1 Samuel 17:36 that menace the flock. These unclean beasts

emerge from *“the lions’ dens”* Song of Solomon 4:8 in the form of heretics critical of the 1611 Holy Bible and are also likened to dogs and pigs, 2 Peter 2:22.

3. John 10:13. See comments under John 10:12 but note also that the Lord reiterates His warning, after the manner of His familiar expression *“Verily, verily”* giving double emphasis that occurs 25 times in the Gospel of John (and only in the Gospel of John).
4. John 10:14. The Lord reiterates His calling according to the principle of His familiar expression *“Verily, verily”* giving double emphasis. See comments under John 10:13. The Lord’s declaration that *“I...know my sheep, and am known of mine”* is *foundational* to the Christian.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” John 17:3.

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity” 2 Timothy 2:19.

John 10:14 therefore is foundational to the New Testament definition of a Christian, namely an individual who knows the Lord Jesus Christ personally. John emphasises this definition in 1 John 5:20.

“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.”

In the light of comments above on *“the idol shepherd”* 1 John 5:21 is applicable.

“Little children, keep yourselves from idols. Amen.”

Knowing the Lord Jesus Christ personally should have the effect of hating sin and seeking to separate from it, as Paul exhorts in 2 Timothy 2:19 and as the Lord exhorts through Peter in 1 Peter 1:16.

“Because it is written [Leviticus 11:44], Be ye holy; for I am holy.”

5. John 10:15. The Lord knew His Father especially in that He knew His Father’s will and was willing to do it, even in the agony of Gethsemane, Luke 22:44.

“Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done” Luke 22:42. See also Matthew 26:39, 42.

The Lord nevertheless actually delighted to do God’s will.

“I delight to do thy will, O my God: yea, thy law is within my heart” Psalm 40:8.

“Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” Hebrews 10:7.

However, even the Lord Jesus Christ had to learn what obedience to the will of His Father would cost. See Luke 22:42 above and Hebrews 5:8.

“Though he were a Son, yet learned he obedience by the things which he suffered;”

Observe that the Lord’s pledge that *“I lay down my life for the sheep”* is itself consistent with God’s will for Him.

“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand” Isaiah 53:10.

See related passages in Luke 24:25, 26, John 6:38, 48, 51, Acts 2:23, Hebrews 10:7-13. This is how, in part, the Lord and the Father knew each other. The Father trusted His Son to do His will and the Son pleased the Father in fulfilling His will, John 8:29.

It should be understood that learned obedience *“by the things...suffered”* is likely to be, as Paul indicated, part of *“the fellowship of His sufferings”* Philippians 3:10 for the faithful disciple of the Lord Jesus Christ, Luke 9:23.

It is part of Paul’s exhortation in Romans 12:2.

“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.”

Proving the will of the Lord of course does not come cheaply. Even devotionally speaking, the cost is high.

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” Luke 14:33.

6. John 10:16. John 10:16 refers first to the Jews of the dispersion, Acts 2:39 *“all that are afar off, even as many as the Lord our God shall call,”* as even Caiaphas was able to prophesy in John 11:51-52.

“And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.”

John 10:16 also applies to Gentiles of whom the Lord prayed in John 17:20 *“Neither pray I for these alone, but for them also which shall believe on me through their word;”*

These Gentiles were formerly *“aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:”* Ephesians 2:12. Paul describes how John 10:16 applies to them now in Ephesians 2:13.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

See also Ephesians 2:14-22 for Paul’s full explanation of how the Gentiles are now part of *“the commonwealth of Israel.”*

John 10:16 is of course pointing to the Great Commission, Matthew 28:18-20.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

7. John 10:17. See Matthew 26:39, 42, Luke 22:42, Hebrews 5:8 and comments in point 5 on John 10:15. The Father loves the Lord Jesus Christ because the Son was obedient to the Father in laying down His life that *“the scriptures be fulfilled”* Matthew 26:54 e.g. Psalm 22, Isaiah 53 etc. In principle, in His obedience to the Father, the Lord gives the example for the Christian, as the Lord later expressed in John 14:21.

“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.”

Acts 2:23-25 explains how the Lord could give up and take up His life again.

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”

The expressions *“that I might take it again”* and *“Whom God hath raised up”* reinforce the truth of John 10:30 *“I and my Father are one.”*

8. John 10:18. All attempts to murder the Lord Jesus Christ prior to Calvary Matthew 26:4, John 7:1 were doomed to failure because ***“his hour was not yet come”*** John 7:30. See also John 2:4, 8:20. The ***“power”*** of which the Lord speaks is ***“the power of an endless life”*** Hebrews 7:17 and John 10:18 shows that it is greater than ***“the power of darkness”*** Luke 22:53.

The Christian has ***“the power of an endless life”*** within him according to Ephesians 3:20 and it is *vital* for effective prayer.

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,”

The Lord’s statement ***“This commandment have I received of my Father”*** emphasises the perfect obedience of the Son to the Father and the basis for the Father’s love of the Son. See comments under point 7 and John 10:17.

Again, the Lord’s statement in John 10:18 serves to reinforce the Lord’s example to the Christian with respect to obedience to the Father and the Son as John 14:21 shows. See also Mark 10:21 with respect to the standard of discipleship that the Lord sets forth. Note that the Lord’s love mentioned in Mark 10:21 stemmed from the young man’s evident obedience to the commandments of God up to his encounter with the Lord, Mark 10:18-20.

“Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.”

See also Luke 9:23. Nothing should stand in the way of the disciple of the Lord following the Lord Jesus Christ.

9. The NIV is deficient in:

9.1. John 10:11. Although both the 1611 Holy Bible and the NIV state ***“I lay down my life for the sheep”*** in John 10:15, 17, 18, the NIV’s alteration of ***“giveth”*** to ***“lays down”*** obscures the all-important cross references to John 3:16, 6:51, 10:28, 1 John 1:2. See comments under point 1, John 10:11.

9.2. John 10:14, 15. The NIV’s change from ***“...am known of mine. As the Father knoweth me...”*** to ***“my sheep know me – just as the Father knows me”*** is clearly blasphemous. No Christian can know the Lord Jesus Christ as the Father does, as John 1:18 makes clear.

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

A Christian is ***“in Christ”*** 2 Corinthians 5:17 but he is never said to be so intimately associated with the Father that he is ***“in the bosom of the Father”*** whereby he knows the Lord as fully as the Father does.

Note also Paul’s statement in 1 Timothy 6:14-16 with respect to ***“our Lord Jesus Christ...the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see:”***

However, the expression ***“no man”*** does *not* refer to the Persons of the Godhead, Who are *one* with each other and therefore share intimacy with each other in which *no-one else* participates, not even Christians.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” 1 John 5:7.

No Christian is a member of ***“the godhead”*** Acts 17:29, Romans 1:20, Colossians 2:9 and no Christian is *ever* said to be ***“one”*** with the Godhead, *even though* he is ***“in Christ.”*** Not being a member of the Godhead, the Christian *cannot* know Christ as the Father

knows Him, even though the Christian's lifelong purpose, even in eternity is to ***“know thee the only true God, and Jesus Christ”*** John 17:3, Philippians 3:10.

For the source materials concerning the correct and corrupted readings for John 10:14, 15, see this author's summary in *‘O Biblios’ – The Book*, p 76.

- 9.3. John 10:18. The NIV's alteration of ***“power”*** to ***“authority”*** casts doubt on the Lord's resurrection because the authority or entitlement to meet any challenge *does not guarantee that the challenge can be met*, especially one as daunting as ***“rising from the dead”*** Mark 9:10. Only the capacity or *power* to do so is sufficient for meeting the challenge.

The alteration also breaks the cross reference for the NIV to Romans 1:4, where the NIV does have the word *“power.”*

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:”

Table: John 11:17-27
John 11:17-27, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
17	<i>Then when Jesus came, he found that he had lain in the grave four days already.</i>	<i>On his arrival, Jesus found that Lazarus had already been in the tomb for four days.</i>
18	<i>Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:</i>	<i>Bethany was less than two miles from Jerusalem,</i>
19	<i>And many of the Jews came to Martha and Mary, to comfort them concerning their brother.</i>	<i>and many Jews had come to Martha and Mary to comfort them in the loss of their brother.</i>
20	<i>Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.</i>	<i>When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.</i>
21	<i>Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.</i>	<i>“Lord,” Martha said to Jesus, “if you had been here, my brother would not have died.</i>
22	<i>But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.</i>	<i>But I know that even now God will give you whatever you ask.”</i>
23	<i>Jesus saith unto her, Thy brother shall rise again.</i>	<i>Jesus said to her, “Your brother will rise again.”</i>
24	<i>Martha saith unto him, I know that he shall rise again in the resurrection at the last day.</i>	<i>Martha answered, “I know he will rise again in the resurrection at the last day.”</i>
25	<i>Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:</i>	<i>Jesus said to her, “I am the resurrection and the life. He who believes in me will live, even though he dies;</i>
26	<i>And whosoever liveth and believeth in me shall never die. Believest thou this?</i>	<i>and whoever lives and believes in me will never die. Do you believe this?”</i>
27	<i>She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.</i>	<i>“Yes, Lord,” she told him, “I believe that you are the Christ, the Son of God, who was to come into the world.”</i>

Note that many of the notes that follow this table are from Dr Ruckman’s commentary *The Book Of John*, Bible Baptist Bookstore, 2005, pp 350-354 and the *Ruckman Reference Bible*, p 1406.

Notes on John 11:17-27

1. John 11:17. John 11:4-6, 14-15, 40 explain John 11:17.

“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.* Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, *he abode two days still in the same place where he was.*”

“Then said Jesus unto them plainly, *Lazarus is dead.* And *I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.*”

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

Sometimes, as in John 11:1-6, the Lord *“delayeth his coming”* in order to encourage faith, patience and earnest prayer.

“But *if we hope for that we see not, then do we with patience wait for it*” Romans 8:25.

“Likewise the Spirit also helpeth our infirmities: for *we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered*” Romans 8:26.

“That ye be not slothful, but *followers of them who through faith and patience inherit the promises*” Hebrews 6:12.

2. John 11:18, 19. Bethany was *“nigh unto”* Jerusalem so the friends of the bereaved applied Proverbs 27:10, which is a good principle for the Lord’s people today.

“Thine own friend, and thy father’s friend, forsake not; neither go into thy brother’s house in the day of thy calamity: *for better is a neighbour that is near than a brother far off.*”

3. John 11:20. Each sister faced grief individually in her dependence upon God.

Martha appears to have applied Psalm 55:22.

“Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.”

Mary appears to have applied Psalm 46:10-11.

“Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. *The LORD of hosts is with us; the God of Jacob is our refuge. Selah.*”

The Lord is able to minister to each individual, according to that person’s individuality, whether forthright like Martha’s or subdued like Mary’s.

“This poor man cried, and *the LORD heard him, and saved him out of all his troubles*” Psalm 34:6.

4. John 11:20, 21. Martha believed that the Lord Jesus Christ could forestall death because she would have known about the centurion’s servant, Matthew 8:5-13 and that He could raise the recently dead because she would have known about the widow of Nain’s son and Jairus’s daughter, Luke 7:11-15, 8:50-56.

She did not at this stage believe that the Lord could raise an individual who had been dead four days, John 11:39.

Faith in the Lord Jesus Christ may be increased 2 Corinthians 10:15, furthered, Philippians 1:25, established or made stable Colossians 2:7, grow exceedingly 2 Thessalonians 1:3, be edified or built up in godliness 1 Timothy 1:4, be effectually communicated Philemon 6, make it possible to please God Hebrews 11:6, bring praise to God through trial 1 Peter 1:7, encourage virtue and other godly qualities 2 Peter 1:5-7, overcome the world 1 John 5:4.

The experiences by which faith in the Lord Jesus Christ is increased, however, may be daunting, as Martha's experience was John 11:39. The lesson is nevertheless that faith is sustained and strengthened by believing what God *said*, "according to the scriptures" 1 Corinthians 15:3, 4, as in Romans 4:20, 21.

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform."

5. John 11:22. Whatever the Lord Jesus Christ asks "*of God*" is granted. Martha had that right because the Lord did not contradict her on that point. That conclusion is encouraging with respect to John 14:16-17 and Hebrews 7:25.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 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."

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

6. John 11:23, 24. The Lord is about to give new revelation on the subject of resurrection, over and above what Martha understood at the time. As a good teacher*, the Lord started with a statement that Martha understood i.e. "*Thy brother shall rise again.*" What he said next, in John 11:25, 26 would be a fulfilment of Matthew 13:52, as applied to Himself. *See John Milton Gregory, *The Seven Laws of Teaching*, www.woundedheart.org/7lot1.htm.

"Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

When the Lord received Martha's confirmation in John 11:24 that she understood what He'd said in John 11:23, He made the statement in John 11:25 that took her to the next stage of learning, which, as it turned out, Martha was slow to achieve (and didn't achieve until at least after John 11:44 and then by sight rather than by faith, 2 Corinthians 5:7).

7. John 11:25, 26, 27. The Lord identifies Himself as "*the resurrection and the life*" in John 11:25. What did He mean?

Taking the statements in reverse order, the Lord Jesus Christ is "*the life*" in John 1:4, 11:25, 14:6, 1 John 1:2 especially, which states:

"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;"

See notes in previous study, point 1, John 10:11. The Lord Jesus Christ is "*that eternal life*," a Person, not simply a condition. Believing on the Lord Jesus Christ as Saviour, therefore, enables the believer to receive "*that eternal life*," according to the Lord's statement in John 10:28 "***And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand*** [Romans 8:38, 39]," which is why the Lord said "*he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die*" in John 11:25, 26.

That last statement points to the fact that not every believer in the Lord Jesus Christ will have to die.

The reason is found in the Lord's first statement in the passage. All Jews, including Martha, believed in "*the resurrection of the dead*" Acts 23:6 "*at the last day*" John 6:39. See also Ezekiel 37, Daniel 12:2. Jesus was, however, speaking here of a resurrection *before* "*the last day*." According to the laws of teaching set forth by Gregory, the Lord was proceeding from the known to the unknown.

The Lord's statement "***I am the resurrection***" points to the catching-up of believers at the Lord's Return, 1 Thessalonians 4:16, 17, 1 Corinthians 15:50-52, which was "***a mystery***" revealed to Paul but not to the other apostles (although Enoch Genesis 5:24, Hebrews 11:5 typified the statement "***we shall not all sleep***" 1 Corinthians 15:51), which is why neither they nor Martha could understand "***what the rising from the dead should mean***" Mark 9:10.

After the Lord's resurrection "***they taught the people, and preached through Jesus the resurrection from the dead***" Acts 4:2 but the Lord did not reveal the details of the resurrection of believers until He gave them to Paul in the writing of 1 Corinthians 15 some years later.

This resurrection is "***that blessed hope***" of which Paul speaks in Titus 2:11-13, which is itself an exhortation to godly living.

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;"

That is, whatever you are doing when the Lord comes back, make sure that you would be happy for Him to find you doing it, 1 Corinthians 10:31, which is a good application verse to keep in mind.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Moreover, keep looking up, in accordance with Titus 2:11-13.

For more details, see *Bible Believer's Bulletin*, July 1985, p 3 (transcript available from this writer) and Dr Ruckman's commentaries *The Book of Acts* pp 161-162, *The Books of First and Second Corinthians* pp 347ff, *The Books of First and Second Thessalonians and Philemon* pp 69ff, *Pastoral Epistles* pp 365ff, *The Book of Revelation* pp 518ff.

The Lord concludes His statement with a question. "***Believest thou this?***"

Martha evades the question by resorting to 'the fundamentals.' She acknowledges the Lord Jesus Christ as the Messiah, Daniel 9:25, 26 and as the Son of God, Proverbs 30:3, 4, Daniel 3:25. However, Jesus didn't ask her about the fundamentals. He asked her if she believed what He had just said about "***rising from the dead.***"

Martha didn't believe what the Lord had said, as John 11:39 shows, or she wasn't prepared to at that time. She, like many of the Lord's people, was an example of 'arrested development,' spiritually and of preference for the 'fundamentals-of-my-faith comfort zone.'

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Most Christian fundamentalists believe the following 5 Christian fundamentals¹¹, with minor variation.

1. The inerrancy, infallibility, and literal truth of the Bible in every detail.
2. The virgin birth and the complete deity of Jesus Christ.
3. The physical resurrection of Christ and all dead.
4. The atoning sacrifice [of Christ] for the sins of the world.
5. The second coming of Christ in bodily form.

These 5 tenets of Christian belief are good foundations for faith but note the absence in the above of any specific reference to anyone "***rising from the dead***" except by implication in point 3 of the Lord Jesus Christ Himself.

Regrettably, most Christian fundamentalists never get beyond the above 5 fundamentals of the faith (those that actually get as far as them). See also www.g-e-c.org/about.html.

That is why Pastor John Robinson of the Mayflower lamented the believers ***“unskilful in the word of righteousness”*** of his day. These were his dying words¹².

“I bewail the condition of the Reformed churches...the Lutherans cannot be drawn to go beyond what Luther saw. And the Calvinists as you see, stick where Calvin left them...Luther and Calvin were precious shining lights in their times. Yet God did not reveal His whole will to them...I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word.”

Paul’s exhortation in 2 Timothy 2:15 should be obeyed in order for the Lord to break forth more truth and light out of His Holy Word.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

For example, ***“the resurrection from the dead”*** should be divided from ***“the resurrection of the dead.”*** They are not the same. See Revelation 20:4-6, 11-15, verses that clearly distinguish between the two resurrections and 2 Timothy 2:16-18, where Paul warns against spiritualising the first resurrection. See *Pastoral Epistles* pp 225-227.

Note also Matthew 27:52-53. These individuals are with ***“Christ the firstfruits”*** 1 Corinthians 15:20, 23 and part of ***“the resurrection from the dead.”***

“And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

8. The NIV is deficient in:

8.1. John 11:22. The NIV omits ***“of God”*** and obscures the principle of addressing prayer to God the Father according to Matthew 6:6.

“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

The 1611 Holy Bible contains the expression ***“of God”*** 927 times. The NKJV contains the expression 864 times. The NIV, TNIV contain the expression 719 times. The NKJV therefore omits the expression ***“of God”*** 63 times or 7% of the times when it occurs in scripture. The NIV/TNIV omit the expression 208 times or 22% of the times when it occurs in scripture.

The NIV/TNIV/NKJV’s excisions of the expression ***“of God”*** amounts to having ***“done despite unto the spirit of grace”*** Hebrews 10:29 and of having ***“perverted the words of the living God, of the LORD of hosts our God”*** Jeremiah 23:36.

Table: John 14:1-6
John 14:1-6, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
1	<i>Let not your heart be troubled: ye believe in God, believe also in me.</i>	<i>“Do not let your hearts be troubled. Trust in God; trust also in me.</i>
2	<i>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.</i>	<i>In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.</i>
3	<i>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.</i>	<i>And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.</i>
4	<i>And whither I go ye know, and the way ye know.</i>	<i>You know the way to the place where I am going.”</i>
5	<i>Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?</i>	<i>Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?”</i>
6	<i>Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.</i>	<i>Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me...”</i>

Note that many of the notes that follow this table are from Dr Ruckman’s commentary *The Book Of John*, Bible Baptist Bookstore, 2005, pp 412-418 and the *Ruckman Reference Bible*, p 1412.

Notes on John 14:1-6

1. John 14:1. John 14:1 cross references to John 14:27.

“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.”

Note that believing in God and believing in the Lord Jesus Christ are one and the same.

“I and my Father are one” John 10:30.

Heart trouble can be cured by **“the peace of God, which passeth all understanding”** Philippians 4:7, received in answer to **“prayer and supplication”** Philippians 4:6.

2. John 14:2. The Lord promises **“mansions”** to believers and He will keep His promises.

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us” 2 Corinthians 1:20.

In addition to going **“to prepare a place for you”** the Lord is preparing you for that place.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” Ephesians 5:25-27.

3. John 14:3. John 14:3 cross references with John 17:24.

“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.”

The promise **“I will come again”** is one of the greatest in scripture, if not the greatest promise of scripture. The words **“and receive you unto myself”** are the greatest encouragement in scrip-

ture. 1 Thessalonians 4:16, 17 confirm that they will literally be fulfilled, which is a great source of comfort 1 Thessalonians 4:18.

4. John 14:4, 5. Although Thomas, no doubt speaking for all the disciples at the time, questioned in John 14:5 the Lord's words in John 14:4, the Lord had told them whither He was going in John 7:33 in the hearing of the disciples. It was ***"to the Father"*** John 16:16, 17, 28.

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

They did know ***"the way"*** because they knew Him, as He was about to declare in John 14:6.

The Lord was giving a preview of the ministry of ***"the Spirit of truth"*** John 16:13 of Whom the Lord would say ***"he will guide you into all truth."***

It should be noted that the Lord's emphasis on Himself as ***"the way"*** lays the foundation for what He was about to say in John 14:6 and which statement should be used against all ecumenical/multifaith notions.

"No man cometh unto the Father, but by me."

It has rightly been said that many ways exist for coming to the Lord Jesus Christ but only one way to God exists and that is through the Lord Jesus Christ.

5. John 14:6. The statement ***"I am the way, the truth, and the life"*** is actually a statement on the *triune* Godhead 1 John 5:7 and shows that the Lord Jesus is fully God Himself Colossians 2:9.

"For in him dwelleth all the fulness of the Godhead bodily."

It could be said that in the Father ***"dwelleth all the fulness of the Godhead"*** *personally* (as ***"Jehovah"*** Exodus 6:3, revealed directly from God Himself) and in the Holy Ghost ***"dwelleth all the fulness of the Godhead"*** *spiritually*, giving with ***"the Word"*** the Lord Jesus Christ three Persons of the Godhead each fully God but each manifest individually according to Their individual offices. Note that the other attributes of the Godhead that the Lord manifests as the Second Person of the Godhead are also manifest in the other Persons of the Godhead, with respect to ***"the life of God"*** Ephesians 4:18 and ***"the Spirit is truth"*** 1 John 5:6.

Observe that the Persons of the Godhead have their counterparts in the individual, with respect to ***"spirit and soul and body"*** 1 Thessalonians 5:23, the spirit corresponding to the Holy Ghost (the capacity to be indwelt by the Persons of the Godhead, 1 Corinthians 3:16, 2 Corinthians 6:16, Ephesians 3:17), the soul corresponding to the Father (the real person, the real you), the body corresponding to the Word, the Lord Jesus Christ, by whom you communicate with others and with your surroundings, the way the Lord Jesus Christ did as ***"God...manifest in the flesh"*** 1 Timothy 3:16.

That is one reason why the Lord prayed as He did in John 17:21 for believers and His prayer has partly been answered and will be fully answered at His Return.

"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."

See point 4 above for comments on the expression ***"No man cometh unto the Father, but by me."***

ADDITIONAL TO STUDY FROM CHURCH MEETING MAY 17th 2011

As *“the Word”* 1 John 5:7, the Lord is *“the way”* because He revealed God’s glory according to John 1:14.

“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.”

The Lord also declared God as manifest by Himself, according to John 1:18, 14:9.

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

“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?”

As *“the Word”* the Lord Jesus Christ then declared *“the way”* to God as obedience to what He said, i.e. His words, according to John 14:23.

“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.”

As *“the Word”* Who was *“with God”* John 1:1, Jesus is *“the way”* to God because He has *“the words of God”* John 3:34, 14:24, which if a man keeps them, God and the Lord Jesus Christ will make Their way to him and Their *“abode with him.”*

This way is now *“a new and living way”* Hebrews 10:19, 20, depicted in Matthew 27:51, Mark 15:38 that is entered into *“by the blood of Jesus”* by faith, Romans 3:22-24. John 1:12 depicts this entry to *“a new and living way”* *“by the blood of Jesus”* by faith for the man who loves God enough to want Him to *“come unto him.”*

6. The NIV is deficient in John 14:6 because it reduces *“mansions”* to *“rooms”* and the TNIV is even more deficient because it reduces *“mansions”* to a one room only commune with the reading *“plenty of room.”* Yet Psalm 45:8 shows that *“new Jerusalem”* Revelation 21:2 has *“ivory palaces.”* *“Mansions”* is clearly the correct term with respect to design, splendour, capacity and quality and *“rooms”* or *“plenty of room”* is wrong. See also the *Ruckman Reference Bible* p 1668 for a description of New Jerusalem and the mansions that it could hold.

Would the NIV/TNIV be prepared to alter the second stanza of the well-known hymn *My Jesus I Love Thee* www.hymntime.com/tch/htm/m/j/e/mjesusil.htm to match their texts? See next page.

*In mansions of glory and endless delight
I'll ever adore thee in heaven so bright;
I'll sing with the glittering crown on my brow:
“If ever I loved thee, my Jesus, 'tis now.”
My gracious Redeemer, my Savior art thou,
If ever I loved thee, my Jesus, 'tis now.*

The word *“mansions”* only occurs once in scripture, in John 14:2. Once gone from that verse, it is gone from the Bible.

Table: John 15:1-17
John 15:1-17, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
1	<i>I am the true vine, and my Father is the husbandman.</i>	<i>"I am the true vine, and my Father is the gardener.</i>
2	<i>Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.</i>	<i>He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.</i>
3	<i>Now ye are clean through the word which I have spoken unto you.</i>	<i>You are already clean because of the word I have spoken to you.</i>
4	<i>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.</i>	<i>Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.</i>
5	<i>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.</i>	<i>"I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.</i>
6	<i>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.</i>	<i>If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.</i>
7	<i>If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.</i>	<i>If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.</i>
8	<i>Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.</i>	<i>This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.</i>
9	<i>As the Father hath loved me, so have I loved you: continue ye in my love.</i>	<i>"As the Father has loved me, so have I loved you. Now remain in my love.</i>
10	<i>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.</i>	<i>If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love.</i>
11	<i>These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.</i>	<i>I have told you this so that my joy may be in you and that your joy may be complete.</i>
12	<i>This is my commandment, That ye love one another, as I have loved you.</i>	<i>My command is this: Love each other as I have loved you.</i>
13	<i>Greater love hath no man than this, that a man lay down his life for his friends.</i>	<i>Greater love has no one than this, that he lay down his life for his friends.</i>
14	<i>Ye are my friends, if ye do whatsoever I command you.</i>	<i>You are my friends if you do what I command.</i>

15	<i>Henceforth 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.</i>	<i>I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.</i>
16	<i>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.</i>	<i>You did not choose me, but I chose you and appointed you to go and bear fruit — fruit that will last. Then the Father will give you whatever you ask in my name.</i>
17	<i>These things I command you, that ye love one another.</i>	<i>This is my command: Love each other.</i>

Note that many of the notes that follow this table are from Dr Ruckman's taped study *The Gospel According to John*, tapes 12, 13, his commentary *The Book Of John*, Bible Baptist Bookstore, 2005, pp 443-454 and the *Ruckman Reference Bible*, p 1413.

Notes on John 15:1-17

Introductory Note

It should first be noted from John 14:30 that John 15, 16 are the Lord's discourse from the upper room through the streets of Jerusalem *en route* to the mount of Olives and Gethsemane, Mark 14:15, 26, 32. The discourse of John 15 is largely illustrative and provides much useful devotional material but as a pre-crucifixion, pre-Acts 2 Pentecost discourse it does not refer explicitly to Christians today in the Body of Christ according to Pauline doctrine. The Body of Christ as such did not exist until after the Crucifixion and no believer in the Lord Jesus was in the Body of Christ until Acts 2. See Acts 1:5, 2:1-4, 1 Corinthians 12:13.

Paul, for example, never refers to the Lord and Christians as the vine and branches but as a head and body. See 1 Corinthians 12:27, Ephesians 4:15-16.

“Now ye are the body of Christ, and members in particular.”

“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

A considerable amount of good spiritual/devotional application can be made from John 15, 16 nevertheless.

1. John 15:1. The Lord gives an implied warning about a false vine, Deuteronomy 32:32, 33.

“For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their wine is the poison of dragons, and the cruel venom of asps.”

The Lord is ***“the true vine”*** because with reference to ***“the pure blood of the grape”*** Deuteronomy 32:14, the Lord said of ***“the innocent blood”*** Matthew 27:3 i.e. God's blood ***“his own blood”*** Acts 20:28 in Matthew 26:28 ***“For this is my blood of the new testament, which is shed for many for the remission of sins.”***

See also John 6:53-56.

God the Father is ***“the husbandman”*** because, the Lord's Calvary sufferings notwithstanding, He takes care of the Lord Jesus Christ as ***“the true vine”*** in the way that He sought to do for Israel, according to Isaiah 5:7a, 54:5. See Isaiah 5:1-7 and note therefore Lord's scathing denun-

ciation of Israel's spiritual leaders of His day who were evil "*husbandmen*" and "*wicked men*" Matthew 21:33-41.

"For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant:"

"For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."

The Lord spoke in John 8:29 of His Father's care during His earthly ministry.

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

Note that John 15:1 cross references to 1 Corinthians 3:9. Note also the context of 1 Corinthians 3:6-11 that shows God's care for His building, described in greater detail in Ephesians 2:18-22.

"For we are labourers together with God: ye are God's husbandry, ye are God's building."

2. John 15:2. The "*fruit*" as applied to the Christian must include "*the fruit of the Spirit*" Galatians 5:22, 23. The illustration therefore extends beyond that of "*my blood of the new testament*" described in point 1 above.

The Lord Jesus Christ did point to the spiritual and ministerial fruit that His disciples could and would bear through Him during and after His earthly ministry, "*love*" John 13:34, 35, John 15:12, 17, "*joy*" John 15:11, "*peace*" John 16:33 and the fruits of the Great Commission according Matthew 28:19-20 "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*"

The statement "*Every branch in me that beareth not fruit he taketh away:*" cannot apply doctrinally to a Christian because Paul said in 2 Timothy 2:13 "*If we believe not, yet he abideth faithful: he cannot deny himself.*"

An apostate Christian can be taken away in the sense of Romans 8:13.

"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

He cannot, however, be taken away in the sense of being cut off from the Lord Jesus Christ like a branch could be cut from a vine because the Lord will not cut off parts of Himself.

"For we are members of his body, of his flesh, and of his bones" Ephesians 5:30.

The Lord's statement could apply directly to Judas Iscariot, "*which also was the traitor*" Luke 6:16, who had departed in John 13:30 "*that he might go to his own place*" Acts 1:25.

In a wider sense, as with the apostate Christian, the statement applies to believers who get caught up in "*this life*" according to Luke 8:14 (even if applying strictly to sown seed, not a vine and branches as such).

"And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."

Luke 8:15 in principle describes the bringing of fruit to perfection and note that Matthew 13:8 quantifies the terms "*fruit*," "*more fruit*" and "*much fruit*" in John 15:2, 5.

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

"But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

Paul in Hebrews 12:6, *Ruckman Reference Bible* p 1598 describes the ‘husbanding’ of which the Lord speaks in the remainder of John 15:2 in likening it to the purging or cleansing of the branches, John 15:3. Hebrews 12:11 shows that God’s chastening is for the purpose of fruit-bearing.

“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

3. ***John 15:3.*** The purging of the branches to ***“bring forth more fruit”*** is equivalent to being made ***“clean through the word which I have spoken unto you.”***

The cleansing and the purging are, however, contingent on obeying and doing the word, as James 1:22-25 show.

“But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

James in James 1:27 then gives examples of doing the word, supporting what Paul said in 1 Timothy 5:16 about relieving ***“them that are widows indeed”*** and what John said in 1 John 2:15 to ***“Love not the world.”***

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

The word of the Lord Jesus Christ is the word of God, because it cleanses, as Psalm 119:9, 11 show.

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not sin against thee.”

The application is still to encourage Dave and Mike about memorising, reviewing and applying Psalm 119:9, 11. See also Ephesians 5:25-26 that describe the inner cleansing wrought by ***“the word which I have spoken unto you.”***

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word,”

Application of the promises of God, 2 Corinthians 6:17, 18, is a further instance of being cleansed ***“with the washing of water by the word.”*** Note the association with separation from the world according to James 1:27, 1 John 2:15.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

4. John 15:4. The expression ***“Abide in my, and I in you”*** speaks of the Lord’s oneness with the believer that Paul describes in 2 Corinthians 5:17, Galatians 2:20 as it now applies for the Christian.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

The expression ***“Abide in my, and I in you”*** is similar to the Lord’s statement in John 6:56 and provides understanding of the word ***“abideth.”***

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

John 6:35 explains the expression ***“eateth my flesh, and drinketh my blood”*** as equivalent to ***“he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”*** Coming to and believing on the Lord Jesus Christ results in the believer indwelling the Lord Jesus and the Lord Jesus Christ indwelling the believer.

John 14:23 therefore states ***“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.”***

John 14:23 overlaps with John 6:35, 56 and emphasises sustained fellowship of the believer with God the Father and the Lord Jesus Christ, as John describes in 1 John 1:3.

“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.”

Practically speaking, the expression ***“Abide in me, and I in you”*** is therefore an exhortation to stay in the ***“abode”*** and in close fellowship with the Lord Jesus Christ – and God the Father, the ***“husbandman”*** of John 15:1. Fruit-bearing for the Christian as described in point 2 is only possible through this closeness of fellowship, as Luke 6:14, 15 above confirm.

Observe that the branch ***“cannot bear fruit of itself”*** or produce fruit of itself. The branch can only bear or carry the fruit that the vine produces. That is the purpose of the branches on the vine according to John 15:16 and why the Lord exhorts the believer to ***“abide in me”*** as defined above.

Note that the theme of abiding in the Lord Jesus Christ is important for John, who refers to the term 11 times in 1 John and twice in 2 John 9, 11 times in his letters in all. Observe too that 1 John 2:5 echoes the Lord’s words in John 14:23.

“But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.”

5. John 15:5. The content of John 15:5 has largely been covered in remarks on John 15:1-4 above and John 15:5 is therefore a summation of that material, which the Lord has graciously provided and should be memorized.

The implication for the Christian of John 15:1-5 is clear, especially with respect to the exhortation to ***“abide in me”*** according to point 4 above.

Just as ***“the life of the flesh is in the blood”*** Leviticus 17:11, the life of the branch is in the vine and just as ***“they that are in the flesh cannot please God”*** Romans 8:8 they that are the branches cannot ***“maketh manifest the savour of his knowledge...in every place”*** 2 Corinthians 2:14 without ***“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body”*** 2 Corinthians 4:10.

Fruitfulness *in* the Lord Jesus Christ requires faithfulness *to* the Lord Jesus Christ, in continued close fellowship *with* the Lord Jesus Christ.

6. John 15:6. John 15:6 is not a doctrinal statement that applies to the Christian. See *Introductory Note* and point 2 especially with respect to Ephesians 5:30.

He can, however, be “*cast forth*” only in the sense of breaking fellowship like Demas “*having loved this present world*” 2 Timothy 4:10 – see again point 2 and Luke 6:14 – and withering like the carnal Christians of Corinth 1 Corinthians 3:1, 3, 4 who could not even take part appropriately in communion 1 Corinthians 10:16 and of whom Paul therefore said in 1 Corinthians 11:30 “*For this cause many are weak and sickly among you, and many sleep.*”

The essentially illustrative nature of John 15:6 is emphasised by the contrast with 1 Corinthians 3:15.

“If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

A Christian’s *works* may burn at “*the judgment seat of Christ*” Romans 14:10 and he can lose rewards but he himself is fireproof. See again *Introductory Note* and point 2, especially Ephesians 5:30.

The Lord’s statement in the remainder of the verse emphasises the utter fruitlessness of failing to abide in Him. See Ezekiel 15:4 for a vivid Old Testament illustration of an utterly fruitless and profitless *vine* and by implication all its branches.

“Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?”

7. John 15:7. John 15:7 is a great prayer promise that should be memorised but it is conditional on abiding in the Lord Jesus Christ *and the abiding of the Lord’s words in the believer*. Paul, Peter and John emphasise the centrality of the word of God for both proper worship, spiritual growth (and by implication fruit-bearing) and answered prayer.

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” Colossians 3:16.

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby:” 1 Peter 2:2.

“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” 1 John 3:22.

8. John 15:8. The expression “*so shall ye be my disciples*” is a description of a *mature* disciple, who is characterised by bearing “*much fruit*” to the glory of God. See comments on the terms “*fruit*,” “*more fruit*” and “*much fruit*” in John 15:2, 5 in point 2.

Paul in Ephesians 4:13 and Peter in 2 Peter 1:8, together with the contexts of these verses, describes the believer’s level of maturity of which the Lord speaks in John 15:8.

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:”

“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.”

Fruit-bearing, as described in point 2 and as in every other aspect of “*life in Christ Jesus*” Romans 8:2 is intended to glorify God, as Paul exhorts in 1 Corinthians 10:31.

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

9. John 15:9, 10. John 15:9 provides a definition of the term “*abide*” according to the scripture’s own built-in dictionary as “*continue ye*.” Compare the expressions “*continue ye in my love*” and “*abide in my love*.”

The continuance in God’s love for the believer as fellowship with the Lord Jesus Christ 1 John 2:2-6 is predicated on keeping the Lord’s commandments. The Lord is about to emphasise His premier commandment in John 15:12 but He has introduced it in John 13:34, 35.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

See comments under point 2.

In addition to manifesting the Lord Jesus Christ and the love between Him and the Father and bearing the fruit of the Spirit, mutual love is what would – and will – keep the believers together to stand fast in the trials they would face – and do, both within and without the church.

“And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it” 1 Corinthians 12:26.

“With all lowliness and meekness, with longsuffering, forbearing one another in love;” Ephesians 4:2.

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;” Philippians 1:27-29.

10. John 15:11. See comments under point 2 on the fruit of the Spirit and note that the Lord’s words should be a source of joyfulness.

“I rejoice at thy word, as one that findeth great spoil” Psalm 119:162.

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts” Jeremiah 15:16.

Note also that John 15:11, 16 according to the Bible’s built-in dictionary give another definition for the term “*abide*” in the context as “*remain*.” Compare the statements “*my words abide in you*” John 15:7 and “*my joy might remain in you*.”

11. John 15:12, 17. See comments under point 9 but note the repetition, whereby the Lord is emphasising the commandment to “*love one another*.” The expression sunk down into the ears of John Luke 9:44 because he says “*love one another*” 6 times in his letters, 1 John 3:11, 23, 4:7, 11, 12, 2 John 5.

The expression should therefore sink down into the ears of the believer and become part of doing the Lord’s word, James 1:22, according to Paul’s exhortation in Philippians 2:1-4.

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.”

12. John 15:13, 14. The Lord was here setting out the standard of discipleship as He had stated in Luke 14:26-27, 33.

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple...So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”

To befriend the Lord Jesus Christ is to be from all other prior engagements forfeit. That is the Lord’s admonition in Luke 14:26-27, 33.

Paul explains how the Lord exercised the **“greater love”** for the church in Ephesians 5:25-27. See also remarks under point 3.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

Paul explains further how the **“greater love”** is exercised for **“the things of others”** in ministering to the church in Philippians 2:15-18. The life of the church is worth the expenditure of his life. That should be the standard for any Christian seeking to follow Paul and in turn the Lord Jesus Christ according to 1 Corinthians 11:1.

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.”

John himself described the **“greater love”** as it should apply to believers in 1 John 3:16-18, emphasising the practicality of this love. Again, the Lord’s words clearly sunk down into the ears of this disciple. See point 11 above.

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

The Lord Christ however exercised the greatest love in that He not only died **“for his friends”** such as the apostles who would become part of the church as a result of the Lord’s death and resurrection, Ephesians 5:25-27 but for sinners, enemies and the ungodly, Romans 5:6, 8, 10. That was the greatest love – though note that it is confined to Calvary with respect to the unsaved at the present time. John 3:36 shows clearly that God does not love, present tense, the ungodly who refuse to receive His Son as Saviour, John 1:12. Don’t fall for the falsehood that ‘God hates the sin but loves the sinner.’ He hates both, Psalm 5:5, 6, 11:5, 6.

“For when we were yet without strength, in due time Christ died for the ungodly.”

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

13. John 15:15. Friendship has the distinction that friends can be entrusted with confidences. James 2:23 provides an example for the Christian in the person of Abraham.

“And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.”

Note therefore the confidences that God entrusted to Abraham as His friend in Genesis 12:1-3, 15, 17:1-22, 18:17-19, effectively summed up as such in Genesis 18:17.

“And the LORD said, Shall I hide from Abraham that thing which I do;”

Answer: No. It is the same for the Christian who has access to revelation *from* God through his friendship *with* God via the Lord Jesus Christ that unsaved do not have.

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ” 1 Corinthians 2:12-16.

14. John 15:16. The Lord’s statement refers to His choosing of the disciples in John 6:70, of which the disciples’ acceptance of the selection was voluntary (even that of Judas). See also Mark 3:13-19. The Lord’s choice was partly vindicated in that the disciples continued with the Lord in His temptations Luke 22:28, until ***“they all forsook him and fled”*** Mark 14:50. They, like today’s believers, needed the indwelling Spirit of God and to be ***“filled with the Holy Ghost”*** such that ***“they spake the word of God with boldness”*** Acts 4:31.

Acts 4:24-30 show that the Lord’s words in John 15:16 were fulfilled in that the apostles did ***“ask of the Father”*** in the Lord’s name and received what they asked for ***“by the name of thy holy child Jesus.”***

Moreover, their fruit *did* remain as the Lord promised in John 15:16, in answer to the Lord’s prayer in John 17:20.

“Neither pray I for these alone, but for them also which shall believe on me through their word;”

Two millennia later, the Christian today, through the apostles’ ministry stemming from John 15:16 has the testimony of which Paul writes in Philippians 3:20-21.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

15. The NIV is deficient in:

- 15.1. John 15:1, breaking the cross references to Isaiah 54:5, 1 Corinthians 3:9 by the substitution of “gardener” for “**husbandman.**”
- 15.2. John 15:4, changing an exhortation to stay in fellowship with the Lord Jesus Christ according to the expression “**Abide in me, and I in you**” to a stipulation with a condition “*Remain in me, and I will remain in you*” that conflicts with John 15:3 in the context because the Lord had already cleansed the disciples by His word so that they *would* abide with Him – even if the abiding was not fully realised until after Acts 2:4. They had at least abode spiritually with the Lord Jesus Christ prior to Acts 2 according to the account in Acts 1:3-26.
- 15.3. John 15:8, where substitution of “*showing yourselves to be*” for “**so shall ye be**” obscures the Lord’s description of *mature* disciples who bear “**much fruit**” and breaks the cross references to Ephesians 4:13, 2 Peter 1:8. See comments under point 8.

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