Spirit-Led Journaling Through John's Gospel

A How To Approach

By Andrew & Jennifer Hardy

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This book is designed to help students of Scripture to recognise God's voice speaking through it. In the translation I have undertaken of John's Gospel from the Original Greek Text I have aimed to highlight the way in which John, the man filled with the Holy Spirit, wanted his readers to recognise the voice of the Holy Spirit speaking to them in the life of Christ he records for us.

I am grateful to my wife Jenny for helping me to structure the teaching section which highlights how to hear God's voice as you later reflect on John's gospel in this new way. I am also grateful to a number of people who have encouraged me in this task. I dedicate this book to my Son Timothy and to my Daughter Elizabeth. Both are wonderful Christians who have brought me much joy and encouragement.

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Introduction to the Lamad New Testament Translation

"Oh No! Not another Translation of the Bible!" Yes I can understand the sentiments. As I have pursued a study of the Greek New Testament in the last 23 years it has struck me that there has not as yet been one which particularly focuses on the charismatic background to its language and composition.

What I particularly mean by this is that the history of the 20th Century particularly, and the early 21st century, has been so broadly influenced by rationalism that the revelation knowledge background behind the New Testament documents has been lost sight of to a lesser or greater extent in the interests of objective purity of purpose, and a desire, to some extent, to make the Biblical documents more intelligible to a post supernatural Western epoch. Translations are more readily using language and phraseology which is perceived to be more palatable to our so called scientific and empirical age. However, the Middle Eastern Jesus, and his contemporaries lived with a high awareness of revelation that came from beyond the five senses; rather coming mystically via a revelation communicated to their inner most beings by the Spirit of God.

The Middle Eastern Jesus was a product of his times as much as he was the Son of God and the Son of Man. He grew up in a society which valued spontaneous intuitive revelation and inspiration far more than we do with our inheritance of Greek rationalism. The language of the heart, or so called emotional intelligence, was far more highly valued by Jesus and his followers. To them they depended on intuitive spontaneous revelation and inspiration through, spontaneous thoughts, ideas, dreams, visions and providential guidance than the world of today does. Jesus only did what he saw the Father was doing [John 5:19]; and the apostles clearly lived by the same mantra. Paul for instance spoke of the eyes of the Christian heart receiving a Spirit of Revelation and Inspiration [Ephesians 1:16-18]. Indeed he wrote to the Galatians,

> "O foolish Galatians, who has put a spell on you, was not Jesus publicly shown, before your very eyes, to have been crucified? This one thing I want to learn from you, was it by works of the law or by the Spirit that you came to hear and believe? Are you really that stupid? Having began your journey with the Spirit are you now ending it with human knowledge?" [Galatians 3:1-3 My Translation].

> "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh?" [Galatians 3:1-3 RSV]

What I think is different between my translation and the RSV's is that the RSV is taking some of the sting out of the tail of the Middle Eastern Paul's language. It uses "bewitched" rather than "spell" which can be taken as a metaphor for some sort of brainwashing, whereas the word "spell" fits into the Middle Eastern mindset far more readily; as people of that period definitely believed in the supernatural and associated soul ties and curses which people could gain a spiritual hold over a persons' mind, if they made themselves vulnerable to them. Moreover, the RSV speaks of Jesus being "publicly portrayed as crucified" where as I translate it as "Was not Jesus publicly shown, before your very eyes, to have been crucified". Perhaps it might at first seem I am splitting hairs here, but on deeper reflection I hope the reader can see the difference. Paul has been speaking about how the Galatians received the Spirit the first time around; in revelatory fashion. There is a sense that the Spirit became real in their experience, and what he seems to be implying here, is that they actually had a Spirit derived vision of Jesus dying on the cross to the inner spiritual eyes of their hearts. However, the RSV seems to down play this possible implication to the extent that it is not made clear enough to be assumed.

Moreover, we may consider a translation of Ephesians 1:17 in the light of a broader analysis of the New Testament outlook on Revelation knowledge as a continuing dialogue which God has with us through the eyes and ears of our hearts; as the basis for the back ground noise of the epistemologies of the New Testament writers as they wrote by dialoguing with the God who speaks, in order to accurately record the things of God in Christ for our enrichment and guidance in salvation. I will start by considering a few translations of Ephesians 1:17;

[1] NIV – Ephesians 1:17

> "I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better."

[2] Living Bible – Ephesians 1:17

> "I have never stopped thanking God for you. I pray for you constantly, asking God, the glorious Father of our Lord Jesus Christ, to give you wisdom to see clearly and really understand who Christ is and all that he has done for you."

[3] RSV – Ephesians 1:17

"That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him,"

[4] Novum Testamentum Graece [Nestle-Aland] Ephesians 1:17

"ινα ο θεοσ του κυριου ημων Ιησου Χριστου, ο πατηρ τησ δοξησ, δωη υμιν πνευμα σοφιασ και αποκαλυψεωσ εν επιγνωσει αυτου,"

[5] My Translation

"In order that the God of our Lord Jesus Christ, who is the Father of glory, may give you the Spirit of wisdom and of an uncovering of the things of God which come by God given revelation in an intimate knowing relationship with him."

Translations Analysed

In the case of the NIV the translator agrees with my translation regarding the use of the definite article "the" with "Spirit". The sense of the passage requires that the God who is giving the revelation does so by his "Spirit" rather than "a spirit" in the case of the RSV. The RSV considers the use of "spirit" as a way of being [being wise] rather than the source of the being [i.e. God]. Hence the RSV down plays the role of an uncovering of the secret mysteries of God which can only come by divine communication and enabling rather than as a more obscure process of this so called essence of being given "a spirit of wisdom". Clearly the RSV downplays the supernatural nature of communicated knowledge which is not attainable by human reasoning. Clearly the Living Bible follows the RSV's hermeneutics when it translates "υμιν πνευμα σοφιασ" [literally "to you [the] Spirit of wisdom] by:

"to give you wisdom to see clearly....."

The sense of the translation plays down the revelation understanding of "something which is unknown to our normal human reasoning processes without it being:

A. Revealed supernaturally as an uncovered mystery of divine origins not attainable by human means at all, and

B. That the mind of man needs to be supernaturally enabled to understand, accept and act on this knowledge by divine enabling rather than humanistic resources – by which human beings try to live their lives self directing them individually.

So far then we may argue that the NIV is closest to my sense of the translation as we both agree that the agent of the revelation is none other than the "Spirit" of God himself, not just any old "spirit" of less definition or substance.

Where the NIV and my translation parts company is in the translation of "αποκαλυψεωσ" [of a supernaturally uncovered mystery in Pauline terms, not attainable to the normal discovery processes of human reason]; the NIV parts company with my translation of this term by simply translating it as a genitive of relationship without highlighting the mystery implied in the word. However "αποκαλυψεωσ" is a genitive singular future indicative participle which has a definite sense of description implied in its' morphology etymologically. The genitive of relationship describes the derivative nature of something, in this case the derivation of the delivered wisdom given by the Spirit which brings about the intimate knowledge of the living Christ today as Christians know him in a two way relationship which is attained by the Spirit communicating with our spiritual eyes and ears [Ephesians 1:18]. Hence my translation, I believe, does highlight this more intimate type of relation-al knowing relationship which comes by direct communication of the Holy Spirit with the human spirit. It must be seen in terms of Paul's comments in Romans 8:16:

"αυτο το πνευμα συμματυρει τω πνευματι ημων οτι εσμεν τενκα θεου."

Which is to be literally translated:

"It [is] the Spirit witnessing in accord with the spirit of ours that we are children of God."

There is the sense of the joining together of our "spirits" with "the Spirit" of God in a reciprocal relationship which is experienced as "witnessing in accord with" each other. There is "spirit" to "Spirit" interaction taking place. There is the further description of this "revelation" in Colossians 1:26,

"το μυστηριον το αποκεκρυμμενον απο Των αιωνων και απο των γενεων – νυν δε εφανερωθη τοισ αγιοισ αυτου,"

This may be rendered literally,

> "The [hidden] mystery the having been covered away from the sight away from the ages even away from the generations – now but it has been completely made known to the holy ones of him."

The sense of that which has been hidden in mystery is now available for all to understand who can receive it through their renewed "spirits" which are open to understand that which the natural man cannot understand, but the man with a new heart open to the "uncovering" of the mysteries of God can attain in intimacy with God. Consider 1 Corinthians 2:6 – 13,

> "Σοφιαν δε λαλουμεν εν τοισ τελειοισ, σοφιαν δε ου του αιωνοσ τουτου ουδε των αρχοντων του αιωνοσ τουτου των καταπψουμενων, αλλα λαλουμεν θεου σοφιαν εν μυστηριω την αποκεκρυμμενηνμ ην προωρισεν ο θεοσ προ των αιωνων εισ δοξαν ημων, ην ουδεισ των αρχοντων του αιωνοσ τουτου εγνωκεν, ει γαρ εγνωσαν, ουκ αν τον κυριον τησ δοξησ εσταυρωσαν. αλλα καφωσ γεγραπται,
>
> α οφθαλμοσ ουκ ειδεν και ουσ ουκ ηκουσεν
> και επι καρδιαν ανθρωπου ουκ ανεβη,
> α ητοιμασεν ο θεοσ τοισ αγαπωσιν αυτον.
>
> ημιν δε απεκαλυψεν ο θεοσ δια του πνευματοσ, το γαρ πνευμα παντα επαυνα, και τα βαθη του θεου. τισ γαρ οιδεν ανθρωπων τα του ανθρωπου ει μη το πνευμα του ανθρωπου το εν αυτω; ουτωσ και τα του θεου ουδεισ εγνωκεν ει μη το πνευμα του θεου. ημεισ δε ου το πνευμα του κοσμου ελαβομεν αλλα το πνευμα το εκ του θεου, ινα ειδωμεν τα υπο του θεου χαρισθεντα ημιν, α και λαλουμεν ουκ εν διδακτοισ αν θρωπινησ σοφιασ λογοισ αλλ εν διδακτοισ πνευματοσ, πνευματικοισ πνευματικα συγκρινοντεσ."

This may be literally translated as,

"Wisdom but we are continuously speaking among the mature, wisdom but not of the present age this not [is] of the rulers of the present age this the ones being doomed to pass away; but we are continuously speaking of God wisdom in [hidden] mystery the having been hidden, was completely predestined the [by] God before of the ages for glory ours, was no one of the rulers of the age this had known it at all; if for they had known it at all, not ever the Lord of the glory they had crucified. But just as it has been written and still applies today [as a continuing message],

'What eye not has seen at all and not they have heard at all

Even upon heart of man not has perceived,

What has completely prepared in advance the God for those that love him.'

To us but it has been uncovered [that was hidden] the God through of the Spirit; for the Spirit all things manifests, and the things deep of the God. Who for he knew a man the things of the man if not the spirit of the man the [being] in him? Thus even things of the God no one knew if not the Spirit of the God. We but not the spirit of the world have received but the Spirit the out of [proceeding] of the God, in order that we might know things by of the God having been freely given to us; what even we are continuously speaking [as we hear it] not in teaching of human origin wisdom for words but in teaching [produced by] Spirit, for spiritual [matters] spiritually interpreted."

Notice how Paul clearly identifies that it is only by the Spirit that revelation can come, and that those revelations which come by the Spirit can only be brought to life and interpreted by the Spirit of God.

Clearly for Paul Revelation is based on an intimate relationship with Christ based on his continuous revelation to us, as the use of the present continuous tense of "λαλουμεν" clearly implies. The continuity of the revelation knowledge attained is based on the continuity of the continuous power of the Christ of powerful revelation. Indeed in Galatians 3:3 he asks them,

"ουτωσ ανοητοι εστε, εναπξαμενοι πνευματι νυν σαρκι επιτελεισθε;"

This may be literally translated,

"Thus foolish are you, having begun with Spirit now in human efforts you come to your end?"

Paul wants them to continue in the Spirit's work in their lives. He wants them to continue to receive revelation knowledge, and the power of the Christ to live in intimacy with him. We are to receive revelation knowledge in the future and today by the Holy Spirit [John 16:12]. We are also to live out of the passion of seeing what the Father is doing and saying just as Jesus our prototype did [John 5:19,20]. The Spirit of Jesus is to still guide his people in all they do and say today [Acts 1:1,9; 2:17-21; 16:6-10 etc].

Hence my translation of Ephesians 1:17, and indeed of Galatians 3:1-5 before that is supported by the broader context of Pauline, Lukan and Johannine epistemology. If we wish to derive a hermeneutic for interpretation of New Testament passages, and books then we need our epistemology to be derived a priori by the paradigms of the New Testament writers themselves as we define the etymologies of terms like "αποκαλυψεωσ" [revelation uncovered not by human means, or understood or put into action in the Christian's life by human means] by hermeneutically deriving the sense of the middle eastern mindset of the apostles of Christ and early Christians. The concept of "revelation" and "mystery" were common themes of the inter-testament-al period as much as they were of the first century middle eastern Jewish people, and Christ himself. Christ is uncovered by revelation knowledge to be the Son of God and Saviour of the World. Once again I will say that what I want to get across about my translation of Matthew is the need for a translation to reflect the revelatory nature of Jesus, and the apostle Matthew as he records the stories and words of Jesus by flow. It is the "Spirit of Jesus" [Acts 16:6-10] who enables Matthew to structure his gospel based on the revelation he receives from the continuously dialoguing "Spirit of Christ" [John 16:12] through the eyes and ears of his heart [Ephesians 1:17, 18].

So once again I propose that there is a difference in my translation of verses like Ephesians 1:17 and other translations as demonstrated above. Here it is again,

> "In order that the God of our Lord Jesus Christ, who is the Father of glory, may give you the Spirit of wisdom and of an uncovering of the things of God which come by God given revelation in an intimate knowing continuous relationship with him."

This does fly in the face of many translations which do play down the continuous dialoguing relationship God wishes to have Spirit to spirit with us. I hope this demonstrates to some extent that my translation is coming at the New Testament documents in translation from a different exegetical, hermeneutical and homiletic point of view when executing translation by the flow of the Spirit [John 7:37 – 39].

Moreover, many such observations could be detailed. I am not meaning in this process to down play the value of the RSV's word equivalence ideals, or the NIV or the Living Bible, as I hold them in high

esteem, but rather I am trying to point out how this high ideal can be very much coloured by modern understanding and scientific epistemology in biblical linguistics which down plays the super natural.

Hence the high ideal for my translation has been to open the eyes and ears of my heart to allow the Holy Spirit to illuminate the Middle Eastern revelation background; with its' intuitively based background noise to bring it out in this translation.

It must also be noted that the many translations of the Bible fall into three categories;

1. There are three basic types of translations—(1) Literal (formally equivalent) translations, (2) Idiomatic (functionally equivalent) translations, and (3) Periphrastic (Free) translations:

   • Literal (formally equivalent) translations keep the English translation as close as possible to the form of the Hebrew or Greek words and grammatical order. Often literal translations render Hebrew and Greek into English that is otherwise never written or spoken that way—like translating Spanish "casa blanca" or French "maison blanche" as "a house white." Literal translations are useful for study in that they give the reader a view of what the Hebrew or Greek wording was actually like: Young's Literal Translation 1 Cor. 5:1 "Whoredom is actually heard of among you, and such whoredom as is not even named among the nations — as that one hath the wife of the father!"
   Examples: KJV, NKJV, NASB, RSV, NRSV, ESV, NET

   • Idiomatic (functionally equivalent) translations render the Greek and Hebrew words and phrases with equivalent phrases in English in such a way as to represent the normal way of saying the same thing in English—like translating Spanish casa blanca or French maison blanche as "a white house": NIV 1 Cor. 5:1 "It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife."
   Examples: NIV, NAB, GNB, CEV, JB, NJB

   • Periphrastic (Free) translations are less connected to the exact words of the Hebrew and Greek texts but try to represent the same general ideas in English with a freedom of adding as many English words as needed to get the intended meaning across—like translating Spanish casa blanca or French maison blanche as "that house over there that has a white exterior." A periphrastic translation can "put too many words in the mouth" of the original Hebrew or Greek text, and can be highly interpretive. But they often act like commentaries and can get at the heart of what the Hebrew or Greek text is really trying to say with fresh, vivid ways of interpreting the original wording of the text: BBE 1 Cor. 5:1 "It is said, in fact, that there is among you a sin of the flesh, such as is not seen even among the Gentiles, that one of you has his father's wife."
   NEB, NLT, The Message, Amplified Bible.

At the suggestion of Dr. Gary Greig I have aimed to translate idiomatically and periphrastically as these approaches would seem to fit the aim of bringing the Middle Eastern Jesus to the foreground.

May God bless you as you read it, and may it add to the many flavours which other translations have brought to our experience and understanding of Jesus Christ.

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I am available to conduct workshops for churches on Spiritual Warfare, How to Hear God's Voice, Spiritual Gifts, Becoming a Missional Church & Becoming a Missional Leader.

Glossary

Revelation Knowledge: This means the type of knowledge which is derived through the work of the Holy Spirit through the eyes and ears of the heart. It does not come from a human source, but from the Spirit of Christ' who dwells in the Christian's spirit.

Rhema: This comes from the Greek word Ρημα [Rhema] which stands for the spoken word as opposed to the written word Λογοσ [Logos]. In revelation terms this is the word that is used again and again in the New Testament when speaking of the words of God. It means that when God's word is read that we are listening to still speaking words. Rhema also stands for the voice of God which is perceived as spontaneous thoughts or ideas which light upon our minds when the Holy Spirit communicates with us through our hearts.

Lamad: is a Hebrew word which stands for a word of instruction to a learner or a disciple. In terms of this book it means the way that the Old Testament prophets and Jesus and his Apostles learnt through the direct disciple-ing, or apprenticing, of their hearts by the Spirit of God. It stands for the way that Christians go about mission activity as they live by the guidance and power of the Holy Spirit showing them what God wants to do through them next, and what he wants to teach them next. The key text in this regard is found in John 5:19, 20; which tells us that Jesus never did anything unless he saw "his Father doing it". Hence "Lamad" mission is based on the way that Jesus did things – following his Father's heart!

All other terms in the book are explained or self explanatory in the context in which they are used.

Introduction to John's Gospel

The scholarly discussion for the dating of John's gospel is accepted to have been composed in it's final form somewhere around 90AD. Early church testimony universally credits the authorship to one of the twelve apostles; John. Other scholars, like A.T. Robinson, John Wenham and Carsten Peter Thiede also consider/ed that a date before 70AD is possible. For those who argue for an earlier date they point to definite knowledge of John's gospel implied in 1 Peter; which is dated about 64AD. The close correspondence between beliefs that were current before 70AD among the Jews is another factor. My own research into the documents of the Qumran Community (The Essenes) would seem to be part of the case for an earlier date for the composition of John; whatever the case might be, however, the early church fathers considered John's gospel to be a product of the Apostle by that name. What the early church was certain about should not be doubted given the provenance of those who passed on this tradition.

The gospel it self is a carefully crafted production, which John must have had help compiling. The last few verses of the book, it self, say as much. The words were John's, and the Lord's through the apostles' memory and probable journals, but they may have been recorded by a secretary of sorts.

The gospel is recognised by the church fathers as a more spiritual gospel than the other three synoptic gospels and this probably gives the clue to John feeling that the Lord wanted it written. It records Jesus more personal teaching to individuals. It also shows that Jesus is the fulfilment of the sacred history of Israel. He is the true bread from heaven. He is the "Lamb of God." The book is written with a time table in mind. Jesus mission has a time scale which is leading to his death and resurrection and the outpouring of the Holy Spirit. Moreover, the gospel speaks of miracles as signs. They demonstrate that Jesus is the Son of God, sent by the Father. John's gospel has much to say about Jesus relationship to the Father. He is God's most intimate Son who came from the heart of the Father (John 1:14). Believers are also to model Jesus life by joining this intimacy through the agency of the "counsellor" or "Holy Spirit." The Holy Spirit is not just any old spirit out there, but he speaks only for Jesus, and he reveals Jesus; here we have a strong Luke-Acts connection, where Luke identifies the Holy Spirit as "the Spirit of Jesus" (Acts 16:6-10). Paul says as much again in Galatians when he speaks of the "Spirit of Christ."

Generally John's gospel is the gospel which has the most to say about the Christian understanding of Jesus as God himself equal to Father God, with the Holy Spirit also being identified as God. The doctrine of the Trinity finds strong attestation in the Johannine corpus. God is most certainly pictured as "Abba" or "Dad" or "Daddy" or "Dear Father" in John. As Father Son and Holy Spirit form the primary family of God, so also, Christians are to have a home in that family with their heavenly Father. Just as the Father sent Jesus into the world to do and say whatever the Father showed him (John 5:19); so also Jesus has sent the Christian/s out to do whatever he shows them he is doing and saying by the agency of the Holy Spirit through such Christian people (John 7:38 & 39). Luke says as much too (See on the gospel of Luke's introduction in the Lamad Series, as well as that of the book of Acts written also by Doctor Luke.

May God bless you, as he has me, in the journey of translating this gospel and putting it into the LAMAD style of reflection with associated exercises.

Rev. Andrew R. Hardy – April 2009

How to reflect utilising the Lamad Approach

The following couple of sessions are meant to give the individual or group using this gospel translation to utilise its' resources as a way to receive revelation knowledge whilst reflecting on the Word of God. My hope is that the individual or group may do some of the exercises as appropriate from below before proceeding with seeking revelation knowledge through the words of Scripture.

Session 1 – Four Keys to Hearing the Voice of God

1.0 Introduction

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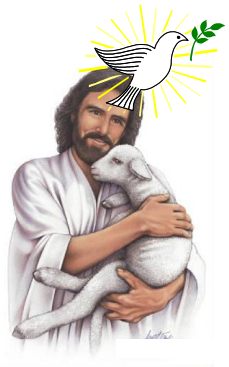
In this session we are going to be exploring four keys to hearing God's voice, and in order to do this we will be considering what scripture has to say about it based on the revelation model of how God communicates. However, before we come to this it is important to consider some important Scriptural teaching on the work and nature of the Holy Spirit. It is through the flow of spontaneous thoughts, and pictures perceived by the eyes and ears of our hearts that the Holy Spirit communicates with us. So we will start from this point.

1.1 The "Spirit of Jesus"



The best place to start with the question concerning "who is the Holy Spirit?" Is with Matthew 28:19:

> "Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit." [RSV].

Notice how Jesus expresses the equality of the Godhead in this command. We are to baptise in the name of the three persons of God. If you have read the verse carefully you will notice that the word "the" prefaces each of the persons of God – "the Father", "the Son" and the "Holy Spirit". Stated simply Jesus shows that each of the persons of God are equal, and the same, in relationship and authority. So if one speaks then all speak and agree because they are one. This is what John indicates in John 5:18:

> "This is why the Jews sought all the more to kill him, because he not only broke the Sabbath but also called God his own Father, making himself equal with God." [RSV].

Moreover, Jesus taught a woman he had a meeting with by a well in Samaria the following:

> "God is Spirit, and those who worship him must worship in spirit and truth." [John 5:23 - 24RSV].

Hence John's gospel demonstrates the tri-partite nature of the Godhead. All three persons of God are referred to in John's gospel, and Jesus gave clear teaching on the role of each person of God. He taught the disciples that after his return to God the Holy Spirit would have a special Job:

> "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the thins that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you." [John 16:12 – 15 RSV]

The Holy Spirit's special role in the age of the church of Christ is to draw attention to Jesus and all that he has done for us and still wishes to say to us. The book of Acts particularly reinforces this point, Luke writes:

> "In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach." [Acts 1:1 RSV].

Acts is the second book which Luke has written to "Theophilus" explaining in the first [the gospel of Luke] what Jesus did and said, and in his second book [Acts] he reminds Theophilus about the gospel which he summarises as the "doings" and "teachings" of Jesus. He uses a very interesting little word when he reminds Theophilus of what Jesus "did" and "taught", he indicates that this was just what Jesus had "began to do and teach." This means that the book of Acts is telling us what he was going to continue to "do and teach" by the power of the Holy Spirit; working in the hearts of his followers. Acts 1:8 informs us:

> "But you shall receive power [Jesus said] when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." [RSV]

Jesus continues to do his works, and speak his words, through his disciples as they look to Christ who lives in their inner most beings by the Holy Spirit. He allows his words and works to bubble up deep inside our hearts and for them to flow out to others. The book of Acts is about Jesus continuing his mission through us his people. It is a mission which he shares with us deep inside; in the intimacy of a deep hearted relationship. The Holy Spirit is called the "Spirit of Jesus" in Acts 16:6 - 10:

"And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them; so, passing by Mysia, they went down to Troas. And a vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying, 'Come over to Macedonia and help us.' And when he had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them." [RSV].

Notice how Luke was with Paul and his friends when these things happened [notice the use of "we" and "us"]. This is what the book of Acts tells us about the way early Christians lived – they followed the guidance of the "Spirit of Jesus" by direct communication with him – as his words bubbled up inside them speaking to the ears of their hearts, and as he communicated with them through the eyes of their hearts.

And this is vital to understand when we discuss the "LAMAD" approach to Christian reflection on Scripture – it is vital to recognise that the way we know that the words and pictures which God causes to spontaneously to light upon our hearts and minds come from the "Spirit of Jesus". The Holy Spirit always draws attention to Jesus. And when we seek the guidance of his Spirit we need to picture Jesus, and focus on Jesus as we dialogue with him. If this is new to us then we may worry that the enemy may be speaking, but there is a great promise that Jesus gives to us:

"And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. What father among you, if his

son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" [Luke 11:9 – 13 RSV].

We need not fear the gift of the Holy Spirit – the "Spirit of Jesus", he will give us his Spirit, and he will not allow us to be harmed by the enemy if we look in faith to Jesus to give us his gifts, words, guidance and visions. Indeed we are instructed from Peter's sermon on the day of Pentecost, when the Spirit was poured out:

"And in the last days it shall be, God declares, that I will

pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophecy." [Acts 2:17, 18 RSV].

Conclusion

The river of the Holy Spirit [John 7:38, 39] gives us intimacy with our Lord Jesus, he speaks to us continuously through spontaneous thoughts, feelings, visions, dreams. We are to live by his selfless life giving enhancing flow. "LAMAD" is based on aiding the reflective reader to receive revelation knowledge from the River of the free flow of the "Spirit of Jesus" as he speaks words of comfort and healing into our hearts. This is the Acts model, the New Testament model of Christian living, and it should be the primary aim of Christians to enable them to trustingly look to the flow of the messages that God causes to bubble up from deep inside their most intimate heart.

1.2 – Group or Personal Exercise

In groups of three or four look up the following short passages and discuss what they tell you about the sort of intimacy God wants with you [take 10 minutes].

A. Jesus our example – John 5:19, 20?

_____
_____
_____
_____
_____

B. John 14:18 – 23

_____
_____
_____
_____
_____

C. John 15:1-7

_____
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_____
_____
_____

D. John 17:20 - 26

_____
_____
_____
_____
_____

NB: If there is a group leader take a few minutes to get group feed back on intimacy with God.

It is important to recognise that when we live by revelation knowledge and spontaneous flow it is not a tool which we can use, it is not a method to get what we want, but it is the core of what Christian life is all about, that we have an intimate friendship within the family of God and with the person of God expressed in terms of Father, Son and Holy Spirit. It is all based on us having a loving relationship with God.

1.3 Four keys to hearing the voice of God

I remember saying to a close friend in leadership (a short time ago) concerning a talk I was to give at a conference "I want to share the four keys to hearing God's voice today." He said to me, tongue in cheek, "Yes and I will share my five keys". He was saying it with a twinkle in his eye making the point that we should not break down God into a method. So I tend to say to people now I would like to share four keys that I find useful in order to aid me in hearing God's voice.
So what are four keys to hearing God's voice? Let us consider a key Scripture:

> "I will take my stand to watch, and station myself on the tower, and look forth to see what he will say to me, and what I will answer concerning my complaint. And the LORD answered me: 'Write the vision; make it plain upon tablets, so he may run who reads it.'" [Habakkuk :1, 2 RSV].

Four Keys to Hear God's Voice!

[1] Stillness – I still my own thoughts

[2] Vision – I look to Jesus

[3] Spontaneity – Spontaneous thoughts

[4] Journaling – I write down these thoughts

From this verse we may deduce how the prophet Habakkuk approached his times of dialoguing with God, so let's examine the verses:

1. He took his "stand" and waited in stillness of being to "see what he [God]" would "say to" him. The first principle to hearing God's voice is to "still" your self; this can be demonstrated from a variety of instances in Scripture, and it is crucial in the process of dialoguing with God.

So how can we bring ourselves to stillness? Here are some things that work for me:

i. I pray in tongues, which opens up the part of my mind which is particularly involved in intuitive flow – the things of the heart.
ii. I put on worship music without words, and ask God to create a still space inside of myself where my thoughts, worries, plans etc can be laid aside for my time with him.
iii. If I can't do this then I write down my concerns on a piece of paper and decide to leave them until later.
iv. I look at some nice relaxing pictures from nature.
v. I breathe deeply and slowly.
vi. I picture a scene which brings me to relaxation.

By coming to stillness, letting my mind be empty of my thoughts, I invite Jesus to come and fill my heart.

2. And this brings us to the second great approach to dialoguing with God – I "watch" to "see" what he will say to me. I look with the eyes of my heart, and listen with the ears of my heart to see what Jesus wants to say to me. So the next step is I look for vision, I look to Jesus. There are two great verses which help me here:

"Looking to Jesus the pioneer and perfecter of our faith." [Hebrew 12:2 a, RSV].

"For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." [2 Corinthians 5:6, RSV].

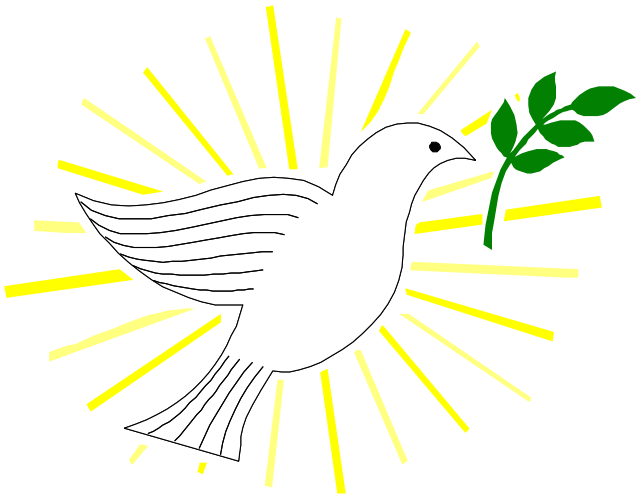
We will rarely go wrong when we seek the voice of the Spirit of Jesus in our hearts. We must look to the "Spirit of Jesus" to give us his thoughts, his feelings, his vision. If we were to read 2 Corinthians chapters 3 – 4:6 then we would clearly see that for Paul he knew that Jesus was living in his heart by his Spirit. He quite literally expected to see Jesus face in his heart, and he believed that his Spirit was living inside his heart and mind in deep interactive intimacy with him. When I look to vision I see Jesus face.

3. Next we come to "and the LORD answered me". If we are still and do not look to ourselves but to Christ then we will find that spontaneous thoughts, pictures and feelings will light upon our minds. We will sense that these thoughts are too wise for us, too comforting, beyond our normal way of coping, or dealing with things. These thoughts, feelings or pictures come as a spontaneous flow. If I try to engage my mind at this time the tendency will be for me to try to take control, and then the flow of the river of God's Spirit is stopped, but if I allow them to come without judging them or stopping them until they have finished then I will find that they are truly from Christ. We will discuss safe guards later if we find the thoughts are negative or harmful, but a simple rule to follow at this early stage is to say that if we look to Jesus then his wonderful presence of light shuts out the enemy. If you just let the thoughts flow in this time of listening to the God who speaks you can decide to test what has been communicated later. Testing them during this time will just stop the flow. However, if you are worried about opening up in this way, then you can ask God what he wants to say to you about your worries, and then you can continue in the flow of what he communicates. Remember God always wants to build a deep loving and safe intimate relationship with you, deep inside your heart.

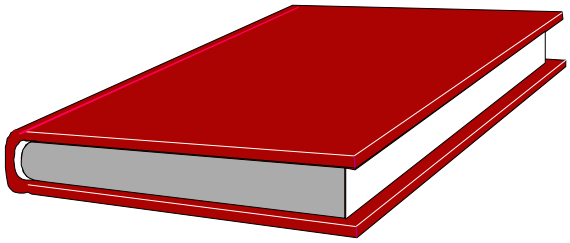
4. Finally we come to Journaling. Habakkuk is instructed by the Lord to "write the vision." I find it very helpful to write down in my journal the questions I have for God, and to also record the spontaneous thoughts and pictures which flow through the eyes of my heart and the ears of my heart. Writing what God is communicating to me helps me to stay focussed for longer periods of time on the free flow of the spontaneous thoughts and pictures God is giving me. It has the benefit of keeping my mind occupied so that it does not try to take control of the time, and it gives me a record of what God is saying to me, and allows me to share things with a close spiritual mentoring friend, as well as giving me a record of what God has said, and allowing me time to meditate on it, and to also test it.

We will return in the next session to safe guards which we need to put in place when approaching God in this way, but at this point I would recommend the four keys as a vital thing for the reflective Bible reader to practice.

Remember that the "LAMAD" approach to reflective reading is based on revelation knowledge. God is the only one who really knows us and understands us. Human beings cannot sort out their hearts, lives or salvation. Humanistic approaches fail to be able to offer any lasting solutions to our sin damaged lives. God is the only one who can save us. Jesus is the only way to Father God [John 14:6]. The "Spirit of Jesus" is the only one who can bring us into a deep, healing and intimate loving relationship with the family of God!



1.4 – Journaling



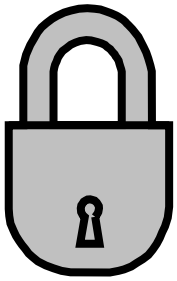
Now I would like you to take a few minutes to do some journaling below. Still yourself down, asking Jesus to make a still and relaxed space for him to talk with you. Perhaps think of a favourite passage from one of the gospels where you can picture Jesus. Enter into that story and watch what Jesus wants to say or do. Listen and watch for spontaneous thoughts and pictures and start writing what you see or hear as thoughts come to mind. If you have questions write them down, perhaps start with the question what do you want to say to me about what I have learnt today about spontaneity and journaling? When you sense thoughts coming then do not feel worried about using the word "I" for when you sense it is Jesus speaking. At the end of this session you will have a chance to share your journaling with others if you want to [if you are in a group].

Session 2 – Using Vision in Reflectively

2.0 Introduction

We closed the last session with a journaling exercise utilising the four keys to hearing God's voice which we discussed. As we went through the last session I said that we would begin this one by considering safe guards to protect us, especially if you are new to receiving words and pictures. Many worry that we are engaging in some sort of weird New Age form of mysticism. It is feared that we will let in a wrong spirit or a demonic spirit. It is thought by others that the Holy Spirit was only given to the early Christian church as a head start, and that with the passing of the Apostolic' age the supernatural gifts of the Spirit were no longer available to Christians; that the Spirit from then on would speak primarily through the Scriptures. So in this session we will consider first of all 5 safe guards that all must be in place before we start to explore the four keys on our own.

2.1 Safe Guards



The five safe guards may be expressed in the following way:

A. That you are a born again Christian with a relationship with Jesus Christ, having repented of all known sins, and having trust in him, and obedient to him as your master and Lord.
B. That the Bible is the sole standard for testing all experiences, ideas and spiritual phenomenon against.
C. That you are committed to getting to know God through meditation on Scripture.
D. That you submit your will to the Will of God in everything as it is revealed to you.
E. That you have 2 or 3 spiritual advisors who you trust as good friends that you can share your journaling and spiritual growth experiences with – particularly when big decisions are involved.

There are also six qualities which a spiritual advisor needs to possess. It must be said that Christians must be supervised and mentored by at least two advisors/good friends. The six qualities are:

A. That your advisor be a good friend who you can talk to and have an open trusting and trustworthy relationship with.
B. That your advisor has a strong and comprehensive Biblical orientation.
C. That your advisor receives words, visions and walks in the fruits of the Holy Spirit.
D. That your advisor has a commitment to people under his or her pastoral care.
E. That your advisor receives counsel from others as you do.
F. That your advisor be ahead of you in an area in which you wish to learn about and grow into.

2.2 Exercise

Get into groups of 3 or 4 and discuss the following questions for 10 minutes, and then report back at the end of the exercise.

A. In what ways is it important to utilise the five safe guards as Christians?

_____

_____

B. In what areas does my present experience with God measure up to the five safe guards – think about strengths and weaknesses?

_____

_____

_____

_____

C. What sort of spiritual advisors do I relate to at the moment? Are they close friends? What are the strengths and weaknesses of having a close friend as an advisor in your experience?

_____
_____
_____
_____
_____
_____
_____

D. What are the benefits of being open to intimacy with God through flow and spontaneity? What are some of the blocks I am facing?

_____
_____
_____
_____
_____
_____

At the close of this exercise, after feeding back to the wider group, we will then take a few minutes to pray for each other based on what each of our small groups shared.

2.3 – Utilising Vision Reflectively

KEY PRINCIPLE!

What you focus on you Magnify!

1. ***Focus on Jesus = Abundant life***

   Positive World View

2. ***Focus on Negatives = Enemies***

   Realm of Negativity, depression & Darkness

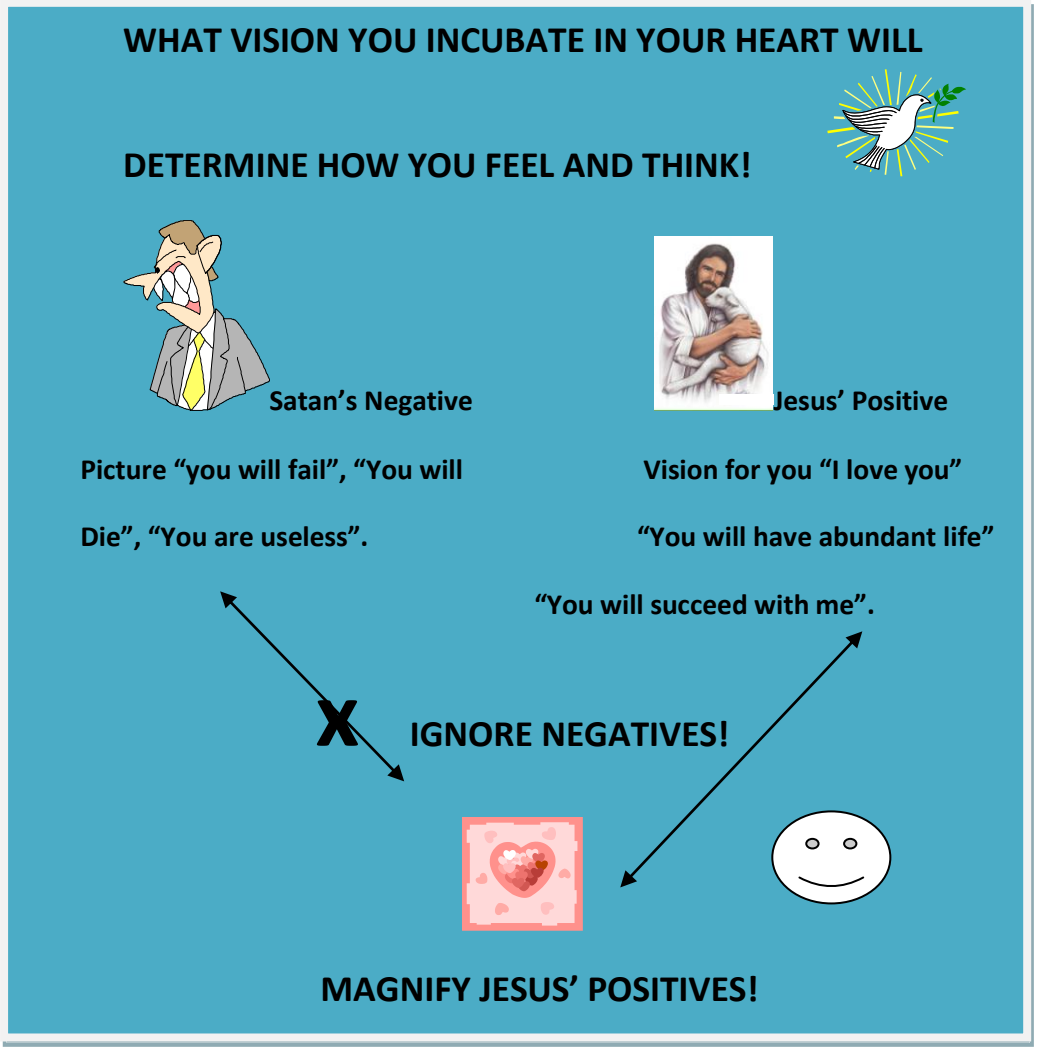
When Christians try to sort out problems for themselves without reference to revelation knowledge they will find that reflective Bible reading sessions may be fruitless in terms of really having gone very far. This is because we so often rely on a system or model of trying to understand Scripture which is thought to be the best way to proceed because it does not seek to bring too much outside influence into the relationship as this might mean we feel manipulated by another's ideas.

It is true that this is also a major concern in the "LAMAD" approach. When we consider the way Jesus related to people he helped we see that he did not treat them with disrespect. He did not force his disciples to follow him, but he invited them to follow. He did not judge the woman at the well, who was probably a prostitute with condemning words, but rather with words of invitation which she could respond to. She responded in such a big way that she brought the whole village back to meet Jesus saying: "Come see a man who told me everything I ever did." [John 4:39].

The approach of Christ when he speaks to us through the spontaneous flow of his Spirit in our hearts is to share his love for us. He seeks to build us up. He delights in a relationship with us. He loves to just be with us, if you like just to hang out with us. He does not force us to do anything against our will. We always have a choice. It may simply be said at this stage that the enemy always uses manipulation, or deception in one way or another which in the end comes down to a desire to harm us; this indicates a wrong spirit being behind our reflective times. The Holy Spirit's main role as he communicates Jesus to us is to comfort us, and to come alongside and help us to make the next steps with him by our side.

So this brings us to the use of the eyes and ears of our heart as we seek new perspectives and healing of their inner most beings. Reflective Bible reading has much to do with healing as we dialogue with the God who speaks!

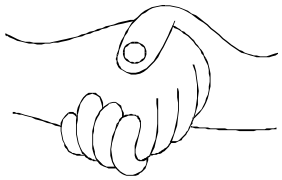
Let us consider a situation in which you have a deep hurt from the past, perhaps it is child abuse, perhaps it is the loss of a loved one. You have struggled with the hurt, anger, grief and pain of this damaging event for many years. No matter how many times you try to find healing or release as you have talked about it, or prayed about it, it has just remained a set of unanswered questions and emotional pain. It affects your relationship with people. It makes you have questions about God – why did he let it happen?



This is where the "LAMAD" approach to healing vision comes into play. The Christian knows his or her painful past memory only too well. Above all you want a divine perspective on it. So it is suggested that you use the first three of the four keys to help the your self to come to stillness; ready to receive spontaneous vision from the "Spirit of Jesus". There are simple steps that can be taken:

Step # 1 – Put yourself back into the hurtful past experience. Picture the place where it happened, the people concerned, and what happened. But particularly watch what Jesus is doing or saying, whilst the experience is relived.

Step # 2 – Take Jesus by his hand, look on at your self during this event and ask Jesus to give you his reason for allowing you to go through the experience. What was he doing while you were going through it?



Step # 3 – As Jesus gives you a new perspective on what happened this may be enough in it self to transform your whole outlook on what happened. Looking at things from Jesus divine perspective will enable you to find answers and healing which no one else could ever give. Of course there could be several steps Jesus wants you to take with him over a few sessions. Jesus knows best – just go with the flow until it ends.

Step # 4 – You may choose to ask Jesus to heal your hurts, or anger, or to enable you to forgive the person involved. The important thing is that the vision encounter through the eyes of your heart will not be the your answers, but they need to be allowed to flow through your being like a pure refreshing river of God's healing love. It will not be a controlled event, but rather just watch Jesus, see what he is doing and saying. Remain in the vision until the flow of it has been allowed to cease when the Spirit has said all he wants to.

Step # 5 - It is important to end the vision session with thanks giving for the new perspective and for the healing given. It is also important to journal what God has done for you.

I would like to stress that these steps are not to be rigidly followed when seeking vision, they are rather a guideline. Anything which becomes a formula, or is used as one, will be in danger of becoming reliant on methods, and human systems which will block flow. When the free flow of spontaneous pictures light on our minds looking to Jesus for vision then we can have confidence that Jesus will show up. At the most basic level I often ask people to invite Jesus into the past hurtful event, and to await spontaneous vision. This is simply how vision can be utilised. Particularly in terms of vision that arises in our hearts during reflective spontaneous Bible reading when Jesus brings an old hurtful memory from the past to your mind's eye for healing.

2.4 – Vision Exercise

On your own take a few minutes or a little longer to think of a minor thing which has happened to you for which you want to get a divine perspective. Utilising the four keys picture yourself in the situation, watch what Jesus does. Listen as thoughts and feelings flow into your being. Record exactly what Jesus was doing. What expression was on his face? What were his hands doing? Where was he standing? Was he moving around the room? Follow him and watch and listen. Record this in your journal as you look to the vision that Jesus brings to the eyes and ears of your heart. At the end of this exercise you may be asked, if you want, to share what you saw [if doing this as a group].

"They said to each other, 'Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" [Luke 24:32 RSV]

This verse is full of power and meaning to every person who ponders on Scripture as God communicates with us through the eyes and ears of our hearts. I am sure there is not a Christian who does not value the flame of God's loving words bringing life to their hearts!

The translation below has journaling questions provided alongside the biblical text; through this media I would encourage the reader to invite Jesus to explain the Scriptural passage to you, along with any personal applications He wants to make to your life.

May your heart burn within you as Jesus expounds the scriptures to you! And this sense of him expounding them through his Spirit is the touch stone of what I hope you will experience!

Allow your life to be transformed by the Word and the Spirit of Jesus'!

God's Creative Word is Translated into a Human Being

1 At the start of everything the creative Word was there, and this Word was at God's side, and indeed that Word was God himself. 2 This same Word was with God at the start up. 3 Everything came into existence through the Word, and nothing that now exists came into existence apart from him. 4 He possessed the essence of all life in himself, and that life was the light which belonged to all men. 5 And the light is now shining in the darkness, and the darkness cannot destroy it!

6. A man came, who had been specially sent by God, his name was John; 7 this man came to bear witness concerning the light source, so that people might come to believe through his testimony. 8 He was not the source of light himself, but rather he came to give witness about the real light source.

9 The authentic light that gives real light to every person came into the world. 10 In fact he was in the world, and the world had come into existence through him, but the irony was that the people of the world did not know him for who he really was. 11 He came into his own created world, and not even his own people accepted him. 12 However, as many as accepted him he gave the right to become part of God's family; particularly to those who believed in his real identity, 13 They were not born through the normal human reproductive cycle and they did not come to new spiritual life by human efforts, but they were brought to birth by God himself!

Four Keys to Hear God's Voice

1. Still yourself
2. Look to Jesus
3. Wait for a spontaneous thought or idea
4. Journal your dialogue with God.

Verses 1 – 18 using the four keys to hear God's voice through his Word

14 The creative Word of God was translated into a real human being, and he made his home with us, and we have seen his true glorious nature for what it really is, it is a glory which derives from the Father, which is brimming over with free gifts and absolute truth. 15 John witnesses about this man and he has cried out as if the words are still echoing, saying, "This is the man of who I spoke; He existed before me, and he had his being before I had my own, because he was the first one before I existed. 16 Out of his infinite resources we have all received; grace stacked up on grace." 17 The Torah was given by Moses, but grace and truth came into being through Jesus Christ. 18 No one has ever seen God; except for the Only God himself who proceeded out from the very heart of the Father, it is he who has made him intimately known.

John's Special Rhema Testimony

19 And this is the witness of John when the Jews sent priests and Levites from Jerusalem to question him; they asked, "Who are you?" 20 And he spoke forthrightly and he did not deny anything, and he confessed that "I am not the Christ!" 21 And they questioned him further, "Who are you then? Are you Elijah?" And he said, "I am not!" "Are you the Prophet?" And he answered, "No!" 22 Therefore,

they asked him, “Who are you? So that we can give an answer to those who sent us; what do you have to say about yourself?” 23 He replied,

> “I am a voice crying out in the wilderness;
>
> Clear the road of obstacles ready for the Lord,
>
> Just as Isaiah the prophet said.”

24 And some of those who were sent belonged to the Pharisees. 25 And they questioned him, “Why do you baptise if you are not the Christ nor Elijah or the Prophet?” 26 John replied to them, “I baptise with water; but in your very midst stands one who you do not know, 27 he is the one who is coming after me, I am not even worthy to untie the thongs of his sandals.” 28 These things took place in Bethany beyond the Jordan, where John was baptising people.

Picture Yourself

Ask the Holy Spirit to put you in this picture when John was speaking. What sort of “voice” that cries in the wilderness does God want you to be?

The Lamb of God is Disclosed to those who have the Eyes of their hearts’ Open

29 The next day he saw Jesus approaching him and said, “Look God’s sacrificial lamb; this is the one who will bear the sins of the whole world. 30 This is the man I spoke about, “A man is coming who existed before I was born, because he was around from the beginning of everything. 31 And I did not know him, but so that he could be made manifest to Israel I came baptising with water.” 32 And John gave further testimony saying, “I saw the Spirit coming down in a dove like form from heaven and it remained on him. 33 And I did not know him before this, but the one who sent me to baptise with water said to me, ‘The one upon whom you see the Spirit descending and remaining upon him, this man is the one who shall baptise with the Holy Spirit. 34 And I have seen and I have born witness that this man is the Son of God.”

The First Lamad Apprentices

35 The next day again John was standing with two of his disciples 36 and he saw Jesus walking past and he said, “Look the sacrificial lamb of God.” 37 And when the two apprentices heard him say this they followed Jesus. And Jesus turned and saw them following him and he said to them, “What do you want?” And they replied, “Rabbi [which by interpretation means teacher], where are you staying?” 39 He said to them, “Come and see.” They followed him and found his residence and remained with him the rest of that day; it was the tenth hour. 40 And Andrew the brother of Simon Peter, who was one of them who heard what John said and followed him; 41 he went first to his brother Simon privately and said to him, “We have found the Messiah [which is by interpretation Christ]. 42 He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of Jonah, you shall be called Cephas [which means Peter].”

Phillip and Nathanael – The man Jesus saw Praying

43 The next day he decided to leave and go to Galilee and he found Philip, and Jesus said to him, "Follow me." 44 And Philip came from Bethsaida, from the same town as Andrew and Peter. 45 Philip found Nathanael and said to him, "We have found the one that Moses wrote about in the Torah and the prophets, Jesus the son of Joseph from Nazareth." 46 And Nathanael replied, "Is it possible that anything good can come from Nazareth?" Philip said to him, "Come and see for your self." 47 Jesus saw Nathanael coming towards him and he said to him, "Look a true Israelite in whom there is no deceit." 48 Nathanael asked, "How do you know me?" Jesus answered, "Before Philip called you whilst you were under the fig tree I saw you." 49 Nathanael exclaimed, "Rabbi, you are the Son of God, you are King of Israel!" 50 Jesus said, "Because I said I saw you under the fig tree, do you believe? You shall see greater things than this." 51 He continued, "Truly, truly, I say to you, you will see the heavens open up and the angels of God ascending and descending upon the Son of Man."

Ponder Anew

Meditate on this passage asking God to reveal to you how he is seeing and hearing you in your prayer times. What is he saying to you?

The Sign at the Wedding in Cana

2 And on the third day a wedding took place in Cana of Galilee, and the mother of Jesus attended it; 2 And Jesus and his disciples were invited too. 3 And the wine ran out so the mother of Jesus said to him, "They have no wine". 4 And Jesus replied, "What is this to you and me, woman? It is not my time yet." 5 His mother said to the servants, "Do what ever he tells you!" 6 And there were six stone water jars which were used by the Jews for ritual washing; they could each hold about nine gallons. 7 Jesus said to them "Fill them with water." And they filled them to the top. 8 And he said to them, "Draw some now and take it to the master of ceremonies;" and they did so. 9 And when the master tasted the water it had become wine and he did not know where it had come from, although the servants knew, the master called the Bride groom over 10 and said to him, "Every man first of all serves the good wine and saves the lower quality wine until people are drunk, yet you have kept the good wine until now."

11 This is the sign which Jesus did first in Cana of Galilee, and he manifested his glory, and his disciples believed in him.

The Heart of Jewish Worship is Cleansed

12 After this he went down to Capernaum with his mother, brothers and disciples and stayed there for many days.

13 And as the time of the Jewish Passover drew near Jesus went up to Jerusalem.

14 And he found traders selling oxen and sheep and doves and money changers sitting at tables, 15 and he made a whip out of rope and he drove all of them out of the temple including the sheep and the oxen, and he poured out the coins of the money changers and destroyed their tables, 16 And he said to the dove sellers, “Take them out of here, do not make my Father’s house into a market place.” 17 And the disciples remembered that it is written and still applies today,

“Zeal for your house has consumed me.”

Four Keys

1. Lord what do you want to say about the temple of my body?
2. What do you want to cast out of my heart?

18 And the Jews said to him, “What sign will you give us because you have done these things?” 19 Jesus replied, “Destroy this temple and I will rebuild it in three days.” 20 Therefore, the Jews said, “It took forty six years to build this temple and you claim to be able to rebuild it in three days?” 21 But he said this concerning the temple of his own body. 22 When he was raised from the dead his disciples remembered that he had said this, and they believed the Scripture and the word which Jesus had said.

Jesus has Rhema knowledge of all Mankind

23 And while he was at the Passover feast in Jerusalem many believed in his name seeing the signs which he did; 24 but Jesus did not entrust himself to them because he knew everyone 25 and he had no need for any one to give testimony concerning men; for he knew exactly what was in every man.

Jesus Reveals What is in Nicodemus’ Heart

3 And there was a man who was a Pharisee, named Nicodemus, a ruler of the Jews; 2 He came at night and said to him, “Rabbi, we know that you have come from God as a teacher; for no one would be able to do the signs you are doing if God were not with him.” 3 Jesus replied, “Truly, truly, I say to you, if a person is not born from above he will not be able to enter the Kingdom of God.” 4 Nicodemus responded, “How is it possible for a man to be born again when he is old? Surely he is not able to enter into his mother’s uterus a second time and be reborn?” 5 Jesus said, “Truly, truly, I say to you, if a man is not born of water and the Spirit he will not be allowed to enter the Kingdom of God. 6 He who is born by the normal process of reproduction remains an earthbound creature, but the spirit brings about supernatural rebirth to the human spirit. 7 Do not question that I said to you, ‘It is necessary to be brought to life from above.” 8 The Spirit goes where it wants to come and go; so it is with everyone who has been born through the agency of the Spirit. 9 Nicodemus exclaimed, “How can these things come about?” 10 Jesus replied, “You are the teacher of Israel and you do not even understand these things? 11 Truly, truly, I say to you that we know what we are talking about because we give testimony to what we have experienced, but you do not receive our witness. 12 If I

have spoken to you about earthly things and you do not believe them, then how can I explain heavenly things to you so that you may believe them? 13 And no one has ascended into heaven but only the one who descended from heaven, the Son of Man. 14 Just like Moses lifted up the serpent in the wilderness, so it is necessary for the Son of Man to be lifted up, 15 So that everyone who believes in him may have eternal life.

16 For God loved the world so much that it resulted in him giving his only born Son, so that everyone who believes in him should not perish but have eternal life. 17 For God did not send his Son into the world in order to judge it, but so that he might save it through him. 18 The person who believes in him does not enter into judgment; but the one who does not believe is already condemned, because he has not believed in the name of the one and only Son of God. 19 This is the sentence that light had come into the world and men loved the darkness more than the light; because their deeds were evil. 20 For everyone who practices worthless deeds hates the light and refuses to come into the light; so that his actions may not be brought into the open. 21 But he lives a transparent life comes into the light so that his practices might be made manifest as the works of God.

Lord Show Me

Lord give me a picture of what you want to show me about my heart? How do you bring about transformation in my life?

The Relationship between John the Baptist and Jesus

22 And after these things Jesus went with his disciples into the Judean countryside and spent time with them and baptised.

23 And John the Baptist was at Aenon near Salim, because there was plenty of water there, and they went to him and were baptised; 24 for he was not yet a prisoner.

25 Therefore, a debate occurred between the disciples of John and a Jew about ritual cleansing. 26 And they went to John and asked him, “Rabbi, he who was with you on the other side of the Jordan, who you gave testimony about, look he is baptising and all sorts of people are going to him.” 27 John said, “It is not possible for a man to receive anything unless it has been given to him from heaven. 28 You yourselves have testified that I said that ‘I am not the Christ, but rather have been sent ahead of him to prepare his way. 29 The one who has the bride is the bridegroom; but the friend of the bridegroom stands outside and just listens with joy because of the sound of the bridegroom’s joy. This is my sort of joy and I am completely satisfied. 30 He must increase, but I must decrease.”

The Nature of the One who has Come from Heaven Described

31 The one who comes from above is above everything; the one from the earth is earth bound and can only talk about earthly matters, the one who has come out of heaven is above all! 32 What he has seen and heard he gives testimony to it, and no one accepts his testimony. 33 However, the one who does receive his testimony has set his seal on the fact that God is true to his word. 34 For the

one that God sent speaks forth the very words of God, for the Spirit has been given to him beyond any measurement. 35 The Father loves the Son and has given all things into his authority. 36 The person who believes in the Son already has eternal life; but the one who does not have the Son shall never experience life, but the wrath of God remains upon him!

Rhema Words to a Samaritan Woman

4 Jesus knew that the Pharisees had heard that he was gaining more disciples, and baptising more, than John 2 although Jesus was not baptising but his disciples were 3 so he left Judea and went again into Galilee.

Lord Show Me

Lord please show me the blockage/s in my heart as you showed the woman her sinful blockage to fully receiving your Spirit?

4 It was necessary for him to pass through Samaria. 5 He entered the town of the Samaritans called Sychar which was close to the field which Jacob gave to his son Joseph. 6 And the well of Jacob was there. Jesus was tired because of the journey so he sat near the well; it was the sixth hour of the day. 7 A Samaritan woman came to draw water. Jesus said to her, “Give me a drink;” 8 For his disciples had gone into the town to buy some food. 9 The Samaritan woman said to him, “How is it that you being a Jew are asking me for a drink as I am a Samaritan woman?” (For the Jews had no dealings with the Samaritans). 10 Jesus replied, “If you knew the free gift of God and who it is that is asking you to give me a drink, you would have asked him for a drink and he would have given you living water. 11 The woman said, “Sir, you have nothing to draw water with and the well is deep; where then can you get this living water from? 12 Surely you are not greater than our father Jacob who gave us the well and who himself drank from it with his sons and his daughters?” 13 Jesus answered, “Every one that drinks of this water will have to drink of it again; 14 but whoever drinks from the water I shall give to him, he will not need to drink again for ever, but the water I shall give will become in him a well of water springing up into the eternal ages.” 15 The woman said, “Sir, give me this water, so that I can drink it and then I will no longer need to come hear and daw water.” 16 He said to her, “Go and call you husband and bring him here. 17 The woman replied, “I have no husband.” Jesus said to her, “Well said that ‘I have no husband;’ 18 for you have had five husbands and the one you now have is not your husband; this you have rightly spoken.” 19 The woman said to him, “Sir, I see you are a prophet. 20 Our fathers worship in this mountain; and you say that Jerusalem is the real place where it is necessary to worship.” 21 Jesus replied, “Woman, believe me, that a time is coming when neither in this mountain or in Jerusalem will you worship the Father. 22 You worship what you do not understand; we worship what we know, because salvation proceeds from the Jews. 23 But the hour is coming and in fact it has arrived, when the true worshippers shall worship the Father in Spirit and open hearted honesty; for this is the sort of worshipper that the Father wants. 24 God is Spirit, and those who worship him must worship him in Spirit and open hearted honesty.” 25 The woman said to him, “I know that the Messiah is coming who is called Christ; when he comes, he will make all things clear to us.” 26 Jesus said to her, “I am he who speaks to thee.”

27 And at that moment his disciples returned and saw him speaking with the woman; although none of them asked “What do you want of why are you speaking with her?” 28 The woman left her water

jar behind and went into the town and said to the men, 29 “Come and see a man who told me all that I ever did, could this not be the Christ?” 30 So they came from the city towards him.

31 In the mean time the disciples said to him, “Rabbi, eat something.” 32 But he replied, “I have food to eat which you do not know about.” 33 The disciples spoke among themselves saying, “Has anyone brought him something to eat already?” 34 Jesus said to them, “My food is that I do the will of the one who sent me and completely finish that work. 35 Do you not say “It is yet four months until the harvest is ready? Behold, I say to you, lift up you eyes and really see the fields are white for harvest already!” 36 The reaper receives his wages and gathers the fruit for eternal life, in order that my sower may rejoice and also the reaper. 37 Because it is true to say that one sows and another reaps. 38 I have sent you to reap what you have not planted; others did the planting and you are enjoying the fruit of their labours.”

Ponder Anew

1. Lord what is the food Jesus spoke of?
2. How did it sustain his physical being?
3. How can I learn to feed in this way?

39 And many Samaritans from that town believed in him because of the word of the woman’s testimony, “He told me all that I ever did.” 40 So the Samaritans came to him and asked him to stay with them; and he stayed there for two days. 41 And many more believed because of his word, 42 and they said to the woman, “No longer do we believe just because of what you said, for we have heard him for ourselves and we know that this man is truly the saviour of the whole world.

The Healing of a Rulers Son

43 And after the two days he left there and entered Galilee; 44 For Jesus testified that a prophet has no honour in his native place. 45 When they entered Galilee, the Galileans accepted him for they had seen all that he had done in Jerusalem at the feast, for they too had gone to the feast.

46 He went once more to Cana of Galilee where he had made the water into wine.

And there was a certain ruler whose son was sick in Capernaum. 47 He heard that Jesus had returned from Judea into Galilee so he came to him and asked him to go down with him and heal his son, for he was about to die. 48 Jesus said to him, “If you do not see signs and wonders you will not believe.” 49 The ruler said to him, “Sir, come down before my son dies.” 50 Jesus replied, “Go, your son will live.” The man believed Jesus word and he departed. 51 And whilst he was going down he servants came to him saying, “Your child is alive!” 52 So he asked them the hour in which he had recovered; they replied, “It was yesterday at the seventh hour that the fever left him.” 53 The father knew, therefore, that it was the same hour in which Jesus had said to him, “Your son shall live,” and he believed in him and the whole of his household also. 54 This is the second sign which Jesus did coming from Judea into Galilee.

Healing at the Pool Side

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

2 And there is in Jerusalem a place known as the sheep gate which has a pool, which is called in Hebrew Bethzatha, it has five porches. 3 In this place many sick people lay, being blind, lame, withered. 5 There was a certain man there who had been ill for thirty-eight years; 6 upon seeing him lying there, Jesus that he had been there for a long time, and he said to him, “Do you want to get better?” 7 The sick man said, “Sir, I do not have a man when the water is stirred to put me in the pool; and when I get there others have got in before me.” Jesus said to him, “Arise, pick up your mattress and walk.” 9 And immediately the man became whole and he took up his mattress and walked.

It was the Sabbath that same day. 10 The Jews upon seeing this said, “It is the Sabbath and it is not lawful for you to carry your mattress on the Sabbath.” 11 But he replied, “The one who made me whole told me to, ‘Take up my mattress and walk.” 12 They questioned him therefore, “Who is the made who told you to, ‘Take it and walk?” 13 And the healed man did not know who it was, for Jesus had withdrawn and there was a large crowd in the place. 14 After this Jesus found him in the temple and he said to him, “Behold you are well again, sin no more, so that something worse does not happen to you.” 15 The man went away and told the Jews that it was Jesus who had made him well. 16 And because of this the Jews persecuted Jesus, because he had done this on a Sabbath.

17 But Jesus answered them, “My Father until this very moment is working and so am I working;” 18 because of this the Jews all the more sought to kill him, because not only did he break the Sabbath, but he said God was his own Father, making himself equal to God.

The Authority of the Son of God

19 Jesus said to them, “Truly, truly, I say to you, it is not possible for the Son to do anything by himself, if he has not first of all seen the Father doing it; for whatever he does, the Son does likewise. 20 For the Father loves the Son and shows him everything he is doing, and greater works than this will he show him, so that you may be filled with wonder. 21 For just as the Father raises the dead and gives them life, so does the Son give live to whoever he wishes. 22 For the Father no longer judges anyone, but he has given all judgment to the Son, 23 in order that all who honour the Son also honour the Father. Those who do not honour the Son do not honour the Father who sent him.”

24 “Truly, truly, I say to you that the one who hears my word and believes in the one who sent me already possesses eternal life and does not come under judgement, but has already passed over from death into life. 25 Truly, truly, I say to you, that the hour has arrived when the dead shall hear the voice of the Son of God and those who hear will live. 26 For just as the Father has life in himself, so even the Son has been given life in himself also. 27 And he has been given authority to execute judgment, because he is the Son of Man. 28 Do not be filled with wonder about this, because in that hour all who are in their tombs shall hear his voice 29 and they shall come out, those who have done good shall be resurrected to life, and those who have practiced worthless deeds shall be resurrected to be judged.”

“30 I am not able to do anything by myself; but just as I hear I am judging, and my judgment is just, because I do not seek my own will but the will of the one who has sent me.”

31 “If I give testimony about myself, my testimony is not true; 32 another bears testimony concerning me, and I know that his testimony is correct because he testifies about me. 33 You sent people to John, and he testified to the truth; 34 But I do not seek men’s testimony, but these things I say in order that you might be saved. 35 He was a lamp that shone brightly, and you rejoiced in his light for a while.”

Four Keys

1. Lord in what ways does John 5:19 teach me to do ministry?
2. Lord when does eternal life begin for me (John 5:24)
3. How do you want me to view myself?

Who Bears Witness for Jesus?

36 “But I have a greater witness than John; for the works which the Father has given to me I shall complete, and these very works I do bear testimony that the Father has sent me. 37 And the Father who has sent mean has born testimony about me. But you have not heard his voice, nor known him or seen him, 38 and you do not have his word abiding in you, because you do not believe the one he has sent. 39 Examine the Scriptures carefully, because you think that in them you have eternal life; and these are the words which testify about me; 40 and you do not want to come to me so that you may have life.”

41 “I am not seeking glory from men, 42 but I know you do not have the love of God in yourselves. 43 I have come in the name of my Father, and you have not accepted me; if others come in their own name, you accept them. 44 How is it that you are able to believe and accept glory from one another, and the glory of the only God you do not receive?”

45 “Do not think that I am accusing you before my Father; but it is Moses who is accusing you, and you put you hope on him. 46 For if you believed Moses, you would have believed me; for he wrote about me. 47 But if you do not believe what he has written, how can you believe my spoken forth words?”

Five Thousand are Fed through Rhema Blessing and Rhema Miracle

6 After these things Jesus went over the Lake of Galilee, which is also known as the Lake of Tiberias. 2 And a large crowd followed him, because they saw the signs he performed on the sick. 3 Jesus went up to the mountain and sat there with his disciples. 4 And the Passover was drawing near, the feast of the Jewish nation.

5 When Jesus looked he saw the large crowd coming towards him, and he asked Philip, "Where can we purchase bread so that we might feed them?" 6 He said this to test him; for he already knew what he was about to do. 7 Philip replied, "Two hundred denarii worth of bread would be too little to feed them." 8 Andrew Simon Peter's brother, one of the disciples, said to him, "Here is a young man who has five barley loaves and two small cooked fishes; but what use are these given the size of the crowd?" 10 Jesus said "Make the people sit down." There was a lot of grass at that place. The number of the men who sat around was five thousand. 11 Jesus took the bread and gave thanks and passed it on to those who were seated, he did the same with the fish. 12 And once they were all satisfied he said to his disciples, "Gather up the fragments so that nothing will be lost." 13 They gathered up twelve baskets of fragments which were left over after they had finished eating. 14 The people upon seeing the sign which he had done said he is truly the great Prophet who is to come into the world. 15 Jesus knew that they were about to come to seize him in order to forcibly make him king, so he departed and went up into the mountain alone.

Put me in the Picture

Lord please give me a vision of myself with you on this day. What do you want to say to me? What expression is on Jesus face? What does he do? What does he do when he sees you?

Walking on Troubled Waters

16 And as the evening came his disciples went down to the lake 17 and embarked on to the boat and went to the other side of the lake to Capernaum. And when night came Jesus went to them. 18 And there was a strong wind on the lake stirring the water. 19 When they had rowed about three or four miles they saw Jesus walking on the lake and as he drew near and came to the boat, they were afraid. 20 And he said to them, "I am be not afraid!" 21 Then they were glad to let him into the boat, and immediately came up on to the land.

22 The next day the crowd who remained on the other side of the lake saw that only one boat had been on the shore, and that Jesus had only sent his disciples across. 23 However, many boats came from Tiberias to the place where they had eaten the bread when the Lord had given thanks. 24 When the crowd realised that Jesus was not there, neither his disciples, they went in their boats to Capernaum to find Jesus. 25 And upon finding him by the lake they asked him, "Rabbi, how did you get here?"

26 Jesus replied, “Truly, truly, I say to you, you seek me not because you accepted the greater meaning of the sign, but because you ate your fill. 27 Work not for the food which rots and decomposes but rather for the food which will last forever, which the Son of Man shall give to you; for Father God has set his seal of approval on him. 28 The asked him, “What must we do in order to be doing the works of God?” 29 Jesus replied, “This is the work of God, that you trust in the one that he sent!”

30 They said to him, “What sign will you do for us, that we might know this for certain and believe in you? 31 Our ancestors ate manna in the wilderness, just as it has been written,

‘He gave them bread from heaven to eat.’”

Ponder Anew

In what ways is the bread which you gave to the Israelites in the Wilderness different from you Lord as the “Bread of Life?”

32 Jesus responded, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but it was my Father who gave you the authentic bread from heaven; 33 for the bread of God is the one who has descended from heaven and gives his life for the world.” 34 They said, Lord, give us this bread always!” 35 Jesus answered, “I am the bread of life; the person who comes to me will never be hungry again, and he who believes in me will never thirst again.”

36 “But I have said to you that you have seen evidence of who I am and you have not believed. 37 Everyone that the Father gives to me comes to me, and he who comes to me I will not send away, 38 because I descended from heaven not to do my will but the will of the one who sent me. 39 And this is the will of the one who sent me, that everyone who he has given to me should not be sent away but I will raise them up on the last day. 40 For this is the will of my Father, that every one who comes to know the Son, and believes in him, should have eternal life, and I shall raise him up on the last day.”

41 The Jews murmured among themselves about what he said, “I am the bread which came down from heaven,” 42 and they said, “Is this not Jesus the son of Joseph, do we not know his father and mother? How is it that he now says that he has come down from heaven?” 43 Jesus replied “Do not murmur amongst your selves. 44 No one is able to come to me unless the Father who sent me draws him, and I will raise him up on the last day. 45 Has it not been written by the prophets,

‘They will all be taught by God.’

“Everyone who hear and learn from the Father come to me. 46 Not that anyone has ever seen the Father if not the one who is at God’s side, this one has seen the Father. 47 Truly, truly, I say to you, the one who trusts has already obtained eternal life. 48 I am the bread of life. 49 Your ancestors ate manna in the wilderness and died. 51 I am the bread of life who has come down out of heaven; if anyone should eat of this bread he shall enter into the eternal, and the bread which I shall give is my flesh on behalf of the world for its’ life.”

52 The Jews quarrelled amongst themselves exclaiming, “How is it possible for him to give us his flesh to eat?” 53 Jesus replied, “Truly, truly, I say to you, if you do not eat the flesh of the Son of Man and drink his blood, you do not possess life in yourselves. 54 He who eats my flesh and drinks my blood already has eternal life, and I will raise him up on the last day. 55 For my flesh is food indeed, and my blood truly satisfies thirst. 56 He who eats my flesh and drinks my blood remains in me and I in him. 57 Just as the Father sent me and I live because of the Father, even so the one who eats me shall live because of his connection to me. 58 This is the bread that descended out of heaven, which is not what your ancestors ate and then died; the one who eats this bread has eternal life already.” He taught these things in the synagogue in Capernaum.

Ponder Anew

Lord how does what you said to the Jews mean for me when I eat every meal? Lord how do you want me to remember your sacrifice for my sins? Lord what do you want to say to me about communion?

The Rhema of Eternal Life

Many of his disciples when they heard this said, “This is a hard saying; who can accept what they hear?” 61 Jesus knew in himself that the disciples were arguing concerning him and he said to them, “Is this causing you to stumble and doubt? 62 What if you were to see the Son of Man ascending to where he was before? 63 The Spirit makes you have life, the human nature does not benefit by it; the words which I have spoken to you are Spirit and are life! 64 But there are those among you who do not believe.” For Jesus knew from the beginning who those were who did not believe and who it was that would betray him. 65 And he said therefore, “Because of this I have said to you that no one is able to come to me unless he has been given to me by my Father.”

66 After this many of his disciples left and no longer shared their journey with him. 67 Jesus asked the twelve, “Do you not want to leave as well?” 8 Simon Peter answered, “Lord, to whom would we go? You possess the words of eternal life, 69 and we have come to believe and know by experience that you are the holy one of God.” 70 Jesus replied, “Have I not chosen you twelve men? And one of you is a devil.” 71 He spoke this concerning Judas son of Simon Iscariot; for he was the one who would betray him, even though he was one of the twelve.

The Unbelief of Jesus brothers

7 And after these things Jesus went about in Galilee; he did not want to travel around Judea because the Jews were seeking a way that they might kill him.

2 And the Jewish feast of Tabernacles was drawing near. 3 His brothers said to him, “Move from here and go into Judea that your disciples may see the things you are doing; 4 for no one works in secret if he wants to be known openly. If you are doing these things then show yourself to the world.” 5 For not even his brothers believed in him. 6 Jesus said to them, “My time has not yet arrived, but your time is always present. 7 The world cannot hate you, but it hates me, because I testify that its deeds are evil. 8 You go up to the feast; I am not going to it, because my time has not yet been fulfilled.” 9 And having said these things he remained in Galilee.

Jesus Goes to the Feast of Tabernacles

10 After his brothers went up to the feast, he also went up, but not openly but in secret. 11 The Jews sought him at the feast and asked, “Where is that man?” 12 And there was a lot of grumbling about him among the crowds; on the one hand some said, “He is a good man”, and on the other some said, “No, he leads the people astray.” 13 However, no one spoke openly about him for fear of the Jews.

14 And in the midst of the feast Jesus went up into the temple and taught there. 15 The Jews were amazed exclaiming, “How is it that this un-lettered man has such learning, when he has never been apprenticed?” 16 Jesus said to them, “This teaching is not my own but rather it comes from the one who sent me; 17 if anyone wants to do his will, then he will know whether this teaching is from God or whether I am speaking for myself. 18 He who speaks for himself is seeking his own glory; but the one who seeks the glory of the one who sent him is authentic and there is no falsehood in him.”

Four Keys

Lord how do you want to reveal the truth about yourself to me now in the light of verse 17? What do you want to say to me about verse 17?

19 “Did not Moses give you the law? And no one among you keeps the law. Why are you seeking to murder me?” 20 The crowd answered, “You have a demon; who is seeking to kill you?” 21 Jesus replied, “I did one deed and you all marvelled at it. 22 Moses gave you circumcision, not that it originated with Moses but with your fathers, and on the Sabbath you circumcise a man. 23 If a man receives circumcision on the Sabbath so that he does not break the Law of Moses, why then did you call me mad for making the whole man well on the Sabbath? 24 Do not judge by appearances but make a just and discerning judgment.

The Big Question – “Is this the Christ?”

25 Some of the Jerusalemites asked, “Is this not the one they are seeking to kill?” 26 And consider this, he is speaking openly and they are not saying anything to him, do not the rulers really know that this man is the Christ? 27 But we know where he comes from; but no one knows where the Christ will come from. 28 Jesus cried out teaching in the temple saying, “You know me and where I come from; and I have not come of myself, but he who sent me is true, whom you do not know! 29 I know him, because I have come from his very side and he sent me.”

30 So they sought all the more to take hold of him, but they did not because his time had not yet arrived. 31 Many of the crowd believed in him and said, “When the Christ come will he do any more signs than this man is doing?”

Officers Sent to Arrest Jesus

32 The Pharisees heard the crowds' disputes about him and they sent officers to arrest him. 33 Jesus said "For a little longer I will be with you and then I will go to the one who sent me. 34 You will seek me but you will not find me, and where I am going you are unable to go." 35 The Jews said among themselves, "Where is this man about to go so that we will not be able to find him? Will he go into the dispersion among the Greeks so that he might teach the Greeks? 36 What does he mean when he says this, 'You shall seek me and not find me and where I am going you cannot go?'"

Lord Show Me

Lord please show me how I can live by the free flow of your Spirit as it flows freely through me and out to you and others?

The River of God

37 On the last day of the great feast Jesus stood up and cried out saying, "If any one is thirsty let him come to me and I will give him a drink. 38 The person who believes in me, just as it has been written,

> 'Rivers of living water shall flow out of his belly.'"

39 By this he referred to the Spirit which those who believed in him would receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

Division Among the People

40 When the crowd heard these words some of them said, "This man really is the Prophet;" 41 others said, "He is the Christ," and yet others, "Is it not true the Christ will not come from Galilee? 42 For does not the Scripture say that,

> 'The Christ comes from the seed of David from the village of Bethlehem?'"

43 There was a schism among the crowd because of him; 44 some of them wanted to arrest him, but no one took hold of him.

The Unbelief of the Leaders of Israel

45 The officers went back to the chief priests and the Pharisees and leaders asked them, "Why did you not arrest him?" 46 The officers replied, "No one has ever spoken as this man does!" 47 The Pharisees answered, "Are you also led astray? 48 Not one of the rulers believe in him neither any of the Pharisees? 49 But the crowd who do not know the law are accursed." 50 Nicodemus said to them, this is the man who went to him earlier being one of them, 51 "Does our law judge a man without first hearing from him and finding out what he is doing?" 52 They said to him, "Are you also from Galilee? Examine and see for yourself that no prophet is to come from Galilee."

The Woman Caught in the Act of Adultery

8 And each of them went to their own homes, and Jesus went to the Mount of Olives. 2 And early in the morning he entered the temple and all the people came to him, and sitting down he taught them. 3 And the scribes and Pharisees brought a woman to him who had been caught in the act of adultery and they placed her in the midst of the people 4 saying to him, "Teacher, this woman has been caught in the act of adultery; 5 and in the law Moses instructs us that she should be stoned. What do you say?" 6 But they said this to test him, so that they might have grounds to bring an accusation against him. But Jesus bent down and wrote with his finger on the ground. 7 and they kept on asking him, he sat up and said to them, "He who has not sinned let him throw the first stone." 8 And once again he wrote on the ground. 9 And having heard this, the elders began to leave one by one, and the woman was left standing all alone. 10 And sitting up Jesus said to her, "Dear woman, where are they? Have not one of them condemned you?" 11 She replied, "No one, Sir." Jesus answered, "Neither do I condemn you; go, and sin no more!"

Four Keys

Lord what do you want to say to me, or show me, about the times I have sinned against you? What do you want me to confess? How do you see me? How do you respond to me when I sin?

Jesus is the Light of the World

12 Jesus spoke to them again saying, "I am the light of the world; He who comes to me shall not continue to walk around in darkness, but he shall have the light of life. 13 The Pharisees therefore said to him, "You are giving testimony about yourself; your testimony cannot be true." 14 Jesus replied, "Even if I am bearing witness to myself, my testimony is true, because I know where I originated and where I am destined for. But you do not know where I come from or where I am going to. 15 You are judging things according to human standards, I am not judging anyone. 16 And if I do judge, my judgment is correct, because I am not alone, but I and the Father who sent me judge together. 17 Is it not written in your law that only the witness of two men may be accepted. 18 I do bear testimony concerning myself and the Father who sent confirms that testimony." 19 Therefore, they said to him, "Where is your Father?" Jesus replied, "You do not know me neither do you know my Father; if you knew me then you would also know my Father." 20 These were the words he spoke forth in the treasury whilst teaching in the temple; and no one took hold of him because his time had not yet come.

Where I am Going you Cannot Come

21 He said again to them, "I am going away and you will seek me, and you will die in your sin; where I am going you are not able to come." 22 The Jews said, "Will he kill himself, because he says, 'Where I am going you will not be able to come?'" 23 He replied, "You are from below, I have come from above; you are of this world, I am not of this world. 24 I said to you that you will die in your sins; for if you do not believe I Am, you shall die in your sins." 25 They answered him, "Who are

you?" Jesus replied, "Have I not told you the answer to this from the beginning? 26 I have many things to say concerning you and to judge; but the one who sent me is reliable and the things I have heard from him I speak in the world." 27 They did not understand that he spoke to them about the Father. 28 Jesus said to them, "When you see the Son of Man exalted, then you will know that I Am, and that I do nothing from myself, but just as my Father taught me I speak those things. 29 And the one who sent me is with me; he has not left me alone, because I only do those things which are pleasing to him all of the time." 30 When he said these things many believed in him.

Ponder Anew

Lord what truth/s do you want to reveal to me today which you want me to be set free by knowing them? What do you want me to do?

The Truth will Make you free

31 Jesus said to the Jews who had believed in him, "If you remain in my teaching, you really are my disciples, 32 and you shall know the truth, and the truth will set you free." 33 They answered him, "We are the offspring of Abraham and we have not been enslaved to anyone; how is it you say that you will set us free?" 34 Jesus replied, "Truly, truly, I say to you that all who practice sin are slaves to sin. 35 And slaves do not live in the house forever; the Son remains for ever. 36 If the Son sets you free, you shall always be free. 37 I know that you are the offspring of Abraham; but you seek a way to kill me, because there is no room for my word in your hearts. 38 What I have seen with the Father I speak; and you do what you have heard from your father."

The Devil is your Father

39 They answered him, "Our father is Abraham." Jesus replied, "If you are Abraham's children, you would do the works of Abraham. 40 But you are seeking a way to kill me, a man who has spoken the truth to you which I have heard from God; Abraham did not do this. 41 You do the works of your father." They said to him, "We were not born out of wedlock; we have one Father, God." 42 Jesus replied, "If God were your Father, you would have loved me, for I have proceeded out from God; for I have not spoken for myself, but for the one who has sent me. 43 Why do you not understand what I have said? It is because you are unable to accept my word. 44 You are of your father the Devil and you fulfil your father's desires by doing them. He was a murderer from the beginning, and did not take his stand for the truth, because there is not truth in him whatsoever. Whatever he says is a lie, he speaks for himself, because he is the father of lies. 45 Which of you can convict me for sin? If I speak the truth, why is it you do not believe in me? 47 The one who proceeds from God speaks forth the words he has heard from God; for this reason you do not listen, because you do not belong to God."

Before Abraham was, I Am!

48 The Jews answered, “Is it not true when we say you are a Samaritan and that you are demon possessed?” 49 Jesus replied, “I do not have a demon, but I honour my Father, and you have dishonoured me. 50 And I am not seeking my own glory; there is someone else who seeks it and he will be the judge. 51 Truly, truly, I say to you, if anyone keeps my word, he will not die but live forever.” 52 The Jews said to him, “Now we know that you have a demon. Abraham died and the prophets, and you are saying, ‘If anyone keeps my word, he will not taste death but live forever.’ 53 Are you greater than our father Abraham, who died? And the prophets who died; what do you have to say for yourself?” 54 Jesus replied, “If I glorify myself, then my self glorification is worthless; it is the Father who glorifies me, whom you say is ‘Our God;’ 55 and you have no knowledge of him, but I know him. Should I say that I do not know him, if I do I will make myself a liar; but I do know him and I keep his word. 56 Your father Abraham was glad when he saw my day, and he saw it and was filled with joy.” 57 The Jews said, “You are not yet fifty years old and you have met Abraham?” 58 Jesus replied, “Truly, truly, I say to you, before Abraham was born I Am!” 59 Therefore they picked up stones in order to stone him; but Jesus hid himself from them and left the temple.

Two Types of Healing

1. Lord please heal me from trying to put you into a theological box like the Jews did who rejected you.
2. Lord please heal me of spiritual blindness or physical illness.

The Healing of a Man Born Blind

9 And as he passed by he saw a man who had been blind from birth. 2 And his disciples asked him, “Rabbi, who sinned, this man or his parents, so that he was born this way?” 3 Jesus replied, “This man did not sin neither his parents, but this happened so that the work of God may be made manifest through him. We must do the work which the one who sent me gave me to do even today; the night is coming when no one will be able to work! 5 As long as I am in the world, I Am the light of the world.” 6 Having said these things he spat on the ground and made clay of the mixture, and he anointed the man’s eyes with the clay 7 and he said to him, “Go and wash in the pool of Siloam” [which means Sent]. 8 And those who had known him previously, for he had been a beggar, exclaimed, “Is this not the man who used to sit and beg?” 9 Others said, “It is the same man;” yet others retorted, “No it is not, but he is like that man.” He replied, “I am the man!” 10 They questioned him, “How is it that you can now see?” 11 He answered, “The man named Jesus anointed my eyes with clay and told me ‘Go to Siloam and wash it off;’ and when I had washed it off I could see.” 12 And they replied, “Where is this man?” He said, “I do not know!”

The Pharisees Investigate the Healing

13They took the man who had been blind to the Pharisees. 14 It was the Sabbath day when Jesus had used clay and had opened his eyes. 15 So the Pharisees question him how he received his sight. And he said to them, “He put clay on my eyes, and when I had washed it off I could see.” 16 Certain

members of the Pharisees said, “This is not God’s doing but man’s, because he does not keep the Sabbath.” But others said, “How is it possible for a sinful man to perform these signs?” And there was a schism among them. 17. So once again they questioned the blind man, “What do you say about him, because he opened your eyes?” He replied, “He is a prophet.”

18 The Jews did not believe he had been blind and then had received his sight, until they called his parents 19 and they questioned them asking, “Is this your son who you say was blind from birth? How is it he can now see?” 20 His parents answered, “We know that this is our son and that he was born blind; 21 but we do not know how he can now see, neither do we know who opened his eyes; you questioned him, he is of age, he shall speak for himself.” 22 His parents said these things because they feared the Jews, for they had already decided that if any one confessed him to be Christ, they would be excommunicated from the synagogue. 23 For this reason his parents maintained, “He is of age, let him speak for himself.”

Please Show me

Lord please show me my blind spots so I can change? Please show me what I do not know about myself? Please help me to no longer hide parts of myself from you – please show me how to let go?

24. Therefore, they questioned the man a second time, “Give glory to God; we know that this man is a sinner.” 25 He replied, “If he is a sinner I am unaware of it; one thing I do know, that I was blind but now I can see.” 26 They repeated to him, “What did he do to you? How did he open your eyes?” 27 He answered them, “I told you already and you have not listened; what else do you want to hear? Do you too want to become his disciples?” 28 They poured abuse on him, “You are his disciple, but we are Moses disciples; 29 we know what Moses spoke for God, but we do not know the origins of this man.” 30 The man answered them, “This is amazing that you do not know where he comes from, yet he opened my eyes. We know that God does not hear sinners, but only those who fear God and do his will, God listens to them. It has not been heard in this age that a blind man has received his sight again; if this man was not from God then he would not be able to do anything.” 34 They retorted, “You were born wholly in sin, and do you presume to teach us?” And they threw him out.

Wilful Spiritual Blindness

35 Jesus heard that they had thrown him out, and finding him he said, “Do you believe in the Son of Man?” 36 He replied, “Who is he, master, so that I might believe in him?” 37 Jesus said to him, “It is I even who is now speaking to you.” 38 He replied, “I believe, Lord; and he prostrated himself on the ground before him and worshipped him. 39 Jesus said, “For judgement I came into this world, in order that those who cannot see might receive their sight and those who can see might become blind.”

When certain members of the Pharisees heard him say these things, they said to him, “Are we also blind?” 41 Jesus replied, “If you were blind, you would have no sin; but now because you say ‘WE can see’; your sin remains.”

The Rhema Parable of the Sheepfold

10 "Truly, truly, I say to you, the man who does not enter the sheep pen by the door but climbs in another way, is a thief and a robber. 2 But the one who enters through the door is the shepherd of the sheep. The gate keeper opens the door for him, and the sheep know his voice, and he calls his own sheep by name and leads them out to pasture. 4 When his own go out he goes before them, and his sheep follow, because they know his voice. 5 But they do not follow a stranger but run away from him, because they do not know the strangers voice." 6 Jesus spoke this proverb to them; but they did not understand what he was talking about.

Ponder Anew

What sort of sheep am I Lord? Whose voice am I listening to (verse 27)? Lord who is being a shepherding influence in my life besides you? What do you think of this influence?

Jesus the Good Shepherd

7 Jesus spoke once more, "Truly, Truly I say to you that I am the door for the sheep. 8 All who came before me were thieves and robbers; but the sheep did not listen to them. 9 I am the door; if anyone enters through me then he shall be saved and shall come in and go out to find pasture. 10 The thief breaks in to steal and to kill and to destroy; I came that they might have life with full abundance. 11 I am the good shepherd; the good shepherd lays down his life on behalf of the sheep; 12 The hired keeper is not the shepherd, because they are not his own sheep, when he sees the wolf coming he forsakes the sheep and runs away – and the wolf seizes them and the flock is scattered – 13 this is because the hired keeper does not care about the sheep. 14 I am the good shepherd, and I know my own and they know me as well, 15 just like the Father knows me and I know the Father; and my very life is sacrificed for the sheep. 16 And I have other sheep that are not part of this sheep pen; it is also imperative that I gather them, and they will hear my voice, and they shall come to be shepherded by me as one flock. 17 Because of this my Father loves me because I sacrifice my soul, so that I may once again regain it. 18 No one takes it from me, but I offer it of my own free will. I have authority to offer it, and again I have authority to regain it; this is the command I received from the time I was at the Father's side."

19 A schism occurred once again among the Jesus because of what he said. 20 They said many things, 'He has a demon and is mad; why listen to him?' 21 Others replied, 'These are not the words of a demon possessed man; surely no demonized person is able to open the eyes of the blind?'

Jesus is Rejected by the Jews

22 Next came the festival of the rededication of the temple in Jerusalem for it was the winter season, 23 and Jesus was walking around in the temple in the porch which Solomon built. 24 The Jews encircled him asking, "How long will you keep us in suspense?" If you are the Christ, tell us openly. 25 Jesus replied, "I told you and you did not believe it; the deeds which I do in the name of

my Father give testimony concerning who I really am. 26 But you do not believe, because you do not belong to my sheep. 27 My sheep listen to my voice, and I know them personally and they keep on following me, 28 and I give them eternal life, and not one of them will perish ever, and no one snatches them out of my hand. 29 My Father who gave them to me is greater than all, and no one will ever be able to snatch them from the Father hand. 30 I and the Father are one,"

31 Again the Jews picked up stones to stone him. 32 Jesus said to them, "I have done many good works among you that have come from the Father; for which of these deeds will you stone me?" 33 The Jews retorted, we are not going to stone you for good works but because of your blasphemous words, because although you are a man you make yourself God himself." 34 Jesus responded, "Is it not written in your Torah that, 'I said, you are gods?' 35 If he called them 'gods' to whom the word of God came, then the scripture cannot be abrogated, 36 Are you claiming that the one who the Father sent into the world 'is speaking blasphemy', because I said 'I am the Son of God?' 37 If I do not do the works of my Father then do not believe me; 38 but if I do them, then believe me not, believe the works instead, in order that you may know and understand that the Father is in me and I in the Father." 39 Again they tried to arrest him, but he escaped from their grasp.

Four Keys

What sort of god have you made me to be? What do you mean by this saying? What does it mean that I have been made in your image through Christ?

40 He went once more to the region of the Jordan to the place where John first started to baptize, and he remained there. 41 And many came to him and exclaimed that, "John did no signs, but all the things John said about this man are true." 42 And many believed in him there.

The Sign of Lazarus' death and Resurrection

11 There was a very sick man, Lazarus for Bethany, from the village of Mary and her sister Martha. 2 Mary was the woman who anointed Jesus' head with oil and wiped them with her hair, and it was Lazarus her brother who was sick. 3 The sisters sent a message to him saying, "Lord, look, he whom you love is very ill." 4 But when Jesus heard this he said, "This sickness is not going to lead to death, but it is for the glory of God, in order that the Son of God may be glorified by it." 5 Jesus loved Martha and her sister and Lazarus. 6 After he had heard about the illness he remained where he was another two days; 7 then after this he said to his disciples, "Let us go once more into Judea." 8 The disciples said to him, "Rabbi, the Jews sought to stone you, and you plan to go there again?" 9 Jesus replied, "Are there not twelve hours in the day? If a man should walk in the day, he will not stumble and fall, because he is able to see in the light of the world; 10 but if one should walk in the night, he will fall, because the light is not with him." 11 He said these things, and then he said, "Lazarus, our friend, is asleep, but I am going in order to wake him up." 12 The disciples replied, "Lord, if he has fallen asleep then he will be safe." 13 But Jesus was talking about his death. They thought he meant that he was taking a rest. 14 So Jesus said to them plainly, "Lazarus is dead, 15 and for your sake I am glad I was not there; but let us go to him." 16 Thomas said, "Let us also go and die with him."

Jesus is the Resurrection and the Life

17 Upon Jesus arrival he found out that he had been dead for four days already and was in a tomb. 18 Bethany was about two miles away from Jerusalem. 19 Many of the Jews came to Martha and Mary so they could comfort them concerning their brother. 20 When Martha heard Jesus was coming she went to meet him; but Mary stayed in the house weeping. 21 Martha said to Jesus, "Lord, if you had been here then my brother would not have died; 22 but even now I know that whatever you ask God for he will give it to you." 23 Jesus said to her, "Your brother will rise again." 24 Martha replied, "I know that he will rise again at the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life; The one who believes in me shall not die but shall have life, 26 and all those who live and believe in me shall not taste death ever; do you believe this?" 27 She replied, "Yes Lord; I have believed that you are the Christ the Son of God – the one who is coming into the world."

Lord I am Grieving

Lord what do you want to say to me about my past grief or my present grief? Please show me what you were, or are, doing through my grief?

The Son of God Weeps

28 After this she went away, and called Mary her sister saying "Come quickly the teacher is calling for you." 29 When she heard this she got up quickly and went to him. 30 But Jesus had not yet arrived at the village, but was still at the place where he has met Martha. 31 When the Jews her were comforting her at the house saw Mary arise speedily and go out, they followed her, thinking that she had gone to the tomb to weep there. 32 When Mary came to the place where Jesus was she fell at his feet, saying to him, "Lord, if only you had been here then my brother would not have died." 33 When Jesus saw her weeping and those of the Jews who had come with her weeping, he was deeply moved in his spirit and troubled, 34 and he said, "Where have you laid him?" They said, "Lord, come and behold." 35 Jesus wept. 36 The therefore said, "Behold how he loved him." 37 Some of them asked, "Was he not able to help this man, he who opened the eyes of the blind, so that he might not have died?"

Jesus Raises Lazarus to Life

38 Jesus being once again deeply troubled within him self went to the tomb; and it was a cave, even with a stone placed in front of it. 39 Jesus said, "Remove the stone." But the dead mans' sister Martha replied, "Lord, he already smells, for he has been in there for four days. 40 Jesus said to her, "Did I not say that if you believed you would see the glory of God?" 41 Therefore, they removed the stone. But Jesus raised his eyes upwards and said, "Father, I give thanks to you that you listen to me. 42 And I know that you have already heard me; but for the sake of the crowd standing around her I say it, so that they might believe you sent me." 43 And having said these things he cried with a mighty voice, "Lazarus, Come forth!" 44 and he who had died came forth bound hand and foot with

grave clothes, and the face cloth was still bound around him. Jesus instructed them, “Unbind him, release him and let him go!”

The Plot to Kill Jesus

45 Many of the Jews who went with Mary and saw what he did believed in him. 46 But some of them went to the Pharisees and told them what Jesus did. 47 The chief priests and the Pharisees gathered the Sanhedrin and asked, “What should we do, because this man does many signs? 48 If we permit him to continue in this manner then everyone will believe in him, and the Romans will come and will seize our Holy Place and the nation.” 49 One of them named Caiaphas, the chief priest that year, responded, “Do you not know anything, 50 is it not reasonable that it is profitable that one man should die on behalf of the people rather than the whole nation perish.” 51 But this he said not out of his own mind, but being the Chief Priest that year he prophesied that Jesus would die in the place of the nation, 52 and not on the nation’s behalf only, but even so that the children on God might be gathered as one. 53 From that time onwards they took counsel how they might kill him.

Persecution

Lord how do you want me to understand persecution that I have gone through, I am going through or will go through? How do you want me to approach it? How does spiritual warfare work when I am being persecuted, or the church?

54 Because of this Jesus no longer walked openly among the Jews, but went into a wilderness region near by, into a town called Ephraim, he remained there with his disciples.

55 When the Passover of the Jews drew near, many went up into Jerusalem from the surrounding areas in order to celebrate the Passover themselves. 56 Therefore they sought Jesus and questioned one another as they stood around in the Temple, “What do you think? Do you think if he will come to the feast?” 57 The chief priests and Pharisees issued orders so that if any one knew where is was they should make it known, so that they could arrest him.

Jesus is Anointed at Bethany

12 Six days before Passover Jesus went to Bethany where Lazarus lived whom Jesus raised from the dead. 2 The made him supper, and Martha served him, and Lazarus reclined with him. 3 Mary took a pound costly ointment of pure nard and anointed his feet and wiped them with her hair; and the whole house was filled with the odour of the ointment. 4 And Judas, name Iscariot, who was one of his disciples (who betrayed him) said, 5 Why was this ointment not sold for three hundred denarii and given to the poor?” 6 But he said this not because he cared about the poor but because he was a thief, and as he took care of the funds he took from them when he wanted to. 7 Jesus replied, permit her, let her keep it for the day of my burial; 8 For you have the poor with you always, but you will not always have me.

The Plot against Lazarus

9 A large crowd of Jews knew that he was there, and they did not come because of Jesus only, but also to see Lazarus whom he had raised from the dead. 10 The chief priests took counsel in order to kill Lazarus, 11 because many of the Jews held belief in Jesus.

The Triumphal Entry into Jerusalem

12 The next day a large crowd went to the feast, having heard that Jesus had come to Jerusalem, 13 They took palm branches and went to greet him, crying out,

'Hosanna;

Blessed is he who comes in the name of the Lord,'

14 And finding Jesus they sat him on a young ass, just as it stands written,

15 'Fear not, daughter of Zion;

Behold your king is coming,

Seated on a donkey's foal.'

16 The disciples did not understand this at first, but when Jesus was glorified then they remembered these things, that they had been written and that he had done this. 17 The crowd who were those who had witnessed when he called Lazarus from the tomb and raised him from the dead. 18 This is why a larger crowd joined them because they heard about the sign. 19 The Pharisees said to one another, "look we can do nothing the whole world is going after him."

Lord Give me Praise

Lord fill my heart with praise and worship. Give me a picture of your majesty. Lord equip my spirit to be full of praise for you.

Some Greeks Seek Jesus

20 There were some Greeks who went up to worship at the feast; 21 these men went before Philip from Bethsaida in Galilee, and asked him, "Sir, we want to see Jesus." 22 Philip went to find Andrew; Andrew and Philip went to Jesus and told him. 23 Jesus replied, "The hour has come for the Son of Man to be glorified. 24 Truly, truly, I say to you, if a grain of wheat does not fall to the ground and die, it remains alone; but if it dies, it will produce much fruit. 25 He who loves his soul shall lose it, and he who hates his soul in this world shall guard it for eternal life. 26 If any one serves me, let him follow me, and he who serves me will be with me where I will be; if anyone serves me then my Father will honour him.

The Son of Man must be Lifted Up

27 Now my soul is troubled. And should I say, 'Father, deliver me from this hour?' But it was for this reason that I came. 28 Father, glorify your name." Therefore a voice came from the sky, "I have most certainly glorified you and will glorify you again." 29 The crowd who were standing there heard it and said it had thundered; others said, "An angel has spoken to him." 30 Jesus said, "This voice did not come for my benefit but for yours. 31 Now is the time of the judgment of this world, now the ruler of this world shall be cast outside; 32 and if I am lifted up from the earth, then I will draw all to myself." 33 This he said as a signification of the type of death he was about to suffer. 34 The crowd questioned him, "We have heard from the Torah that the Christ will remain forever, so how is it you say that it is necessary for the Son of Man to be lifted up?" 35 Jesus replied, "Yet for a little longer the light is with you. Walk in the light for as long as you have it, so that the darkness does not overcome you; for whoever walks in the darkness does not know where he is going. 36 As long as you have light, believe in the light, so that you my become sons of light."

Four Keys

Lord please show me the areas of my heart where my spiritual ears or eyes are closed to you? Please enable them to be open to you? What do you want to say to me about my faith and my belief?

The Unbelief of the Jews

Jesus spoke these things, and then hid himself from them. 37 He did this because although he had done many signs among them they did not believe in him, 38 in order that the written word of Isaiah the prophet might be fulfilled which said,

"Lord, who has believed our report?

And to whom has the arm of the Lord been revealed?"

39 Therefore, they could not believe, because again Isaiah said,

"He has blinded their eyes

And he has petrified their hearts,

So that they might not see with their eyes

Neither know in their hearts and turn,

So that I may heal them."

41 Isaiah spoke these things, because he saw his glory in advance, and spoke concerning him. 42 Nevertheless many of the rulers believed in him, but because of their fear of the Pharisees they did not openly confess it, lest they should be thrown out of the Synagogue; 43 this was because they preferred the approval of men more than the glory of God.

Judgment by Jesus' Word

44 Jesus cried out, "The one who believes in me does not believe in me only but also in the one who sent me, 45 and the one who sees me also has seen the one who sent me. 46 I have come as light into the world, so that all who believe in me should not remain in darkness. 47 If any one hears me speaking now and does not keep my words, I am not the one who judges him, for I did not come into the world to judge it but rather to save the world. 48 The one who does not receive my words has a judge; the word which I have spoken will judge him on the last day; 49 because I have not derived them out of myself, but the Father who me has given me commandment of what I should speak. 50 And I know that his command is eternal life. What I am saying is just what my Father gave me to say."

Ponder Anew

Lord show me the areas of my life where I am too proud to allow you to wash my feet? Lord how do you want me to change? Lord create a new willingness in me to let you be Lord in every area of my life.

The Lord Serves His Disciples

13 Before the feast of Passover, Jesus knowing that his appointed time had arrived to leave this world to return to the Father, having loved his own people in the world, loved totally without reservation. 2 And at the Passover meal time, the Devil having filled the heart of Judas Iscariot who was to betray him, 3 knowing that the Father had put everything in his care, and that he had come from God and was returning to him, 4 he rose from the meal and removed his garments, and took a towel and put it around himself. 5 He poured water into a bowl and began to wash his disciples' feet wiping them with the towel girding him. 6 He arrived at Simon Peter. He said to him, Lord, "Are you going to wash my feet?" 7 Jesus replied, "I am about to do something you do not now understand but afterwards you will." 8 Peter said, "I will never let you wash my feet." Jesus answered, "If I do not wash them then you will have no place with me." 9 Simon Peter retorted, "Not just my feet then, but my hands and my head also!" 10 Jesus said, "He who has been washed does not more than his feet washed, because he is on the whole clean; and you are clean, but not all of you." 11 For he already knew who would betray him; because of this he said, "Not all of you are clean."

12 So when he had finished washing their feet he put his garments back on and sat at the table again, he said to them, "Do you know what I have done for you? 13 You call me 'The Teacher and The Lord,' and you rightly say that for I am. 14 If I, therefore, have washed your feet as The Lord and The Teacher, you should also wash one another's feet; 15 because I have given you an example so that just as I did to you, you should even do for each other. 16 Truly, truly, I say to you, the servant is not greater than his master neither is he who has been sent greater than the one having sent him. 17 If you understand these things, then you are blessed if you practice them. 18 I am not saying this concerning you all; I know who I have chosen; but in order that the Scripture might be fulfilled,

> 'He who ate my bread has lifted his heal against me.'

19 I am saying this to you now so that when it happens' you might believe I am the one. 20 Truly, truly, I am saying to you, he who welcomes one that I have sent receives me, and he who welcomes me receives the one who sent me."

Jesus Foretells his Betrayal

21 When Jesus had said this he was troubled in the spirit and he testified and said, "Truly, truly, I say to you that one of you will betray me." 22 The disciples looked at one another at a loss for words for who this might be. 23 One of disciples whom Jesus loved that had leant against Jesus' breast; 24 was motioned to by Simon Peter to ask, "Who it was he was talking about." 25 So this disciple laid his head against Jesus' breast and asked him, "Lord, who is he?" 26 Jesus answered, "It will be the one who I give this piece of bread to once I have dipped it in the dish." Therefore he dipped the bread in the dish and gave it to Judas Iscariot. 27 Then after he had eaten the morsel, Satan entered him. Therefore, Jesus said to him, "What you have to do, do quickly!" 28 None of those at table knew what he said to him; 29 some thought, that as Judas was the treasurer that Jesus said to him, "Go and buy what we need for the feast, or go and give to the poor." 30 Having taken the morsel of bread he left immediately; for it was the night.

Ponder Anew

Lord what is new about the commandment you have given Christians? What has become old? How do you want me to practice this new love?

The New Commandment

31 When he had left Jesus said, "Now the Son of Man is glorified and God is glorified with him; 32 if is glorified by him then God will also be glorified in him, and he will glorify him immediately. 33 Children, I will be with you a little longer; you will search for me, and just as I said to the Jews, "The place where I am going, you will not be able to come with me, and that is what I am telling you to be the case right now. 34 I am giving you a new commandment, to love one another; just as I have loved you so you also should love one another. 35 By this all people will know you are my disciples, if you have love for one another."

Peter's Denial Foretold

36 Simon Peter asked him, "Lord, where are you going?" Jesus replied, "Where I am about to go you cannot now follow me to, but you shall follow me at a later time." 37 Peter answered, "Lord, why can I not follow you now? I am willing to sacrifice my very soul for you!" 38 Jesus said, "Will you indeed offer you life on my behalf? Truly, truly, I say to you, the cock will not have cried three times before you have finished denying me."

Jesus is the Way to The Father

14 "Do not let your hearts be filled with anxiety; you believe in God, even as you believe in me. 2 In my Fathers home there are many rooms; if it were not the case, then would I not have told you I am going there to prepare your place for you? 3 And if I am going I will make sure I prepare your rooms, and then when I come back again I will take you to be with me there, so that where I dwell so also will you as well. 4 And you know the way to where I am going!" 5 Thomas asked, "Lord we do not know it; so how will we be able to find the way?" 6 Jesus replied, "I am The Way and The Truth and The Life; no one can come to the Father except through me. 7 If you know me then you already know my Father; and from now on you know him and you have seen him." 8 Philip said to him, "Lord, show us the Father, and it will be adequate for us." 9 Jesus replied, "Have I been with you for all this time and do you not know me, Philip? He who has seen me has already seen the Father; how it you ask, 'Show us the Father?' 10 Do you not trust that I am in the Father and the Father is in me? The words I am uttering to you I do not speak for myself; but the Father who dwells in me does his works. 11 Believe that I am in the Father and the Father is in me; but if you cannot, just believe on the basis of the works themselves. 12 Truly, truly, I tell you, He who believes in me will do the works I am doing, and greater than these will he do, because I am going to the Father; 13 and anyone who asks anything in my name I will do it, so that the Father might be glorified through the Son; 14 if anyone should ask in my name I shall do it.

Holy Spirit Teach me

Holy Spirit teach me how to hear your voice? How do you want me to hear you? What do you want to teach me about Jesus? What do you want to remind me about what he said? Lord come and make your home in my heart by your spirit.

The Promise of the Spirit

15 If you love me, you will keep my commandments; 16 and I will ask the Father and he will give another counsellor so that he might be with you forever, 17 the Spirit of Truth, which the world is not able to receive, because it does not see him or experience him; you will experience him, because he comes from my side and he will remain in you. 18 I will not leave you as orphans, I am coming to you. 19 Yet for a little while and the world will no longer see me, but you will see me, because I am living you shall also continue to live. 20 In that day you will know by experience that I am in my Father, and that you are in me and I in you. 21 The one who has my commandment and keeps it is the one who loves me; and the one who loves me shall be loved by my Father, and I will love him and I will manifest myself to him." 22 Judas said to him, not Judas Iscariot, "Lord how is it that you will reveal yourself to us but not to the world?" 23 Jesus replied, "If anyone loves me he will keep my teaching, and my Father will love him, and we shall come to him and we will make our home with him. 24 The one who does not love me does not keep my teaching; and the teaching you have heard is not my own but the Father's that sent me.

25 I have spoken these things to you whilst being with you; 26 but the counsellor, the Holy Spirit, which the Father is sending in my name, will teach you all things and shall bring to your remembrance all that I have said to you. 27 Peace I give to you, it is my peace I give to you; not as the world gives do I give to you. Let not your hearts become anxious or fearful. 28 Listen to what I have said to you, I am leaving and then I will return to you. If you love me you should rejoice, because I am going to the Father, for the Father is greater than me. 29 And now I am telling you before it happens' so that when it does you may trust me.
30 I will not speak with you much longer, because the ruler of this world is coming; he has no power over me, 31 but this will happen to demonstrate to the world that I love the Father, and that I have done what he charged me to do. Arise, let us go forth.

Lord Show me

Lord show me what my branch connected to you looks like? Is it producing good fruit? Some bad fruit? What do you want to prune? Lord teach me how to live connected to you? Lord teach my heart to accept that I cannot do anything apart from you? What does it mean that "All things are possible for those who believe in you?" How does this help me to understand my helplessness without you Lord, and with you?

Jesus is the True Vine the Source of Life

15 I am the true vine, and my Father is the vine dresser. 2 Every branch in me which does not bear fruit, he takes away, and every branch which produces fruit he prunes so that it may bear more fruit. 3 You are already clean because of the teaching I have spoken to you; 4 remain in me, and I in you. Just as the branch is not able to bear fruit of it self, if it does not remain attached to the vine, so it is with you if you do not remain attached to me. 5 I am the vine, you are the branches. The one who remains attached to me will produce a lot of fruit, because apart from me you can do nothing. 6 If a person does not remain attached to me he will be cut off and will be gathered and thrown into the fire and it will be burned. 7 If you remain attached to me and my words remain in you, what ever you ask for will be given to you. 8 In this my Father is glorified, so that you may bear much fruit and that you may prove by this to be my disciples. 9 Just as my Father has loved me so I have loved you; remain in the sphere of my love. 10 If you keep my commandment, remain in my love, even as I have kept my Fathers' commandment and I continue to remain in his love.

11 I have said these things to you so that my joy may be in you, and that you might have fullness of joy. 12 This is my command, that you love one another like I have loved you; 13 no one has greater love than this than that a man give his life for his friends. 14 You are my friends if you do what I have commanded you. 15 I no longer call you servants, because the servant does not know what his master is doing; but I have called you friends, because everything I have heard at my Father's side I have made known to you. 16 You did not choose me, but I have chosen you and appointed you so that your fruit might last, so that whatever you ask of the Father in my name he will give it to you. 17 I have charged you to love one another.

The World's Hatred

18 If the world hates you know this that it hated me first. 19 If you belonged to the world, the world would have loved its' own kind; but because you do not belong to the world, but I have chosen you out of the world, it hates you for this reason. 20 Remember what I taught you, the servant is not greater than his master. If they persecuted me, they will even persecute you; if you keep my word as indeed you are keeping it. 21 But they will do all these things to you because of my name, for they do not know the one who sent me. 22 If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin. 23 He who hates me even hates the Father. 24 If I had done works among them that others had done, they would have no sin; but they have seen and have hated me as well as my Father. 25 Now, so that the Scripture might be fulfilled which is written in their Torah that,

'They hated me without reserve.'

26 When the counsellor comes, which I will send to you from my Father's side, the Spirit of truth who indeed proceeds from my Fathers' very side, he will bear witness to me; 27 and you will also be my witnesses because you were with me from the beginning.

Ponder Anew

Lord what do you want to teach me by your Spirit? What do you want to convince me about? How do you want me to prepare my heart so that I can hear your voice rather than my selfishness?

16 I have told you these things so that you my not stumble and fall. 2 They will put you out of the synagogues; a time will soon come when those who kill you will think they are doing God a service. 3 They will do these things because they do not know my Father or me. 4 But I have told these things to you so that when they occur you will remember I told you so.

The Work of the Spirit

I did not tell you these things from the beginning of our relationship, because you were with me. 5 Now that I am to go to the one who sent me, none of you ask me, 'Where are you going?' 6 Because I have told you these things grief has filled your hearts. 7 But I am telling you the truth, that it is vital for me to leave you. For if I did not go away the Counsellor will not come to you; however, if I go, I will send him to you. 8 And when he comes he will convince the world of sin, and of righteousness and of judgment; 9 concerning sin because they have not believed in me; 10 concerning righteousness because I am going to the Father and they no longer see me; 11 and concerning judgment because the ruler of this world has been judged.

12 I have yet many things to say to you, but you are not able to bear them now; 13 when he should come, the Spirit of truth, he will guide you in to all of the truth; because he will not speak upon his own behalf, but whatever he hears he will speak, and the things which are still to come he will reveal to you. 14 He will glorify me, because he will disclose what I show him. 15 All that belongs to the Father is mine; because this is true I have said, "He will disclose to you what he receives from me.

Your Sorrow will Turn into Joy

16 In a little while you will see me no longer, and again after a short time you will see me again." 17 The disciples asked one another, "What does he mean, 'a little while and you will see me no longer, and again in a little while you will see me again?' and, 'Because I am going to the Father?'" 18 They said, "What does he mean, 'A little while?' we do not understand him." 19 Jesus knew their thoughts and questions, and replied, "What are you questioning about between one another because I said, 'A little while and you will not see me, and then after a short time you will see me again?' 20 Truly, truly, I say to you that you will weep and mourn, but the world will rejoice; you will grieve, but your grief will turn into joy. 21 A woman has grief while she is in labour, because the painful time of birth has arrived; but when she has given birth to the child, she forgets her grief for the joy that a new being has entered the world. 22 Therefore, you will now experience grief; but afterwards you will see me again, and your hearts will be filled with joy, and no one will be able to take your joy away! 23 And in that day you will not ask me for anything. Truly, truly, I say to you, whatever you ask the Father in my name he will give it to you. 24 Up to this point in time you have asked for nothing in my name; ask and you will receive so that your joy may have complete fulfilment.

Ponder Anew

Lord what do you want to say to me about your "figurative" speech about the Father in verse 25 and onwards? What is the Father's attitude toward me? How do you want to change my view of you Father God?

I Have Overcome the World

25 I have told you these things figuratively; a time is coming when I will no longer speak in figurative language but in clear and specific terms about the Father. 26 At that time you will ask in my name, and I am not saying that I will ask the Father for things on your behalf; 27 for the Father loves you, because he have continued to love me and that I have come from the Father's heart. 28 I came from the Father's side and I entered the world; again I am leaving the world and returning to the Father." 29 The disciples said, "Now you are speaking clearly, and you are no longer using veiled figures. 30 Now we know that you know all things and have no need to have anyone question you; because of this we believe that you have come from the heart of the Father." 21 Jesus answered, "Do you really now believe? 32 Behold the time is coming and has now arrived, when each of you will be scattered to your own homes and will leave me all alone; but I am not alone, because the Father is with me. 33 I have spoken these things to you so that you might have peace in me; you will have trouble in the world, but be of good courage, I have overcome the world."

Christ's Great Prayer

17 When Jesus had said all of these things, he turned his eyes to heaven and said, "Father, the hour has arrived; glorify your Son, so that the Son may glorify you, 2 just as you gave him authority over all flesh, so that all you gave to him might be given eternal life. 3 And this is eternal life that they do know you the only true God and Jesus Christ who you have sent. 4 I have glorified you upon the earth, having fully accomplished the works you gave me to do; 5 and now glorify me, Father, with the glory I had with you when I was at your side before the world was made.

6 I have manifested your name to the men which you gave to me out of the world. They were yours to give, and they have kept your teaching. 7 Now they know by experience that all that you have given to me they have from you; 8 because the spoken words you gave to me I have delivered to them, and have accepted and come to know the truth that I have come from your side, and they have believed that you sent me. 9 I am praying for them, I am not praying for the world, but for those you have given to me, because they belong to you, 10 and all that is mine is yours and what is yours is mine, and I have been glorified in them. 11 I am no longer in the world, but they will be in the world, and I am coming to you. Holy Father, keep them by your name which you have given to me, so that they might be one just as we are. 12 When I was with them I kept them in your name which you gave to me, and I guarded them, and none of them has perished except the son of destruction, so that the scripture might be fulfilled. 13 And now I am coming to you, and I am saying these things while I am in the world so that they might have my joy fulfilled in themselves. 14 I have delivered your teaching to them, and the world has hated them, because they are not of the world just as I am not of the world. 15 I am not praying for them to be removed from the world but rather that you might keep them safely out of the evil one's grasp. 16 They are not part of the world just as I am not part of it. 17 Make them holy through the truth; your word is truth. 18 Just as you sent me into the world, even so, I have sent them into the world; 19 and for their sake I am consecrating myself, in order that they may also be consecrated by the truth.

Four Keys

Lord what do you want to teach me from this prayer? What message do you have for me about myself and my place in your family? What do you want to say to me about the way I treat you? What do you want to say to me about the way I treat my family? Lord how do you want to change me? What steps do you want me to take with you?

20 I am not praying only for these men, but even for those who will believe because of their teaching in me, 21 so that they all might be one, just as you, Father, are in me and I am in you, so that they may be in us, so that the world might believe that you have sent me. 22 Just as you gave glory to me I have given it to them, so that they may be one as we are one, 23 I in them and you in me, so that they may become wholly one, so that the world might know that you sent me and that you have loved them just as you have loved me completely. 24 Father, you have given them to me, I want them to be in the same place that I am, so that they might see my glory which you have given to me, because you loved me before the foundation of the world. 25 Righteous Father, the world has not known you, but I know you, and they know that you sent me, 26 and I have made your character known to them, and I will continue to make it known, so that the love you have for me may be in them and I myself in them."

The Betrayal and Arrest of Jesus

18 When Jesus had finished speaking, he took his disciples with him across the Kidron valley where there was a garden, he entered it with them. 2 Judas, the traitor, also knew this favoured spot, because Jesus had taken his apprentices with him there many times. 3 Judas procured a band of soldiers and some officers from the chief priests and the Pharisees, and went to the garden with lanterns and weapons. 4 Jesus, knowing everything which was to happen to him, went out and said to them, "Who do you seek?" 5 They answered him, "Jesus the Nazarene." He replied, "I am he." And Judas the traitor was standing there with them. 6 As Jesus said to them, "I am he," they drew back and fell to the ground. 7 He again asked them, "Who do you seek?" They said, "Jesus the Nazarene." 8 Jesus answered, "I told you that I am he; if it is me you are looking for, permit these other men to leave;" 9 so that the word which he had uttered might be fulfilled that, "Those you have given to me may not be destroyed, not even one of them." 10 Therefore, Simon Peter, having brought a sword with him, drew it, and struck the High Priest's personal servant and cut his right ear off. His name was Malchos. 11 Jesus said to Peter, "Put your sword back in its' scabbard; am I not meant to drink the cup which the Father has given me to drink?"

Lord Show me

Lord show me what this passage teaches me about the nature of your Kingdom here on earth? Lord how do you fight your battles? How do you want me to fight my battles with the hostile forces of the world?

Jesus Before the High Priest

12 The soldiers and their captain and the servants of the Jews took Jesus and bound him 13 and took him to Annas first of all; for he was the nephew of Caiaphas, who was the High Priest that year; 14 it was Caiaphas who had counselled the Jews that it was better for one man to die on behalf of the people.

Peter Denies Jesus

15 Simon Peter followed Jesus along with another disciple. This disciple was known to the High Priest and he was permitted to enter the courtyard of the High Priest, 16 Peter was left standing by the outside door. The other disciple known to the High Priest told the maid in charge of the door to permit Peter to enter. 17 The maid who kept the door said to Peter, "Are you not one of this man's disciples?" He answered, "I am not." 18 Now the servants and the attendants had made a fire, because it was cold, and they warmed themselves by it, Peter was warming himself by it too.

The high Priest Questions Jesus

19 The high Priest questioned Jesus concerning his disciples and his teaching. 20 Jesus replied, "I have openly spoken to the world; I have often taught in the synagogue and in the temple, where all the Jews were gathered, I have said nothing in secret. 21 Why do you question me? I have said what I had to say!" 22 One of the attendants who was standing nearby, heard this and struck Jesus saying, "Why do you answer the High Priest in this way?" 23 Jesus answered, "If I have spoken wrongly then give evidence that I have spoken wrongly, but if I have spoken rightly then why did you strike me?" 24 Annas then sent Jesus bound to Caiaphas the High Priest.

Ponder Anew

Lord what does Pilates question "What is truth?" mean? What is your truth to me right now Lord? What is truth Lord?

Peter Denies Jesus again

25 Meanwhile, Peter was standing warming himself by the fire. They asked him, "Are you not one of his disciples?" He denied it and said, "I am not!" 26 One of the High Priest's servants said to him, being a relative of the man who had his ear cut off by Peter, "Surely, did I not see you in the garden with him?" 27 Again Peter denied it; and immediately the Cock cried out!

Jesus Before Pilate

28 They then led Jesus away from the house of Caiaphas into the Praetorium; It was the morning; and they did not enter into the Praetorium themselves, so that they might not be made ritually unclean so that they could eat the Passover meal. 29 So Pilate went out to them and asked, "What charge do you bring against this man?" 30 They answered, "If he had not done wrong, we would not have delivered him over to you." 31 Pilate therefore said to them, "You take him, and judge him according to your law." The Jews said, "It is not lawful for us to put anyone to death;" 32 this happened so that what Jesus said concerning his death might be fulfilled. 33 Pilate went back into the Praetorium and called for Jesus, and asked him, "Are you the king of the Jews?" 34 Jesus replied, "Are you asking this for yourself, or have others said this about me?" 35 Pilate answered, "Am I a Jew? Your nation, and the high Priest, delivered you to me; what have you done?" 36 Jesus said, "My kingship is not of this world; if my kingship was part of this world, then my servants would fight for me, so that I would not be delivered to the Jews; but my kingship is not of this world." 37 Pilate said, "So you are a king then?" Jesus replied, "You said I am a king. I was born for this, and came into the world, so that I should testify to the truth; everyone who belongs to this truth listens to my voice." 38 Pilate said to him, "What is the truth?"

Jesus is Sentenced to Death

And having said this he went out to the Jews once more, and said to them, "I find no crime in him. 39 But you have a custom that I should release one prisoner to you on the Passover; do you wish me to

release the 'King of the Jews'?" 40 They cried out again saying, "Not him, but rather Barabbas." But Barabbas was a thief.

19 Then Pilate took Jesus and scourged him. 2 and the soldiers plaited a crown of thorns, and placed it upon his head, and they arrayed him in a purple garment, 3 and they said to him, "Hail, the king of the Jews;" and they struck him. 4 And Pilate went out to them again and said, "Behold, I am bringing him out to you so that you may know that I have found no crime in him." 5 Jesus was led outside, wearing the crown of thorns and the purple robe. And he said to them, "Behold the man." 6 When the chief priests and attendants saw him they cried out, "Crucify, crucify." Pilate retorted, "You take him and crucify him, because I have found no guilt in him." 7 The Jews replied, "We have a law, and according to that law he ought to be put to death, because he has made himself Son of God."

Lord Show me

Lord show me you dying on the Cross for me? What do you see on the Lord's face? What does he do when he sees you? What does your heart want to do in reponse?

8 When Pilate heard this report, he became more fearful, 9 and he went back into the Praetorium and asked Jesus, "Where do you come from?" Jesus would not give him an answer. 10 Therefore, Pilate said to him, "Why won't you speak to me, do you not know that I have authority to release you, and authority to crucify you?" 11 Jesus answered him, "You have no authority over me at all, unless it has been given to you from above; for this reason the one who delivered you to me has the greater sin." 12 After this Pilate sought to release him; but the Jews cried out all the more, "If you release this man, you are no friend of Caesars; everyone who makes himself a king is against Caesar."

13 Pilate, having heard these words, led Jesus outside, and he sat down on the judgment seat in the place known as 'The Pavement'; in the Hebrew it was called Gabbatha. 14 Now it was the day of the preparation for the Passover, it was about the sixth hour. Pilate said to them, "Look at your king." 15Therefore, they cried out, "Take him, Take him and crucify him." Pilate replied, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." 16 Then he delivered him to them so that he should be crucified.

The Crucifixion of Jesus

Therefore, receiving Jesus; 17 they went out with Jesus carrying his own cross to the place called "The Skull"; which was known in Hebrew as Golgotha; 18 where they crucified him and two others with him; one on each side with Jesus in the middle. 19 And Pilate wrote a sign and placed it upon the cross; and he wrote, "Jesus of Nazareth the King of the Jews." 20 Many of the Jews read this sign, because the place where Jesus was crucified was near to the city, and it was written in Hebrew, Latin and Greek. 21 The chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but that he said, 'I am The King of the Jews.'" 22 Pilate answered, "What I have written, I have written."

23 When the soldiers had crucified Jesus they took his garments and divided them into four parts, one for each soldier, and the tunic. But the tunic was seamless woven as one garment from top to bottom. 24 They said to one another, “Let us not tear it, but let us cast lots for it to determine whose it should be;” so that the scripture might be fulfilled,

“They divided my garments among them

And for my clothing they cast lots.”

Therefore, the soldiers did these things. 25 And Jesus mother stood next to his cross along with her sister, Mary the wife of Clopas and Mary Magdalene. 26 Jesus upon seeing his mother, standing with the disciple whom he loved, said to his mother, “Mother, behold your son.” 27 He said to this disciple, “Behold your mother.” And from that very hour this disciple took her to be as his own mother.

Ponder Anew

John’s gospel is the gospel of God’s time table. On several occasions Jesus mentions his time has not come, then it has and finally here that “all things had taken place;” Lord what do you want to say to me about your timetable in my life? How do I fit into your plans? How do you want me to serve you and others? What is your mission through my life?

The Death of Jesus

28 After this, Jesus, knowing that all things had taken place, so that the scripture might be fulfilled, said, “I thirst.” 29 A bowl of vinegar stood nearby; so they dipped a sponge in the vinegar with Hyssop and held it to his mouth. 30 When Jesus had received the vinegar he said, “It is finished!” And he bowed his head and gave up his spirit.

Jesus’ Side is Pierced

31 Therefore, the Jews, because it was the preparation day, so that the bodies may not remain on the crosses, asked that Pilate might have their legs broken; because that Sabbath was to be a great day. 32 So the soldiers came and broke the first man’s legs and then the other’s who had been crucified; 33 but when they came to Jesus, and saw he was already dead, they did not break his legs. 34 But one of the soldiers pierced his side with a spear, and immediately blood and water came out. 35 He who saw this happen has testified to this, and his testimony is truthful, and he knows it to be accurate and he has testified rightly; so that you may believe. 36 These things took place so that the scripture might be fulfilled, “Not one of his bones will be broken.” 37 And again in another scripture it records, “They shall look upon him who they pierced.”

Jesus is Buried

38 After these things Joseph from Arimathea, who was secretly a disciple of Jesus, for fear of the Jews, asked Pilate that he might take away the body of Jesus; Pilate gave him permission, he went,

therefore, and took his body. 39 Nicodemus also, who had first gone to Jesus at night, came with a mixture of myrrh and aloes about a hundred pounds in weight. 40 They took the body of Jesus and bound it in linen clothes, as is the burial custom of the Jews. 41 There was a garden near the place where he was crucified, and in that garden there was a new tomb in which no one had been placed; 42 so because of the Jewish day of preparation, because it was near the tomb, they laid Jesus there.

The Resurrection of Jesus

20 On the first say of the week Mary Magdalene came early in the morning while it was still dark to the tomb, and saw the stone had been rolled away from the tomb. 2 She ran away and came to Simon Peter and to the other disciple, who Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have put him." 3 Therefore, Peter and the other disciple went to the tomb. 4 They both ran, and the other disciple outran Peter and went first of all to the tomb, 5 and stooping down he looked in and saw the linen clothes lying there, but he did not enter. 6 Simon Peter arrived following close behind, and he entered the tomb; he saw the linen clothes lying; 7 and the napkin, which was upon his head, not lying with the linen clothes but rolled up in a place by it self. 8 Then the other disciple who arrived first entered the tomb, and saw and believed. 9 Because as yet they did not know the scripture that said it was necessary for him to be raised from the dead. 10 Then the disciples went back to their homes.

Put me in the Picture

Lord put me in the picture with you on resurrection morning. What do you want to say to me? What do you want to bring to new life in my life? What steps do I need to take to live the new life you have shown me?

Jesus Appears to Mary Magdalene

11 Mary stood outside the tomb weeping. As she wept she stooped and looked inside the tomb, 12 and she saw two angels in white sitting in there, one near his head and one near his feet where the body of Jesus had been. 13 And they said to her, "Lady, why are you crying?" She replied, "They have taken my Lord, and I do not know where they have put him. 14 Having said this, she turned around, and saw Jesus standing there, but she did not know it was Jesus. 15 Jesus said to her, "Woman, why do you weep? Who do you seek?" Thinking it was the gardener she said to him, "Sir, if you have moved him, tell me where you have placed him, and I will take him away." 16 Jesus said to her, "Mary!" Turning to him she said in Hebrew, Rabbi (which means teacher). 17 Jesus replied "Touch me not, for I have not as yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and to your Father, to my God and to your God." 18 So Mary Magdalene went to the disciples and reported that, "I have seen the Lord," and she told them the things he had said to her.

Jesus Appears to the Disciples

19 On the evening of that day, the first day of the week, with the doors closed because the disciples were afraid of the Jews, Jesus came and stood in the midst of them saying, “Peace be with you.” 20 Having said this, he showed them his hands and his side. The disciples were overjoyed to see the Lord. 21 Jesus said to them again, “Peace be with you; just as the Father sent me, even so I send you.” 22 And when he had said this he breathed on them saying, “Receive the Holy Spirit; 23 if you forgive any one’s sins they are forgiven, if you do not forgive someone their sins then they will not be forgiven.”

Four Keys

Lord what do you want to say to me about my doubts? How can I grow in faith? Lord show me yourself so that I may know you better.

Thomas Doubts are put to Rest

24 Thomas, one of the twelve, who was also known as the twin, was not with them when Jesus came to them. 25 The other disciples said to him, “We have seen the Lord.” But he said, “Unless I see the marks of the nails on his hands, and put my finger in the nail marks, and put my hand in his side, I will not believe.” 26 After eight days the disciples were together in the house again with Thomas. Jesus came again with the doors being closed, and stood among them and said, “Peace be with you.” 27 He said to Thomas, “Put your finger here and behold my hands, and put your hand in my side, be not faithless but believing.” Thomas answered, “My Lord and my God.” 29 Jesus said to him, “Because you have seen me do you believe? Blessed are those who have not seen and yet believe.”

The Purpose of John’s Gospel

30 Jesus did many other signs before his disciples which have not been recorded in this book. 31 But these things have been written so that you might believe that Jesus is The Christ the Son of God, and so that believing you might have life through his name.

Jesus Appears to Seven Disciples

21 After this Jesus manifested himself again to the disciples by the lake of Tiberias. This is how it happened. 2 Simon Peter, Thomas, called the Twin, Nathanael who was from Cana in Galilee, the sons of Zebedee and two other disciples were together. 3 Simon Peter said to them, “Let’s go fishing.” They answered, “We will come with you.” So they went and got into the boat, and during the night they caught nothing. 4 But as morning came Jesus stood on the beach; yet the disciples did not know it was Jesus. 5 Jesus, therefore, said to them, “Children, have you got anything to eat?” They answered him, “No.” 6 He said to them, “Cast your nets on the right side of the boat, and you will find some fish.” They cast them, but they were not able to haul the net in, because of the large quantity of fish. 7 The disciple whom Jesus loved said to Peter, “It is the Lord.” Therefore Simon Peter, having heard it was the Lord, put his clothes back on, because he was stripped for work, and

jumped into the lake; 8 the other disciples came in the boat dragging the net full of fish, because they were not far from the land. 9 When they got on land, they saw a charcoal fire with fish on it as well as bread. 10 Jesus said to them "Get some of the fish you have just caught and bring them here." 11 Peter got up and emptied the net on the ground, there were a large number of fish; one hundred and fifty three in total; and although there were so many the net did not tare. 12 Jesus said to them "come and eat breakfast." None of the disciples dared to ask him "Who are you?" Because they knew it was the Lord. 13 Jesus came and took bread and gave it to them, and he did the same with the fish. 14 This was the third time Jesus had manifested himself to the disciples after his resurrection from the dead.

Ponder Anew

Jesus gives Peter the promise that although he let Jesus down by denying him, he will not do so again in a way that will mean he could be lost. Rather he will die glorifying God. Jesus probably says this to him because he could doubt himself as God's chosen shepherd in the future. So Jesus deals with the insecurity by giving him this foreknowledge. What does God want to say about your future? Has he promised you eternal security? What does he want to say to you about this from John 5:24 and John 10:27 – 30? Lord please give me a secure heart which says as Peter did "Lord, you know all things, you know I love you."

Jesus' Relationship with Peter

15 When they had finished breakfast Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He replied, "Yes Lord, you know that love you." He said to him, "Feed my lambs." 16 He asked him a second time, "Simon son of John, do you love me?" He replied, "Yes Lord, you know that I love you." He said to him, "Shepherd my sheep." 17 He asked him a third time, "Simon, son of John, do you love me?" Peter was grieved that he asked him if he loved him the third time, so he said, "Lord! You know all things, you know from the depths of your knowledge about my heart that I love you!" Jesus replied, "Feed my sheep. 18 Truly, truly, I am saying to you, when you were young, you clothed yourself and went wherever you wanted to go; but when you are old, you will stretch out your hands, and others will carry you to a place you do not want to go." 19 He spoke of this giving a sign of the way that Peter would die giving glory to God. Having said this he called, "Follow me."

Jesus and His Beloved Disciple

20 Peter turned around and saw the disciple whom Jesus loved following him, he was the one who had lain against Jesus breast at the supper and asked, "Lord, who is it who will betray you?" 21 Peter, upon seeing this, asked Jesus, "Lord, what about this man? 22 Jesus replied, "If I want him to remain until I come what is it to you? You need to follow me." 23 The report went out among the brothers that this disciple would not die. But Jesus had not said he would not die but, "If I want him to remain until I come, what is it to you?"

24 This is the very disciple who is giving testimony about what was said, and who has journaled these things and we know that his testimony is accurate.

25 But there were many other things which Jesus did, that if they were to be recorded, I suppose not even the whole world could contain the books which would have to be written.