

*The*  
Evidence  
Bible

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NEW KING JAMES VERSION®

*Commentary by*  
RAY COMFORT

**Bridge-Logos**

Newberry, Florida 32669

## **The Evidence Bible**

Commentary by Ray Comfort

Published by:

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# Q

## Common Questions & Objections

### God

- “God wants to keep people from having knowledge!” *Gen. 3:5*
- “God violates the laws of nature and of logic.” *Exod. 15:4*
- “What kind of God would sanction the killing of women and children?” *Deut. 3:6*
- “How can you worship a God who encourages the cruelty of slavery?” *Deut. 23:15,16*
- “Which ‘god’ are you talking about: Thor, Zeus, etc.?” *Josh. 23:7*
- “How can God be omniscient if He didn’t know what Israel would do?” *Judg. 3:4*
- “Why did God order the killing of an entire people group? That’s genocide.” *1 Sam. 15:3*
- “I thought God was supposed to be our friend, not our enemy.” *2 Chron. 20:7*
- “How can you justify God killing everyone in a flood?” *Job 40:8*
- “Could God create a boulder so heavy that He cannot lift it?” *Psa. 38:4*
- “Why does the Old Testament show a God of wrath and the New Testament a God of mercy?” *Psa. 89:14*
- “Who made God?” *Psa. 90:2*
- “Why does God want to torture people in hell?” *Psa. 98:9*
- “The First Commandment says, ‘You shall have no other gods before Me.’ That proves He isn’t the only God!” *Psa. 115:4–9*
- “If God can ‘legally commute our death sentence,’ is He under some law?” *Isa. 26:21*
- “The Bible says ‘God repented.’ Doesn’t that show He is capable of sin?” *Jer. 18:8*
- “How can a perfect God be furious?” *Ezek. 5:15*
- “God is unfair in that Hitler and a sweet old lady (who never trusted in Jesus) will both go to hell.” *Matt. 11:24*
- “My God would never create hell.” *Matt. 18:9*
- “Since God is loving, why would He send people to a place of torment?” *Luke 16:28*
- “If God doesn’t hear some prayers, how can He be omniscient?” *John 9:31*
- “I don’t believe God is knowable.” *John 17:3*
- “What should I say to someone who acknowledges his sins, but says, ‘I just hope God is forgiving?’” *Acts 26:28*
- “There is no reason to believe that a supernatural, intelligent Creator exists.” *Rom. 1:20*
- “Why is there suffering? That proves there is no loving God.” *Rom. 5:12*
- “If God is perfect, why did He make an imperfect creation?” *1 Cor. 15:22*
- “God made me like this. Sin is His fault!” *1 Tim. 2:14*
- “If God exists, why doesn’t He speak for Himself, audibly?” *Heb. 12:25*
- “If God is a God of love, why hasn’t He dealt with evil?” *1 Pet. 3:12*
- “Why does God allow evil?” *2 Pet. 3:9*
- “God kills masses of people in Revelation. If that’s your ‘God of love,’ I want nothing to do with Him!” *Rev. 8:11*

### Jesus Christ

- “What does it mean to ‘know the Lord’? How can someone know the Lord the way you do?” *1 Sam. 2:12*
- “On the cross, Jesus said God forsook Him. This proves He was a fake.” *Psa. 22:1*
- “Jesus wasn’t sinless—He stole a donkey.” *Matt. 21:2,3*
- “Jesus wasn’t sinless—He became angry when He cleared the temple.” *Mark 11:15*
- “The second coming of Jesus was a failed prediction. The generation He was speaking to did pass away, but these things haven’t happened.” *Mark 13:24–27*
- “The chief priests didn’t see Jesus coming with the clouds or sitting in power, so He’s a false prophet.” *Mark 14:62*
- “Jesus wasn’t sinless—He dishonored His parents.” *Luke 2:46*

- “Jesus taught hatred by saying that a Christian should ‘hate’ his father and mother.” *Luke 14:26*
- “Jesus didn’t condemn the woman caught in the act of adultery, but condemned those who judged her. Therefore you shouldn’t judge others.” *John 8:11*
- “It’s intolerant to say that Jesus is the only way to God!” *John 14:6*
- “Is it possible that Jesus simply fainted on the cross, and revived while He was in the tomb?” *John 19:33,34*
- “What about people who have never heard of Jesus Christ—are they all going to hell?” *Rom. 2:12*
- “Jesus Christ never even existed.” *1 John 4:2*

**The Bible**

- “Adam didn’t die the day God said he would!” *Gen. 2:17*
- “God said He would blot out all remembrance of Amalek. The Bible itself disproves this by mentioning Amalek to this day.” *Exod. 17:14*
- “Bible predictions are vague, like those of Nostradamus.” *Deut. 18:20–22*
- “The Bible says that children were to be stoned to death.” *Deut. 21:18–21*
- “Why does the Bible call for the stoning of non-virgins?” *Deut. 22:13–21*
- “Why would the Bible compare us to a worm?” *Job 25:6*
- “What if someone says he doesn’t believe the Bible is God’s Word?” *Dan. 10:21*
- “The Bible has changed down through the ages.” *Psa. 119:160*
- “The Bible calls the hare a cud-chewing animal, which any veterinarian could tell you is false.” *Psa. 147:9*
- “The fact that there are so many versions proves that the Bible has mistakes. Which one is right?” *Prov. 30:5*
- “Christianity oppresses women by making them submit to their husbands!” *Prov. 31:10*
- “In saying ‘an eye for an eye,’ the Bible encourages taking the law into our own hands.” *Matt. 5:38*

- “There are contradictions in the resurrection accounts. Did Christ appear first to the women or to His disciples?” *Matt. 28:9*
- “The second coming of Jesus was a failed prediction. The generation He was speaking to did pass away, but these things haven’t happened.” *Mark 13:24–27*
- “How many angels were at the tomb—one or two?” *Mark 16:6*
- “What if someone claims to have read the Bible and says it’s just a book of fairy tales?” *Luke 24:44,45*
- “Christians can’t use ‘circular reasoning’ by trying to prove the Bible by quoting from the Bible!” *Acts 17:2*
- “I’ve tried to read the Bible, but I can’t understand it.” *1 Cor. 2:14*
- “Adam was a mythical figure who never really lived.” *1 Cor. 15:45*
- “Didn’t men write the Bible?” *2 Pet. 1:21*
- “The Bible teaches that the earth is flat.” *Rev. 1:7*

**Sin**

- “Is there a difference in attending a wedding for a gay couple and one for a couple that is living together? What about if the bride is pregnant?” *Deut. 7:3*
- “Are there times when lying is acceptable?” *Josh. 2:4,5*
- “Why did God give us sexual desire (lust) if it’s bad?” *2 Sam. 13:1,2*
- “God couldn’t forgive my sin.” *Psa. 103:17*
- “I have committed sin, but that was in the past.” *Eccles. 3:15*
- “What should I say if someone asks, ‘Have you ever lusted?’” *Matt. 5:28*
- “You shouldn’t talk about sin because Jesus didn’t condemn anybody. He was always loving and kind.” *Matt. 23:13–16*
- “Judge not lest you be judged. You therefore have no right to judge me when it comes to my sins!” *Luke 6:37*
- “What if someone says they’ve never lied, stolen, lusted, blasphemed—if they deny having any sin at all?” *Luke 18:21*



- “What should I say to someone who acknowledges his sins, but says, ‘I just hope God is forgiving?’” *Acts 26:28*
- “Because Jesus died on the cross, we are all forgiven of every sin.” *2 Cor. 5:14,15*
- “I know I’m a sinner, but I confess my sins to God daily. I tell Him that I’m sorry and I won’t sin again.” *Eph. 1:7*
- “God made me like this. Sin is His fault!” *1 Tim. 2:14*
- “Do you sin, as a Christian?” *1 Pet. 4:1*
- “Since the wages of sin is death, I’ll be okay because when I die I will have paid for my sins.” *Rev. 20:14*
- “Is ‘hell-fire’ preaching effective?” *Acts 24:25*
- “What about people who have never heard of Jesus Christ—are they all going to hell?” *Rom. 2:12*
- “Will all Jews go to hell if they don’t accept Jesus as the Messiah?” *Rom. 10:1*
- “Does someone go to hell for committing suicide?” *1 Cor. 3:17*
- “You are using scare tactics by talking about hell and Judgment Day.” *Heb. 10:31*
- “I hope I’m going to heaven when I die.” *1 John 5:12,13*
- “Hell is just a metaphor for the grave.” *Rev. 1:18*

### Heaven & Hell

- “If we tell people to trust in Jesus to go to heaven and avoid hell, won’t that motive create false converts?” *Deut. 10:12,13*
- “If hell exists, where in the universe is this huge place?” *Deut. 32:22*
- “Where is heaven, and what is it like?” *2 Kings 2:1*
- “The lost should want to serve God not to avoid hell, but because the Lord is worthy of all glory.” *2 Chron. 12:12*
- “The threat of hell is psychologically damaging to children.” *Psa. 34:11*
- “I don’t mind going to hell. All my friends will be there.” *Psa. 55:15*
- “Could you be wrong in your claims about Judgment Day and the existence of hell?” *Psa. 76:8*
- “Why does God want to torture people in hell?” *Psa. 98:9*
- “If hell is just ‘separation from God,’ it’s no big deal. According to Christians we’re in that state now.” *Psa. 139:7,8*
- “What happens when you die?” *Isa. 38:10*
- “How can people be happy in heaven, knowing that their unsaved loved ones are suffering in hell?” *Isa. 65:19*
- “My God would never create hell.” *Matt. 18:9*
- “Hell isn’t a place. This life is hell.” *Mark 9:47*
- “Since God is loving, why would He send people to a place of torment?” *Luke 16:28*

### Excuses

- “When you’re dead, you’re dead.” *Psa. 49:15*
- “There are no moral absolutes.” *Isa. 28:15*
- “We’re all children of God.” *Mal. 2:10*
- “I’ll wait until I am old, then I’ll get right with God.” *Luke 12:20*
- “I don’t believe God is knowable.” *John 17:3*
- “If I submit to God, I’ll just become a puppet!” *Acts 13:47*
- “There is no reason to believe that a supernatural, intelligent Creator exists.” *Rom. 1:20*
- “There is no absolute truth. You can’t be sure of anything!” *1 Thess. 2:13*
- “God made me like this. Sin is His fault!” *1 Tim. 2:14*
- “I was once a Christian. Now I believe it’s all rubbish!” *1 John 2:19*
- “Jesus Christ never even existed.” *1 John 4:2*
- “God made me to be a homosexual, so He doesn’t want me to change.” *Jude 7*

### Faith

- “How can you believe in a talking snake, etc.?” *Num. 22:28*
- “If God gives me some ‘sign,’ then I will believe.” *Matt. 12:39*
- “I will believe if God will appear to me.” *John 1:18*
- “I made a commitment, but nothing happened.” *John 14:21*
- “Seeing is believing. If I can’t see it, I don’t believe it exists.” *John 20:25*
- “Your religion is all about faith.” *Acts 1:3*

“I find it difficult to have faith in God.” *1 John 5:10*

**Evolution/Creation**

“How long is a ‘day?’” *Gen. 1:5*

“How could there be light before the sun?” *Gen. 1:18*

“Can’t the days of creation be long periods, since a day to the Lord is a thousand years to us?” *Gen. 1:31*

“Why are there two different creation accounts in the Bible?” *Gen. 2:4*

“Where did Cain get his wife?” *Gen. 4:17*

“How could all the animals fit on the Ark?” *Gen. 7:14,15*

“Where did all the flood water go?” *Gen. 8:3*

“Nature reveals cruelty, not the hand of God.” *Exod. 9:25*

“Were all the ingredients to produce life present on earth before life existed?” *Job 34:14,15*

“Evolution is a proven fact.” *Job 35:16*

“Were there dinosaurs in the Bible?” *Job 40:15–24*

“Doesn’t the Big Bang theory disprove the Genesis account of creation?” *Psa. 19:1*

“Radiometric dating proves the earth is millions of years old.” *Psa. 102:25*

“Atheists do not claim that nothing created everything.” *Psa. 121:2*

“If the earth is not millions of years old, how can we see stars millions of light-years away?” *Psa. 136:7–9*

“Were dinosaurs on Noah’s ark?” *Isa. 27:1*

“If God could be eternal, so could the universe.” *Isa. 34:4*

“Can a Christian believe in evolution?” *Isa. 40:28*

“Where do all the races come from?” *Acts 17:26*

“Adam was a mythical figure who never really lived.” *1 Cor. 15:45*

“How could a flood destroy every living thing?” *2 Pet. 2:5*

**Self-righteousness**

“Man is the master of his own destiny!” *Psa. 89:48*

“I have broken the Ten Commandments, but I do good things for people.” *Prov. 16:10*

“You don’t have to be a Christian to be a good person.” *Prov. 20:9*

“I need to get my life cleaned up first.” *Matt. 19:16*

“I’m as good as any Christian!” *Mark 10:18*

“As a Christian, I think non-Christians can be good, normal people.” *Luke 18:19*

“What if someone says they’ve never lied, stolen, lusted, blasphemed—if they deny having any sin at all?” *Luke 18:21*

“Do you think that Christians are better than non-Christians?” *Rom. 3:9*

“I believe I will go to heaven because I live by the Golden Rule.” *Gal. 5:14*

“How do you respond when someone says, ‘Well, no one is perfect?’” *Eph. 4:13*

“I don’t feel guilty.” *Eph. 4:19*

“I’ve made my peace with the ‘Man upstairs.’” *Col. 1:20*

“I’m doing fine. I don’t need God.” *Heb. 11:25*

**Hypocrisy**

“Statistics show that religious people are just as bad as the rest.” *Jer. 23:32*

“Religion has caused more wars than anything else in history.” *Luke 6:27*

“If Christianity is true, why are so many atrocities committed in the name of Christ?” *Luke 20:3,4*

“The Church is full of hypocrites.” *2 Tim. 2:19*

**Religion**

“You believe Christianity only because you were raised in a Christian culture.” *1 Chron. 28:9*

“Why are there so many denominations?” *Psa. 1:6*

“How do you witness to those in cults and other religions?” *Isa. 66:3*

“Statistics show that religious people are just as bad as the rest.” *Jer. 23:32*

“If Christianity is true, why are so many atrocities committed in the name of Christ?” *Luke 20:3,4*

- “If the Jews are God’s ‘chosen people,’ why have they been so oppressed?” *Luke 21:24*
- “Your religion is all about faith.” *Acts 1:3*
- “How should I witness to a Jew?” *Rom. 3:1*
- “Will all Jews go to hell if they don’t accept Jesus as the Messiah?” *Rom. 10:1*
- “Why are there so many different religions?” *Rom. 10:3*
- “Why is Christianity better than other religions?” *1 Cor. 10:20*
- “Are Catholics, Methodists, Lutherans, Episcopalians, etc., all false Christians?” *Acts 24:15*
- “Didn’t the Church persecute Galileo?” *1 Tim. 6:20*

### **Salvation**

- “If we tell people to trust in Jesus to go to heaven and avoid hell, won’t that motive create false converts?” *Deut. 10:12,13*
- “What does it mean to ‘know the Lord’? How can someone know the Lord the way you do?” *1 Sam. 2:12*
- “The lost should want to serve God not to avoid hell, but because the Lord is worthy of all glory.” *2 Chron. 12:12*
- “When I ask someone if he is saved and he sarcastically says, ‘Saved from what?’ how should I respond?” *Psa. 80:3*
- “Is water baptism essential to salvation?” *Mark 1:4,5*
- “I have been born again many times.” *John 3:3*
- “How can you know that you are saved?” *Gal. 4:6*
- “What if someone says, ‘I’ve broken every one of the Ten Commandments?’” *Psa. 32:5*
- “What if someone doesn’t think lust is a violation of the Ten Commandments?” *Prov. 6:25*
- “What if someone says he has broken only the Commandment about lying?” *Prov. 12:22*
- “I have broken the Ten Commandments, but I do good things for people.” *Prov. 16:10*
- “Being punished for ‘thought-crimes’ is absurd.” *Prov. 23:7*
- “If God can ‘legally commute our death sentence,’ is He under some law?” *Isa. 26:21*
- “There are no moral absolutes.” *Isa. 28:15*
- “I don’t believe we’ll be judged by the Ten Commandments.” *Ezek. 44:24*
- “What if someone says they’ve never lied, stolen, lusted, blasphemed—if they deny having any sin at all?” *Luke 18:21*
- “You are trying to make me feel guilty by quoting the Ten Commandments.” *John 8:9*
- “When Paul spoke in Athens, why did he begin his preaching with creation as opposed to the Law?” *Acts 17:16*
- “Conscience is given to us by society.” *1 Cor. 8:10*
- “What if someone doesn’t believe ‘taking God’s name in vain’ is a sin?” *1 Tim. 6:1*

### **Personal Witnessing**

- The Ten Commandments (The Law)**
- “In the Tenth Commandment, why are wives listed with houses, oxen, and donkeys, which are property?” *Exod. 20:17*
- “Aren’t there some circumstances when violating God’s Law is justified?” *Lev. 19:11*
- “We should do what’s right just because it’s right, not because of fear of punishment or promise of reward.” *Deut. 12:8*
- “How can we witness to people cross-culturally?” *1 King 8:43*
- “How can we overcome our fear of evangelizing?” *2 Chron. 20:15*
- “What do you say to people who believe in reincarnation?” *Psa. 78:39*
- “When I ask someone if he is saved and he sarcastically says, ‘Saved from what?’ how should I respond?” *Psa. 80:3*
- “Do I really need to ‘prove’ God to anyone or just preach the gospel?” *Psa. 97:6*

- “Since we are not saved by works, why can’t I maintain a relationship with God without witnessing?” *Prov. 10:21*
- “How do I reach my neighbors with the gospel?” *Prov. 27:10*
- “How do you witness to those in cults and other religions?” *Isa. 66:3*
- “Is open-air preaching for every Christian?” *Jon. 3:3,4*
- “How should I witness to someone who belongs to a denomination, but I suspect isn’t trusting the Savior?” *Matt. 8:14*
- “How do you witness to family members?” *Luke 8:39*
- “Is it wise to send new converts out into the battlefield before they’re grounded in the Word and apologetics?” *Luke 10:3*
- “Should a woman testify in the open air?” *John 4:39*
- “What should I say to someone who has lost a loved one through cancer?” *Acts 9:37*
- “When Paul spoke in Athens, why did he begin his preaching with creation as opposed to the Law?” *Acts 17:16*
- “How should I witness to a Jew?” *Rom. 3:1*
- “How do I witness to someone I know?” *Rom. 14:12*
- “Since individuals in the body of Christ have different functions, why should all of us witness?” *1 Cor. 12:14*
- “How can we be sure our motive for witnessing is right so we won’t be ineffective?” *Phil 1:18*
- “How should I witness to a homosexual?” *1 Tim. 1:9,10*
- “Can you appeal to the conscience if it is seared?” *1 Tim. 4:2*
- “How should I witness to my coworkers?” *1 Pet. 2:15*

**Miscellaneous**

- “Where did Cain get his wife?” *Gen. 4:17*
- “Is there a difference in attending a wedding for a gay couple and one for a couple that is living together? What about if the bride is pregnant?” *Deut. 7:3*
- “Is it wrong to ‘speak to the dead?’” *1 Chron. 10:13,14*
- “Why did God create marijuana?” *Psa. 102:3,4*
- “Hitler was a Christian!” *Psa. 144:8*
- “Christianity oppresses women by making them submit to their husbands!” *Prov. 31:10*
- “It’s harmful for Christians to think of fellow human beings as enemies.” *Dan. 10:12,13*
- “Mother Nature sure blew it . . .” *Rom. 8:22*
- “Even the Bible says Christians are not very smart.” *1 Cor. 1:26*
- “Which is right, Calvinism or Arminianism?” *Titus 2:11*
- “God made me to be a homosexual, so He doesn’t want me to change.” *Jude 7*
- “Death has always been part of life.” *Rev. 21:4*

**Leading Sinners to Jesus**

Follow these linked verses to lead a sinner to the Savior:

Matt. 5:21,22; 5:27,28; Mark 7:20–23; 12:29–31; Psa. 51:6; Rom. 2:15,16; 1 Cor. 6:9,10; Rev. 21:8; Heb. 9:22; John 3:16,17; Rom. 10:9; 10:12

# Preface

THANK YOU for picking up this Bible. If you are a Christian, there is no higher calling than to reach out to the lost. If you are not a Christian, then I'm sure you will find this publication to be very helpful when it comes to the most important of issues.

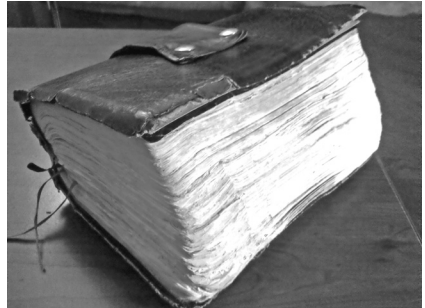
Bill Bright, founder of the international ministry Campus Crusade for Christ, said that "only two percent of believers in America regularly share their faith in Christ with others" (*The Coming Revival*, p. 65). I believe one reason for this tragedy is that the Body of Christ hasn't been suitably equipped. What soldier is going to run into the heat of battle, facing modern warfare, armed only with a feather duster?

However, a soldier who is thoroughly equipped with state-of-the-art weapons and trained in their use will find that his very weapons give him courage. *The Evidence Bible* will equip the most timid of Christ's soldiers with powerful weapons to conquer disbelief, doubt, skepticism, and fear.

As you read, you will learn that you need not feel intimidated with themes such as evolution, atheism, humanism, relativism, secular intellectualism, or any other "ism."

Much of my commentary on evangelism is drawn from my experiences open-air preaching almost daily for twelve years at "Speaker's Corner" in the city of

Christchurch, in my native New Zealand. Hecklers would often ask probing questions about my faith and pose numerous objections to the gospel message I preached. During those years, I collected information that successfully rebuffed them, and wrote it in the front of my Bible. My trusty and "pregnant" Bible was the mother that gave birth to *The Evidence Bible*.



This Bible will show you that, as a Christian, you stand on intellectually solid and spiritually immovable rock. You will find in these pages quotes from many well known people, both godly and secular. The apostle Paul, when he preached to the Athenians on Mars Hill, cited secular Greek poets (Acts 17:28). Paul obviously wasn't endorsing their lifestyles or promoting their poetry. He was simply using their words, familiar to his listeners, as a springboard for the gospel. And you can learn to do the same thing.

While *The Evidence Bible* is a study Bible that can strengthen and encourage the faith of any believing Christian, it is also an evangelistic tool. And the primary purpose of this Bible is to bring the message of salvation to the unsaved.

Years ago, I had the incredible experience of floating in the Dead Sea. It is impossible to sink into its waters due to the high salt content and rich mineral deposits. The contemporary Body of Christ has become much like the Dead Sea, because there is an insufficient outflow from the Church to the world. So the Body of Christ (though rich in many ways) is evangelistically dead because it has stopped giving out what it has received.

Make sure you give out what you take in. Become familiar with the commentary and quotes included here. If possible, take this Bible with you and keep it handy so that, when you share your faith, you can open it and read portions to the unsaved.

Non-Christians often don't realize how many great men and women of history believed and loved the Word of God. They may also be ignorant of the Bible's wealth of scientific and medical knowledge. Perhaps one simple quote from a famous person of the past or present may be enough to spark a nonbeliever's interest in Holy Scripture. Perhaps God will use your words to bring the message of eternal life to those who sit in the shadow of death, unaware that eternal life is within their reach.

#### ABOUT THE TRANSLATION

Although *The Evidence Bible* was originally released using the King James Version, we decided to use the New King James Version. This was to broaden the readership, because as much as I love the old KJV, I have to admit that words such as "bewray," "concupiscence," "decketh," "gainsay," "haply," "howbeit," "intreaty," "waxeth," and "wot" are no longer used in contemporary language. Translating

such words into contemporary English is not unlike translating the Bible into Chinese in order to distribute God's Word in a Chinese-speaking country. Would I publish a Bible in the King James English for the Chinese? No, because they don't speak that language. Would God's wrath come upon us for producing a Bible in Chinese so Chinese speakers could understand the Scriptures? I don't think so. Obviously, the Bible should be translated into the language spoken in each country; otherwise, it won't make sense to readers there.

Heaven no doubt rejoiced when the first English translation of God's Word gave light to those whom the Roman Catholic church had kept in the dark by requiring that the Bible be in Latin. I'm sure "*in principio creavit Deus caelum et terram*" makes more sense to you when you read it as "In the beginning God created the heavens and the earth."

Let's now go forward to this day and age. The King James English Bible was written for the English (another country) when they spoke another language (what we commonly call King James English). Satan didn't say, "Yea, hath God said?" (unless you think Satan and Adam and Eve spoke English). The verse was originally written in Hebrew, but was translated into English by some kind folks so that the English speakers in the 1600s could understand the Word of God.

The New King James Version does exactly the same thing today. It takes words that people don't understand and gives the contemporary equivalent. This version doesn't omit verses about the blood of Christ, repentance, or the deity of Christ; nor does it change the meaning of any verse or drop one jot or tittle from God's Word.

In closing, let me share one of the greatest encouragements in my personal life. It happened when actor Kirk Cameron called our ministry. Even though he had been a Christian for many years,

God had deeply touched his life through our book *God Has a Wonderful Plan for Your Life* (many of the principles of which are included in this commentary). So if you appreciate the principles expounded in the commentary of *The Evidence Bible* and you want more information, please go to [www.livingwaters.com](http://www.livingwaters.com).

Again, may God bless you for picking up this Bible, and may He use you and this Bible to reach this dying world.



RAY COMFORT

## HOW TO USE THIS BOOK



- Discover the answers to common **Questions & Objections** so you'll be ready to give a defense as you encounter these in witnessing.



- Read **in-depth articles** for a closer look at topics to help you better understand and communicate the Christian faith.



- In **Points for Open-air Preaching**, gain tips on how to draw and hold a crowd, as well as general witnessing guidelines.



- Read **Springboards for Open-air Preaching** for interesting stories that will help explain spiritual truths in both preaching and one-to-one witnessing.



- Learn **Principles of Growth for the New and Growing Christian** to aid healthy spiritual growth in the new believer's life.

- Follow **cross-references** to read more about a topic.

- Refer to the **Commentary Index** to find comments on items of interest.

- Begin by reading **"Why Christianity?"** (on page xxv) to understand why Christianity is unique among religions and why the gospel is indeed "good news."

# Acknowledgments

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I am very grateful to my lifelong friend Richard Gunther for his fine cartoons, and to Darin Rhue, Alex Ruiz, Joe Potter, Joel Hughs, and Scott Harvey for their quality illustrations. My gratitude also goes to my beloved wife, Sue; my sons, Daniel and Jacob; as well as to Rachel and Emeal Zwayne; Sarah and Becky Comfort; and to my good friend Mark Spence. My very special thanks to Lynn Copeland of the Genesis Group for her patience, her love of the truth, her con-

cern for the lost, and for her wonderful editorial work. Editing this Bible was a Goliath task, but she courageously ran at this giant in the name of her God. She is the ultimate perfectionist, and it is an honor to work with someone who strives for excellence when it comes to representing the kingdom of God. I thank God for the day He brought her into my life. She made a big sow's ear into a smooth silk purse. I am also indebted to my friends at Bridge-Logos Publishers.



# Genesis



## The History of Creation

**1**In the beginning God created the heavens and the earth. <sup>2</sup>The earth was without form, and void; and darkness *was*<sup>a</sup> on the face of the deep. And the Spirit of God was hovering over the face of the waters.

<sup>3</sup>Then God said, "Let there be light"; and there was light. <sup>4</sup>And God saw the light, that *it was* good; and God divided the light from the darkness. <sup>5</sup>God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

<sup>6</sup>Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." <sup>7</sup>Thus God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so. <sup>8</sup>And God called the firmament Heaven. So the evening and the morning were the second day.

<sup>9</sup>Then God said, "Let the waters under

1:2 <sup>a</sup>Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic.

**1:1 A foundational book.** "Genesis is quoted from or referred to in the rest of the Bible more than any other book of the Bible. In the New Testament alone, there are at least 200 quotations from—or references to—Genesis. In fact, there are over 100 citations or direct references in the New Testament to the first eleven chapters of Genesis. And every one of those eleven chapters is referred to somewhere in the New Testament. Not only that, but each New Testament author refers somewhere in his writings to Genesis, chapters one to eleven in particular. And Jesus Himself quoted or referred to the first eleven chapters of Genesis on six different occasions.

"If Genesis isn't true, then Jesus Christ would have been lying. Also, the rest of the Bible collapses, since every biblical doctrine of theology—directly or indirectly—is founded in the book of Genesis. That's why Genesis is referred to so often throughout the Bible. Believing Genesis is the key to fully understanding God's Word." *Answers in Genesis*

For whether Christians can believe in evolution, rather than in the Genesis account of creation, see Isa. 40:28 comment.

**1:1,2** These verses explain the great mystery of life's origins. We need no longer live in ignorance. The secular world is forever searching for its "genesis" (beginning). The lost have no idea of their real origins because they ignore the Book that tells us what happened and Who made it happen. However, the most effective way to convince skeptics that God is the Creator, and that Genesis tells us the genesis of life, is for them to come to know the God who gave them life. (See John 14:21; 17:3.) This happens through the new birth described in John chapter 3.

For the scientific facts contained in these verses, see Heb. 11:3 comment.

**1:3** This same God who commanded light to shine in the beginning also shines the light of the glorious gospel of Christ, who is the image of the invisible God, into our dark hearts. He makes us a new creation. The moment we repent and trust in Jesus Christ, God transfers us from the kingdom of darkness into the kingdom of light. See Acts 26:18; 2 Cor. 4:6; 5:17.

For thoughts on God's voice, see Ps. 29:3–9 comment.

## QUESTIONS & OBJECTIONS

**Q**  
1:5

### “How long is a ‘day’?”



By Dr. Terry Mortenson, *Answers in Genesis*

Did God create the whole universe, including the original plants, animals, and first two people (Adam and Eve) in six literal 24-hour days? Or did creation take place over millions of years?

When we look carefully at Gen. 1, in Hebrew or even in English, it is clear that God created everything in six literal (24-hour) days. First, we are told that He created the earth in darkness and then created light (vv. 2, 3). Then He called the light “day” and He called the darkness “night” (v. 5). And then He said (in the original Hebrew) “and [there] was evening and [there] was morning, one day” (v. 5). He repeated the same statement at the end of the second day through the sixth day.

Everywhere else in the Old Testament, when the Hebrew word for “day” (*yom*) appears with “evening” or “morning” or is modified by a number (e.g., “sixth day” or “five days”), it always means a 24-hour day.

On Day Four God further showed that these were literal days by telling us the purpose for which He created the sun, moon, and stars: so we could tell time—literal years, literal seasons, and literal days.

Then in Exod. 20:8–11 God commanded the Israelites to work six literal “days” and rest on the seventh because He created in six “days” (using the same Hebrew word). Furthermore, Jesus and the New Testament apostles read Gen. 1–11 as straightforward historical narrative. There are additional good scholarly reasons for coming to that conclusion.

There is no biblical or scientific reason to be ashamed of believing in a recent six-day creation. God has spoken clearly and truthfully. Will you trust His Word over the arrogant claims of sinful men?

See also Heb. 4:4 comment.

the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. <sup>10</sup>And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it* was good.

<sup>11</sup>Then God said, “Let the earth bring forth grass, the herb *that* yields seed, and the fruit tree *that* yields fruit according to its kind, whose seed is in itself, on the earth”; and it was so. <sup>12</sup>And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed is in itself ac-

ording to its kind. And God saw that *it* was good. <sup>13</sup>So the evening and the morning were the third day.

<sup>14</sup>Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; <sup>15</sup>and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. <sup>16</sup>Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. <sup>17</sup>God set them in the firmament of the heavens

**1:6** For thoughts on the beginning of the universe, see comments at Psa. 19:1; Isa. 34:4; and Isa. 45:18. How old is the earth? For whether scientific dating methods can be trusted, see comments at Job 20:4 and Psa. 102:25.

**1:7** Do atheists believe everything came from nothing? See Psa. 121:2 comment. For additional thoughts on evolution, see Prov. 3:19 and Isa. 45:12 comments.

**1:11** Did God make “grass” for smoking? See Psa. 102:3,4 comment.

**1:16** Make sure you don’t miss the magnitude of what God accomplished in creating the sun. Its surface temperature is about 10,000 degrees Fahrenheit, with the temperature at the core around 27 million degrees Fahrenheit. That’s hot. The sun’s diameter is about 870,000 miles (109 times greater than Earth), and it is 333,000 times heavier—and that is only one of over 100 billion stars that God made. The sun generates the heat and light that the Earth needs. Without it, Earth could not support life. The sun is composed of 92 percent hydrogen, 7 percent helium, and small amounts of inert gases. It burns an incredible seven million tons of natural gas every second. And Almighty God spoke it into existence.

## QUESTIONS & OBJECTIONS

**1:18**

### “How could there be light before the sun?”

Before God created the sun to give light to the earth (vv. 14–18), He provided a light source for the first three days. Where would the original light have come from (vv. 3–5)? The Bible tells us that God is light (1 John 1:5; Rev. 22:5), and that in the new heavens and earth there will be no need for the sun or moon, “for the glory of God illuminated it” (Rev. 21:23). Some pagan religions worship the sun, and even evolutionary theory credits the sun for the creation of life. Knowing that man is prone to worship anything but the Creator, perhaps God did it this way specifically to show that He, not the sun, is responsible for the origin of life (see Deut. 4:19; Ezek. 8:16). See also Psa. 136:7–9 comment.

“...the universe’s lights, contrary to astronomers’ hunches, turned on in one great burst. It was as if every chandelier in a mansion were flicked on simultaneously on a moonless night.” *John Bahcall*, astrophysicist (*Newsweek*, Nov. 3, 1997)

to give light on the earth, <sup>18</sup>and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was good*. <sup>19</sup>So the evening and the morning were the fourth day.

<sup>20</sup>Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” <sup>21</sup>So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was good*. <sup>22</sup>And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” <sup>23</sup>So the evening and the

morning were the fifth day.

<sup>24</sup>Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. <sup>25</sup>And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was good*.

<sup>26</sup>Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all<sup>a</sup> the earth and over every creeping thing that creeps on the earth.”

.....  
1:26 <sup>a</sup>Syriac reads *all the wild animals of*.

**1:20** How does evolution explain the origin of life? See Job 33:4 comment. For how the scientific evidence supports the Genesis creation account, see Eccles. 9:11 and 1 Cor. 15:39 comments.

**1:25** For details on created “kinds,” see Acts 10:12 comment.

“This notion of species as ‘natural kinds’ fits splendidly with creationist tenets of a pre-Darwinian age. Louis Agassiz even argued that species are God’s individual thoughts, made incarnate so that we might perceive both His majesty and His message. Species, Agassiz wrote, are ‘instituted by the Divine Intelligence as the categories of his mode of thinking.’ But how could a division of the organic world into discrete entities be justified by an evolutionary theory that proclaimed ceaseless change as the fundamental fact of nature?” *Stephen J. Gould*, professor of geology and paleontology, Harvard University

**1:26 Bible contradiction?** Are there multiple “Gods” as this verse implies, or is there only one as Deut. 6:4 states: “Hear, O Israel: The LORD our God, the LORD is one”?

There is only one true God, the Creator of heaven and earth. The Bible teaches that God is Triune by nature. He exists eternally as Father, Son, and Holy Spirit—one God in three divine, co-equal Persons. For example, Scripture reveals that Jesus Christ, God the Son, was preexistent before He was manifest in human form: “In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us” (John 1:1,2,14). Jesus said of Himself, “I and My Father are one” (John 10:30). For verses mentioning the three Persons of the Trinity, see Matt. 3:16,17; John 14:26; 15:26; 2 Cor. 13:14; Gal. 4:4–6; 1 Pet. 1:2; 1 John 5:7. For how the Trinity works in redemption, see Acts 10:38 comment.

## QUESTIONS & OBJECTIONS

1:31

### “Can’t the days of creation be long periods, since a day to the Lord is a thousand years to us?”

Read the referenced verse, 2 Pet. 3:8, in its entirety, and you will see that it says something quite different: “with the Lord one day is as a thousand years, *and a thousand years as one day*” (emphasis added). It doesn’t say “one day is a thousand years,” but that one day is “as” (like) a thousand years. Then it also says the reverse: a thousand years is “as” (like) one day. So that alone negates the idea of a different timescale. The verse is saying that both times are equivalent.

In addition, it is not comparing God’s timeframe to man’s. Rather, both times are from God’s perspective: “*with the Lord*” these times are the same. Scripture is telling us that with God time has no meaning. Because He is eternal, outside of the dimension of time that He created, a million years, a day, and a millisecond all are the same to Him (see Psa. 90:4). He sees all of history simultaneously.

Some also misapply this verse to Adam, saying that he died “the day” he sinned because he lived less than a thousand years (see 5:5). But even if Adam had lived to 1,001 years, Gen. 2:17 would still be true: Adam *did* die the very day he chose to disobey God—he died *spiritually* that instant. See Gen. 2:17 comment for details. See also 2 Pet. 3:8 comment.

<sup>27</sup>So God created man in His *own* image; in the image of God He created him; male and female He created them. <sup>28</sup>Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

<sup>29</sup>And God said, “See, I have given you every herb *that* yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. <sup>30</sup>Also, to every beast of the earth, to every bird of the air, and to everything

that creeps on the earth, in which *there* is life, *I have given* every green herb for food”; and it was so. <sup>31</sup>Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

**2** Thus the heavens and the earth, and all the host of them, were finished. <sup>2</sup>And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. <sup>3</sup>Then God blessed the seventh day and sanctified it, because

**1:27** Mankind was created as male and female. For details, see Matt. 19:4 comment.

“Each of us has been created in the likeness of God and after His image: ‘Let Us make man (male and female) in Our image, according to Our likeness.’ We are three in one—spirit, soul, and body. Like God, we are immortal. The most important thing about us is our immortality—our everlasting soul. Paul said that he was called to preach the immortality that Jesus brought to light (see 2 Tim. 1:10,11). Each of us, no matter the color, shape, size, intellect or gender, are human beings (being human). But our real label is not who we are, what we do, or what we know, etc. What really matters is that we are immortal.” *Garry T. Ansdell*

**1:28** For the uniqueness of man and his superiority over the animal kingdom, see Psa. 8:6 and 32:9 comments.

**1:30** Like man, all animals were originally created to be vegetarian. See Isa. 11:6–9; 65:25. It was not until after the Flood that God directed man to eat meat (see 9:3). See also Rev. 22:3 comment.

**2:1 Scientific facts in the Bible.** The original Hebrew uses the past definite tense for the verb “finished,” indicating an action completed in the past, never again to occur. The creation was “finished”—once and for all. That is exactly what the First Law of Thermodynamics says. This law (often referred to as the Law of the Conservation of Energy and/or Mass) states that neither matter nor energy can be either created or destroyed. It was because of this Law that Sir Fred Hoyle’s “Steady-State” (or “Continuous Creation”) Theory was discarded. Hoyle stated that at points in the universe called “irtrons,” matter (or energy) was constantly being created. But, the First Law states just the opposite. Indeed, there is no “creation” ongoing today. It is “finished” exactly as the Bible states.

## QUESTIONS & OBJECTIONS



### “Why are there two different creation accounts in the Bible?”

Some skeptics claim that chapters 1 and 2 are contradictory, because 1:25–27 states that God made animals and then made man, whereas 2:18,19 mentions man then says, “Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them.”

However, a close reading shows there is no contradiction. Genesis 1 gives the day-by-day account of the entire creation week, whereas Gen. 2 gives the details of man’s creation on the sixth day. Since the creation work was finished in chapter 1 (which closes with the end of day six), Genesis 2 begins by recapping: “Thus the heavens and the earth, and all the host of them, *were finished*. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done” (v. 1,2). To make it even clearer, God then tells us, “*This is the history of the heavens and the earth when they were created*” (v. 4, emphasis added).

Obviously, the creation activity has been completed at this point, with the animals created first as Gen. 1 states. The original Hebrew used in Gen. 2 indicates that God had already (*yātsar*) formed the animals from the earth, and then He brought them to Adam. He did not create them again. The order is this: on day six God made animals first, He made man second, He showed the animals He had already made to Adam, so Adam could see that he had no suitable mate, and then He created woman.

in it He rested from all His work which God had created and made.

<sup>4</sup>This is the history<sup>a</sup> of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, <sup>5</sup>before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was no man to till the ground*; <sup>6</sup>but a mist went up from the earth and watered the whole face of the ground.

<sup>7</sup>And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

#### Life in God’s Garden

<sup>8</sup>The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. <sup>9</sup>And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of

the knowledge of good and evil.

<sup>10</sup>Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. <sup>11</sup>The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where *there is gold*. <sup>12</sup>And the gold of that land is good. Bdelium and the onyx stone *are there*. <sup>13</sup>The name of the second river is Gihon; it is the one which goes around the whole land of Cush. <sup>14</sup>The name of the third river is Hiddekel;<sup>a</sup> it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.

<sup>15</sup>Then the LORD God took the man and put him in the garden of Eden to tend and keep it. <sup>16</sup>And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; <sup>17</sup>but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

<sup>18</sup>And the LORD God said, “*It is not good*

.....  
2:4<sup>a</sup>Hebrew *toledoth*, literally *generations* 2:14<sup>a</sup>Or *Tigris*

**2:7** Were all the ingredients for life present on earth before life existed? See Job 34:14,15 comment.

“Slight variations in physical laws such as gravity or electromagnetism would make life impossible... The necessity to produce life lies at the center of the universe’s whole machinery and design.” *John Wheeler*, physics professor, Princeton University

## QUESTIONS & OBJECTIONS

2:17

### “Adam didn’t die the day God said he would!”



Skeptics point to the fact that Adam lived until he was 930 years old (see Gen. 5:5) and claim that he did not die “the day” he ate the forbidden fruit. Here is another obvious “mistake”—for those who don’t understand the nature of man. God created mankind with three components: body, soul, and spirit (see 1 Thess. 5:23). The body is the machine we walk around in, and our five senses enable us to be conscious of our surroundings. Our soul is our self-conscious part—the area of the emotions, will, and conscience. And our spirit is our God-conscious part, enabling us to be aware of God and relate to Him.

We have physical life when we have union with our body, and we have spiritual life when we have union with God. Just as physical death occurs when our soul separates from our body, spiritual death occurs when our soul is separated from God. Adam was unique in that when he was created, God breathed His Spirit into him, giving Adam spiritual life—so he could know and relate to His Creator. But Ezek. 18:4 tells us, “The soul who sins shall die.” Because God is so holy that He cannot abide with sin (Psa. 5:4; Hab. 1:13), He withdrew His Holy Spirit from Adam when he disobeyed, and Adam died spiritually at that very moment.

The Bible says that, like Adam, we are “dead in trespasses and sins” (Eph. 2:1) until we are born again and the life of God inhabits us through the Holy Spirit. When we repent of our sins and trust in Jesus Christ, we pass “from death to life” (John 5:24; Rom. 6:13; 1 John 3:14).

See also Gen. 5:1,3 and Eph. 4:18 comments.

that man should be alone; I will make him a helper comparable to him.”<sup>19</sup> Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name.<sup>20</sup> So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

<sup>21</sup> And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.<sup>22</sup> Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

<sup>23</sup> And Adam said:

“This is now bone of my bones  
And flesh of my flesh;  
She shall be called Woman,  
Because she was taken out of Man.”

<sup>24</sup> Therefore a man shall leave his father and mother and be joined to his wife,

and they shall become one flesh.

<sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.

### The Temptation and Fall of Man

**3** Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

<sup>2</sup> And the woman said to the serpent, “We may eat the fruit of the trees of the garden; <sup>3</sup> but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”

<sup>4</sup> Then the serpent said to the woman, “You will not surely die. <sup>5</sup> For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

<sup>6</sup> So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

<sup>7</sup> Then the eyes of both of them were

## QUESTIONS & OBJECTIONS

**3:5**

### “God wants to keep people from having knowledge!”

Some skeptics see the word “knowledge” in this verse and conclude that God wants to prohibit man from having knowledge. They claim God likes people to be ignorant and unthinking, but they fail to consider what it is a knowledge *of*. Before sin was in the world, Adam and Eve knew, and experienced, only good; in fact, God’s entire creation was “very good.” But their sin brought evil into the world, and once mankind knew both good and evil, he had to choose between the two. God tells us, “I have set before you today life and good, death and evil, . . . therefore choose life, that both you and your descendants may live” (Deut. 30:15,19).

These same skeptics often complain about the evil they see in the world and blame it on God—yet it was because of Adam and Eve’s desire to know good and evil that we now know and experience evil. However, in the new heavens and new earth, there will be no more evil, suffering, or death. God’s new creation will once again be “very good.” See also 2 Kings 2:1 comment.

opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

<sup>8</sup>And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

<sup>9</sup>Then the LORD God called to Adam and said to him, “Where *are* you?”

<sup>10</sup>So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

<sup>11</sup>And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?”

<sup>12</sup>Then the man said, “The woman whom You gave *to be* with me, she gave me of the tree, and I ate.”

**3:6 A threefold temptation.** Our first parents faced a threefold temptation, mentioned in 1 John 2:16: “the tree was good for food”—lust of the flesh, “it was pleasant to the eyes”—lust of the eyes, and it was “desirable to make one wise”—pride of life. These are the same three temptations that Jesus faced in the desert (see Luke 4:1–13). Where the first Adam failed, Jesus, “the second Adam,” prevailed (see 1 Cor. 15:45). See also Heb. 4:15 comment.

**3:7 Nakedness.** The “nakedness” here is not the same as that mentioned in 2:25, where the husband and wife were naked but had nothing of which to be ashamed. As a consequence of sinning against God, they lost their covering of *righteousness*—their right standing before God, which they had at creation. God therefore had to provide a covering for them (see Isa. 61:10; Zech. 3:3,4; Rev. 3:18). See also Gen. 3:21 comment.

“The fig leaves used by Adam and Eve are called aprons, which cover only a part of the body and are not sufficient for a complete covering. The fig leaf is soft like velvet, and, under the heat of the sun, shrinks to about a quarter the size. These leaves are a type of self-righteousness. After Adam and Eve made the aprons they still hid themselves from God because they knew they were still naked in His sight. No amount of self-righteousness, or religion, or church attendance, or donations to worthy causes, or religious acts . . . is sufficient to hide the sins of the heart from God’s sight.” *Walter Wilson*

It is the light and heat of the Law of God that withers self-righteousness and exposes the shame of our sin.

**3:8 Bible contradiction?** Does God have a body or is He a spirit? This verse describes Him walking in the garden, yet the Bible says that “God is Spirit” (John 4:24). It is true that God is Spirit and that “A spirit does not have flesh and bones” (Luke 24:39). The reference to God “walking” is what is known as “anthropomorphism.” This is common in Scripture and attributes the characteristics of man to God, using words like “face” and “hand” to describe Him. For example, when the Bible says, “The eyes of the LORD are in every place, keeping watch on the evil and the good” (Prov. 15:3), it doesn’t mean God has physical eyes that are everywhere. It simply means God is omniscient; He sees everything.

**3:10** “Ah! How foolish we are! How we repeat the folly of our first parent every day when we seek to hide sin from conscience, and then think it is hidden from God.” *Charles Spurgeon*

<sup>13</sup>And the LORD God said to the woman, “What is this you have done?”

The woman said, “The serpent deceived me, and I ate.”

<sup>14</sup>So the LORD God said to the serpent:

“Because you have done this,  
You *are* cursed more than all cattle,  
And more than every beast of the  
field;

On your belly you shall go,  
And you shall eat dust  
All the days of your life.

<sup>15</sup>And I will put enmity  
Between you and the woman,  
And between your seed and her Seed;  
He shall bruise your head,  
And you shall bruise His heel.”

<sup>16</sup>To the woman He said:

“I will greatly multiply your sorrow  
and your conception;  
In pain you shall bring forth children;  
Your desire *shall be* for your husband,  
And he shall rule over you.”

<sup>17</sup>Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:

“Cursed is the ground for your sake;  
In toil you shall eat *of* it  
All the days of your life.

<sup>18</sup>Both thorns and thistles it shall bring  
forth for you,

And you shall eat the herb of the field.

<sup>19</sup>In the sweat of your face you shall eat  
bread

Till you return to the ground,  
For out of it you were taken;  
For dust you *are*,  
And to dust you shall return.”

<sup>20</sup>And Adam called his wife’s name Eve,  
because she was the mother of all living.

<sup>21</sup>Also for Adam and his wife the LORD  
God made tunics of skin, and clothed  
them.

<sup>22</sup>Then the LORD God said, “Behold,  
the man has become like one of Us, to  
know good and evil. And now, lest he put  
out his hand and take also of the tree of  
life, and eat, and live forever”— <sup>23</sup>there-  
fore the LORD God sent him out of the  
garden of Eden to till the ground from  
which he was taken. <sup>24</sup>So He drove out  
the man; and He placed cherubim at the  
east of the garden of Eden, and a flaming  
sword which turned every way, to guard  
the way to the tree of life.

### Cain Murders Abel

**4** Now Adam knew Eve his wife, and  
she conceived and bore Cain, and  
said, “I have acquired a man from the  
LORD.” <sup>2</sup>Then she bore again, this time  
his brother Abel. Now Abel was a keeper  
of sheep, but Cain was a tiller of the  
ground. <sup>3</sup>And in the process of time it

**3:17, 18** The curse for man’s sin falls on all of creation. See Jer. 7:20 comment.

**3:21 Jesus in the Old Testament.** “Before Adam and Eve sinned, they were two happy, naked vegetarians. Immediately after eating the fruit God commanded them not to eat, they were naked and ashamed. In an effort to cover their shame, they sewed fig leaves together. When God found them in the garden, He slaughtered the first animal in history to make skins to cover Adam and Eve.

“In the first sin we see man making an effort to cover his own transgression. God makes it clear that man’s efforts are not sufficient to cover sin. We also see that the shedding of blood is required to forgive sins (see Heb. 9:22).

“The first animals that were ever butchered were killed by God Himself. This is our first shadowy picture of Jesus Christ, shedding His blood for the sins of mankind.” *Todd Friel (Adapted from Don’t Stub Your Toe.)*

See also Gen. 4:3–5 comment.

**3:22** To prevent Adam and Eve from eating of the tree of life and remaining in their spiritually dead condition, eternally separated from God, He drove them from the garden. Those who are born again, however, will enjoy this fruit forever in the new heavens and earth. See Rev. 2:7; 22:2, 14.



came to pass that Cain brought an offering of the fruit of the ground to the LORD. <sup>4</sup>Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, <sup>5</sup>but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

<sup>6</sup>So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? <sup>7</sup>If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”

<sup>8</sup>Now Cain talked with Abel his brother;<sup>a</sup> and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

<sup>9</sup>Then the LORD said to Cain, “Where is Abel your brother?”

He said, “I do not know. Am I my brother’s keeper?”

<sup>10</sup>And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground. <sup>11</sup>So now you are cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand. <sup>12</sup>When you till the ground, it shall no longer yield its

strength to you. A fugitive and a vagabond you shall be on the earth.”

<sup>13</sup>And Cain said to the LORD, “My punishment is greater than I can bear! <sup>14</sup>Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me.”

<sup>15</sup>And the LORD said to him, “Therefore,<sup>a</sup> whoever kills Cain, vengeance shall be taken on him sevenfold.” And the LORD set a mark on Cain, lest anyone finding him should kill him.

### The Family of Cain

<sup>16</sup>Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden. <sup>17</sup>And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch. <sup>18</sup>To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

4:8 <sup>a</sup>Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add “Let us go out to the field.” 4:15 <sup>a</sup>Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Not so*.

**4:1** The word for “knew” used here of sexual intimacy—the closest of human relationships—means “to know experientially.” This pictures the intimacy and experiential knowledge that we have with God once we are born again spiritually: “And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3). The lost think that Christians have a blind faith, but we actually know with 100 percent certainty that God exists, because we *know* Him personally. See also 1 Sam. 2:12 and Hos. 2:20 comments.

**4:3–5 Jesus in the Old Testament.** “Adam and Eve’s first sons, Cain and Abel, made a sacrifice to God. Cain, the farmer, made a grain offering and Abel, the rancher, made a lamb sacrifice. Cain’s offering was not acceptable to God and Abel’s was. Why?”

“Only a lamb sacrifice offered in faith was pleasing to God. Hebrews 11:4 tells us, ‘By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.’ How does Abel still speak? He points toward a newer and better covenant. In the Old Covenant, animal blood was repeatedly offered for the covering of sins, but in the New Covenant, Jesus shed His blood once for the complete forgiveness of sins.

“This is our second shadowy picture of Jesus in the Old Testament. Hebrews 12:24 says, ‘to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.’” *Todd Friel* (Adapted from *Don’t Stub Your Toe*.)

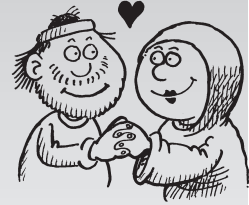
See also Gen. 22:2 comment.

**4:9** “The cool impudence of Cain is an indication of the state of heart which led up to his murdering his brother; and it was also a part of his having committed that terrible crime. He would not have proceeded to the cruel deed of bloodshed if he had not first cast off the fear of God and been ready to defy his Maker.” *Charles Spurgeon*

## QUESTIONS & OBJECTIONS

**4:17**

### “Where did Cain get his wife?”



Many ask this question thinking they have found a “mistake” in the Bible— that there must have been other people besides Adam and Eve. However, Scripture confirms that Adam is “the first man” (1 Cor. 15:45); that Adam was the only human before Eve was created, because God said, “It is not good that man should be alone” (Gen. 2:18); and that Eve is “the mother of all living” (Gen. 3:20). With only Adam and Eve as the only parents of all humanity, Cain and Abel, then, must have married their sisters. All of the first-generation siblings married each other in order to populate the earth. At that time there was no law against incest. Because the genetic line was so pure in the beginning, there was no problem with inbreeding. But as the population grew large enough, and as the risk of genetic problems increased due to sin’s curse, God outlawed marriage between immediate family members (see Lev. 18:6–18).

<sup>19</sup>Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. <sup>20</sup>And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. <sup>21</sup>His brother’s name was Jubal. He was the father of all those who play the harp and flute. <sup>22</sup>And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah.

<sup>23</sup>Then Lamech said to his wives:

“Adah and Zillah, hear my voice;  
Wives of Lamech, listen to my speech!  
For I have killed a man for wounding  
me,  
Even a young man for hurting me.

<sup>24</sup>If Cain shall be avenged sevenfold,  
Then Lamech seventy-sevenfold.”

#### A New Son

<sup>25</sup>And Adam knew his wife again, and she bore a son and named him Seth, “For God has appointed another seed for me instead of Abel, whom Cain killed.” <sup>26</sup>And as for Seth, to him also a son was born; and he named him Enosh.<sup>a</sup> Then *men* began to call on the name of the LORD.

#### The Family of Adam

**5**This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. <sup>2</sup>He created them male and female, and blessed them and called them Mankind in the day they were created. <sup>3</sup>And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth. <sup>4</sup>After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. <sup>5</sup>So all the days that Adam lived were nine hundred and thirty years; and he died.

<sup>6</sup>Seth lived one hundred and five years, and begot Enosh. <sup>7</sup>After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. <sup>8</sup>So all the days of Seth were nine hundred and twelve years; and he died.

<sup>9</sup>Enosh lived ninety years, and begot Cainan.<sup>a</sup> <sup>10</sup>After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. <sup>11</sup>So all the days of Enosh were nine hundred and five years; and he died.

.....  
4:26 <sup>a</sup>Greek *Enos* 5:9 <sup>a</sup>Hebrew *Qenan*

**5:1,3** Adam was uniquely created in the “image and likeness” of God (see Gen. 1:26). But after he sinned and died spiritually (see Gen. 2:17 comment), his offspring were made in *his* fallen image. Since everything reproduces “after its own kind,” all of Adam’s offspring (all mankind) are born spiritually dead—separated from God. It is because we are born spiritually dead that Jesus came to give us spiritual life (John 5:40; 10:10; 14:6; etc.). This is why Jesus said that we must be born again (John 3:3).

5:27

## Ages of the Patriarchs

By Dr. David Menton and Dr. Georgia Purdom

For 1,500 years after creation, men lived such long lives that most were either contemporaries of the first man, Adam, or personally knew someone who was! The ten patriarchs (excluding Enoch) who preceded the Great Flood lived an average of 912 years. Lamech died the youngest at the age of 777, and Methuselah lived to be the oldest at 969.

### AGES OF THE PATRIARCHS FROM ADAM TO NOAH

	Patriarch	Age	Bible Reference
1	Adam	930	Genesis 5:4
2	Seth	912	Genesis 5:8
3	Enosh	905	Genesis 5:11
4	Cainan	910	Genesis 5:14
5	Mahalalel	895	Genesis 5:17
6	Jared	962	Genesis 5:20
7	Enoch	365 (translated)	Genesis 5:23
8	Methuselah	969	Genesis 5:27
9	Lamech	777	Genesis 5:31
10	Noah	950	Genesis 9:29

During the 1,000 years following the Flood, however, the Bible records a progressive decline in the life span of the patriarchs, from Noah who lived to be 950 years old until Abraham at 175. In fact, Moses was unusually old for his time (120 years) because, when he reflected on the brevity of life, he said: "The days of our lives are seventy years; and if by reason of strength they are eighty years, yet their boast is only labor and sorrow; for it is soon cut off, and we fly away" (Psa. 90:10). See also 9:28,29 comment.

<sup>12</sup>Cainan lived seventy years, and begot Mahalalel. <sup>13</sup>After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. <sup>14</sup>So all the days of Cainan were nine hundred and ten years; and he died.

<sup>15</sup>Mahalalel lived sixty-five years, and begot Jared. <sup>16</sup>After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. <sup>17</sup>So all the days of Mahalalel were eight hundred and ninety-five years; and he died.

<sup>18</sup>Jared lived one hundred and sixty-two years, and begot Enoch. <sup>19</sup>After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. <sup>20</sup>So all the days of Jared were nine hundred and sixty-two years; and he died.

<sup>21</sup>Enoch lived sixty-five years, and begot Methuselah. <sup>22</sup>After he begot Methuselah, Enoch walked with God three hundred

years, and had sons and daughters. <sup>23</sup>So all the days of Enoch were three hundred and sixty-five years. <sup>24</sup>And Enoch walked with God; and he was not, for God took him.

<sup>25</sup>Methuselah lived one hundred and eighty-seven years, and begot Lamech. <sup>26</sup>After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. <sup>27</sup>So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

<sup>28</sup>Lamech lived one hundred and eighty-two years, and had a son. <sup>29</sup>And he called his name Noah, saying, "This *one* will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed." <sup>30</sup>After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. <sup>31</sup>So all the days of Lamech were

seven hundred and seventy-seven years; and he died.

<sup>32</sup>And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

### The Wickedness and Judgment of Man

**6** Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, <sup>2</sup>that the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.

<sup>3</sup>And the LORD said, “My Spirit shall not strive<sup>a</sup> with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.” <sup>4</sup>There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

<sup>5</sup>Then the LORD<sup>a</sup> saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually. <sup>6</sup>And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. <sup>7</sup>So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” <sup>8</sup>But Noah found grace in the eyes of the LORD.

### Noah Pleases God

<sup>9</sup>This is the genealogy of Noah. Noah

was a just man, perfect in his generations. Noah walked with God. <sup>10</sup>And Noah begot three sons: Shem, Ham, and Japheth.

<sup>11</sup>The earth also was corrupt before God, and the earth was filled with violence. <sup>12</sup>So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

### The Ark Prepared

<sup>13</sup>And God said to Noah, “The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. <sup>14</sup>Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. <sup>15</sup>And this is how you shall make it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits. <sup>16</sup>You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks*. <sup>17</sup>And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. <sup>18</sup>But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons’ wives with you. <sup>19</sup>And of every living thing of all flesh you shall bring two of every *sort* into the ark, to keep *them* alive with you; they shall be

6:3 <sup>a</sup>Septuagint, Syriac, Targum, and Vulgate read *abide*. 6:5 <sup>a</sup>Following Masoretic Text and Targum; Vulgate reads *God*; Septuagint reads *LORD God*.

**6:5** “Erase all thought and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite, knowing no restraint, and suffering, having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, principle, would be mocked as unmeaning sounds. A sordid self-interest would supplant every feeling; and man would become, in fact, what the theory of atheism declares him to be—a companion for brutes.” *McGuffey’s 5th Eclectic Reader (1879)*

**6:7** For evolution’s “missing links,” see Acts 14:15 comment.

“There are no universally accepted fossil remains which demonstrate the evolution of man.” *Nature*, vol. 412, 2001, p. 131.

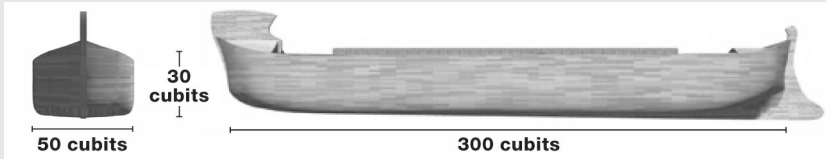
“Scientists concede that their most cherished theories are based on embarrassingly few fossil fragments and that huge gaps exist in the fossil record.” *Time* magazine, Nov. 7, 1977

**6:17** For points to ponder about the flood, see Matt. 24:38,39 and 2 Pet. 3:5,6 comments.

6:15

## How Large Was Noah's Ark?

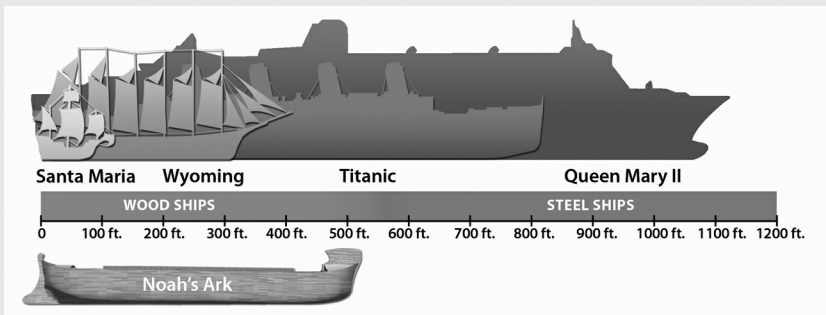
By Ken Ham and Tim Lovett, *Answers in Genesis*



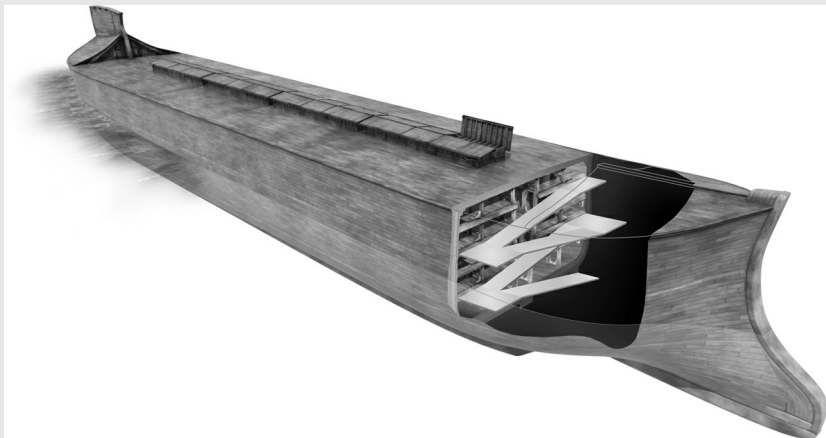
Unlike many whimsical drawings that depict the Ark as some kind of overgrown houseboat (with giraffes sticking out the top, for example), the Ark as described in the Bible was a big vessel. Not until relatively recent times (in the late 1800s) was a ship built—using steel—that far exceeded the capacity of Noah's Ark.

The dimensions of the Ark are convincing for two reasons: the proportions are like that of a modern cargo ship, and it is about as large as a wooden ship can be built. The cubit gives us a good indication of size. (The cubit was defined as the length of the forearm from elbow to fingertip. Ancient cubits vary anywhere from 17.5 inches to 22 inches, with the longer sizes dominating the major ancient constructions. Even a conservative 18-inch cubit describes a sizable vessel.)

We know the Ark must have been *at least* 450 feet long, 75 feet wide, and 45 feet high. Using a longer cubit, it would have been over 500 feet in length. In the Western world, wooden sailing ships never got much longer than about 330 feet, yet much earlier the ancient Greeks were building vessels at least this size. China built huge wooden ships in the 1400s that may have been as large as the Ark. The biblical Ark is one of the largest wooden ships of all time, a mid-sized cargo ship even by today's standards.



The Ark had three decks (Gen. 6:16), so this gives you an idea of its overall size. With a capacity of 1.5 million cubic feet, it would have had sufficient room for all the people, animals, and supplies. See also Matt. 24:38,39 and 2 Pet. 2:5 comments.



male and female. <sup>20</sup>Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every *kind* will come to you to keep *them* alive. <sup>21</sup>And you shall take for yourself of all food that is eaten, and you shall gather *it* to yourself; and it shall be food for you and for them.”

<sup>22</sup>Thus Noah did; according to all that God commanded him, so he did.

### The Great Flood

**7** Then the LORD said to Noah, “Come into the ark, you and all your household, because I have seen *that you are* righteous before Me in this generation. <sup>2</sup>You shall take with you seven each of every clean animal, a male and his female; two each of animals that *are* unclean, a male and his female; <sup>3</sup>also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. <sup>4</sup>For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.” <sup>5</sup>And Noah did according to all that the LORD commanded him. <sup>6</sup>Noah was six hundred years old when the floodwaters were on the earth.

<sup>7</sup>So Noah, with his sons, his wife, and his sons’ wives, went into the ark because of the waters of the flood. <sup>8</sup>Of clean animals, of animals that *are* unclean, of birds, and of everything that creeps on the earth, <sup>9</sup>two by two they went into the ark to Noah, male and female, as God had commanded Noah. <sup>10</sup>And it came to pass after seven days that the waters of the

flood were on the earth. <sup>11</sup>In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened. <sup>12</sup>And the rain was on the earth forty days and forty nights.

<sup>13</sup>On the very same day Noah and

“The creation-evolution debate is not about religion versus science or the Bible versus science—it’s about good science versus bad science. Likewise, it’s not about faith versus reason—it’s about reasonable faith versus unreasonable faith.”

**NORMAN GEISLER**

Noah’s sons, Shem, Ham, and Japheth, and Noah’s wife and the three wives of his sons with them, entered the ark— <sup>14</sup>they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. <sup>15</sup>And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. <sup>16</sup>So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

<sup>17</sup>Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. <sup>18</sup>The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. <sup>19</sup>And the waters prevailed exceedingly on the earth, and all the high hills under the

**7:11,12** “I have no doubt that those who would not pray when the ark was being built, prayed when the Flood came; but their prayer was not answered. I have no doubt that when Lot went out of Sodom, Sodom cried to God; but it was too late, and God’s judgment swept them from the earth. My friend, it is not too late now, but it may be at twelve o’clock tonight. I cannot find any place in the Bible where it says you may call tomorrow. I am not justified in saying that. ‘Behold, now is the accepted time; behold, *now* is the day of salvation.’” *D. L. Moody*

**7:19** Verses 19–23 make it clear that this was a worldwide flood. For details, see Isa. 54:9 comment.

“The ocean of God’s forgiveness must be so vast that our minds cannot fathom its height, its depth, or its width. The worldwide flood in the days of Noah must be only as a drop of water when compared to the deluge of the mercy of God toward repentant sinners. It is true that while no sin is so small that God does not see it, it is also true that there is no sin so great that God’s mercy cannot wash it away.” *Kirk Cameron*

# John



## The Eternal Word

**1**In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things were made through Him, and without Him nothing was made that was made. <sup>4</sup>In Him was life, and the life was the light of men. <sup>5</sup>And the light shines in the darkness, and the darkness did not comprehend<sup>a</sup> it.

### John's Witness: The True Light

<sup>6</sup>There was a man sent from God, whose name was John. <sup>7</sup>This man came for a witness, to bear witness of the Light, that all through him might believe. <sup>8</sup>He was not that Light, but was sent to bear witness of that Light. <sup>9</sup>That was the true Light which gives light to every man coming into the world.<sup>a</sup>

<sup>10</sup>He was in the world, and the world was made through Him, and the world did not know Him. <sup>11</sup>He came to His own,<sup>a</sup> and His own<sup>b</sup> did not receive Him. <sup>12</sup>But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: <sup>13</sup>who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

## The Word Becomes Flesh

<sup>14</sup>And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

<sup>15</sup>John bore witness of Him and cried out, saying, "This was He of whom I said,

.....  
1:5 <sup>a</sup>Or *overcome* 1:9 <sup>a</sup>Or *That was the true Light which, coming into the world, gives light to every man.* 1:11 <sup>a</sup>That is, His own things or domain <sup>b</sup>That is, His own people

**1:3,4** Rejection of the Bible's account of creation as given in the Book of Genesis could rightly be called "Genocide," because it eradicated man's purpose of existence and left a whole generation with no certainty as to its beginning. Consequently, theories and tales of our origin have crept like primeval slime from the minds of those who don't know God. This intellectual genocide has given the godless a temporary license to labor to the extremes of their imagination, giving birth to painful conjecture of human beginnings. They speak in speculation, the uncertain language of those who drift aimlessly across the endless sea of secular philosophy. See Job 35:16 comment for the tentative nature of science.

The Scriptures, on the other hand, deal only with truth and certainty. They talk of fact, reality, and purpose for man's existence. The darkness of the raging sea of futility retreats where the lighthouse of Genesis begins.

**1:9** On the Day of Judgment no one can plead ignorance. God has given light to every man. See 2 Cor. 4:6.

**1:11** **Messianic prophecy fulfilled:** "He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him" (Isa. 53:3). See John 1:32 comment.

**1:13** **New birth—its necessity for salvation:** See John 3:7.

1:13

## The “Sinner’s Prayer”—To Pray or Not To Pray?

The question often arises about what a Christian should do if someone seems repentant. Should we lead him in what’s commonly called a “sinner’s prayer” or simply instruct him to seek after God? Perhaps the answer comes by looking to the natural realm. As long as there are no complications when a child is born, all the doctor needs to do is *guide the head*. The same applies spiritually. When someone is “born of God,” all we need to do is guide the head—make sure he *understands* what he is doing.

Philip the evangelist did this with the Ethiopian eunuch, asking him, “Do you understand what you are reading?” (Acts 8:30). In the parable of the sower, the true convert (“good soil” hearer) is he who hears “and understands” (Matt. 13:23). This understanding comes by the Law in the hand of the Spirit (Rom. 7:7). If a sinner is ready for the Savior, it is because he has been drawn by the Holy Spirit (John 6:44). This is why we must be careful to allow the Holy Spirit to do His work and

not rush in where angels fear to tread. Praying a “sinner’s prayer” with someone who isn’t genuinely repentant may leave you with a stillborn on your hands. So rather than *lead* him in a prayer of repentance, encourage him to pray himself.

When Nathan confronted David about his sin, he didn’t lead the king in a prayer of repentance. If a man committed adultery, and his wife is willing to take him back, should you have to write out an apology for him to read to her? No. Sorrow for his betrayal of her trust should spill from his lips. She doesn’t want eloquent words, but simply sorrow of heart. The same applies to a prayer of repentance. The words aren’t as important as the presence of “godly sorrow.” The sinner should be told to repent—to confess and forsake his sins. He could do this as a whispered prayer, then you could pray for him. If he’s not sure what to say, perhaps David’s prayer of repentance (Psa. 51) could be used as a model, but his own words are more desirable.

‘He who comes after me is preferred before me, for He was before me.’ ”

<sup>16</sup>And<sup>a</sup> of His fullness we have all received, and grace for grace. <sup>17</sup>For the law was given through Moses, *but* grace and truth came through Jesus Christ. <sup>18</sup>No one has seen God at any time. The only begotten Son,<sup>a</sup> who is in the bosom of the Father, He has declared *Him*.

### A Voice in the Wilderness

<sup>19</sup>Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

<sup>20</sup>He confessed, and did not deny, but confessed, “I am not the Christ.”

<sup>21</sup>And they asked him, “What then? Are you Elijah?”

He said, “I am not.”

“Are you the Prophet?”

And he answered, “No.”

<sup>22</sup>Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

<sup>23</sup>He said: “I am

*‘The voice of one crying in the wilderness:*

*‘Make straight the way of the Lord,’ ”<sup>a</sup>*

.....  
1:16 <sup>a</sup>NU-Text reads *For*. 1:18 <sup>a</sup>NU-Text reads *only begotten God*. 1:23 <sup>a</sup>Isaiah 40:3

**1:13 How to get false converts.** Our aim should be to ensure that sinners are born of the Spirit—of the will of God and not of the will of man. Too many of our “decisions” are not a work of the Spirit, but a work of our sincere but manipulative practices. It is simple to secure a decision for Jesus by using this popular method: “Do you know whether you are going to heaven when you die? God wants you to have that assurance. All you need to do is: 1) realize that you are a sinner (‘All have sinned and fall short of the glory of God’), and 2) believe that Jesus died on the cross for you. Would you like me to pray with you right now so that you can give your heart to Jesus? Then you will have the assurance that you are going to heaven when you die.” For the *biblical* way to present the gospel, see John 4:7 comment. For more on false converts, see Matt. 25:12 comment.

**1:17** “A wrong understanding of the harmony between Law and grace would produce ‘error on the left and the right hand.’” *John Newton*



## QUESTIONS & OBJECTIONS

1:18

**“I will believe if God will appear to me.”**

A proud and ignorant sinner who says this has no understanding of the nature of his Creator. When God “appeared” to certain men in the Old Testament, He manifested himself in other forms, such as a burning bush or “the Angel of the Lord.” However, no man has seen the essence of God at any time (see John 1:18). (In Exod. 33:11, the expression “the LORD spoke to Moses face to face” is an example of anthropomorphism.)

When Moses asked to see God’s glory, God told him, “I will make all My goodness pass before you . . . [but] you cannot see My face; for no man shall see Me, and live” (Exod. 33:18–23). If all of God’s “goodness” were shown to a sinner, he would instantly die. God’s “goodness” would just spill wrath upon evil man. We can understand that if an earthly judge is a good man, he would be outraged by a vicious murder and must do his best to ensure the wicked criminal is brought to justice. It is the judge’s goodness that makes him passionate for justice to be done.

It is the goodness of God that will make sure every murderer and rapist is brought to justice on Judgment Day. However, God is so good, so pure and holy, that He is utterly provoked to just retribution by any evil (anger, greed, envy, pride, lust, lying, jealousy, hatred, etc.). However, the Lord told Moses, “So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.” When Moses simply gazed at where God had been, his own face so shone with the glory of God that Israel could not even look at him (see Exod. 34:29–35). The only way a sinner can see a holy God and live is to be hidden in the Rock of Jesus Christ (see 1 Cor. 10:4).



as the prophet Isaiah said.”

<sup>24</sup>Now those who were sent were from the Pharisees. <sup>25</sup>And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

<sup>26</sup>John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. <sup>27</sup>It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”

<sup>28</sup>These things were done in Bethabara<sup>a</sup> beyond the Jordan, where John was baptizing.

### The Lamb of God

<sup>29</sup>The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! <sup>30</sup>This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ <sup>31</sup>I did not

know Him; but that He should be revealed to Israel, therefore I came baptizing with water.”

<sup>32</sup>And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. <sup>33</sup>I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ <sup>34</sup>And I have seen and testified that this is the Son of God.”

### The First Disciples

<sup>35</sup>Again, the next day, John stood with two of his disciples. <sup>36</sup>And looking at Jesus as He walked, he said, “Behold the Lamb of God!”

<sup>37</sup>The two disciples heard him speak, and they followed Jesus. <sup>38</sup>Then Jesus

1:28 <sup>a</sup>NU-Text and M-Text read *Bethany*.

**1:32 Messianic prophecy fulfilled:** “The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD” (Isa. 11:2). See John 6:14 comment.

turned, and seeing them following, said to them, **“What do you seek?”**

They said to Him, “Rabbi” (which is to say, when translated, Teacher), “where are You staying?”

<sup>39</sup>He said to them, **“Come and see.”** They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

<sup>40</sup>One of the two who heard John speak, and followed Him, was Andrew, Simon Peter’s brother. <sup>41</sup>He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ). <sup>42</sup>And he brought him to Jesus.

Now when Jesus looked at him, He said, **“You are Simon the son of Jonah.<sup>a</sup> You shall be called Cephas”** (which is translated, A Stone).

### Philip and Nathanael

<sup>43</sup>The following day Jesus wanted to go to Galilee, and He found Philip and said to him, **“Follow Me.”** <sup>44</sup>Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup>Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.”

<sup>46</sup>And Nathanael said to him, “Can anything good come out of Nazareth?”

Philip said to him, “Come and see.”

<sup>47</sup>Jesus saw Nathanael coming toward Him, and said of him, **“Behold, an Israelite indeed, in whom is no deceit!”**

<sup>48</sup>Nathanael said to Him, “How do You know me?”

Jesus answered and said to him, **“Before Philip called you, when you were under the fig tree, I saw you.”**

<sup>49</sup>Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!”

<sup>50</sup>Jesus answered and said to him, **“Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.”** <sup>51</sup>And He said to him, **“Most assuredly, I say to you, hereafter<sup>a</sup> you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”**

### Water Turned to Wine

**2**On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup>Now both Jesus and His disciples were invited to the wedding. <sup>3</sup>And when they ran out of wine, the

1:42 \*NU-Text reads *John*. 1:51 \*NU-Text omits *hereafter*.

**1:41** After we have found the Messiah, we are to tell others about Him. The only “failure” when it comes to reaching out to the lost is not to be doing it.

“Many churches report no new members on confession of faith. Why these meager results with this tremendous expenditure of energy and money? Why are so few people coming into the Kingdom? I will tell you—there is not a definite effort put forth to persuade a definite person to receive a definite Savior at a definite time, and that definite time is now.” *Billy Sunday*

“Our forefathers must be asking, ‘How is it that we did so much with so little, and you do so little with so much?’” *R. Albert Mohler Jr.*

**1:46** **Come and see.** Jesus called Philip to follow Him, then Philip immediately found Nathanael and told him about the Savior. Nathanael’s question is a typical reaction of the contemporary world to those who follow the Savior. To the cynical, Christians are intellectual wimps, prudes, rejects—unlearned cripples who need some sort of crutch to get them through life. So it is understandable for them to ask, “Can any good thing come out of Christianity?” Down through the ages, its good name has been tainted with the stained brush of hypocrisy, dead religion, and more recently, fanatical sects and televangelism.

Philip merely answered Nathanael’s cynicism with the same thing Jesus said to Andrew: “Come and see.” Skeptic, come and see. Atheist, come and see. Intellectual, come and see. Just come with a humble and teachable heart, and you who are sightless *will* see and know that this Man from Nazareth is the Son of God.

**1:47** Nathanael was “an Israelite indeed, in whom is no deceit.” He was a Jew in *deed*, not just in *word*. As an honest Jew he didn’t twist the Law, as did the Pharisees. He read it in truth. The Law and the prophets had pointed him to Jesus and he was therefore ready to come to the Savior.

2:6-11

## The Significance of the First Miracle

1. The turning of water into blood was the first public miracle that Moses did in Egypt (Exod. 7:20), and the water into wine was the first public miracle that Jesus did in the world (John 2:11).
2. The signs that God gave to Egypt in the Old Testament were plagues, destruction, and death, and the signs that Jesus did in the world in the New Testament were healings, blessings, and life.
3. The turning of water to blood initiated Moses (a type of the Savior—Deut. 18:15) leading his people out of the bondage of Egypt into an earthly liberty; the turning of water into wine initiated Jesus taking His people out of the bondage of the corruption of the world into the glorious liberty of the children of God (Rom. 8:21).
4. The turning of water to blood culminated in the firstborn in Egypt being delivered to death, while turning the water into wine culminated in the Firstborn being delivered from death (Col. 1:18).
5. The Law was a ministry of death, the gospel a ministry of life. One was written on cold tablets of stone, the other on the warm fleshly tablets of the heart. One was a ministration of sin unto condemnation and bondage, the other a ministration of righteousness unto life and liberty (2 Cor. 3:7-9).
6. When Moses changed the water into blood, all the fish in the river died. When Jesus initiated the new covenant, the catch of the fish are made alive in the net of the kingdom of God (Matt. 4:19).
7. The river of blood was symbolic of death for Egypt, but the water into wine is symbolic of life for the world. The letter of the Law kills, but the Spirit makes alive (2 Cor. 3:6).
8. When Moses turned the waters of Egypt into blood, the river reeked and made the Egyptians search for another source of water supply (Exod. 7:21,24). When the Law of Moses does its work in the sinner, it makes life odious for him. The weight of sin on his back becomes unbearable as he begins to labor and be heavy laden under its weight. Like the Egyptians, he begins to search for another spring of water; he begins to “thirst for righteousness,” because he knows that without a right standing with God, he will perish.
9. Moses turned water into blood, and Jesus’ blood turned into water (1 John 5:6). They both poured from His side (John 19:34), perhaps signifying that both Law and grace found harmony in the Savior’s death—“Mercy and truth have met together; righteousness and peace have kissed” (Psa. 85:10).
10. The water of the old covenant ran out. It could do nothing but leave the sinner with a thirst for righteousness. But as with the wine at Cana, God saved the best until last. The new wine given on the Day of Pentecost (Acts 2:13; Eph. 5:18) was the Bridegroom giving us the new and “better” covenant (Heb. 8:5,6).

mother of Jesus said to Him, “They have no wine.”

<sup>4</sup>Jesus said to her, “**Woman, what does your concern have to do with Me? My hour has not yet come.**”

<sup>5</sup>His mother said to the servants, “Whatever He says to you, do it.”

<sup>6</sup>Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. <sup>7</sup>Jesus said to them, “**Fill the waterpots with water.**” And they filled them up to the brim. <sup>8</sup>And He said to them, “**Draw some out now, and take it to the master of the feast.**” And they took it. <sup>9</sup>When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast

called the bridegroom. <sup>10</sup>And he said to him, “Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!”

<sup>11</sup>This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

<sup>12</sup>After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

### Jesus Cleanses the Temple

<sup>13</sup>Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup>And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. <sup>15</sup>When He had made a whip of cords, He drove

them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.<sup>16</sup>And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"<sup>17</sup>Then His disciples remembered that it was written, "*Zeal for Your house has eaten<sup>a</sup> Me up.*"<sup>b</sup>

<sup>18</sup>So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

<sup>19</sup>Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

<sup>20</sup>Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

<sup>21</sup>But He was speaking of the temple of His body. <sup>22</sup>Therefore, when He had risen from the dead, His disciples remembered that He had said this to them;<sup>a</sup> and they believed the Scripture and the word which Jesus had said.

### The Discerner of Hearts

<sup>23</sup>Now when He was in Jerusalem at the Passover, during the feast, many be-

lieved in His name when they saw the signs which He did. <sup>24</sup>But Jesus did not commit Himself to them, because He knew all *men*,<sup>25</sup> and had no need that anyone should testify of man, for He knew what was in man.

### The New Birth

**3** There was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup>This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."

<sup>3</sup>Jesus answered and said to him, "**Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.**"

<sup>4</sup>Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

<sup>5</sup>Jesus answered, "**Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom**

2:17 <sup>a</sup>NU-Text and M-Text read *will eat*. <sup>b</sup>Psalms 69:9  
2:22 <sup>a</sup>NU-Text and M-Text omit *to them*.

**2:13-17 Cleansing the temple.** When Jesus went to the temple, He found it to be filled with those buying and selling merchandise. According to the Jewish historian Josephus, at each Passover, over 250,000 animals were sacrificed. The priests sold licenses to the dealers and therefore would have had a great source of income from the Passover. When the Bible called them "changers of money," it was an appropriate term.

There is, however, another theft going on in another temple. Mankind was made as a dwelling place for his Creator. God made him a little lower than the angels, crowned him with glory and honor, and set him over the works of His hands (Heb. 2:7), yet sin has given the dwelling place to the devil. The thief, who came to steal, kill, and destroy, is making merchandise out of mankind. Instead of the heart of man being a temple of the Living God (2 Cor. 6:16)—a house of prayer—iniquity has made it a den of thieves.

When someone repents and calls upon the name of Jesus Christ, He turns the tables on the devil. The ten stinging cords of the Ten Commandments in the hand of the Savior cleanse the temple of sin. *Charles Spurgeon* had a resolute grasp of the Law. In preaching to sinners, he said, "I would that this whip would fall upon your backs, that you might be flogged out of your self-righteousness and made to fly to Jesus Christ and find shelter there."

**2:24,25** "We may deceive all the people sometimes; we may deceive some of the people all the time, but not all the people all the time, and not God at any time." *Abraham Lincoln*

"Character is what you are in the dark." *D. L. Moody*

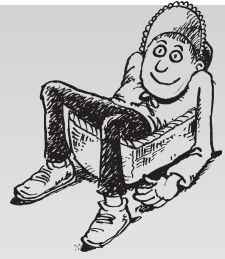
**3:2 Grace to the humble.** Nicodemus was a humble Jew (he acknowledged the deity of the Son of God), and he knew the Law (he was a "teacher of Israel," v. 10); therefore, Jesus gave him the good news of the gospel. He was convinced of the disease of sin and consequently ready to hear of the cure.

**3:3** "These verses aren't necessarily about what Nicodemus asked Jesus; they are about what Jesus knew. The last verse of the previous chapter said that He knew what was in man. Jesus knew what was in the heart of Nicodemus: he was a Law-breaker, and he needed to be born again." *Garry T. Ansdell, D.D.*

## QUESTIONS & OBJECTIONS

**3:3**

*“I have been born again many times.”*



Like Nicodemus, many people have no concept of what it means to be born again. He thought Jesus was speaking of a physical rebirth. Others see the experience as being a spiritual “tingle” when they think of God or a warm fuzzy feeling when they enter a building they erroneously call a “church.” Or maybe they believe one is born again when one is “christened” or “confirmed.” However, the new birth spoken of by Jesus is absolutely essential for sinners to enter heaven. If they are not born again, they will not enter the kingdom of God. Therefore it is necessary to establish the fact that one becomes a Christian by being born again, pointing out that Jesus Himself said that the experience was crucial. The difference between *believing* in Jesus and being born again is like believing in a parachute, and putting one on. The difference will be seen when you jump. (See Rom. 13:14.)

How is one born again? Simply through repentance toward God and faith in the Lord Jesus Christ (Acts 20:21). Confess and forsake your sins, and trust in Jesus alone for your eternal salvation. When you do, you will receive spiritual life through the Holy Spirit who comes to live within you. See also Eph. 4:18 and 1 Pet. 1:23 comments.

of God. <sup>6</sup>That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup>Do not marvel that I said to you, ‘You must be born again.’ <sup>8</sup>The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

<sup>9</sup>Nicodemus answered and said to Him, “How can these things be?”

<sup>10</sup>Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things? <sup>11</sup>Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. <sup>12</sup>If I have told you earthly things and you do not believe,

how will you believe if I tell you heavenly things? <sup>13</sup>No one has ascended to heaven but He who came down from heaven, *that is, the Son of Man who is in heaven.*<sup>a</sup>

<sup>14</sup>And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in Him should not perish but<sup>a</sup> have eternal life. <sup>16</sup>For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. <sup>17</sup>For God did not send His Son into the world to condemn the world, but that the world

.....  
 3:13 <sup>a</sup>NU-Text omits *who is in heaven.* 3:15 <sup>a</sup>NU-Text omits *not perish but.*

**3:7 New birth—its necessity for salvation.** This is a fulfillment of Ezek. 36:26: “I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.” Man cannot enter heaven in his spiritually dead state; he must be born again to have spiritual life. Jesus said that He is life (John 14:6; 11:25,26), and that we must come to Him to have life (John 5:39,40; 1 John 5:11,12). Those who trust in Christ are “born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever” (1 Pet. 1:23). See also 2 Cor. 5:17.

“Ever since Adam sinned, the earth has been the land of the walking dead—spiritually dead. What is the disease that killed man? ‘The wages of sin is death.’ So from God’s point of view, salvation involves the raising of spiritually dead men to life. But before God could give life to the dead, He had to totally eradicate the fatal disease that killed men—sin. So the cross was God’s method of dealing with the disease called sin, and the resurrection of Christ was and is God’s method of giving life to the dead!” *Bob George, Classic Christianity*

**3:14,15** When the Israelites doubted God, He sent serpents among them with a deadly venom—but He also sent a cure. For details, see Num. 21:6–9 comment.

**3:16** Salvation is possible for every person. See John 4:14.

through Him might be saved.

<sup>18</sup>“He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. <sup>19</sup>And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. <sup>20</sup>For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. <sup>21</sup>But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”

### John the Baptist Exalts Christ

<sup>22</sup>After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized. <sup>23</sup>Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized. <sup>24</sup>For John had not yet been thrown into prison.

<sup>25</sup>Then there arose a dispute between some of John’s disciples and the Jews about purification. <sup>26</sup>And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!”

<sup>27</sup>John answered and said, “A man can receive nothing unless it has been given

### USING THE LAW IN EVANGELISM



“If I had my way, I would declare a moratorium on public preaching of ‘the plan of salvation’ in America for one to two years. Then I would call on everyone who has use of the airwaves and the pulpits to preach the holiness of God, the righteousness of God, and the Law of God, until sinners would cry out, ‘What must we do to be saved?’ Then I would take them off in a corner and whisper the gospel to them. Don’t use John 3:16. Such drastic action is needed because we have gospel-hardened a generation of sinners by telling them how to be saved before they have any understanding why they need to be saved.” *Paris Reidhead*

to him from heaven. <sup>28</sup>You yourselves bear me witness, that I said, ‘I am not the Christ,’ but, ‘I have been sent before Him.’ <sup>29</sup>He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled. <sup>30</sup>He must increase, but I *must* decrease. <sup>31</sup>He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all. <sup>32</sup>And what He has seen and heard, that He testifies; and no one receives His testimony. <sup>33</sup>He who has received His testimony has certified that God is true. <sup>34</sup>For He whom God has sent speaks the words of God, for God does

**3:16, 17** **Leading sinners to Jesus:** *God Himself provided our way of escape.* “God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Rom. 5:8). “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2 Cor. 5:21). “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all” (Isa. 53:5,6). See Rom. 10:9 comment.

**3:19** Jesus said that we loved the darkness of sin rather than the light of righteousness, because the human heart finds pleasure in sin. If you don’t believe it, visit the “adult” section of your local video store. Look at the covers to see the type of entertainment the hearts of men and women crave—unspeakable violence, inconceivable horror, and unending sexual perversion.

**3:20** The same sunlight that melts wax also hardens clay. As God’s light shines on man, the sinner’s heart determines his response. One whose heart is tender will respond to God; one whose heart is bent on evil will harden his heart further against God and will remain in darkness. Sinners should note: After Pharaoh repeatedly hardened his heart against God (Exod. 8:15,32), God then hardened Pharaoh’s heart (Exod. 10:27). Those who continually reject God will be given up to “uncleanness, vile passions, and a debased mind” (Rom. 1:24,26,28).

3:16

## Is Repentance Necessary for Salvation?

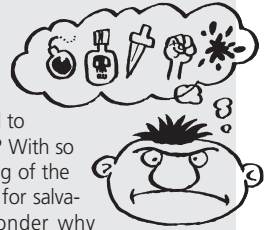
It is true that numerous Bible verses speak of the promise of salvation with no mention of repentance. These verses merely say to “believe” on Jesus Christ and you shall be saved (Acts 16:31; Rom. 10:9). However, the Bible makes it clear that God is holy and man is sinful, and that sin makes a separation between the two (Isa. 59:1,2). Without repentance from sin, wicked men cannot have fellowship with a holy God. We are *dead* in our trespasses and sins (Eph. 2:1) and until we forsake them through repentance, we cannot be made alive in Christ. The Scriptures speak of “repentance to life” (Acts 11:18). We turn *from* sin to the Savior. This is why Paul preached “repentance toward God and faith toward our Lord Jesus Christ” (Acts 20:21).

The first public word Jesus preached was “repent” (Matt. 4:17). John the Baptist began his ministry the same way (Matt. 3:2). Jesus told His hearers that without repentance, they would perish (Luke 13:3). If belief is all that is necessary for salvation, then the logical conclusion is that one need never repent. However, the Bible tells us that a false convert “believes” and yet is not saved (Luke 8:13); he remains a “worker of iniquity.” Look at the warning of Scripture: “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth” (1 John 1:6). The Scriptures also say, “He who covers his

sins will not prosper, but whoever confesses and forsakes them [repentance] will have mercy” (Prov. 28:13). Jesus said that there was joy in heaven over one sinner who “repents” (Luke 15:10). If there is no repentance, there is no joy because there is no salvation.

As Peter preached on the Day of Pentecost, he commanded his hearers to repent “for the remission of sins” (Acts 2:38). Without repentance, there is no remission of sins; we are still under God’s wrath. Peter further said, “Repent . . . and be converted, that your sins may be blotted out” (Acts 3:19). We cannot be “converted” unless we repent. God Himself “commands *all* men *everywhere* [leaving no exceptions] to repent” (Acts 17:30, emphasis added). Peter said a similar thing at Pentecost: “Repent, and let *every one* of you be baptized” (Acts 2:38).

If repentance was not necessary for salvation, why then did Jesus command that *repentance* be preached to all nations (Luke 24:47)? With so many Scriptures speaking of the necessity of repentance for salvation, one can only wonder why anyone would not preach repentance, as we have been commanded to.



not give the Spirit by measure. <sup>35</sup>The Father loves the Son, and has given all things into His hand. <sup>36</sup>He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

### A Samaritan Woman Meets Her Messiah

**4** Therefore, when the Lord knew that the Pharisees had heard that Jesus

made and baptized more disciples than John <sup>2</sup>(though Jesus Himself did not baptize, but His disciples), <sup>3</sup>He left Judea and departed again to Galilee. <sup>4</sup>But He needed to go through Samaria.

<sup>5</sup>So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. <sup>6</sup>Now Jacob’s well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth

**3:36 He who believes.** The Greek word used here for the first occurrence of “believes” is *pisteuo*—which means “to trust.” However, in the second occurrence in this verse (“he who does not believe”), the word used for “believes” is *apeitheo*—which means “disobedient.” The disobedient will not see the salvation of God, no matter what prayer they have prayed, because they refuse to surrender their will to the Lordship of Jesus Christ. He is coming “in flaming fire taking vengeance on those who do not know God, and on those who *do not obey the gospel* of our Lord Jesus Christ” (2 Thess. 1:8, emphasis added).

**Under God’s wrath.** Those without Christ are dead in their sins, separated from the life of God, and will not have spiritual life unless they trust in Jesus Christ. Their sin makes them objects of God’s wrath.

Somehow we think that time forgives sin. This is not so. The more we sin, the more we store up God’s wrath. See Rom. 2:5.

hour.

<sup>7</sup>A woman of Samaria came to draw water. Jesus said to her, “Give Me a drink.” <sup>8</sup>For His disciples had gone away into the city to buy food.

<sup>9</sup>Then the woman of Samaria said to Him, “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?” For Jews have no dealings with Samaritans.

<sup>10</sup>Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

<sup>11</sup>The woman said to Him, “Sir, You

have nothing to draw with, and the well is deep. Where then do You get that living water? <sup>12</sup>Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?”

<sup>13</sup>Jesus answered and said to her, “Whoever drinks of this water will thirst again, <sup>14</sup>but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

<sup>15</sup>The woman said to Him, “Sir, give me this water, that I may not thirst, nor

4:7

## Personal Witnessing—How Jesus Did It

*How to address the sinner's conscience and speak with someone who doesn't believe in hell*

Verses 7–26 give us the Master's example of how to share our faith. Notice that Jesus spoke to the woman at the well when she was alone. We will often find that people are more open and honest when they are alone. So, if possible, pick a person who is sitting by himself. From these verses, we can see four clear principles to follow.

**First: Jesus began in the natural realm** (v. 7). He spoke of something she could relate to—water. Most of us can strike up a conversation with a stranger in the natural realm. It may be a friendly “How are you doing?” or a warm “Good morning!” If the person responds with a sense of warmth, we may then ask, “Do you live around here?” and from there develop a conversation.

**Second: Jesus swung the conversation to the spiritual realm** (v. 10). He simply mentioned the things of God. This will take courage. We may say something like, “Did you go to church on Sunday?” or “Did you see that Christian TV program last week?” If the person responds positively, the question “Do you have a Christian background?” will probe his background. He may answer, “I went to church when I was a child, but I drifted away from it.”

Another simple way to swing to the spiritual is to offer the person a gospel tract and ask, “Did you get one of these?” When he takes it, simply say, “It's a gospel tract. Do you come from a Christian background?”

**Third: Jesus brought conviction using the Law of God** (vv. 16–18). Jesus gently spoke to her conscience by alluding to the fact that she had transgressed the Seventh of the Ten Command-

ments. He used the Law to bring “the knowledge of sin” (see Rom. 3:19,20). We can do the same by asking, “Do you think that you have kept the Ten Commandments?” Most people think they have, so quickly follow with, “Have you ever told a lie?” This might seem confrontational, but if it is asked in a spirit of love and gentleness, there won't be any offense. Remember that the “work of the Law [is] written in their hearts” and that the conscience will bear “witness” (Rom. 2:15). Jesus confronted the rich young ruler in Luke 18:18–21 with five of the Ten Commandments and there was no offense. Have confidence that the conscience will do its work and affirm the truth of each Commandment. Don't be afraid to gently ask, “Have you ever stolen something, even if it's small?” Learn how to open up the spirituality of the Law and show how God considers lust to be the same as adultery (Matt. 5:27,28) and hatred the same as murder (1 John 3:15). Make sure you get an admission of guilt.

Ask the person, “If God judges you by the Ten Commandments on Judgment Day, do you think you will be innocent or guilty?” If he says he will be innocent, ask, “Why is that?” If he admits his guilt, ask, “Do you think you will go to heaven or hell?”

From there the conversation may go one of three ways:

1. *He may confidently say, “I don't believe in hell.”* Gently respond, “That doesn't matter. You still have to face God on Judgment Day *whether you believe in it or not.* If I step onto the freeway when a massive truck is heading for me and I say, ‘I don't believe in trucks,’ my lack of belief isn't

*(continued)*



(4:7 continued)

going to change reality.”

Then tenderly tell him he has *already* admitted to you that he has lied, stolen, and committed adultery in his heart, and that God gave him a conscience so that he would know right from wrong. His conscience and the conviction of the Holy Spirit will do the rest.

That’s why it is essential to draw out an admission of guilt *before* you mention Judgment Day or the existence of hell.

2. *He may say that he’s guilty, but that he will go to heaven.* This is usually because he thinks that God is “good,” and that He will therefore overlook sin in his case. Point out that if a judge in a criminal case has a guilty murderer standing before him, the judge, if he is a good man, can’t just let him go. He must ensure that the guilty man is punished. If God is good, He must (by nature) punish murderers, rapists, thieves, liars, adulterers, fornicators, and those who have lived in rebellion to the inner light that God has given to every man.

3. *He may admit that he is guilty and therefore going to hell.* Ask him if that concerns him. Speak to him about how much he values his eyes and how much more therefore he should value the salvation of his soul. (For the biblical description of

hell, see Rev. 1:18 comment.) If possible, take the person through the linked verses in this Bible, beginning at the Matt. 5:21,22 comment.

**Fourth: Jesus revealed Himself as the Messiah** (v. 26). Once the Law has humbled the person, he is ready for grace. Remember, the Bible says that God resists the proud and gives grace to the humble (James 4:6). The gospel is for the humble (see Luke 4:18 comment). Only the sick need a physician, and only those who will admit that they have the disease of sin will truly embrace the cure of the gospel.

Learn how to present the work of the cross—that God sent His Son to suffer and die in our place. Tell the sinner of the love of God in Christ; that Jesus rose from the dead and defeated death. Take him back to civil law and say, “It’s as simple as this: We broke God’s Law, and Jesus paid our fine. If you will repent and trust in the Savior, God will forgive your sins and dismiss your case.” Ask him if he understands what you have told him. If he is willing to confess and forsake his sins, and trust the Savior with his eternal salvation, have him pray and ask God to forgive him. Then pray for him. Get him a Bible. Instruct him to read it daily and obey what he reads, and encourage him to get into a Bible-believing, Christ-preaching church.

come here to draw.”

<sup>16</sup>Jesus said to her, “Go, call your husband, and come here.”

<sup>17</sup>The woman answered and said, “I have no husband.”

Jesus said to her, “You have well said, ‘I have no husband,’ <sup>18</sup>for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

<sup>19</sup>The woman said to Him, “Sir, I perceive that You are a prophet. <sup>20</sup>Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

<sup>21</sup>Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. <sup>22</sup>You worship what you do not know; we know what we worship, for salvation is of the Jews. <sup>23</sup>But the hour is coming, and now is,

when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

<sup>24</sup>God is Spirit, and those who worship Him must worship in spirit and truth.”

<sup>25</sup>The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”

<sup>26</sup>Jesus said to her, “I who speak to you am He.”

### The Whitened Harvest

<sup>27</sup>And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”

<sup>28</sup>The woman then left her waterpot, went her way into the city, and said to the men, <sup>29</sup>“Come, see a Man who told me all things that I ever did. Could this be the Christ?” <sup>30</sup>Then they went out of the city and came to Him.