The Evidence Bible

Commentary by
Ray Comfort

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“How do I witness to someone I know?”

“Romans 14:12”

“Since individuals in the body of Christ have different functions, why should all of us witness?”

“1 Corinthians 12:14”

“How can we be sure our motive for witnessing is right so we won’t be ineffective?”

“Philippians 1:18”

“How should I witness to a homosexual?”

“1 Timothy 1:9,10”

“Can you appeal to the conscience if it is seared?”

“1 Timothy 4:2”

“How should I witness to my coworkers?”

“1 Peter 2:15”

“Where did Cain get his wife?”

“Genesis 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?”

“Deuteronomy 7:3”

“Is it wrong to ‘speak to the dead?’”

“1 Chronicles 10:13,14”

“Why did God create marijuana?”

“Psalms 102:3,4”

“Hitler was a Christian!”

“Psalms 144:8”

“Christianity oppresses women by making them submit to their husbands!”

“Proverbs 31:10”

“It’s harmful for Christians to think of fellow human beings as enemies.”

“Daniel 10:12,13”

“Mother Nature sure blew it…”

“Romans 8:22”

“Even the Bible says Christians are not very smart.”

“1 Corinths 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.”

“Revelation 21:4”

**Leading Sinners to Jesus**

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

- Matthew 5:21,22; 5:27,28; Mark 7:20–23; 12:29–31; Psalms 51:6; Romans 2:15,16; 1 Cor. 6:9,10; Revelation 21:8; Hebrews 9:22; John 3:16,17; Romans 10:9; 10:12
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.

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.
- 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.”
I am very grateful to my lifelong friend Richard Gunther for his fine cartoons, and to Darin Rhue, Alex Ruiz, Joe Potter, Joel Hughes, 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 concern 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.
The History of Creation

In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” 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. And God called the firmament Heaven. So the evening and the morning were the second day.

Then God said, “Let the waters under...
the heavens be gathered together into one place, and let the dry land appear”; and it was so.

And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.

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.

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 according to its kind. And God saw that it was good.

So the evening and the morning were the third day.

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; and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so.

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.

God set them in the firmament of the heavens.

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.

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.
to give light on the earth, \textsuperscript{18} and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good.

\textsuperscript{19} So the evening and the morning were the fourth day.

\textsuperscript{20} 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.”

\textsuperscript{21} 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.

\textsuperscript{22} And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.”

\textsuperscript{23} So the evening and the morning were the fifth day.

\textsuperscript{24} 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 the earth and over every creeping thing that creeps on the earth.”

\begin{quote}
Stephen J. Gould, professor of geology and paleontology, Harvard University
\end{quote}

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.

“...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)
So God created man in His own image; in the image of God He created him; male and female He created them.

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.”

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. 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.

Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

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.

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

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. Then God blessed the seventh day and sanctified it, because
in it He rested from all His work which God had created and made.

4 This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 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;

6 but a mist went up from the earth and watered the whole face of the ground.

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

Life in God’s Garden

8 The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. 9 And out of the ground 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.

10 Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.

11 The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. 12 And the gold of that land is good. Bdalium and the onyx stone are there. 13 The name of the second river is Gihon; it is the one which goes around the whole land of Cush. 14 The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.

15 Then the LORD God took the man and put him in the garden of Eden to tend and keep it. 16 And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; 17 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.”
that man should be alone; I will make him a helper comparable to him.”

19 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.

20 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.

21 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.

22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

23 And Adam said:

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

24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

25 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’?”

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

4 Then the serpent said to the woman, “You will not surely die. 5 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.”

6 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. 7 Then the eyes of both of them were

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

8 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.

9 Then the LORD God called to Adam and said to him, “Where are you?”

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

11 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?”

12 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

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
13 And the LORD God said to the woman, “What is this you have done?”
   The woman said, “The serpent deceived me, and I ate.”
14 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.
15 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.”

16 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.”
17 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.
18 Both thorns and thistles it shall bring forth for you,
   And you shall eat the herb of the field.
19 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.”

20 And Adam called his wife’s name Eve, because she was the mother of all living.
21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them.
22 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”— 23 therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. 24 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.” 2 Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 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. 

4 Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

5 So the LORD said to Cain, “Why are you anger? And why has your countenance fallen? 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.”

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

7 Then the LORD said to Cain, “Where is Abel your brother?”

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

9 And the LORD said to him, “Therefore, 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

10 Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden.

11 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.

12 To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

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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
Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. His brother’s name was Jubal. He was the father of all those who play the harp and flute. 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.

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. If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold.”

A New Son

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.” And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the Lord.

A New Son

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The Family of Adam

This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them mankind in the day they were created. After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. So all the days that Adam lived were nine hundred and thirty years; and he died.

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

Enosh lived ninety years, and begot Cainan. After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. So all the days of Enosh were nine hundred and five years; and he died.

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

Enosh lived ninety years, and begot Cainan. After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. So all the days of Enosh were nine hundred and five years; and he died.
Cainan lived seventy years, and begot Mahalalel.

After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters.

So all the days of Cainan were nine hundred and ten years; and he died.

Mahalalel lived sixty-five years, and begot Jared.

After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters.

So all the days of Mahalalel were eight hundred and ninety-five years; and he died.

Jared lived one hundred and sixty-two years, and begot Enoch.

After he begot Enoch, Jared lived eight hundred years, and had sons and daughters.

So all the days of Jared were nine hundred and sixty-two years; and he died.

Enoch lived sixty-five years, and begot Methuselah.

After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years.

And Enoch walked with God; and he was not, for God took him.

Methuselah lived one hundred and eighty-seven years, and begot Lamech.

After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters.

So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

Lamech lived one hundred and eighty-two years, and had a son.

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.”

After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. So all the days of Lamech were
seven hundred and seventy-seven years; and he died.

32And 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, 2 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.

3And the LORD said, “My Spirit shall not strive forever with man, for he is indeed flesh; yet his days shall be one hundred and twenty years.” 4There were giants in 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 of old, men of renown.

5Then the LORD 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. 6And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7So 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.” 8But Noah found grace in the eyes of the LORD.

Noah Pleases God

9This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. 10And Noah begot three sons: Shem, Ham, and Japheth.

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

The Ark Prepared

13And 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. 14Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. 15And 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. 16You 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. 17And 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. 18But 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. 19And 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...
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. 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. 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."

Thus Noah did; according to all that God commanded him, so he did.

The Great Flood

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. 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; also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. 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.”

And Noah did according to all that the Lord commanded him. Noah was six hundred years old when the floodwaters were on the earth. So Noah, with his sons, his wife, and his sons’ wives, went into the ark because of the waters of the flood. Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth, two by two they went into the ark to Noah, male and female, as God had commanded Noah. And it came to pass after seven days that the waters of the flood were on the earth. 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. And the rain was on the earth forty days and forty nights. On the very same day Noah and Noah’s sons, Shem, Ham, and Japheth, and Noah’s wife and the three wives of his sons with them, entered the ark— 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. And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. So those that entered, male and female of all flesh, went in as God had commanded him; and the Lord shut him in.

Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. 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
The Eternal Word

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

John's Witness: The True Light

6 There was a man sent from God, whose name was John. 7 This man came for a witness, to bear witness of the Light, that all through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light which gives light to every man coming into the world. 10 He was in the world, and the world was made through Him, and the world did not know Him. 11 He came to His own, and His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 13 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

14 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. 15 John bore witness of Him and cried out, saying, “This was He of whom I said, 1:3,4 Rejection of the Bible’s account of creation as given in the Book of Genesis could rightly be called “Genecide,” 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.
John 1

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 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.

1:14 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
as the prophet Isaiah said."

Now those who were sent were from the Pharisees. And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

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

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

The Lamb of God

The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."

John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. 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.’ And I have seen and testified that this is the Son of God."

The First Disciples

Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

The two disciples heard him speak, and they followed Jesus.

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.
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*

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.
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).

Jesus Cleanses the Temple

11. Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. 12. And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. 13. 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. 

16 And He said to those who sold doves, “Take these things away! Do not make My Father’s house a house of merchandise!” 17 Then His disciples remembered that it was written, “Zeal for Your house has eaten Me up.”

18 So the Jews answered and said to Him, “What sign do You show to us, since You do these things?”

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

20 Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?”

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

The Discerner of Hearts

23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. 24 But Jesus did not commit Himself to them, because He knew all men, and had no need that anyone should testify of man, for He knew what was in man.

The New Birth

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 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.”

3 Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”

4 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?”

5 Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”

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.

3:2 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.
That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 

Do not marvel that I said to you, ‘You must be born again.’

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.”

Nicodemus answered and said to Him, “How can these things be?”

Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things?

Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.

If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.

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.

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

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.

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

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.

Salvation is possible for every person. See John 4:14.
through Him might be saved.  
 18"He who believes in Him is not con-

demned; but he who does not believe is 
condemned already, because he has not 
believed in the name of the only begotten 
Son of God.  
19And this is the condemna-
tion, that the light has come into the 
world, and men loved darkness rather 
than light, because their deeds were evil. 
20For everyone practicing evil hates the 
light and does not come to the light, lest 
his deeds should be exposed.  
21But 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  
22After these things Jesus and His dis-
ciples came into the land of Judea, and 
there He remained with them and bap-
tized.  
23Now John also was baptizing in 
Aenon near Salim, because there was 
much water there. And they came and 
were baptized.  
24For John had not yet 
been thrown into prison. 
25Then there arose a dispute between 
some of John’s disciples and the Jews 
about purification. 
26And 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!”

27John answered and said, “A man can 
receive nothing unless it has been given 
to him from heaven.  
28You yourselves 
bear me witness, that I said, ’I am not the 
Christ,’ but, ’I have been sent before Him.’ 
29He who has the bride is the bride-
groom; 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. 
30He must increase, but I 
must 
decrease.  
31He 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. 
32And what He has 
seen and heard, that He testifies; and no 
one receives His testimony .  
33He who has 
received His testimony has certified that 
God is true. 
34For He whom God has sent 
speaks the words of God, for God does
35 The Father loves the Son, and has given all things into His hand.

36 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—(though Jesus Himself did not baptize, but His disciples), He left Judea and departed again to Galilee.

5 But He needed to go through Samaria.

6 So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph.

7 Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.

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.

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A woman of Samaria came to draw water. Jesus said to her, “Give Me a drink.”

For His disciples had gone away into the city to buy food.

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.

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.”

The woman said to Him, “Sir, give me this water, that I may not thirst, nor have nothing to draw with, and the well is deep. Where then do You get that living water? 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?”

Jesus answered and said to her, “Whoever drinks of this water will thirst again, 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.”

The woman said to Him, “Sir, give me this water, that I may not thirst, nor

**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 Commandments. 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...”
16 Jesus said to her, “Go, call your husband, and come here.”
17 The woman answered and said, “I have no husband.”
18 Jesus said to her, “You have well said, ‘I have no husband,’ for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”
19 The woman said to Him, “Sir, I perceive that You are a prophet.
20 Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”
21 Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.
22 You worship what you do not know; we know what we worship, for salvation is of the Jews.
23 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.
24 God is Spirit, and those who worship Him must worship in spirit and truth.”
25 The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”
26 Jesus said to her, “I who speak to you am He.”
27 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?”
28 The woman then left her waterpot, went her way into the city, and said to the men,
29 “Come, see a Man who told me all things that I ever did. Could this be the Christ?”
30 Then they went out of the city and came to Him.

(4:7 continued)

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The Whitened Harvest
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