



*Portraits of Christ*  
*The Johannine Gospel*

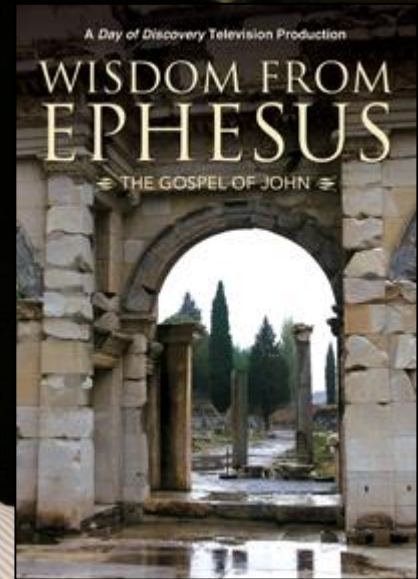
Part 3

"Christ and Nicodemus"

Ilya Repin  
1887



*Wisdom from Ephesus*  
*The Gospel of John*



# Reading

John 8:12-10:42



## I Am the Light of the World

<sup>12</sup> Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

<sup>13</sup> So the Pharisees said to him, “You are bearing witness about yourself; your testimony is not true.” <sup>14</sup> Jesus answered, “Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going. <sup>15</sup> You judge according to the flesh; I judge no one. <sup>16</sup> Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me. <sup>17</sup> In your Law it is written that the testimony of two people is true. <sup>18</sup> I am the one who bears witness about myself, and the Father who sent me bears witness about me.” <sup>19</sup> They said to him therefore, “Where is your Father?” Jesus answered, “You know neither me nor my Father. If you knew

me, you would know my Father also.” <sup>20</sup> These words he spoke in the treasury, as he taught in the temple; but no one arrested him, because his hour had not yet come.

<sup>21</sup> So he said to them again, “I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come.” <sup>22</sup> So the Jews said, “Will he kill himself, since he says, ‘Where I am going, you cannot come’?” <sup>23</sup> He said to them, “You are from below; I am from above. You are of this world; I am not of this world. <sup>24</sup> I told you that you would die in your sins, for unless you believe that I am he you will die in your sins.” <sup>25</sup> So they said to him, “Who are you?” Jesus said to them, “Just what I have been telling you from the beginning. <sup>26</sup> I have much to say about you and much to judge, but he who sent me is true, and I declare to the world what I have heard from him.” <sup>27</sup> They did not understand that he had been speaking to

## Jesus at the Feast of Dedication

**22** Then came the feast of the Dedication<sup>55</sup> in Jerusalem.<sup>56</sup> **23** It was winter,<sup>57</sup> and Jesus was walking in the temple area<sup>58</sup> in Solomon's Portico.<sup>59</sup> **24** The Jewish leaders<sup>60</sup> surrounded him and asked, <sup>61</sup> "How long will you keep us in suspense?<sup>62</sup> If you are the Christ,<sup>63</sup> tell us plainly." <sup>64</sup> **25** Jesus replied, <sup>65</sup> "I told you and you do not believe. The deeds<sup>66</sup> I do in my Father's name testify about me. **26** But you refuse to believe because you are not my sheep. **27** My sheep listen to my voice, and I know them, and they follow me. **28** I give<sup>67</sup> them eternal life, and they will never perish;<sup>68</sup> no one will snatch<sup>69</sup> them from my hand. **29** My Father, who has given them to me, is greater than all,<sup>70</sup> and no one can snatch<sup>71</sup> them from my Father's hand. **30** The Father and I<sup>72</sup> are one."<sup>73</sup>

**31** The Jewish leaders<sup>74</sup> picked up rocks again to stone him to death. **32** Jesus said to them,<sup>75</sup> "I have shown you many good deeds<sup>76</sup> from the Father. For which one of them are you going to stone me?" **33** The Jewish leaders<sup>77</sup> replied, <sup>78</sup> "We are not going to stone you for a good deed<sup>79</sup> but for blasphemy,<sup>80</sup> because<sup>81</sup> you, a man, are claiming to be God."<sup>82</sup>

**34** Jesus answered,<sup>83</sup> "Is it not written in your law, '***I said, you are gods***'?<sup>84</sup> **35** If those people to whom the word of God came were called 'gods' (and the scripture cannot be broken),<sup>85</sup> **36** do you say about the one whom the Father set apart<sup>86</sup> and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? **37** If I do not perform<sup>87</sup> the deeds<sup>88</sup> of my Father, do not believe me. **38** But if I do them, even if you do not believe me, believe the deeds,<sup>89</sup> so that you may come to know<sup>90</sup> and understand that I am in the Father and the Father is in me." **39** Then<sup>91</sup> they attempted<sup>92</sup> again to seize him, but he escaped their clutches.<sup>93</sup>

**40** Jesus<sup>94</sup> went back across the Jordan River<sup>95</sup> again to the place where John<sup>96</sup> had been baptizing at an earlier time,<sup>97</sup> and he stayed there. **41** Many<sup>98</sup> came to him and began to say, "John<sup>99</sup> performed<sup>100</sup> no miraculous sign, but everything John said about this man<sup>101</sup> was true!" **42** And many believed in Jesus<sup>102</sup> there.

## The Death of Lazarus

**11** Now a certain man named Lazarus was sick. He was from Bethany, the village where Mary and her sister Martha lived. <sup>1</sup> **2** (Now it was Mary who anointed the Lord with perfumed oil<sup>2</sup> and wiped his feet

<sup>55</sup> **tn** That is, Hanukkah or the 'Festival of Lights.' The Greek name for the feast, τὰ ἑγκαίνια (ta enkainia), literally means "renewal" and was used to translate Hanukkah which means "dedication." The Greek noun, with its related verbs, was the standard term used in the LXX for the consecration of the altar of the Tabernacle ([Num 7:10-11](#)), the altar of the temple of Solomon ([1 Kgs 8:63](#); [2 Chr 7:5](#)), and the altar of the second temple ([Ezra 6:16](#)). The word is thus connected with the consecration of all the houses of God in the history of the nation of Israel.

**sn** *The feast of the Dedication* (also known as Hanukkah) was a feast celebrating annually the Maccabean victories of 165-164 B.C. – when Judas Maccabeus drove out the Syrians, rebuilt the altar, and rededicated the temple on 25 Kislev (1 Macc 4:41-61). From a historical standpoint, it was the last great deliverance the Jewish people had experienced, and it came at a time when least expected. Josephus ends his account of the institution of the festival with the following statement: "And from that time to the present we observe this festival, which we call the festival of Lights, giving this name to it, I think, from the fact that the right to worship appeared to us at a time when we hardly dared hope for it" (Ant. 12.7.6 [12.325]).

<sup>56</sup> **map** For location see [Map5-B1](#); [Map6-F3](#); [Map7-E2](#); [Map8-F2](#); [Map10-B3](#); [JP1-F4](#); [JP2-F4](#); [JP3-F4](#); [JP4-F4](#).

<sup>57</sup> **sn** It was winter. The feast began on 25 Kislev, in November-December of the modern Gregorian calendar.

<sup>58</sup> **tn** Grk "in the temple."

<sup>59</sup> **tn** Or "portico," "colonnade"; Grk "stoa."

**sn** *Solomon's Portico* was a covered walkway formed by rows of columns supporting a roof and open on the inner side facing the center of the temple complex.

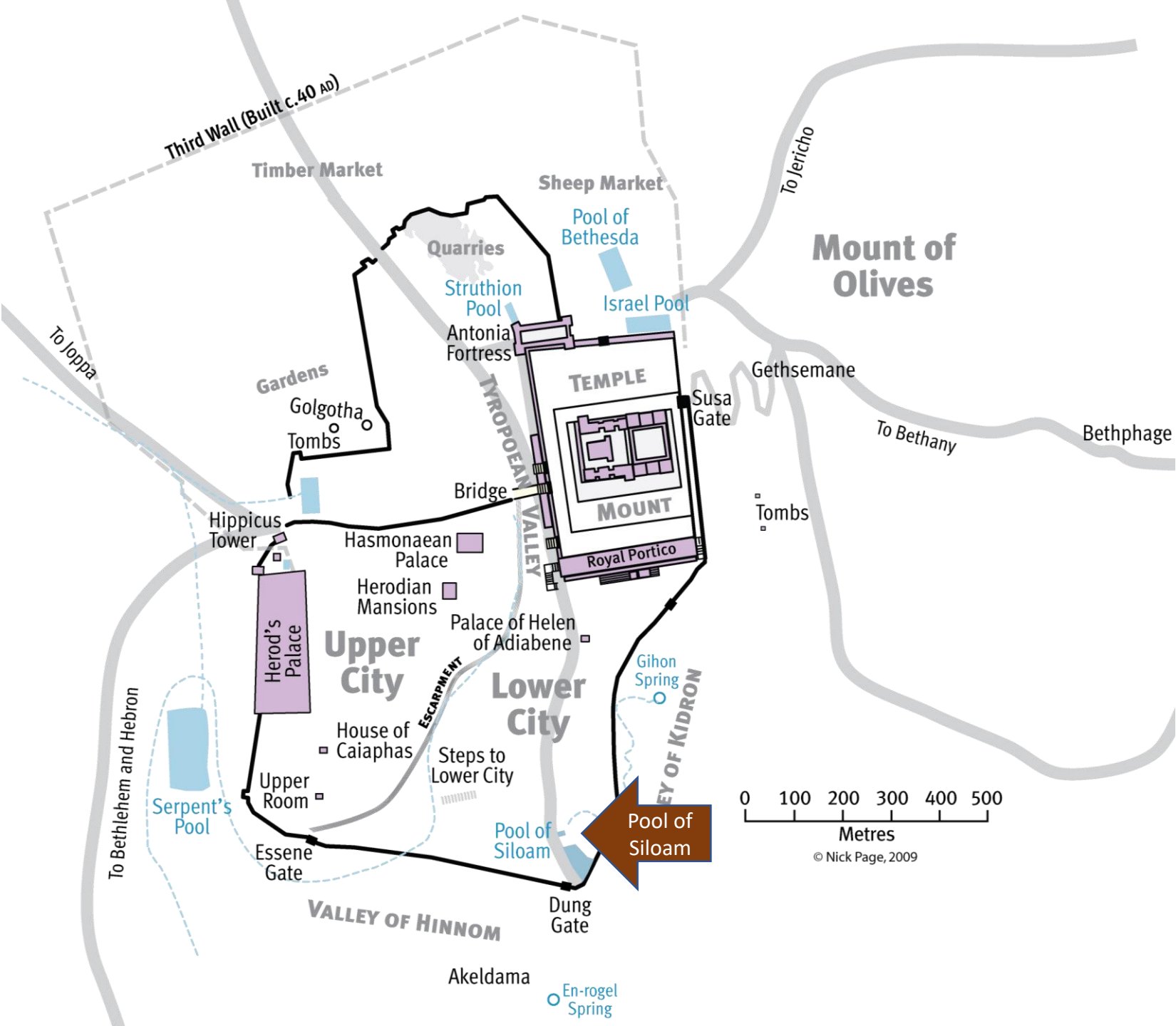
<sup>60</sup> **tn** Or "the Jewish authorities"; Grk "the Jews." Here the phrase refers to the Jewish leaders. The question they ask Jesus ("Are you the Christ?") is the same one they sent and asked of John the Baptist in the desert (see [John 1:19-34](#)). See also the note on the phrase "the Jewish people" in v. [19](#).

<sup>61</sup> **tn** Grk "said to him." This has been translated as "asked" for stylistic reasons.

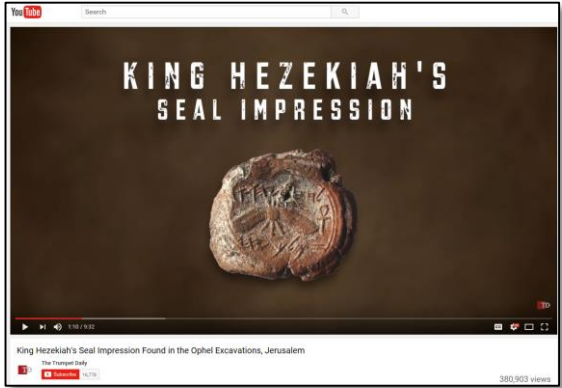
<sup>62</sup> **tn** Grk "How long will you take away our life?" (an idiom which meant to keep one from coming to a conclusion about something). The use of the phrase τὴν ψυχὴν ἡμῶν αἰρεῖς (tēn yuchēn hēmōn airei") meaning "to keep in suspense" is not well attested, although it certainly fits the context here. In modern Greek the phrase means "to annoy, bother."

<sup>63</sup> **tn** Or "the Messiah" (Both Greek "Christ" and Hebrew and Aramaic "Messiah" mean "one who has been anointed"). **sn** See the note on *Christ* in [1:20](#).

# Pool of Siloam



# Pool of Siloam



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pool of siloam

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2:14 / 3:36

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