

Notes on John 16

© Copyright David E. Pratte, August 26, 2008, www.gospelway.com

Continued Preparation for Jesus' Departure – Chap. 16

Verse 1

1. Why had Jesus said these things (v1), and how would the things He said achieve this purpose?

Jesus spoke so they would not stumble.

Jesus had just described many blessings He would provide the apostles after He left. He had also warned that they would face persecution and opposition, and He had admonished them of the need to continue to bear fruit for Him. Here He explained why He had given these instructions.

Jesus was about to leave and He knew the problems the apostles would face. There would be times of confusion, grief, disillusion, discouragement, and persecution ahead. They would need strength to help them. He was saying these things so they would not stumble when they faced these problems. (Cf. v4; See 14:29; 13:19.)

Problems are much easier to bear when we are prepared for them and anticipate them. We are much more easily discouraged and defeated when problems come that we did not believe would come and are not prepared for.

Verses 2,3

2. How would disciples be treated, and what would the people who so acted think about it? (Think: Can you think of examples of this? Why would people think this way?)

3. What is the real reason people act this way?

The persecution coming would include exclusion and even death.

Jesus then described again the persecution facing them, which would tend to cause them to stumble if they were not ready for it. They would be put out of synagogues. This practice had already begun (9:22,34; 12:42). People would refuse to associate with them because of their beliefs (Luke 6:22). This was a form of social ostracism, but its impact would be much more severe than we might imagine. People in that society were almost entirely Jewish. If one was put out of the synagogue, the harm would affect not only friendships but business dealings and more. The disciples needed to know this was coming, so they could be prepared to deal with it.

Worse yet, men would kill them thinking they were serving God by so doing. This is the kind of persecution Saul brought against Christians before he was converted (Acts 26:9-11; 22:3,4). Of course, this would be done to Jesus first, but later many suffered the same fate, such as Stephen (Acts 7), James (Acts 12) and others. Jesus here predicts the extreme fanaticism with which the Jews would oppose the gospel.

The reason men do such things, even claiming God's authority for their conduct, is that they don't really know God. Note that, like Saul (Acts 26:9; Galatians 1:13,14), they **think** they are serving God, but they don't really know His will and have a true relationship with Him (cf. 15:21). It is entirely possible for men to think they are pleasing to God and are working for Him, even when they are actually opposing His work (cf. Matt. 7:21-23). We need to help people realize this possibility and also be on guard to make sure it is not our own case.

Verse 4

4. How would Jesus' statements help the disciples in the future (v4)?

5. Why had Jesus not said these things from the beginning? (Think: What is the point? Why did they not need to be told these things while He was here?)

Jesus hopes they will remember these warnings when they are fulfilled.

Jesus then explained further how the apostles would be benefited by the fact He had told them these things (see v1; cf. 14:29; 13:19). When these things happened and the times He was speaking of would come, they would remember what Jesus had said and that would encourage them.

It is much easier to accept a thing when we know it was planned and anticipated by the one who is in charge and can help us deal with it. We are much more likely to keep a bargain if we know ahead of time all that it will require of us.

Many of these details He had not discussed with them earlier because they still had Him with in their physical presence. Up to this point, the brunt of the opposition had fallen on Jesus Himself, and He had been there to help them deal with whatever problems came. But now He would be gone. The disciples must face the lion's share of the opposition, and they would not have Jesus' presence to strengthen and guide them. So they needed an understanding of what to expect.

Verses 5,6

6. How would the disciples be affected by what He was telling them (vv 4-6)?

Jesus would no longer be with them, resulting in great sorrow.

Though He had been with them, He was preparing to leave, so these instructions were now needed (see 13:33; 14:2; etc.).

He said none of them were asking where He would go. He knew they did not understand where He was going (vv 17,18,25ff) and were even perplexed about the fact He was going. Yet, they would not now ask. They had asked (13:36) and still did not understand the answer, so they were no longer asking.

Though they did not ask questions, yet there was sorrow in their hearts because of what He was saying and even greater sorrow lay ahead. They did not understand the fact that He had to leave. They did not want to be away from Him and had not expected that He would leave them. They had expected Him to stay and reign as an earthly king. The whole situation was confusing to them.

Verses 7-11

7. How would it benefit the disciples for Jesus to leave?

8. What would the Comforter do for the world, and in what three areas would He do so?

9. Define "convict."

10. Explain the sense in which the Holy Spirit would convict the world in each of the three ways listed (vv 9-11).

Jesus had to leave, but promised to send the Holy Spirit.

Despite their sadness, they needed to realize there were advantages that Jesus was leaving. One advantage is that this would bring about the coming of the Helper, the Holy Spirit (see 14:26; 15:26). Note that trials and troubling circumstances are often necessary in this life in order for blessings and benefits to come. Jesus then described some things the Holy Spirit would do and how that would be advantageous to them.

The Spirit would convict the world. To convict (Gk. ελεγχω), per Vine and Thayer, means to refute or confute, to reprove or rebuke, involving shame to one who is guilty as his error is exposed or brought to light. So, the idea is to demonstrate, pronounce, or declare someone to be

guilty (cf. John 3:20; 8:46). This compares to our English legal sense of “convict.” (Note that a man may be guilty and yet not be convicted or proved guilty. The Holy Spirit would prove the world to be guilty.) Jesus names three areas in which the world would be convicted.

They would be convicted regarding sin because they did not believe on Jesus. All people are guilty of sin (Rom. 3:8-23). Jesus is the only One who can grant them forgiveness. If they refuse to believe on Him, they have no hope of forgiveness, but must remain guilty. And they would commit the additional sin of refusing to believe.

How would the Spirit convict the world? This would be done through the message of the gospel that the Spirit would reveal through these apostles (2 Timothy 3:16-4:4). This is demonstrated by the sermon Peter preached by the guidance of the Holy Spirit at Pentecost (Acts 2). Many other such sermons followed.

The Spirit would also convict the world regarding righteousness, because Jesus was going to the Father. I am unsure here exactly what is meant. Perhaps after the world killed Jesus and He then left to go to the Father, then the world would be convicted that He was righteous and they had killed the righteous Son of God. The Spirit surely did do this through the apostles beginning on the day of Pentecost (Acts 2; 3:14,15; 7:52; 1 Peter 3:18).

Another possibility is that they would be convicted of their sins (v9) by the judgment of God (v11), which was a righteous judgment (v10). Cf. Acts 17:31. Both these ideas are true, but I am unsure which is meant.

The world would also be convicted regarding judgment in that the prince of the world has been judged. Satan is the prince of the world (see on 14:30). To convict or prove guilty the ruler of a kingdom is to convict all who accepted and obeyed the evil commands of that ruler. Jesus would defeat Satan in His death and resurrection (Hebrews 2:14,15). When the Spirit came, He would convict those who had followed the prince of the world and served Him, especially in killing Jesus. [Cf. 12:31; 3:19; 9:39; etc.]

Verses 12.13

11. Why did Jesus withhold information from the apostles, and when would they receive the information? (Think: What changes would occur so they could receive the information later?)

12. What would the Spirit do for the apostles?

13. **Case Study:** Some people claim to have received modern-day revelations. How much truth did Jesus promise the apostles would receive? What application does this have to those who claim modern revelations?

The Spirit would guide them into all truth, even telling things to come.

Jesus knew that, until He had died and the Holy Spirit had come to explain His death and resurrection, the apostles just would not understand many things He might have told them. Consider how they were already misunderstanding so many things He had told them. Despite all His efforts, they still thought He should be an earthly king, etc.

Many other things He could have expressed to them, but it would do no good because they were not ready to accept them. So, He gave them enough ahead of time to sustain them. Then they would know, when His predictions came true, that He had intended all these things to come to pass (vv 1ff). But He withheld for the time being other things that He knew they did not need and would not understand.

However, when the Holy Spirit came after Jesus had fulfilled the things He was predicting, then the apostles would be adequately prepared to understand the events that had transpired, because they could view them with hindsight. Then the Spirit would deliver the full explanation of even the things Jesus was then withholding.

The Spirit would tell them **all** truth. This does not mean He would tell them everything that God knows, of course. That could never be revealed or understood by us (cf. 1 Thess. 5:2). But the Spirit would tell all that man would need to know about God’s will for our service to Him. He

would give a complete revelation of how to be right with God and receive eternal life. Nothing we need to know about how to please God would be withheld. See 2 Tim. 3:16,17; 2 Peter 1:3; Eph. 3:3-5; cf. John 14:25,26; 1 Cor. 2:9-16.

The Spirit would speak this by revealing, not just His own ideas, but the ideas given Him. This means the points determined beforehand in the plan of God. This would include foretelling the future, an act of the Spirit which man cannot do (2 Peter 1:20,21). Nothing here denies that the Holy Spirit was involved in the planning and determining of what was to be revealed (see notes on vv 14,15 below).

Note that the consequence of this statement is that the original apostles would receive everything man needs to know to be saved and have eternal life. Jesus said the Spirit would guide **them** into all truth (note “you” – v13, and “to you” – vv 14,15). He is emphatic in repeating that those very men would receive it all.

They, of course, recorded this truth in the Scriptures (2 Tim. 3:16,17; 1 Cor. 14:37). That is why we need no further revelations today (cf. 1 Cor. 13:8-13; Jude 3). Their revelation was perfect (cf. James 1:22-25). We need nothing more. That is why revelation ceased after the gospel was written, and no new revelations are needed. There are no new revelations, because the apostles got it all.

If anyone claims we need further revelation today or that necessary truths are missing from the Bible, such a one is denying the words of Jesus Himself in this passage.

Verses 14,15

14. What would the Spirit do for Jesus (v14)?

15. What belonged to Jesus (v15), and what does this prove about His nature?

The Spirit would glorify Jesus, revealing the message from the Father and Son.

After Jesus had ascended, He was to be glorified. This was one thing the Spirit would do when He came. He did this, not just by speaking of the things Jesus did in His life, death, and resurrection, but also by speaking what the Son wanted said. He would give credit to the Son for the great things He did. This is similar to Jesus Himself who, when He was on earth, spoke the Father's will and glorified Him (7:16; 8:26; 12:49; 17:39; etc).

Jesus then makes clear that the things that would be revealed by the Holy Spirit would be the Father's will as well as Jesus' will. Rather than denying the Deity of the three Beings in the Godhead, Jesus here claimed that He Himself possessed all things that belonged to the Father. Such a claim can amount to nothing less than a claim to Deity. Who among men could truthfully claim that everything the Father has is also ours? (See also notes on 1:1-3; 20:28; etc.)

The things being revealed, and all things pertaining to the creation, were matters of mutual understanding and agreement among the three. What one believed, the others believed. What one controlled, the others controlled, etc. However, it seems that, whenever any one of them was working on earth, He in effect consulted with the others and revealed only what they said He should. The exact relationship between the three is one of the hidden things of God that I do not believe we will ever fully grasp here. However, it is enough to know they all possess Deity, all are in full agreement, and we must obey whatever anyone of them says.

The end result of this is necessarily that the message spoken by the apostles and written in the New Testament must be the very message of God: the Father, Son, and Holy Spirit. It is not the opinions of the apostles themselves. They only delivered the message given them by the Spirit. As a result, the message carries the full power of the wisdom of God Himself and must be respected as such. For other passages regarding the inspiration of Scripture, see 1 Corinthians 14:37; 2:10-13; Ephesians 3:3-5; John 16:13; Matthew 10:19,20; Galatians 1:8-12; 2 Peter 1:20,21; 1 Thessalonians 2:13; 2 Timothy 3:16,17; Luke 10:16.

Verses 16-18

16. Explain Jesus' prediction in v16.

17. What did the disciples think about this prediction?

Jesus repeats that they would soon no longer see Him, because He would go to the Father.

Jesus here began the concluding thoughts of His final discourse to the apostles. He said that He was going to the Father, as He had repeatedly said He would (13:31-33). They would not see Him, then they would see Him. This seems to mean that He would be gone because He would die, then He would return awhile and they would see Him in His appearances after His resurrection. See v20 where He explained more fully. This would precede His final going to the Father when they would not see Him any more at all.

The disciples, however, were very confused by His statements. They questioned among themselves what He meant by saying they would not see Him and then they would see Him. This was very confusing to them. This of course proves Jesus' point when He had said He had many things to say they would not understand (v12). They did not understand even what He did say!

This also demonstrates the problem many people - at times, all of us - have in understanding God's word. The disciples knew exactly what Jesus had said: they even repeated it verbatim. But they still did not understand the significance of it. Quoting Scripture and understanding it are two different things.

Verses 19,20

18. What effect did Jesus say this event would have on the apostles (v20)? (Think: How would this happen?)

Jesus explains His prediction that they would not see Him then would see Him.

Though the disciples had simply raised questions among themselves and had said nothing to Jesus, yet He knew they were confused and wanted to understand. This is another demonstration of His supernatural ability to know people's thoughts. Knowing their thoughts, He brought the subject up and gave more details. They probably still did not really understand His explanation, but it still served His purpose of making predictions they would understand later.

He had said they would not see Him, then they would see Him. Here He explained that the disciples would weep and grieve, but the world would rejoice. However, later the disciples' sorrow would be turned to joy. Verse 22 explains this even further. Subsequent events help us today understand the point. Because He left them (by being crucified), they would have great grief (cf. Mark 16:10). But the world (Jews) would be glad to get rid of Him. They would gloat as victors over a defeated enemy. However, when He arose from the dead, the disciples' sorrow would turn to joy.

Verses 21,22

19. Explain the illustration Jesus used in v21.

20. What application did He make of the illustration (v22)?

Jesus illustrates this by a woman in the labor pains of birth.

The process of childbearing is a common illustration in Scripture. Here Jesus uses it to express that, when a woman is in childbirth, the travail causes pain, sorrow, and suffering. But after the baby is born, she is so happy that she has given birth to a child that the memory of the pain seems dim by comparison.

Likewise, the disciples would have great sorrow because of Jesus' death. But when He arose and returned to them, they would have a joy no one could take from them. By killing Jesus, people would cause the pain and anguish they would endure. But Jesus' victory would be permanent, such that nothing people could do afterward could ever cause such pain again. Then the

disciples would always know that Jesus was the victor, and through Him they can be victorious. No one can take away this joy. This explains v20 and v16.

Verses 23,24

21. What promise is repeated in vv 23,24? Where else is this promised?

22. What benefit would the apostles receive from this promise?

In that day they would make requests of the Father in Jesus' name.

“In that day” probably refers to the time after Jesus’ resurrection. It would begin with the period of joy following Jesus’ resurrection. But that joy, Jesus had said, no one could take from them. So, the reference in v23 appears to include the whole gospel age following the resurrection. This is the time in which we have joy because of His resurrection and we can make request of God (see also v26 and 14:20).

Before Jesus made this statement, the disciples had not asked the Father for things in Jesus’ name. But “in that day,” after Jesus’ resurrection, they could ask the Father in Jesus’ name and He would grant their requests. This would contribute to the fullness of the joy He had described.

“Ask” (Gk. ερωταω) generally means an inquiry or request, either for knowledge (v19) or for a favor or petition (see Vine).

The point seems to be that, while Jesus had been on earth, the disciples could go directly to Him to make requests for favors. But after He died and arose, they would ask the Father in Jesus’ name. He would make it possible for them to go to the Father with their requests. (See also 14:13,14; 15:16; 16:26ff; etc.). He would then be their mediator (1 Tim. 2:5).

Note the implication that, whereas in the past they had made requests of Jesus, in the future they would ask the Father by Jesus’ authority. This appears to imply that prayer today should be addressed to the Father, rather than to Jesus. Jesus said, “***Until now*** you have asked nothing ***in my name***” They had made requests, but not in Jesus’ name. He had not yet become the mediator between God and man. They could address requests directly to Him while He was on the earth. But “***in that day*** you will ask ***Me*** nothing.” After He had been raised and ascended to the Father, petitions would be addressed to the Father through Jesus as mediator. (Note v26 – “in that day you will ask in My name.”)

Jesus had said that, after He arose, their sorrow would be turned to joy no one could take from them. This joy included, He said here, that God would answer their prayers in Jesus’ name.

Verses 25-27

23. How did Jesus describe the teaching He had given them, and what change would occur (vv 25,26)? (Think: In what sense was this true?)

24. Why did the Father love the disciples?

Jesus had spoken in figurative language but would later speak more plainly.

Jesus continued describing the differences His death and resurrection would make. In the past He had spoken to them with figurative sayings, but in the future He would tell them plainly about the Father, not speaking in figurative language.

“Figurative language” (NKJV & NASB) is translated “dark sayings” (ASV), “proverbs” (KJV, NASB footnote), “parables” (ASV footnote), “allegories” (Marshall). It is used in 2 Peter 2:22; John 10:6.

Jesus had understood the disciples’ misconceptions and preconceived ideas about the Messiah. He knew they would not understand His true purpose, even if He tried to explain it (v12). So, He had spoken in figurative language using parables, comparisons (“I am the vine...”, “I am the Good Shepherd...”), and other expressions that did not directly state the point but yet stirred their interest and taught concepts that they would understand later (cf. Matt. 13:10-17ff).

Later on, after the events had occurred and they had the benefit of hindsight, they would be willing to accept what He taught, so He would explain things more plainly. After His resurrection, for example, He explained to them about the prophecies He had fulfilled (Luke 24:25-

27,44-46). When the Holy Spirit came, He would teach them all things (John 16:12,13). Hence, the Father's will and plans, fulfilled in Jesus, would be explained. The result would be that the current confusion being experienced by the disciples (v16-19) would be cleared up.

“Figurative language” (Gk. παροιμια) - “...a byword, maxim, or proverb. The word is sometimes spoken of as a parable, John 10:6, i.e., a figurative discourse...” (Vine)

“a saying out of the usual course or deviating from the usual manner of speaking ... any dark saying which shadows forth some didactic truth, esp. a symbolic or figurative saying...illustrated by the use of similes and comparisons; an allegory, i.e., extended and elaborate metaphor...” (Grimm-Wilke-Thayer)

“Plainly” (Gk. παρρησια) - “freedom in speaking, unreservedness in speech — Acts 4:13; John 7:13,26; 18:20; — openly, frankly, i.e., without concealment: Mark 8:32; John 11:14 — without ambiguity or circumlocution: John 10:24; without use of figures and comparisons: John 16:25,29; freely: Eph. 6:19; Acts 28:31; 2:29; 4:29” — Thayer

In that day the Father would love them, because they loved and believed in Jesus.

Jesus then returned to the idea of making requests in His name “in that day” (cf. vv 23,24). He said He was not talking about Himself praying to the Father for them. He does not here mean that He would **not** pray for us or intercede on our behalf. On the contrary, He had said He would pray for the Father to send the Holy Spirit (cf. Heb. 7:25). All of John 17 is a prayer for them (v9), though Jesus had not yet died at that point. Jesus simply means here that, though He would be praying for them, yet His prayers for them are not what He is talking about and emphasizing.

His point is that, when He referred to them asking the Father in His name (vv 23,24), He was teaching them to approach God in prayer themselves. He did not want them to think He would make all the requests of the Father and there was nothing for them to do. He is trying to teach them what **they** should do in making request of the Father by Jesus' authority. “**You** will ask the Father...”

The reason they could ask the Father is that the Father also loves them (so, by implication, He is willing to hear their prayer) because of their love and trust in Jesus. Jesus loved the Father and could make request on their behalf, but that would not be enough. Because Jesus had died to be our mediator and make salvation possible, the disciples themselves would be able to go to God in prayer by His authority, and they should do so. The Father loved them and wanted it this way.

Perhaps the concept of priesthood is here implied. The Jews had certain priests who went to God on their behalf. They themselves could not go to God offering sacrifices, etc. Jesus is now our high priest, but we are all priests of God (1 Peter. 2:5,9). We can all offer sacrifices of praise and worship through Jesus (Heb. 13:15). We need not stand back thinking God is so great and awesome that we cannot approach Him. Because of what Jesus was about to do and because of God's love for us all, we would all be enabled to approach boldly to His throne (Heb. 4:14,15; etc.).

Verse 28

25. Where had Jesus come from and where would He go? (Think: Jesus had repeatedly said He would go away. How does this help you understand where He was going?)

Jesus repeats that He had come from the Father and would return to Him.

Here Jesus stated as plainly as anywhere what He meant about going to the Father, leaving them, etc. He had come into the world from the Father and now He was leaving the world to go back to the Father. He had existed in eternity with the Father (John 1:1-3; Phil. 2:5ff). Now it was time to go home.

Jesus made many such statements during His lifetime, especially as recorded by John. Such statements are a clear claim to supernatural existence. He existed before He came to earth, and was about to return from whence He came. He was no mere man.

Verses 29,30

26. What did the disciples claim then (v29)? (Think: Why would they say this after Jesus said what He did in v25?)

27. What claims did they make for Jesus in v30?

28. **Application:** Would Jesus have allowed these statements if He was “just a good man”? What does this prove about Jesus’ nature?

The disciples profess to understand Jesus’ teaching.

Probably Jesus had hurt the disciples’ pride when He said in v25 that they did not understand His sayings. They were eager to assure Him that they did understand, so they said He was not now using figures of speech (cf. v25), but they understood Him. They claimed they did not need to ask further questions for Him to answer. They believed He had come from God.

They had, of course, just admitted all kinds of confusion among themselves (vv 17-19). Perhaps they thought His subsequent discussion had cleared the matter up, or perhaps they fooled themselves into thinking they understood because of their desire to please Him. They appeared a bit “defensive.” In any case, events surrounding His crucifixion show that they really had no idea what He meant, especially about going back to the Father (see on vv 31,32 below).

Their comment about Him “knowing all things” may refer to the fact He had read their hearts regarding the questions they had among themselves. However, the statement is true, as demonstrated in other passages. Jesus truly does have unlimited knowledge, like the Father. And this does give us evidence that He came from God. See Colossians 2:2,3; John 21:17; 2:24,25; Revelation 2:23. For further discussion of Jesus’ Deity, see notes on John 1:1.

Verses 31,32

29. What did Jesus predict would happen to them (v32)? (Think: How was this fulfilled?)

30. Why would Jesus not be alone? (Think: How does this answer the idea that the Father and Son are the same individual?)

Jesus predicts the disciples’ desertion of Him.

Jesus was not fooled by the disciples’ claims to understand and to believe. He knew what lay ahead and how they would react to His arrest and crucifixion. He asked them if they really did believe. Then he affirmed that they would all desert him and be scattered in the hour of difficulty before them. Yet the Father would be with Him so He would not be alone. When this occurred, it would demonstrate that He was right in saying they did not understand.

All this, of course, came true when He was arrested. They all forsook Him and fled, and He stood alone to face His enemies in His hour of greatest need. Not one disciple defended Him, despite their prior affirmations.

The comment that Jesus would not be alone, but the Father would be with Him, again shows He and His Father are two separate beings or individuals. If they were the same individual, and all He had was His Father, then He would be alone. See notes on John 8:13-18.

The Father stood with Jesus through most of the hardship when the disciples forsook Him. He sent an angel to comfort Jesus in the garden. He was with Jesus spiritually through the trials, etc. However, He did forsake Jesus on the cross, and this appeared to be the greatest hardship of all for Jesus.

Verse 33

31. Why had Jesus said these things, and how does this differ from the way the world is?

Jesus gives peace despite tribulation.

Finally Jesus restates the purpose for these final teachings He had given. He spoke so they might have peace. The world gives tribulation, but He gives cheer because He overcame the world. Cf. 15:11; 16:1; etc. He had told them what events to expect and what blessings He would send to help them. All this was to give them calm assurance so they would remain steadfast.

Although disciples today do not face the exact same problems the apostles faced when Jesus died, yet the world does cause us problems. They would face the hardship of knowing He had died and left them. We face other hardships, but the world is a place of trial and hardship (Acts 14:22; 2 Timothy 3:12). Do not expect your reward here. This life is a time of trial, not of final reward. The reward comes after life.

Nevertheless, we have peace and cheer during the hardship, because we know Jesus was victorious and through Him we can do the same. We can have peace and good cheer, even in times of trial and tribulation. Trials should not cause us to despair and surely not to forsake our Lord. We must trust Him for peace and strength. See Rom. 8:31-39; 2 Cor. 2:14; Phil. 4:13; 1 Cor. 10:13; etc.

© Copyright David E. Pratte, August 26, 2008

These study notes are copyrighted but are made available free to individuals for personal study. They must not be reproduced for distribution (other individuals may download their own copy from our web site). In no case may these commentaries be reproduced in any form for sale or a financial fee. All rights reserved. To see our copyright guidelines for more details go to www.gospelway.com/copyrite.htm

For other free Bible commentary study notes, please visit
www.gospelway.com/commentary/.

To find topical study notes or online Bible courses about Bible topics, Christianity, and Christian doctrine, see the following links:

Free online Bible Study Courses & Lessons – www.biblestudylessons.com

Study our Online Bible Study Guides (the Gospel Way) – www.gospelway.com

Free e-mail Bible study newsletter - www.gospelway.com/update_subscribe.htm

Information about copyright permission or restrictions - www.gospelway.com/copyrite.htm