

KJW11 to Mar 18

March 12 Su Reading 71 — John 3:1-15 — Nicodemus' Nighttime Interview

¹ Now 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 have come from God [as] a teacher; for no one can do these ^[fn]signs that You do unless God is with him." ³ Jesus answered and said to him, "Truly, truly, I say to you, unless one is born ^[fn]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, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. ⁶ That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. ⁷ Do not marvel that I said to you, 'You must be born ^[fn]again.' ⁸ The wind blows where it wishes and you hear its sound, but do not know where it comes from and where it is going; so is everyone who has been born of the Spirit."

⁹ Nicodemus answered and said to Him, "How can these things be?" ¹⁰ Jesus answered and said to him, "Are you the teacher of Israel and do not understand these things? ¹¹ Truly, truly, I say to you, we speak of what we know and bear witness of what we have seen, and you do not accept our witness. ¹² If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? ¹³ And no one has ascended into heaven, but He who descended from heaven, the Son of Man. ¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; ¹⁵ so that whoever believes will in Him have eternal life."

LSB Footnotes

(3:2) Or *attesting miracles*

(3:3) Or *from above*

(3:7) Or *from above*

Truly, Truly — Jesus' double expression of "*truly, truly*" appears 25 times in the Gospel of John. It is an emphatic combination, bringing across the importance and truth of what is about to be declared. Jesus used it three times in this nighttime interview with Nicodemus. The first truth is that there is a second kind of life that follows the first ("*...unless one is born again he cannot see the kingdom of God*"—v. 3). That certainly raised questions in Nicodemus' mind, so he responded with, "*How ...?*" (v. 4). We are surrounded today with people who have experienced only the first kind of life—the physical one—and we need to let them know that there is a better kind of life available to them. The second "*truly, truly*" statement identified the source and quality of the second kind of life. It is spiritual, rather than physical, and it comes from the Spirit of God (vv. 5, 6, 8). Nicodemus' next how-question (v. 9) was not really answered by Jesus. Why not? Probably because spiritual rebirth was not available until the Day of Pentecost, about three years later. Until then, people would be challenged to "*repent and believe in the gospel*" (Mark 1:15). After Pentecost, that would result in being born again by the Spirit. Jesus' third "*truly, truly*" statement contrasted the inadequate intellectual level of the Pharisees against those who would be "*born of the Spirit*." Nicodemus should have known about the OT prophecy in which God said, "*I will remove the heart of stone from your flesh and give you a heart of flesh*" (Ezek. 36:26). Jesus included us born-again believers when He said, "*we speak of what we know and bear witness of what we have seen, and you do not accept our witness*" (John 3:11). It is true that many will not accept our witness, but we still need to tell them about the second-level life that will bring them into "*the kingdom of God*" (v. 3).

This is a rap-type song that connects with our reading and has some good words.

[Born Again - YouTube](#)

Amazing grace, my soul set free,
Ain't no grave got a hold on me.
I'm born again, born again,
Washed by the water, I'm clean.

— Austin French, et al. (2018)

March 13 M Reading 72 — John 3:16-21 — The Light of the World

¹⁶ *"For God ^[fn]so loved the world, that He gave His ^[fn]only begotten Son, that whoever believes in Him shall not perish, but have eternal life.* ¹⁷ *For God did not send the Son into the world to judge the world, but that the world might be saved through Him.* ¹⁸ *He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the ^[fn]only begotten Son of God.* ¹⁹ *And this is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.* ²⁰ *For everyone who does evil hates the Light, and does not come to the Light lest his deeds be exposed.* ²¹ *But he who practices the truth comes to the Light, so that his deeds may be manifested as having been done by God."*

LSB Footnotes

(3:16) Or *in this way*

(3:16) Or *unique*, only one of His kind

(3:18) Or *unique*, only one of His kind

Son, Savior, Light — Probably the most famous verse in the Bible shows the first of three titles, or characteristics, of Jesus — the “*only begotten Son*” (v. 16). The LSB footnote on the word translated “*only begotten*” (“or *unique*, only one of His kind”) is very important. The Greek word is used nine times in the NT, five of them about Jesus. Its key use for our understanding of it is in Hebrews 11:17, where it says that Abraham, in his willingness to offer Isaac as a sacrifice, was “*offering up his only son*.” There, the same word is translated “*only*,” although Abraham had a previous son, Ishmael. Isaac was his “unique” son, one of a kind, because he was the son that God had promised, not the one Sarah had arranged through a substitute wife, Hagar. So, the Son of God was not “born” of God the Father as we think of procreation; He was unique. The second title of Jesus is the suggested word, Savior, which indicates the purpose for His coming to earth: He came “*that the world might be saved through Him*” (v. 17). The Father sent the Son so that we might be saved. The name Jesus, itself, means “Yahweh saves.” The third title, Light, speaks of the character of the Son: “*the Light has come into the world*” (v. 19a). The Light exposes in two ways. Negatively, it exposes the evil deeds of humans (v. 19b), so that many of them flee from the Light. Positively, it exposes the fact that the good deeds of believers are those “*having been done by God*” (v. 21). We walk in the Light.

[Jesus, the Light of the World - YouTube](#)

Walk in the Light, beautiful Light;
Come where the dewdrops of mercy are bright.
Shine all around us by day and by night;
Jesus the Light of the world.

— David Carr, et al. (1996)

²² *After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing.* ²³ *And John also was baptizing in Aenon near Salim, because there was much water there; and [people] were coming and were being baptized—* ²⁴ *for John had not yet been thrown into prison.*

²⁵ *Therefore there arose a debate between John's disciples and a Jew about purification.* ²⁶ *And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have borne witness, behold, He is baptizing and all are coming to Him."* ²⁷ *John answered and said, "A man can receive nothing unless it has been given him from heaven.* ²⁸ *You yourselves ^[fn]are my witnesses that I said, 'I am not the ^[fn]Christ,' but, 'I have been sent ahead of Him.'* ²⁹ *He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full.* ³⁰ *He must increase, but I must decrease.*

³¹ *"He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all.* ³² *What He has seen and heard, of that He bears witness; and no one receives His witness.* ³³ *He who has received His witness has set his seal to [this], that God is true.* ³⁴ *For He whom God has sent speaks the words of God; ^[fn]for He gives the Spirit without measure.* ³⁵ *The Father loves the Son and has given all things into His hand.* ³⁶ *He who believes in the Son has eternal life; but he who does not ^[fn]obey the Son will not see life, but the wrath of God abides on him."*

LSB Footnotes

(3:28) Lit *testify for me*

(3:28) Messiah

(3:34) Lit *because He does not give the Spirit by measure*

(3:36) Or *believe*

He is Above All — The final paragraph in this chapter is filled with information about Jesus. Twice in the same verse, it mentions that He is “*from above ... [or] from heaven*” and “*is above all*” (v. 31). That speaks of both His source and His standing — His divinity and His dominion. He is part of the Trinity, all three of which we see in this passage: God the Father sent the Son, loves the Son, and gave the Holy Spirit to the Son (vv. 34-35). What the Son gives to us is “*His witness*” (v. 33), which is “*the words of God*” (v. 34), and to those who believe in Him, He gives, “*eternal life*” (v. 36). As Paul summarized later, “*Christ is all and in all*” (Col. 3:11). What a wonderful privilege we have, that the Creator and Ruler of the universe dwells within our hearts because we have believed in Him! We are blessed to begin to share in this life, a foretaste of the “*eternal life*” that will last forever.

Blessed Assurance - YouTube

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
born of His Spirit, washed in His blood.

This is my story, this is my song,
praising my Savior all the day long.

— Fanny Crosby (b. 1820)

¹ Therefore when Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John ² (although Jesus Himself was not baptizing, but His disciples [were]), ³ He left Judea and went away again into Galilee. ⁴ And He had to pass through Samaria. ⁵ So He came to a city of Samaria called Sychar, near the field that Jacob gave to his son Joseph; ⁶ and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about ^[fn]the sixth hour.

⁷ A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." ⁸ For His disciples had gone away into the city to buy food. ⁹ Therefore the Samaritan woman said to Him, "How do You, being a Jew, ask for a drink from me, being a Samaritan woman?" (For Jews have no dealings with Samaritans.) ¹⁰ 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." ¹¹ She said to Him, "^[fn]Sir, You have nothing to draw with and the well is deep. Where then do You get that living water?" ¹² Are You greater than our father Jacob, who gave us this well, and drank of it himself and his sons and his cattle?" ¹³ Jesus answered and said to her, "Everyone who drinks of this water will thirst again; ¹⁴ but whoever drinks of the water that I will give him will never thirst—ever; but the water that I will give him will become in him a well of water springing up to eternal life."

¹⁵ The woman said to Him, "^[fn]Sir, give me this water, so I will not be thirsty nor come [back] here to draw." ¹⁶ He said to her, "Go, call your husband and come [back] here." ¹⁷ The woman answered and said, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband'; ¹⁸ for you had five husbands, and the one you now have is not your husband; this you have said truly." ¹⁹ The woman said to Him, "^[fn]Sir, I see that You are a prophet. ²⁰ Our fathers worshiped on this mountain, and you [people] say that in Jerusalem is the place where men ought to worship." ²¹ Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. ²² You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³ But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. ²⁴ God is ^[fn]spirit, and those who worship Him must worship in spirit and truth." ²⁵ The woman said to Him, "I know that Messiah is coming (He who is called ^[fn]Christ); when He comes, He will declare all things to us." ²⁶ Jesus said to her, "I who speak to you am [He]."

LSB Footnotes

(4:6) Perhaps 6 p.m. Roman time or noon Jewish time

(4:11) Or *Lord*

(4:15) Or *Lord*

(4:19) Or *Lord*

(4:24) Or *Spirit*

(4:25) Gr *Christos*; lit *Anointed One*

"I Am He" — Many characteristics of Jesus are revealed in this passage. First, He was led by the Father: He "*had to pass through Samaria*" (v. 4). It was more than a geographical necessity. Next, He was fully human: He was "*wearied from His journey*" (v. 6). Being also divine did not remove the weakness of His flesh. He was also socially daring by speaking to a Samaritan woman (v. 9), breaking racial, religious, and gender boundaries to communicate truth to an open, needy heart. He was not governed by the manmade rules of culture. Then, we see that He was omniscient, knowing that this woman "*had five husbands, and the one you now have is not your husband*" (v. 18). He was prophetic, as she acknowledged ("*I see that You are a prophet*"—vs. 19), and as He demonstrated in His two statements introduced by "*an hour is coming...*" (vv. 21, 23). Finally, He was revealing, identifying Himself as the Messiah ("*I who speak to you am He*"—v. 26). This was a rare, direct

acknowledgement from Jesus, probably always avoiding the strong Jewish expectation of the Messiah coming as a political and military leader. Later, He even “*warned the disciples that they should tell no one that He was the Christ*” (Matt. 16:20). All of that changed after Jesus’ resurrection, when He charged His disciples to “*make disciples of all the nations ... teaching them to keep all that I commanded you...*” (Matt. 28:19-20). That is our commission as well; we are commanded to be a part of sharing Jesus with others, even supporting those who take the message to other areas in our world where people do not know about Jesus.

Christ for the World We Sing - YouTube

Christ for the world we sing;
The world to Christ we bring
With loving zeal:
The poor and them that mourn,
The faint and overborne,
Sin-sick and sorrow worn,
Whom Christ doth heal.

— Samuel Wolcott (1869)

March 16 Th Reading 75 — John 4:27-38 — Is This Not the Christ?

²⁷ *And at this point His disciples came, and they were marveling that He was speaking with a woman, yet no one said, "What do You seek?" or, "Why are You speaking with her?"* ²⁸ *So the woman left her water jar, and went into the city and said to the men,* ²⁹ *"Come, see a man who told me all the things that I [have] done; is this not the [fn]Christ?"* ³⁰ *They went out of the city, and were coming to Him.*

³¹ *Meanwhile the disciples were urging Him, saying, "Rabbi, eat."* ³² *But He said to them, "I have food to eat that you do not know about."* ³³ *So the disciples were saying to one another, "Has anyone brought Him [anything] to eat?"* ³⁴ *Jesus said to them, "My food is to do the will of Him who sent Me and to finish His work."* ³⁵ *Do you not say, 'There are yet four months, and [then] comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest.* ³⁶ *Even now he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together.* ³⁷ *For in this [case] the saying is true, 'One sows and another reaps.'* ³⁸ *I sent you to reap that for which you have not labored; others have labored and you have entered into their labor."*

LSB Footnote
(4:29) Messiah

The Satisfied Master — Two characteristics of Jesus stood out to me as I read this passage. One was His commanding presence. He was so far above His disciples that it seems they were a little afraid of Him. Although they had questions about Jesus’ actions, “*yet no one said...*” (v. 27). Later, when Jesus refused the food they had brought, they avoided asking Him their questions, and instead, they “*were saying to one another...*” (v. 33). Jesus was their friend, but He was also their Master. They respected Him and were hesitant to question Him. Part of their caution was probably that He sometimes answered their questions in a way that they didn’t quite understand. He often talked about something physical that carried a spiritual meaning, which is the second characteristic of Jesus that I saw here. The disciples were speaking of physical food, but Jesus was talking about the spiritual food of doing “*the will of Him who sent Me*” (v. 34). His encounter with the Samaritan woman and His knowledge that others were coming to Him because of her testimony was providing a deep

satisfaction that temporarily took away His desire for physical food. Is doing the will of God as satisfying to us as eating a regular meal?

Master, Speak! Thy Servant Heareth - YouTube

Master, speak! Thy servant heareth,
Waiting for Thy gracious word,
Longing for Thy voice that cheereth,
Master, let it now be heard.
I am list'ning, Lord, for Thee;
What hast Thou to say to me?

— Frances Havergal (1867)

March 17 F Reading 76 — John 4:39-42 — The Samaritans Believed

³⁹ *From that city many of the Samaritans believed in Him because of the word of the woman who bore witness, "He told me all the things that I [have] done."* ⁴⁰ *So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days.* ⁴¹ *And many more believed because of His word;* ⁴² *and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is truly the Savior of the world."*

The Savior of the World — The Samaritans were the left-over Jews of the northern kingdom of Israel, who had mixed in marriage with the foreign people brought in after they were defeated by the Assyrians. They were not only mixed racially, but they were also mixed up religiously. They only accepted the five books of Moses, the Torah, as their Bible, and even it had been modified. Jews considered the Samaritans to be religiously unclean, and many would not even travel through their land. Jesus didn't avoid them, however. He evangelized them. It was the first step in His ministry of showing the universal scope of what He was sent to earth to accomplish. The Samaritans who came to Jacob's well to see Jesus asked Him to stay with them, which He did for two days. As a result, their faith grew and spread: The "*many ... Samaritans*" (v. 39) who believed became, "*many more*" (v. 41) who believed as they listened to Jesus. Wouldn't you love to have a record of what Jesus said to them during those two days? Their conclusion was that Jesus was "*truly the Savior of the world*" (v. 42). While the pure Jews of Judah and Galilee were viewing Jesus as a military Messiah who would conquer the Romans, the "unclean" Samaritans saw Him as "*the Savior of the world*." He would be both King and Savior, but the Samaritans recognized Him as Savior, which was the purpose of His first coming. Later, He will return as King.

Savior Of The World - YouTube

From a throne in heaven
To a sinner's cross,
You bought our freedom
With Your outstretched arms.
We praise the Savior of the world.

— Mack Brock, et al. (2020)

March 18 Sa Reading 77 — Lk. 4:14-15; Jn. 4:43-45 — Prophet in Galilee

Luke 4

¹⁴ *And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district.* ¹⁵ *And He was teaching in their synagogues, being glorified by all.*

John 4

⁴³ *And after the two days He went from there into Galilee.* ⁴⁴ *For Jesus Himself bore witness that a prophet has no honor in his own country.* ⁴⁵ *So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.*

Empowered Ministry — Jesus' encounter with the Samaritans happened on His way back to His home territory in Galilee. He came "*in the power of the Spirit*" (Luke 4:14) to do two things as mentioned in these verses. The first was His power "*for teaching in the synagogues*" (v. 15), and His message was received as being unusual and effective; He was "*being glorified by all.*" It was like the officers' response who were later sent by the Pharisees to arrest Jesus; they said, "*Never has a man spoken like this!*" (John 7:46). No wonder! He was divine and He spoke powerful words of God. We should remember this when we share our faith with others: Use the Word of God! It is powerful. Jesus also came "*in the power of the Spirit*" to do miraculous things. John wrote that the Galileans gladly received Him because they had "*seen all the things that He did in Jerusalem*" (John 4:45). What things? The only thing we know about was His cleansing of the temple, which was powerful, but didn't seem to be miraculous. This is a reminder that much of the ministry of Jesus was not recorded for us. What Jesus said and what He did was very unusual—it commanded attention. This prophet in Galilee was God!

[Way Maker - YouTube](#)

And You are
Way maker, Miracle worker,
Promise keeper, Light in the darkness.
My God, that is who You are.

— Sinach Egbu (2016)