



### **Easter Greetings**

He is risen! That changes everything. In John 12:32, Jesus predicted, “And if I am lifted up from the earth, I will draw all *people* to Myself.” Verse 33 clarifies: “Now He said this, signifying what kind of death He was about to die.” However, His words were not understood, as verse 34 indicates: “The multitude answered Him, ‘We have heard from the Law that the Christ remains forever— so how do You say, “The Son of Man must be lifted up”?’ Who is this Son of Man?” (My translation). The listeners thought that the Messiah could not die. Rather, the Messiah needed to die, but could not remain dead. We serve a risen Savior.

Diane is really looking forward to spring—we received fifteen inches of wet snow on Wednesday and expect more this Saturday. She chose the springtime in eastern Tennessee picture (above) for the banner. Actually, we both enjoy traveling far and wide to give away Gospels of John, to minister, and to see family and friends.

### **Travel**

We distributed *Living Waters* to pastors, attorneys, and other leaders at the Faith Defense Colorado conference in Englewood, CO, on February 24. We had a wonderful time in John’s Gospel at the Spring Bible Conference at Jansen (NE) Bible Church: March 18-20.

We will criss-cross the country in the coming months, speaking in many venues as the Lord gives opportunity.

Preaching and Lord’s Supper: Victor Street Bible Chapel, Dallas, TX: April 24.

Sunday evening service: Berean Memorial Church, Irving, TX: April 24.

Free Grace Bible Church, Garland, TX: Wednesday evening, April 27.

Speaking at the GES National Conference in Fort Worth, TX: April 25-28.

Morning Service: Vista Ridge Bible Fellowship, Coppell, TX: Sunday, May 1.

Conference speaker at South Aberdeen (WA) Baptist Church: June 4-5.

Conference speaker at Wilderness Baptist Church, Dubois, WY: July 17-21.

Sunday services (afternoon): Church of Hope, Laguna Hills, CA: July 24.

Other speaking engagements may develop, so please check later issues of *Lifeline*. If you plan to be in the Denver area on a Thursday evening, let us know. We can provide information for you to join us for our weekly Water of Life Bible class.

### **Israel Trip**

\$1,200 in designated giving has come toward the \$5,950 expense. In answer to prayer, the Lord also has provided a roommate for the trip, saving the \$1,190 single-occupancy fee. Several people from our Water of Life class will also be part of this trip to Israel next September.

After 1 John we will study Joshua, a fascinating book in its own right. In light of the upcoming Israel trip, it will be a preview of coming attractions.

## Projects

Diagramming and translating the New Testament continues. We assist the Denver Rescue Mission in producing/refining courses; and in putting the *Living Water* into other languages.

## Publications

My article, “Father, Take This Cup,” appeared in the March-April issue of *Grace in Focus*. My take on the Gethsemane prayers is unusual; Jesus did not at all try to escape the cross that night. After John 12:27 and many predictions of His crucifixion, how could anyone imagine Him viewing the cross as optional. Interpreters miss a significant clue in Matthew 26:36-46 // Mark 14:32-42 // Luke 22:39-46. Jesus willingly died to pay sin’s death penalty for us.

### All That Came... Are Thieves and Bandits (John 10:8)

Most translations of John 10:8 add *before Me*. The NKJV is typical, “All who *ever* came before Me are thieves and robbers.” Alexandrian manuscripts are divided, as is the Majority Family. Most editors of pro-Alexandrian Greek New Testaments accept those words. Likewise, the *Textus Receptus* (the underlying text for the King James and New King James) accepts them. Hodges-Farstad and Robinson-Pierpont omit them, as do the Douay-Rheims and Noyes translations. However, “All who came are thieves and robbers” seems to lack something. Thus, Majority Text advocates often also insert *before Me* here, but context offers a better solution.

A bit of background will clarify. John 10:1-21 continues the context of chapter 9. Note that Jesus’ speech does not start in 10:1, but in 9:41. Jesus braced some Pharisees that excommunicated a healed man who confessed Jesus as the Christ. Jesus told the Good Shepherd story (10:1-5) but they did not understand Him (per 10:6). He retold it in 10:7-21. Many features appear in both versions of the story, but some only occur once (either in vv 1-5 or in vv 7-21).

Verses 1 and 8 speak of the coming of the thieves and bandits, but the first goes into more detail. Thieves do not enter through the door, but climbing over the wall is their other way. Thus, my rendering of 10:8 adds *over the wall* in italics.

“Amen, men, I tell you, the *one* who does not enter the sheepfold through the door, but climbs by another way, he is a thief and a bandit. (10:1, my translation)



“All that came over the wall are thieves and bandits... (10:8a, my translation)

The traditional translation (*all who came before Me*) casts a wide net. Interpreters have always needed to clarify that Jesus was not impugning God-sent prophets. On the other hand, *all who came over the wall* takes aim only at those who illegitimately set themselves up as leaders over God’s flock. Jesus identified the Pharisees with the wicked shepherds of Ezekiel 34.

## Prayer

For God-given opportunities for ministry.  
For finances for MoL and the Israel trip.

For safety and health to do the Lord’s work.  
For timely progress on projects.

### Lifeline

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