



# IMMANUEL BAPTIST CHURCH

**SERIES: JOHN (GOSPEL OF TRUTH)**

**LESSON: CHRIST THE DIVIDER**

**JOHN 7:40-52**

**APRIL 25, 2021**

## MAIN POINT

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After Jesus' latest claim to have the power of God at the Feast of Booths, the evidence is mounting, and the people are wrestling with the ultimate question – could this man be who he says he is? We see that the question of Jesus Christ divides the people in their response - some believe, and some do not. In this passage the Jewish people attending the Feast try to determine if Jesus really is the Christ that fulfills the Messianic prophecies, or the Prophet predicted by Moses. The Pharisees are outwardly adamant that Jesus is deceiving the people and his claims are false. However, the story of Nicodemus continues to give insight into the inward questioning and path to belief of one of the Pharisees.

## JOHN CONTEXT

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John 20:31 teaches us the purpose of every lesson: “but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

To this point in the Gospel, John records specific examples of the teaching and works of Jesus. These are written so that people would believe. Within the teachings and works, we are given commentary by John of many accounts of people’s belief (or lack of belief). We see how people are responding to the person of Jesus. These are listed below:

1. John 1:34 - John the Baptist knew Jesus was the “Son of God”.
2. John 1:37-41 - Andrew thought Jesus was a teacher at first, then knew he was the Messiah (the Christ).
3. John 1:45 - Phillip knew Jesus was the one that Moses and the Prophets had written about.
4. John 1:49 - Nathanael knew Jesus was the Son of God.
5. John 2:11 – Jesus turned water into wine and his disciples “believed” in him.
6. John 2:23 – “Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing.”
7. John 3:2 – Nicodemus knew Jesus was a teacher sent from God.
8. John 4:19 – Woman at the well perceives Jesus is a prophet.
9. John 4:25 – Jesus tells the woman at the well that he is the Messiah (Christ). Her testimony then leads to an explosion of belief. Many Samaritans from that town believed. “We know that this is indeed the savior of the world.”
10. John 4:53 – The official’s son is healed and “he himself believed, and all his household.”
11. John 6:68-69 – Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life, and we have believed and come to know that you are the Holy One of God.”
12. John 7:5 – Jesus’ brothers did not believe in him.
13. John 7:31 – Many of the people of Jerusalem believed in him.

This week’s passage starts with “when they heard these words,” referring to Jesus in 7:37-39 standing up on the last day of the Feast of Booths and crying out “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said ‘Out of his heart will flow rivers of living water.’”

Jesus refers to living water in 4:10 and 7:37-39. Mentions of Moses are common throughout the book (1:45; 3:14; 5:45-46) and these statements by Jesus of giving living water appear to connect him to the rock that gave water to the people of Israel in the wilderness. Paul confirms that Christ was foreshadowed by the symbol of the rock (1 Corinthians 10:4).

In this passage, we see the words “Christ” and “Prophet.” To this point in the Gospel of John there are several accounts of Jews, Levites, Priests, Pharisees, and Jesus’ disciples questioning if Jesus is the “Christ,” the “Messiah,” or the “Prophet.”

See below for specific references of these words used in the Gospel of John and information on the meaning of these words.

1. The Christ/Messiah- (1:20; 1:41; 4:25; 4:29; 7:26,31; 7:41)
  - a. Christ is the Greek translation of Messiah.
  - b. This is the one that would fulfill the Messianic prophecies.
2. The Prophet (1:21; 1:45; 6:14; 7:40)
  - a. Specific reference to the “Prophet” that Moses wrote about in Deuteronomy 18:15.
  - b. Jesus states “For if you believed Moses, you would believe me; for he wrote of me” (5:46).

## INTRODUCTION

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As your group time begins, use this section to introduce the topic of discussion.

**Can you recall a time where you went through a long decision making process -- gathered facts, wrestled with implications of the decision, went through the pros and cons, talked to family/friends -- and then you are left with making the final decision?**

Consider a voter at the beginning of an election cycle, making a decision of who to vote for. One gathers facts, watches the candidate’s speeches, looks at the record of things the candidate has done in the past, looks at the candidate’s claims, looks at the character of the candidate, discusses the candidate with friends/family.

We see elections as important events that will have a significant effect on the future of our country and our own personal lives. At the end of a candidate’s campaign, we are left with a decision.

In a similar way, the people in Jerusalem are at a decision point. They are faced with the person of Jesus. After seeing his works and teaching (his campaign to spread his message) he has left them with an ultimatum—believe that I am the Son of God and you will have eternal life or do not believe and be condemned by God.

The people of Jerusalem are left with Jesus' all or nothing proposition, and we see that they are divided in their response. To some it is clear Jesus is the Christ (Messiah), others explain him away as a man that is deluded or a deceiver.

Let's pick up in John 7:40-52 where we find the people of Jerusalem in discussion after Jesus' latest speech (aka – his campaign stop 😊).

## **EXPLANATION // ...believe Jesus is the Christ...**

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John 7:40-52, with review of John 7:37-39.

### **HAVE A VOLUNTEER READ JOHN 7:39-42**

We know that the Gospel of John is written “so that you may believe that Jesus is the Christ, the Son of God.” The Gospel highlights Jesus' claim to be God and the people got the message (e.g. John 5:18). The book also teaches us that Jesus performed signs/deeds of awesome power (e.g. John 4:46-54; 7:31), taught with wisdom (e.g. John 7:15, 46), knew people's thoughts (e.g. John 4:39) and had righteous character (e.g. publicly – John 2:15-16, 4:45; with disciples – 6:68-69). We see that the people struggled to reconcile Jesus' claim to be God and his words/actions. They were left with a dilemma – was he God or was he not?

The setting of the passage is during the Feast of Booths or also commonly known as Feast of Tabernacles. According to Leviticus 23:33-34, The Feast of Booths occurred at the end of the agricultural year as a time to thank God for his provision. The people slept in “booths” for a week to remember when people of Israel wandered in the desert and God's provision to them in the wilderness. The Feast of Booths was a tangible reminder to rely on God for their provision and supply.

In verses 37-39, Jesus makes a claim that makes him equal and with the same power as God. These words resonate with the people at the feast, presumably because they know he is claiming to be the rock that water flowed from in the wilderness for the people. He is claiming to be God's ultimate provision for the people in the midst of a feast remembering God's provision.

John gives us insight into the people's conversations and thoughts in response to Jesus' words. These thoughts include:

- “This really is the Prophet” - Some thought that Jesus was the future prophet that Moses refers to in Deuteronomy 18:15-18. Peter confirms that Jesus was the

Prophet in Acts 3:20-22. Interestingly, Jesus says Moses “wrote of me” (John 5:46).

- “This is the Christ” - Christ is the Greek translation of Messiah. Some of the people were saying that Jesus was the one that is fulfilling the Messianic prophecies. There are numerous Messianic prophecies found in the OT. (See commentary section for 40 examples). After his resurrection on the road to Emmaus, Jesus says, “O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself” (Luke 24:25-27).
- “Is the Christ to come from Galilee? Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?” - This is a reference to Micah 5:2 where the Christ (Messiah) is to come from Bethlehem. The error of the people is understandable, but we know Jesus was born in Bethlehem (Lk. 2:4, 11) and his family later moved to Nazareth, a city in Galilee (Mt. 2:19-23). In the minds of some, this was a justification that Jesus was not from God.

**HAVE A VOLUNTEER READ JOHN 7:43-52**

When they heard Jesus’ words at the Feast there was **DIVISION** among the people over him. Jesus presented a PROBLEM to the people: “Am I who I say I am?” The people’s answers were divided.

Some wanted to arrest him because they believed he was a liar or a lunatic (deluded or a deceiver). Others believed he was Lord (Divine). It is clear Jesus was a ‘force to be reckoned with’ because although he was extremely divisive “no one laid hands on him.”

Earlier in the story, the chief priests and Pharisees had sent officers to arrest Jesus (7:32). Now in a panic of what to do with the various opinions, the chief priests and Pharisees see that the officers did not arrest Jesus. They ask, “Why did you not bring him?” The officers, like many others, were completely in awe of the wisdom of his teaching. The officers excused themselves by saying, “No one ever spoke like this man!” The Pharisees continue to believe that Jesus is a deceiver and outwardly state that the officers have been deceived. The Pharisees seek to reason with the officers saying, “Have any of the authorities or Pharisees believed in him?”

The leaders remind the officers that they are the ones who have the power and knowledge in the culture. And, in the Pharisee’s minds, for the un-learned crowd to think they know better is ignorant.

Jesus was seen as a challenge to the chief priests and the Pharisees. They were faced with the dilemma of Jesus. They either had to get Jesus out of the way (imprison or kill

him), become followers, or perhaps leave town. We see some Pharisees asking questions and becoming followers and we see that many ultimately chose to kill him. They knew there was no middle ground where they could co-exist with Jesus. His claims were too great, he had too much influence and power. They saw their influence slipping away and they tried everything to stop Jesus. So, ultimately, they killed him. But that didn't stop people from believing.

In contrast to many other Pharisees, Nicodemus was a Pharisee who appears to turn into a follower. He had gone to Jesus before (John 3:1-21). And perhaps, Nicodemus' interjection symbolizes the internal questioning of some other Pharisees as well. We see in the Gospel of John that Nicodemus slowly goes from being a seeker to a presumed believer. He is present after the crucifixion to assist in preparation of Jesus' body for burial (John 19:39).

### Brief Summary

The people who were trying to kill Jesus were searching for him at the Feast. However, there is a more fundamental search for Jesus in this story. The people and the Jewish leaders are seeking a theory to explain and understand Jesus.

Why is the question of Jesus important? Because he claims to be God and he says that belief in him is required to have life and that disbelief in him will cause you to be condemned by God. The question of Jesus is important because life and death turn on the answer to that question.

The text tells us that the people are closer to understanding Jesus than the Pharisees. The people say he is the Christ, or the Prophet. But they struggle to reconcile his birthplace. They know many of the Messianic prophecies and they know the Messiah (the Christ) will come from Bethlehem.

The officers tell the Pharisees, "no one ever spoke like this man." Jesus' wisdom spoke to the officers and they were at least for a time persuaded not to arrest him.

Outwardly, the Pharisees call Jesus a deceiver. They can't explain him away so they say he is intentionally deceiving the people with his claims of being equal with God. Sitting in the seat of religious power, they ridicule the people, saying they are unlearned for beginning to believe Jesus.

John highlights Nicodemus, a Pharisee, who had "gone to him before." As we learned in John 3, Nicodemus went to Jesus at night seeking answers to his questions as he formulates his theory of Jesus. Jesus goes straight to Nicodemus' heart in his response to his questions. Now we see Nicodemus standing up for Jesus among the Pharisees. It is possible that John is using Nicodemus as an example of those Pharisees that were questioning internally who Jesus was, although outwardly they expressed complete confidence that Jesus was a fraud. We know from the text that Nicodemus was moving

towards belief.

**How do the responses in this passage compare to the responses of the first disciples recorded in John 1 (1:41; 1:45)? What causes some people to “believe” immediately, others to “believe” over an extended period of time (Nicodemus), and others to not “believe”?**

**In Luke 12:51 Jesus states: “Do you think that I have come to give peace on earth? No, I tell you, but rather division.” We see in this passage that Jesus divides. However, we see that Paul cautions the early church multiple times against division (e.g. 1 Corinthians 1:10; Romans 16:17). What is the difference between Jesus’ division and the type of division Paul writes about?**

**How do the responses of the people and the responses of the Pharisees differ?**

**Why do you think the people continue to follow Jesus after he cleared out the money changers in the Temple? How should we think the act of clearing out the temple effected the people, the disciples, the chief priests, and the Pharisees? Was that a divisive act?**

**John 7:32 says the Pharisees heard the crowd muttering these things about Jesus and sent officers to arrest him. The previous verse says the people believed in him and they said, “When the Christ appears, will he do more signs than this man has done?” Why do you think the Pharisees sent officers to arrest Jesus? What does Simon Peter’s response in John 6:68-69 tell us about how the disciples response differed from the people’s response to the claims of Jesus?**

**Did Jesus challenge everyone he contacted to wrestle with his claim to be God and follow him? Did his message change based on the audience or the types and classifications of people he interacted with?**

**Thinking back on what we have learned in the book of John to this point, where was Jesus the clearest about his intents and message? In general, does the Gospel of John suggest he was clear in his message or vague?**

**The story of Nicodemus is woven through the Gospel of John. What do we learn from the author highlighting Nicodemus in this story and the two other stories in John?**

## **APPLICATION // ...have life in His name.**

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Help your group identify how the truths from the Scripture passage apply directly to their lives.

We can look at lists of the most influential people in history and we see people who are at the turning point of major historical movements of the world. If an educated person made a list of top 3, Jesus would have to be on that list and probably in the top position. Interestingly, Jesus is the only one on the list that claimed to be God. You and I cannot

easily dismiss Christ because of the incredible impression he had on the world and his simultaneous claim to be God.

Consider the story below or another to explain how the people and the Pharisees felt when Jesus came on the scene:

Example Story: In his sermon "The Search for Jesus Christ" (May 26,1991) Tim Keller tells the story of a European Diplomat (non-German) who knew Hitler personally. He said Hitler had an electricity that sparked from him. He had amazing leadership gifts (used for evil) that dominated and rallied people to him. If you were in politics in Germany when Hitler came on the scene there were only 3 things you could do. You could retire from politics and flee the country, become a follower, or assassinate him.

Hitler's leadership gifts, although used for evil, show what choices people have when faced with an extremely polarizing figure - a person with incredible leadership gifts. This extreme example helps us understand what it might have been like for people wrestling with the person of Jesus. Trying to reconcile what they have seen and heard about him with his claim to be God.

The Pharisees find themselves in a situation where a powerful leader with a powerful message comes on the scene. They are faced with the dilemma to either move out of the way, become a believer, or kill him. There is no middle ground in the decision that the Pharisees faced.

**Jesus' claims still divide today. As critical thinkers we must come to an answer of who Jesus was and if we will take his life or death claim seriously. Do you agree with these three observations?**

- 1. To this day, most agree that Jesus Christ has had more impact on the world than any other person that has lived.**
- 2. Believers in Jesus can be found all over the world.**
- 3. The truths that Jesus taught still prove themselves to be true in our hearts today.**

**What do we do today with the question of who was Jesus? Is the most common response to Jesus today to ignore him? As Christians, how do we explain that the question of Jesus is still the most important question in the world, 2,000 years later?**

As Christians, if the claims of Jesus demand complete discipleship, why do we often respond to Jesus moderately? If the question of Jesus is life or death why do we find ourselves not responding with full devotion, wrestling in prayer, obedience, etc...? When we respond to the person of Jesus moderately, we are responding to a fictional version of Jesus, not the Jesus that John writes about. The answer to Jesus is all or nothing.

## **PRAYER**

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Close in prayer, asking God to press this truth that was studied.

## **COMMENTARY / RESOURCES**

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References:

**“The Search for Jesus Christ” (May 26,1991) Tim Keller**

<https://www.ligonier.org/learn/devotionals/at-the-feast-of-booths/>

<https://timothykeller.com/blog/2011/5/24/speaking-with-contempt>

<https://www.ligonier.org/learn/devotionals/water-from-the-rock/>

## Top 40 Messianic prophecies according to Jews for Jesus -

<https://jewsforjesus.org/answers/top-40-most-helpful-messianic-prophecies/>

1) The Messiah would be resurrected

Hebrew Scriptures reference: Psalm 16:8-11

New Testament citations: Acts 13:35-37

2) The Messiah would bring in a new covenant

Hebrew Scriptures reference: Jeremiah 31:31

New Testament citations: Matthew 26:28, Luke 22:20, 2 Corinthians 3:6, Hebrews 8:6-13, Hebrews 9:15, Hebrews 12:24

3) The Messiah would be forsaken and pierced, but vindicated

Hebrew Scriptures reference: Psalm 22:1-31

New Testament citations: Matthew 27:35, 39, 43-44,46; Mark 15:34; John 19:23-24, Hebrews 2:11-12

4) The Messiah would be the rejected cornerstone

Hebrew Scriptures reference: Psalm 118:22-24

New Testament citations: Mark 12:10-11, Acts 4:9-12, Ephesians 2:20, 1 Peter 2:6-8,

5) The Messiah would do life-affirming redemptive deeds

Hebrew Scriptures reference: Isaiah 61:1-2

New Testament citations: Luke 4:16-21

6) The Messiah would be born of a virgin

Hebrew Scriptures reference: Isaiah 7:14

New Testament citations: Matthew 1:22-23, Luke 1:31-35

7) The Messiah would come according to a timetable

Hebrew Scriptures reference: Daniel 9:24-27

New Testament citations: Matthew 24:15-16, Mark 13:14-15, Galatians 4:4

8) The Suffering Servant of Isaiah 53

Hebrew Scriptures reference: Isaiah 52:13-53:12

New Testament citations: Matthew 8:16-17, Matthew 20:28, Matthew 26:28, Matthew 27:59-60, Mark 10:45, Mark 14:24, Luke 22:20, John 12:37-38, Acts 8:32-35, Romans 10:16, Hebrews 9:28, 1 Peter 2:21-25

9) The Messiah would bear our sins and suffer in our place

Hebrew Scriptures reference: Isaiah 52:13-53:12

New Testament citations: Matthew 8:16-17, Matthew 20:28, Matthew 26:28, Matthew 27:59-60, Mark 10:45, Mark 14:24, Luke 22:20, John 12:37-38, Acts 8:32-35, Romans 10:16, Hebrews 9:28, 1 Peter 2:21-25

10) The Messiah would not remain dead, but see his seed, prolong his days and be exalted

Hebrew Scriptures reference: Isaiah 53:10-53:12

New Testament citations: Hebrews 9:28, 1 Peter 2:21-25, Luke 9:22

11) The Messiah would be preceded by Elijah the prophet

Hebrew Scriptures reference: Malachi 4:5-6 [Hebrew Bible, verses 3:23-24]

New Testament citations: Matthew 11:14-15, Matthew 16:14, Matthew 17:9-13, Mark 6:14-16, Mark 9:11-13, Luke 1:16-17, John 1:21

12) The Messiah would be a prophet like Moses

Hebrew Scriptures reference: Deuteronomy 18:15-19

New Testament citations: Matthew 13:57, Matthew 21:46, Luke 24:19, John 1:21, John 1:25, John 6:14, John 7:40, Acts 3:22, Acts 7:37

13) The Messiah would be pierced

Hebrew Scriptures reference: Zechariah 12:10

New Testament citations: Matthew 24:30, John 19:31-37, Revelation 1:7

14) The Messiah would come riding on a donkey

Hebrew Scriptures reference: Zechariah 9:9

New Testament citations: Matthew 21:1-7

15) The Messiah would be called out of Egypt

Hebrew Scriptures reference: Hosea 11:1

New Testament citations: Matthew 2:13-15

16) The Messiah would be called God's Son

Hebrew Scriptures reference: Psalm 2:1-12

New Testament citations: Mark 1:11, Luke 3:22, Acts 4:25-28, Acts 13:33, Hebrews 1:5, Hebrews 5:5

17) The Messiah would be betrayed for thirty pieces of silver

Hebrew Scriptures reference: Zechariah 11:12-13

New Testament citations: Matthew 26:14-15, Matthew 27:3, Matthew 27:9-10

18) The Messiah would be the Son of Man

Hebrew Scriptures reference: Daniel 7:13-14

New Testament citations: Matthew 9:6, Matthew 12:8, Matthew 13:41, Matthew 16:13, Matthew 16:27, Mark 8:31, Luke 6:22, Luke 9:22, John 1:51, John 3:13-14, Acts 7:56 and many others

19) The Messiah would be a willing sacrifice

Hebrew Scriptures reference: Genesis 22:1-18

New Testament citations: John 3:16, Hebrews 11:17-19

20) The Messiah would be the Passover lamb

Hebrew Scriptures reference: Exodus 12:1-51

New Testament citations: John 1:29, John 1:36, John 19:33, John 19:36, 1 Corinthians 5:7-8, 1 Peter 1:19

21) The Messiah would be the star coming out of Jacob

Hebrew Scriptures reference: Numbers 24:17

New Testament citations: Matthew 2:2, Revelation 22:16

22) The Messiah would be born in Bethlehem

Hebrew Scriptures reference: Micah 5:2 [Hebrew Bible verse 1]

New Testament citations: Matthew 2:1-6, John 7:40-43

23) The Messiah would be greater than David

Hebrew Scriptures reference: Psalm 110:1-4

New Testament citations: Matthew 22:41-45, Mark 12:35-37, Luke 20:41-44, Acts 2:34-36, 1 Corinthians 15:25-28, Hebrews 1:3, Hebrews 1:13, Hebrews 4:14-5:10

24) The Messiah would be a descendant of David

Hebrew Scriptures reference: 2 Samuel 7:12-16

New Testament citations: Matthew 1:1, Luke 1:32-33, Acts 15:15-16, Hebrews 1:5

25) The Messiah is spoken of throughout the Hebrew Bible

Hebrew Scriptures reference: Hebrew Bible

New Testament citations: Luke 24:25-27, Luke 24:32

26) The Messiah would be the Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace

Hebrew Scriptures reference: Isaiah 9:6-7 [Hebrew Bible 9:5-6]

New Testament citations: Luke 1:32-33, Luke 1:79, John 14:27, Acts 10:36, Romans 9:5, Philippians 4:7, Colossians 2:3, 2 Thessalonians 3:3

27) The Messiah would be preceded by a messenger

Hebrew Scriptures reference: Malachi 3:1

New Testament citations: Matthew 11:10, Mark 1:2, Luke 1:76

28) The Messiah would be the coming one to whom the scepter belongs

Hebrew Scriptures reference: Genesis 49:10

New Testament citations: Matthew 2:6, Matthew 2:11, Romans 1:5, Romans 15:18, Romans 16:26, Hebrews 7:14, Revelation 5:5

29) The Messiah would be acclaimed

Hebrew Scriptures reference: Psalm 118:25-29

New Testament citations: Matthew 21:9; Mark 11:9-10; Luke 13:34-35; 19:38; John 12:13

30) The Messiah would be the seed of the woman

Hebrew Scriptures reference: Genesis 3:15

New Testament citations: Romans 16:20, Galatians 4:4, Hebrews 2:14; Revelation 12:9, 17

31) The Messiah would be the descendant of Abraham through whom all nations would be blessed

Hebrew Scriptures reference: Genesis 12:3

New Testament citations: Acts 3:24-26

32) The Messiah would be lifted up

Hebrew Scriptures reference: Numbers 21:6-9

New Testament citations: John 3:14-18

33) The Messiah would be our Kinsman-Redeemer

Hebrew Scriptures reference: Ruth 4:4-9

New Testament citations: Luke 1:50, 58, 68, 72, 78; John 10:17-18; Romans 5:7-8; Ephesians 1:7; Colossians 1:4; Hebrews 2:11-12, 17

34) The Messiah would be the righteous sufferer

Hebrew Scriptures reference: Psalm 69

New Testament citations: Matthew 27:33-34, 48; John 2:17; 15:25; 19:28-30

35) The Messiah would be the great light

Hebrew Scriptures reference: Isaiah 9:1-2 [Hebrew Bible 8:23-9:1]

New Testament citations: Matthew 4:13-16, Luke 1:76-79; 2:32; John 1:4-5; 8:12; 9:5; 12:46

36) The Messiah would be called a Nazarene

Hebrew Scriptures reference: Isaiah 11:1, Isaiah 53:3

New Testament citations: Matthew 2:23

37) The Messiah would perform signs of healing

Hebrew Scriptures reference: Isaiah 35:5-6

New Testament citations: Matthew 11:4-6, Luke 7:20-23

38) The Messiah would be preceded by a forerunner

Hebrew Scriptures reference: Isaiah 40:3-5

New Testament citations: Matthew 3:1-3; Mark 1:1-3; Luke 1:76; 3:1-6; John 1:22-23

39) The Messiah would be a light for the nations of the world

Hebrew Scriptures reference: Isaiah 42:1-7

New Testament citations: Matthew 12:15-21; Luke 2:27-32; John 8:12; Revelation 21:23-24

40) The Messiah would be the object of a murderous plot, but hope lies ahead

Hebrew Scriptures reference: Jeremiah 31:15

New Testament citations: Matthew 2:16-18