

Gospel of John, Bible Study, Detailed Outline

By James Moriello, Firm Foundation Christian Church, Woonsocket, RI 2022

1. Introduction to the Gospel of John

a. Authorship and Date of Writing, John the Apostle, Approximately 60 AD

1. The Gospel of John is anonymous only in the sense that the Apostle John, younger son of Zebedee and fisherman by trade (Mark 1:19-20), does not give his name. However, there is sufficient evidence to prove that John wrote the Gospel which bears his name. The Apostle John did not feel worthy to include his name, instead calling himself the disciple “whom Jesus loved” (John 13:23). The internal evidence points to the fact that the writer was an Israelite Jew, since it is clear in the text that he understood the customs and debates of the day. More than any other gospel writer, John records extended discourses and debates between Jesus and the Jewish authorities of the day. The writer claims to be an eyewitness to Jesus Christ in His ministry in general (John 1:1-14), to the Last Supper (John 13:23), to the crucifixion (John 19:26-35), the empty tomb (John 20:2-10), and the Resurrected Lord (John 21:2). We know from Mark’s Gospel that the only people present at the Last Supper were the twelve Apostles (Mark 14:17), and this proves apostolic authority for the Gospel of John, which is the primary test of canonicity. We believe that the Gospel of John was written before 70 AD because of two things. First, there is the fact that the destruction of Jerusalem and the temple which occurred in that year is not mentioned. Second, particular parts of the temple area are mentioned as still existing intact when the Gospel of John was written (John 5:2-3). Having narrowed down the potential authors of the fourth gospel to the twelve, we can further narrow it down to three. Three of the twelve were present at the Transfiguration, when Jesus displayed His Glory for a moment of time during His earthly ministry up on the mountain: Peter, John, and James (Matthew 17:1-9). Most scholars (myself included) believe that the phrase “we beheld His Glory” (John 1:14) is a reference to that event. Peter could not have written the fourth gospel because the text mentions him as distinct from the disciple “whom Jesus loved” (John 13:23-24). James was martyred by Herod Agrippa in the early 40’s (Acts 12:1-2). We only have one choice left: the Apostle John as the author of the gospel which bears his name. In looking at the First Letter of John and comparing it to the Gospel of John, we find similarities in style (John 1:1-14; 1 John 1:1-2), purpose (John 20:31; 1 John 5:13), theme (e.g. light/darkness: John 8:12; 1 John 1:5-7), the assertion that both were written by

eyewitnesses (also see John 1:1-14 and 1 John 1:1-2), and Greek language (that of the original autographs). All three letters that bear John's name, in fact, were cyclical letters sent from Ephesus to the churches in Asia Minor with apostolic authority. The fifth Johannine writing is Revelation, also written to the churches, from the Island of Patmos in exile, does explicitly state John's authorship. All of these things taken together leave no doubt in my mind as to the trustworthiness and apostolic authority upon which all five of these writings are based. John's life ended, following his exile at Patmos in 95 AD, with him dying a natural death in Ephesus, from where he had pastored the early church. (from this author's position paper, 2012)

2. Overview of the Text of the Gospel of John (Purpose of Writing and Prominent Doctrines)

a. Purpose of writing stated in John 20:31

b. Christ's Divinity

1. "The Word", the Memra, Messiah, the Agent of Creation and the Agent of Salvation, John 1:1-14, Cf. Isaiah 9:6; Genesis 1:1-3; Colossians 1:16; Psalm 33:6-9, 147:15-20; 2 Corinthians 5:17; John 3:3-6; 1 Peter 1:23; Genesis 15:1,6; Romans 10:17; Psalm 106:24-26; Hebrews 1:1-3; John 3:16; 1 John 5:7-13; Revelation 19:13, for explanation see-
https://www.firmfoundationri.com/images/The_Word.pdf

2. The "I Am" statements, John 4:26, 6:35, 8:23, 8:58, 9:5, 10:7, 10:11, 10:36, 11:25, 13:13, 14:6, 15:1

3. The "Son of God", its OT basis, Psalm 2:7,12; Proverbs 30:4, John's testimony, 1:34, 1:49, 3:18, 5:25, 9:35, 10:36, 11:4, 11:27, 17:1, 20:31

c. God's Salvation Through Jesus Christ

1. Its Origin (Faith Alone in Christ Alone), 3:16-18, 4:10, 6:32-33, 10:9

2. Its Present Work in the Believer (Presence of God the Holy Spirit, Peace, Joy Apart from Circumstances, Agency of Scripture), 14:26-27, 15:11, 17:14-19

3. Its Permanence (Eternal Security), 3:16-3:18, 3:36, 5:24, 6:37-40, 10:27-30

3. John 1:1-5, The Eternal Word

a. 1:1, *ibid.* 2b1, “The Word”, Greek-“logos”, Aramaic-“Memra”, Hebrew-“Davar”, in the understanding of a devout Jewish fisherman, “Memra” as explained in the Targums gives us the meaning, Jesus “the Word” is the Christ, the Agent of Creation (1:1-3), the Agent of Salvation (3:3-6,16), the Visible Manifestation of God (1:14), and the Agent of Revelation (14:7-11), all of these concepts would be developed within the Gospel of John

b. 1:1-2, “in the beginning”, Cf. Genesis 1:1; Hebrews 1:1-2; 1 John 1:1, giving us a total of four Bible books that begin with the Creator God

c. “the Word was with God, and the Word was God”, fully the same as God in essence of deity (Hebrews 1:3) but yet distinct from God the Father (evidence of at least two Persons in the Godhead, the triune God seen in Isaiah 42:1-9, Matthew 3:16-17, and 2 Corinthians 13:14)

d. 1:3 Christ the Agent of Creation, Cf. Colossians 1:16-17

e. 1:4, Christ the Life, and Christ the Light, again two principles which find their origin in the Hebraic concept of Memra, *ibid.* 3a, both become primary themes and motifs in John’s Gospel, as well as the rest of his inspired writings

i. “In Him was life”, Jesus, as God, possesses the attribute of Aseity, meaning that He is eternal, uncaused, and does not depend upon any other source for His existence (5:26, 10:10, 11:25, 14:6)

ii. “In Him...was the light of men”, the guiding hope and Author of purpose for our lives, the Holy example and Mighty God (1:9, 8:12, 12:35,46)

f. 1:5, the light which overcomes the darkness, illustrated—a bright light shining into a dark room brightens up the room, but a flashlight with a dead battery being turned on in a bright room does not make the room darker, spiritual light had come to conquer spiritual darkness as it was prophesied (Isaiah 60:1-2)

4. 1:6-8, The Witness of John the Baptist

a. 1:6, “John”, cousin of our Lord in His humanity, Cf. Luke 1:5-25,57-80

b. John the Baptist the forerunner prophesied of in Isaiah 40:3 and Malachi 3:1, 4:5-6, he would become not only a herald of King Jesus the Messiah in his preaching, but also in his life events (rejection by the Jewish leaders, and being put to death)

c. 1:7, the universal call after the manner of Isaiah 45:22-25, two more themes are introduced here by the Apostle John, “witness” and “believe”

d. 1:8, apply, we too are witnesses and light bearers, having no light in ourselves at all apart from Jesus Christ “that Light” (Cf. Isaiah 9:2, 42:6)

5. John 1:9-13, Jesus Christ the True Light

a. 1:9, “the true Light”, all other lights pale in contrast to Jesus, some attempt to promote counterfeit truth and light (Cf. 2 Corinthians 11:12-15)

b. “gives light to every man”, Cf. Matthew 5:45, sufficient revelation is offered “to every man”, and it is the choice of each individual whether or not to respond to the light that they are given, Cf. Romans 1:18-21

i. Psalm 90:8, the light of conviction of sin

ii. Psalm 119:105, the light of day by day guidance in God’s ways

iii. Psalm 119:130, the light of Scripture, the written Word of God

c. 1:10, *ibid.* 3ei., the Agent of Creation entered into the world He created in time, His Aseity reaffirmed and applied here

d. 1:11, “His own”, the Jewish people, His kinsmen regarding His humanity, the Kinsmen-Redeemer was rejected, Cf. Isaiah 53:3; Matthew 12:22-24

e. 1:12, the promise to believers, sufficient room at the cross for all who come, Cf. Galatians 3:26-29

f. “children of God”, spiritual adoption, Cf. Romans 8:14-15; 2 Corinthians 6:18

g. 1:13, the Doctrine of (Spiritual) Regeneration, Cf. John 3:3; Titus 3:5; James 1:18; 1 Peter 1:3,23; 1 John 2:29

6. 1:14-18, The Word Became Flesh

a. 1:14, the classic verse affirming the Deity and Humanity of Jesus Christ, “the Word” (Memra-Agent of Creation, Salvation, Revelation) “became flesh” (Isaiah 9:6; Micah 5:2) “and dwelt among us” (Matthew 4:15-16; Isaiah 9:1-2), “and we beheld His glory” (Matthew 17:1-2; Luke 24:50-52), “the glory as of the only begotten of the Father” (John 14:9), “full of grace and truth” (in perfect possession of both attributes, having both to dispense according to His will)

b. 1:15, John the Baptist’s witness, to Jesus’ preeminence and eternity

c. 1:16, applied to the church, Cf, Ephesians 1:22-23

d. 1:17, the contrast between the Law of Moses and the Old Covenant and the Grace of Christ offered through the New Covenant, Cf. 2 Corinthians 3:7-8; Galatians 3:19-25; Hebrews 3:1-6, 8:7, 10:11-18

e. 1:18, the revelation of God the Father is through God the Son only, through His words, works, and Person, Cf. John 10:34-38, 14:7-11

7. John 1:19-34, The Testimony of John the Baptist

a. 1:19,24, a group of high ranking religious folks (Pharisees) are sent down from Jerusalem to interview John the Baptist

b. 1:20-21, John is “not the Christ, Elijah, (or) the Prophet”, the long awaited Jewish Messiah prophesied of in the OT, Elijah of Malachi 4:5 (although John was a type of Elijah who is to herald the Second Coming), or the Prophet of Deuteronomy 18:15-19 (generally identified as Messiah also, but the rabbis made various distinctions of function)

c. 1:22-23, John identifies himself as the one spoken of in Isaiah 40:3

d. 1:25, the authority of John the Baptist is questioned, and so too the authority of Jesus Christ Himself was questioned (Luke 20:1-2), is it any wonder that the authority of God’s Word is questioned when it is spoken by us (Cf. Matthew 28:18-20)

e. 1:26, John’s Baptism and the three levels of identification—the message of repentance in light of the Messiah’s coming, God the Holy Spirit, and Hellfire (Matthew 3:11-12), its similarities and differences vis-à-vis Christian baptism (Cf. Acts 2:37-38; Romans 6:3-5)

f. 1:27, humility and self-abasement, the most menial duty of the most menial servant (“bondservant”, Cf. Romans 1:1; 2 Peter 1:1)

g. 1:28, “Bethabara beyond the Jordan”, “house of the ford” on the east bank of the Jordan, some identify it with a certain Bethany, but if this is so, this cannot be Bethany near Jerusalem—the geography does not work

h. 1:29-31, John identifies Jesus of Nazareth as the Jewish Messiah

i. “Lamb of God”, Cf. Exodus 12:1-27; Romans 3:25; 1 Corinthians 5:7

ii. “takes away the sin of the world”, Cf. Leviticus 16:21-22; Hebrews 9:22, 10:18

iii. though Jesus was born after him, He pre-existed John the Baptist (similar point made in John’s Gospel in 8:56-58), teaches eternity and therefore the deity of Jesus Christ the God-Man

iv. prior to this point the identity of Jesus as the Messiah had not been revealed to John the Baptist

v. John’s purpose, to proclaim the Messianic hope and His imminent revelation to Israel, and the baptism of identification by repentance

- i. “The Lamb of God”, Special Study arising from John 1:29 & Exodus 12:1-27
 - i. Exodus 12:5, “without blemish”, Christ without sin, Cf. Hebrews 4:15; John 19:4
 - ii. Exodus 12:5, “male of the first year” male in its prime
 - iii. Exodus 12:5, no bone broken, Cf. 12:46; John 19:36; Psalm 34:19-20
 - iv. Exodus 12:6, shedding of blood, Hebrews 9:22 applied
 - v. Exodus 12:7, the blood must be applied individually, by a deliberate act
 - vi. Exodus 12:8, sacrifice must be eaten, Cf. John 6:53
 - vii. Exodus 12:12-13, propitiation by the blood, Cf. Romans 3:21-26
 - viii. Exodus 12:14, “memorial...ordinance”, Cf. 1 Corinthians 11:23-26
 - ix. Exodus 12:19, “no leaven”, Cf. 1 Corinthians 5:8
 - x. Exodus 12:27, “Lamb of God” presentation an occasion for worship
 - xi. Also from the Law, Deuteronomy 16:2-6, the Passover sacrifice must be presented in Jerusalem, Cf. Luke 13:33

- j. John 1:32-34, John furthers his witness
 - i. 1:32, “the Spirit descending from heaven”, the Third Person of the Trinity descending from His eternal abode
 - ii. “like a dove”, being spirit He appears in the likeness of a clean bird under the Law, “harmless” (Matthew 10:16)
 - iii. “remained upon Him”, please to be a witness as a Person involved in the divine work
 - iv. 1:33, John reiterates what he said in verse 31, and affirms the prophetic revelation that he had received as to the identity of Messiah, “the Son of God”
 - v. 1:34, John’s testimony as an eyewitness, Cf. Matthew 21:25-27, to accept John’s testimony meant to accept Jesus’ deity

8. John 1:35-51, The Calling of the First Five Disciples

- a. 1:35, “the next day”, the day after John’s initial identification of Jesus as the Messiah, “John stood with two of his disciples”, prior to becoming Jesus’ disciples, these had received John’s baptism of repentance and identified with the message of the coming King, agreeing to follow that One Whom John would identify as the Christ
- b. 1:36, John’s command to follow Jesus, “the Lamb of God”
- c. 1:37, “two disciples” here are John the son of Zebedee (anonymous here, as was his custom in writing the gospel) and Andrew
- d. 1:38, Jesus turns to the two, and they identify that they wish to follow Him as their Rabbi, even to the point of abiding with Him
- e. 1:39, Jesus welcomes them to come see where He is staying, “it was about the tenth hour” (10 am Roman time or 4 pm Jewish time), though the day laborer would have been working at this time, these were fishermen who would often work overnight in their trade, cast net fishing, Cf. Luke 5:1-5
- f. 1:40-42, Andrew identified by name as one of the two disciples, he brings his brother Peter to Christ [Peter (Greek) aka Simon (Hebrew) aka Cephas (Aramaic) would become the third disciple]
- g. 1:43, “the following day” is the timing, the calling of Philip by Jesus to a life of discipleship, the call is obeyed immediately-very likely he was also a disciple of John the Baptist and had gotten word that Jesus had been identified as the Messiah of Israel by John the Baptist
- h. 1:44, “Bethsaida”, the ‘house of the fisherman’, on the north shore of the Sea of Galilee, adjacent to Capernaum, “the city of” (origin of) “Andrew and Peter”
- i. 1:45, Philip testifies of Jesus to his friend Nathanael, some believe they are brothers, but in John 21:2, we learn that Nathanael is from Cana and not Bethsaida so this is unlikely (they would have had to be half-brothers)
- j. 1:46, Nazareth a despised and insignificant city back in Jesus’ day, Nathaniel was prejudiced against its people, called Nazarenes (Matthew 2:23)
- k. 1:47-51, the interaction between Jesus and Nathanael results in salvation, “Israelite...no deceit” (Israel the new spiritual name given to Jacob the deceiver, Cf. Genesis 32:27-28), “under the fig tree” is where devout Jews would go to ponder the OT Scriptures, Jesus’ omniscience on display here since He knew of what Bible truth Nathanael was meditating on, in fact Jesus knew the very passage that Nathanael was meditating upon (compare John 1:51 with Genesis 28:12)

9. John Chapter One, Self-Test

- a. The Apostle John, who wrote the Gospel of John, does not identify himself by name in the Gospel, but identifies himself as the disciple “ _____ ” (John 13:23, fill in the blanks).
- b. John was an eyewitness to five pivotal events (noted in the introduction) in the life of Jesus Christ. Name them.
- c. What two lines of evidence lead us to the conclusion that the Gospel of John was probably written prior to 70 AD?
- d. “The Word” (John 1:1) is not informed by the “logos” of Greek philosophy, but rather by the “ _____ ” of Jewish theology.
- e. The Memra of Jewish Theology was the (fill in the blanks)
 1. Agent of _____
 2. Agent of _____
 3. Agent of _____
 4. Visible manifestation of ____ (associated with light)
- f. Four Bible books begin with the Creator God. List them.
- g. What is the classic verse (found in John 1) that affirms the Deity and Humanity of Jesus Christ?
- h. John affirms himself not to be the “Christ”, “Elijah” or the “Prophet.” What do these titles mean, and who fulfills each of the three of these and when?
- i. “The Lamb of God who takes away the sin of the world” affirms Jesus’ _____. Jesus is the fulfillment of the scapegoat and the Passover. Which chapters in the Old Testament do we find these two types of Messiah to come?
- j. Who were the first five disciples of Jesus Christ (recorded in John 1:35-51)?

10. John 2:1-12, Water into Wine, the First Miracle of Christ

a. 2:1-2, “On the third day”, of the journey, from “Bethabara beyond the Jordan” (Cf. 1:28), to “Cana of Galilee”, as opposed to ‘of Asher’ (Joshua 19:28), located north of Nazareth (site disputed), present for the wedding (approximately two hour ceremony) and the wedding feast (usually seven days of feasting and rejoicing) were Mary, Jesus, and His (five, Cf. 1:35-51) disciples, notice that Jesus was social in His humanity (Cf. Luke 2:52)

b. 2:3, Mary appeals to Jesus for help in this social crisis of hospitality, “wine” is literal wine made from fermented grapes, wine is a symbol of joy in the Bible (Psalm 104:15) and is allowable so long as it is drunk in moderation, drunkenness is the sin of excess (Ephesians 5:18) just as gluttony is the sin of excess of food, if in your case a drop of drink leads to drunkenness then you are to abstain altogether (Cf. Matthew 5:30)

c. 2:4, “Woman”, not pejorative but respectful, as ‘Ma’am’, or ‘Lady’, “My hour” is the Lord’s public revelation to Israel (Cf. John 17:1), Jesus still honors the mother of His humanity, but He is no longer under her parental authority

d. 2:5, “servants” is Greek: ‘diakonos’, used many times in the Bible, here in the general secular sense, in John 12:26 in the general Christian sense, of men and women in the Bible in the same way (Cf. Romans 16:1; Colossians 4:7), but the clear prescriptive passage for NT office restricting office (not service) to males only is 1 Timothy 3:11-12

e. 2:5, applications, good advice for us all, obedience to Christ without reservation, questioning, and to the very last detail, not waiting for a more convenient time begin to obey Him

f. 2:6, “six waterpots” at hand for ritual handwashing, total capacity of 120-150 gallons of water, for the large number of people present for the wedding feast

g. 2:7, Jesus is able to use whatever is available to accomplish His purposes, certain servants and waterpots readily available, we are to fill our waterpots of spiritual disciplines to the brim, and then wait expectantly for the blessing to come from Jesus

h. 2:8-10, only a select few were privy to this miracle (Mary, the five disciples, and the servants), the first plague of Moses was turning water into blood (Exodus 7:14-25) but the first miracle of Jesus was turning water into wine, thereby (by shadow and application) we see the superiority of the New Covenant over the Old Covenant

i. 2:10, Life Application Special Study: The Best Wine First, or The Best Wine Last, a summation of the five sermons by C.H. Spurgeon on this passage which bear upon this point to greater or lesser degree, but primarily “Satan’s Banquet”, 11/28/1858: <http://www.spurgeongems.org/sermon/chs225.pdf>

1. friendship and then betrayal (Ahithophel and Judas)
2. vigor of youth to the infirmities of old age (the natural rule)
3. cup of pleasure (once satiated leads to dissatisfaction-lust), Proverbs 5:1-5
4. cup of self-righteousness (pride), Luke 18:9-14
5. cup of worldliness (the self-made man-pride tending towards covetousness), Luke 12:16-21
6. cup of secret sin (hidden life of sinful pleasure and/or addiction, always with the fear of discovery present, leads to more sin as in the matter of Uriah the Hittite’s wife, Numbers 32:23 applied, leads many to despair and suicide once the secret is revealed and reputation and relationships ruined)
7. Jesus offers the best wine last, beginning with poverty and affliction of soul, and then the greater wine of peace, joy, hope, and finally eternal life are brought out, Matthew 25:23

j. 2:11-12, the results of Jesus’ first miracle (sign), temporary abode in Galilee, Cf. 1:38, at Capernaum on the north shore of the Sea of Galilee, the town which would become Jesus’ home base for ministry, note that Jesus’ (half) brothers were there with Him though unbelievers, Joseph presumably was deceased at this time and so Jesus was the eldest male of the family

11. John 2:13-17, Jesus Cleanses the Temple the First Time

a. 2:13, “the Passover of the Jews”, our Lord, fulfilling the Law perfectly, went up to the city of Jerusalem (Deuteronomy 16:16), the first of 4 Passovers mentioned in John’s Gospel [5:1, 6:4, 11:55], Cf. (of John 5:1, which precedes Luke 6:1 in the harmony, chronologically) Luke 6:1 “second sabbath after the first”, lit: “second first sabbath”, Cf. Leviticus 23:4-8,15, the first sabbath after the 2nd Day of the Feast of Unleavened Bread (that is, the day after Passover), the second sabbath is the 1st of the 7 sabbaths counted towards the Feast of Weeks

b. “and Jesus went up to Jerusalem”, one always goes up to Jerusalem, even (as in this case), one travels south

- c. John 2:14, Annas' system of Mafia-style activity in the outer court (Gentile Court) of the temple compound (Cf. John 18:13), the sellers of sacrificial animals required for the feast would sell their animals at highly inflated prices after fault was found with the animals by the priests in cahoots (Cf. Leviticus 22:17-20) brought in by the worshipers (3-6 million, by some estimates, would come to Jerusalem for the Feast of Passover), the money changers would exchange Roman money into shekels (Hebrew currency which did not have the image of Caesar on it) at a marvelous profit in order to receive the temple tax (Exodus 30:13-16)
- d. 2:15, "whip of cords" made from what was available on hand for the occasion (Cf. 2:6-7), righteous indignation and anger (Cf. Ephesians 4:26)
- e. 2:16, reverence for the house of the Lord, it is not to be "a house of merchandise", applied that wares ought not be sold, especially not for the profit of the covetous, Jesus speaks of His own divinity by saying "My Father's house"
- f. 2:17, quotes Psalm 69:9, a familiar Scripture to the disciples

12. John 2:18-25, The Sign of Jesus' Resurrection Predicted

- a. 2:18, Jesus' authority questioned, and divinity challenged (Cf. 2:16)
- b. 2:19-22, Jesus' first prediction of His death and subsequent resurrection, that the temple of His body would be destroyed by men and risen up again "in three days", facts that were not fully understood by the disciples until after "He had risen from the dead"
- c. "forty-six years to build this temple", built by Herod the Great, beginning in 20-19 BC, making it then perhaps 26-27 AD (uncertain), this temple was the successor to Solomon's Temple and Zerubbabel's Temple, it features prominently in the gospels, to this point the recorded events of Luke 2:46 and Matthew 4:5 had taken place here although Jesus had been here many times in His life prior (Deuteronomy 16:16), the temple was finished many years before but it was continually expanded year by year, until finally destroyed in 70 AD, the Islamic Dome of the Rock is on this site today, according to Daniel 9:27 and Matthew 24:15 there is a temple standing in the Tribulation days, and this will give way to the Millennial Temple of Ezekiel 40-48 (Cf. Isaiah 2:1-4)
- d. 2:23-25, Jesus the Discerner of Hearts, Cf. 1 Samuel 13:14; Hebrews 4:12
- e. 2:24, "He knew all men"; Jeremiah 17:9, the unreliability, sinfulness, and transience of all men; Psalm 118:8-9, not to trust in human leaders too much but rather trust in the Great Shepherd (Hebrews 13:20; Deuteronomy 33:27)

13. John Chapter 2, Self-Test

- a. Which seven people does the Bible specifically say were invited to the wedding at Cana?

- b. What did Jesus mean by saying, “My hour has not yet come”? When did His hour come, according to Jesus’ words later in the gospel?

- c. What item was there, how many of them, and what was their capacity, on hand to fill with water at the wedding feast?

- d. Jesus, in His first sign, offers the best wine last. Give some practical applications that arise from this.

- e. After the wedding in Cana, to what city in Galilee did Jesus initially go?

- f. How many Passovers do we find in the Gospel of John?

- g. Due to the irreverent behavior of the merchants and money changers, Jesus made a whip of what item that was readily at hand (Cf. Psalm 118:27)?

- h. What was Jesus’ first prophesy in His earthly ministry that He Himself would be murdered and subsequently rise from the dead?

- i. Herod’s temple was the third of five physical temples that were or will be located in Jerusalem. Name all five temples.

14. A Lesson from the Great Evangelist (John 3:1-21, NKJV)

By James Moriello, Evangelism Conference 2021, at FFCC, Woonsocket RI

3:1: “There was a man of the Pharisees named Nicodemus, a ruler of the Jews.”

*Nicodemus was a religious man. Sometimes we will come across folks with much spiritual training, and sometimes we will come across folks with little spiritual training. But most folks have some spiritual background.

3:2: “This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”

*Nicodemus “came to Jesus by night.” It may have been for fear of men, or it may have been because this was a more convenient time where these two men could talk privately without being swarmed or interrupted. Probably both. One on one is best for soul winning. Groups, peer pressure, distractions, and other dynamics can all sometimes make personal evangelism difficult.

3:3: “Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.””

*To be “born again” is to be regenerated (Titus 3:5). Life reformation is not enough, and in fact tends to spiritual pride (Luke 11:24-26). All true Christians are “born again”, and if the use of term causes others to label us ‘holy rollers’, so much the better, since we can explain the term. Before explaining, you may want to ask what the hearer thinks it means, and this will give an avenue for dialogue.

3:4-6: “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?” Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.””

*To be “born of water” is a reference to physical birth (Proverbs 5:15-18; also consider the ‘water breaking’). “And the Spirit” is the second birth. The regenerated man or woman has two births and one death. The unsaved individual has one birth and two deaths (Revelation 20:11-15).

3:7-8: “Do not marvel that I said to you, ‘You must be born again.’⁸ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.””

*The 'invisible birth' is just as unseen as the wind, but just as real (Hebrews 11:1). To this point, Jesus the Great Evangelist has gently instructed in such a way to arouse curiosity, and now the question comes.

3:9: "Nicodemus answered and said to Him, "How can these things be?""

*This kind of question is open door. Take it! Avoid any secondary issues, and steer the conversation to the most needful truths of the gospel.

3:10: "Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things?"

*Christ knew something about Nicodemus, his background and his status. Nicodemus was a Pharisee, a member of the Sanhedrin, and most probably a head of a rabbinic school, as the term connotes with the definite article. Jesus could have obtained such knowledge by omniscience or by any other means. We can learn that we ought to take time to know the one to whom we are witnessing, by listening, and asking questions to understand their background.

3:11-12: "Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?"

*Here the Triune God is witness. This is essential belief. Cf. 1 John 5:6-13.

3:13: "No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven."

*Jesus instructs Nicodemus, based upon the level he is at. His knowledge of Scripture was extensive, even to the point of Messianic gospel applications from Deuteronomy 30:12-15 and Daniel 7:13-14.

3:14-15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life."

*Here we have an illustration from Numbers 21:4-9. Jesus often would use illustrations familiar to His hearers in His teaching. More needful truths relating to the gospel are brought forth here, including crucifixion, resurrection (implied), and faith and belief upon certain facts. Jewish understandings of salvation common in that day are also spoken to here (Cf. Luke 13:23-24). Let us learn that it is always good to use Scripture illustrations, but we ourselves must know them if we are to be effective.

3:16: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

*The gospel is clearly spelled out here. The Christian worker must commit this verse to memory. And if the Christian worker learns only one passage, let it be this passage at hand. We read of God’s desire (1 Timothy 2:4; 2 Peter 3:9). We read of God’s Son (Psalm 2:12; Proverbs 30:4). The doctrines of eternal security of the believer and heaven and hell are also found in this verse. We learn that we must believe, but believe what? The content for today is found in 1 Corinthians 15:3-4. For Nicodemus, it was what was revealed to that time. The gospel is always by faith but the content of progressive revelation was more fully developed throughout the Bible. Romans 1:20 lays the responsibility for belief in faith in what has been revealed at the feet of every individual. Do not get sidetracked on what the Bushmen are doing. Stay with the gospel and with the individual. If there is such great concern over those folks, then let the person first be saved and then go on the mission field!

3:17-18: “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.”

*Salvation is through Christ alone. Learn John 14:6 and Acts 4:12. Apply Psalm 32:1-2 and Romans 8:1.

3:19-21: “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.””

*Here we find three reasons for rejection of the gospel by unbelievers. They are love of sin, shame of sin, and the abasement of pride which exposure of sin brings. Let us seek to bring truth and light to bear in our witnessing. Godly sorrow which produces repentance is a good thing (2 Corinthians 7:10). In fact, it is a necessary accompaniment of salvation. How can a man be saved if he is not conscious of his own sin and need of the Savior?

15. John 3:22-36, The Baptist Exalts the Christ

- a. 3:22, “after these things”, the sign at the wedding and the conversation with Nicodemus, Jesus’ Judean ministry begins with His disciples baptizing under the Lord’s authority (Cf. 4:1-2), identifying folks with Jesus as the Messiah of Israel
- b. 3:23, John had moved his ministry upriver from Bethabara (Cf. 1:28) because the depth of the river was more conducive to baptism by immersion, this implies the timing is now August or September, just prior to the rainy season in Israel, when the water level was at its lowest
- c. 3:24, Cf. Matthew 14:2-4 for the back story
- d. 3:25-26, dispute about purification, some manner of which being prescribed by the Law of Moses, and some of which being by tradition (Cf. Matthew 15:2), in the context of John’s baptism ceremonial formalism vs. repentance and faith
- e. 3:27-28, John the Baptist the forerunner of the King
- f. 3:29, “the bride” is the church (2 Corinthians 11:2; Ephesians 5:27; Revelation 19:7), “the bridegroom” is Christ, “the friend of the bridegroom” is the company of Old Testament saints of which John the Baptist is greatest regarding his prophetic ministry (Matthew 11:11-13)
- g. 3:30, the attitude of every believer ought to be so, that Christ may be magnified and we ourselves pleased to decrease, apply to ministry and the continuity plans of the church (and secular work), pride of life and self-promotion are detrimental to the cause of Christ, Jesus is our martyr, we are not martyrs for Him unless we literally are such-none of us are that important
- h. 3:31, John the Baptist’s theology matches that of Christ (ibid. 3:13; Cf. Deuteronomy 30:12-15; Daniel 7:13-14)
- i. 3:32-34, Christ a witness, Christ rejected, “God does not give the Spirit by measure” applied to Jesus Christ (Isaiah 11:2; Revelation 1:4-5, 3:1, 4:5, 5:6), believers receive the Spirit without measure with regard to salvation but with measure regarding spiritual gifts (1 Corinthians 12:1-11)
- j. 3:35, the fullness of Christ and His authority and dominion
- k. 3:36, with 3:16, perhaps the clearest expressions of what one must do to be saved, here the “wrath of God” against sin is brought out most clearly, the salvation of men was John’s stated purpose in writing this Gospel (20:31) and the clear presentation of Christ the way of salvation cannot be stated enough, so it should be in the church (Romans 10:9-15; Matthew 28:18-20)

16. John Chapter 3, Self-Test

- a. What religious group was Nicodemus affiliated with?
- b. What body was Nicodemus a member of?
- c. Nicodemus was called “the teacher of Israel.” What does this imply about his position as a rabbi?
- d. According to some ancient Jewish sources, what was Nicodemus’ occupation?

- e. Which two verses are the capstone verses dealing with the doctrine of regeneration in the New Testament?

- f. Based on the context of John 3, what is the most likely understanding that Nicodemus had of the phrase “born of water?” Which verse(s) specifically?

- g. The Christian has ___ births and ___ death. The unbeliever has ___ birth and ___ deaths.
- h. Which Old Testament passage most clearly connects the Messiah with the title “Son of Man?”
- i. “Moses lifted up the serpent in the wilderness” in which chapter and book?

- j. Which two Old Testament verses or passages provide the basis for the “Son of God” as the divine Messiah?

- k. In the study, what three reasons are provided for the rejection of the gospel by unbelievers?

- l. In John 3:29, who are “the bridegroom”, “the bride”, and “the friend of the bridegroom”?

- m. List 3 passages that speak of Jesus Christ having the Spirit without measure.

17. John 4:1-6, Jesus Journeys North Through Samaria

- a. 4:1, Cf. 3:30, His hour was not yet (2:4)
- b. 4:2, Jesus Himself did not baptize, perhaps to avoid sectarianism (Cf. 1 Corinthians 1:12-15), but He oversaw His disciples, who baptized under His authority, His initial disciples were baptized by John the Baptist (1:35-37) and were therefore already identified with John's message of repentance and the Person of Messiah (Matthew 3:11), so too was Jesus in a still greater way...
- c. SPECIAL STUDY: Why was Jesus baptized by John? As identification-
 1. With deity, as a Member of the Triune God, John 1:33-34
 2. As the One who has the Seven Spirits of God, the Spirit without measure, John 3:34; Isaiah 11:2; Revelation 3:1
 3. With John's message of repentance, Matthew 3:2, 4:17
 4. "To fulfill all righteousness" required by the Law by His sinless life (Matthew 3:15), Cf. Matthew 5:17-20; Romans 10:4; Hebrews 4:15
 5. With sinners and point to the imputation of His righteousness to those who believe upon Him by His sacrifice, 2 Corinthians 5:21; Hebrews 2:14
- d. 4:3-4, traveling from Judea in the south of Israel to Galilee in the north of Israel, often times Jews would go around Samaria rather than travel through it because they despised the Samaritans (the feeling was mutual), but it was also true that Jews would not have been molested so much coming from Jerusalem than going to it
- e. SPECIAL STUDY: Samaria, a city and a region in central Israel, near Shechem in the tribal area of Ephraim (Joshua 20:7), its significance-
 1. Its origin, 1 Kings 16:23-24; 2 Kings 17:1-3,6,23-28, point 2 resulting-
 2. Its religion, paganism mixed with elements of Judaism retained, they only accepted the first 5 Books of Moses (as the Sadducees did) yet removed mention of Jerusalem and replaced it with Mount Gerizim (John 4:20), and looked for a Messiah (John 4:19,25)
 3. Its people, Samaritans (also called Cutheans, a pejorative term), considered half-breeds by the purely ethnic Jews, note the progression of Pentecost from Acts 2 to Acts 8 to Acts 10, in the parable (Luke 10:29-37) the man could not even speak of them by name, certain people (700-1,000) identify themselves today as ethnic Samaritans and dwell in that region but it is unclear how this can be proven genealogically

f. 4:5-6, “Sychar”, which is ancient Shechem, this was known as “Jacob’s well” in that day, inherited land reference noting the possession of a well (sons of Joseph were Ephraim and Manasseh), is from Genesis 49:22

g. 4:6, note the humanity of our Lord, here we find Him tired and weary, so He sits by the well, which is along the main road

h. “about the sixth hour”, John consistently uses Roman time and not Jewish time in his Gospel, so this would be 6 am if he is doing so here (18:28, 19:14), if using Jewish reckoning of time this would be noontime-and the context of the disciples shopping and the woman (a societal outcast, to a point, because of her lifestyle of sin) being there at an off-hour in midday lend support to that view, so we leave the timing as inconclusive

18. John 4:7-26, Jesus Reveals His Messiahship to the Samaritan Woman at the Well

a. 4:7-8, Jesus is alone at this moment (His disciples away), but still this is a public place, and He asks for a drink from this woman who is arrives there to draw water

b. 4:9, *ibid.* 17e3, this would have been shocking given the animosities

c. 4:10, Jesus Christ the Soul Winner begins His work, revealing Himself in stages to the woman, “the gift of God” (Ephesians 2:8) is to drink of the “living water” from “the wells of salvation” (Cf. Isaiah 12:3; Revelation 22:17), and our Lord is ever ready to freely give to those who ask

d. 4:11-12, the woman fails to fully understand, but her curiosity is aroused, she does perceive that Jesus is making what may have seemed to her in the moment to be a hyperbolic or outlandish claim of superiority to the patriarchs

e. 4:13-14, the inward well of living water, those who drink of earthly water only will not be spiritually satisfied, but the water “springing up into everlasting life” fills us now with results that continue forever through eternity (Cf. Matthew 5:6)

f. 4:15, said as it seems, in an incredulous and/or shallow worldly manner

g. 4:16-18, exposure of sin, this woman (and every man, woman, and child) must come to the realization of ones sinful condition to come to Christ and receive everlasting life, her lifestyle is exposed as characteristic of the reprobate (Cf. 1 Corinthians 6:9-11), the exposure of sin shines light into the darkness of this woman’s life and deeds (John 3:19-21), she is living in sin by having relations with a man who is not hers by covenant, that she had had five marriage ceremonies and legal divorcements seems unlikely, more likely this was the woman’s pattern of living with men and having relations with them apart from the marriage covenant (1 Corinthians 6:15-16)

- h. John 4:19, spiritual perception, for Jesus knew things that could only be divinely revealed, especially in light of His not being a Samaritan of the community at Sychar
- i. 4:20, there are two interpretations here, the first being that this woman developed an urgent interest in clarifying a theological point, and the second which seems more likely given that Jesus has just made her exceedingly uncomfortable by exposing her lifestyle of sin (she was ashamed and was looking for a diversion from sin's conviction), "this mountain" (Gerizim, associated with Genesis 12:6-7), "Jerusalem" (built upon Mount Moriah from where the Lord will provide, according to Genesis 22:2,14)
- j. 4:21, "the hour is coming", in a short time (divine perspective of human life and of time—let us apply), when spiritual worship will be required, and the physical location will be of no consequence
- k. 4:22, "do not know...we know", that the Jewish system of worship is correct and the Samaritan system of worship is errant, "salvation is of the Jews", Genesis 12:1-3; Exodus 4:22; Deuteronomy 18:15; Matthew 1:1-2; Romans 3:1-2, 9:4-5
- l. 4:23-24, imminence of the Kingdom of God due to His earthly presence (Matthew 4:17), "worship in spirit and truth", Cf. Psalm 51:6,17; Hebrews 10:22, "God is Spirit" (John 1:14,18), but the Son has revealed Him by coming in the flesh
- m. 4:25-26, the woman, as a believer knowledgeable of the Books of Moses, anticipated a personal revelation of the Messiah based on Deuteronomy 34:10, and the subsequent revelation by Him of all things, Jesus at this point reveals that this is His true identity to the woman, His deity also intimated here by the "I...am He" construction of His statement

19. John 4:27-38, The Fields White for Harvest

- a. 4:27, the disciples return, and are astonished that Jesus is conversing with a woman, especially a Samaritan woman, risking impropriety and malignment of His character-yet they have already ascertained that the Lord is willing to associate with sinners that some may be saved (Cf. Luke 5:29-30, 7:34-35)
- b. 4:28-30, at the excitement of meeting Christ, she forgets her errand at the well, leaving her waterpot, enters the city of Sychar, and witnesses to the men at the gate of Sychar (the leading men of the city), it was the conviction of her sin by the omniscient God that convinced her (not theological revelations), her testimony led many to saving faith in the Lord Jesus as we will see in vv.39-42

- c. John 4:31-33, the disciples, after their initial shock, offer Jesus to partake of some of the food they had bought (4:8), Jesus makes mention of His spiritual food (Deuteronomy 8:3; Job 23:12), but the disciples fail to understand that, just as the Samaritan woman had missed the point of the living water
- d. 4:34, Jesus' food was to do God's will and to do God's work (Cf. John 9:4)
- e. 4:35, "four months" (Only four months!) a short time, the brevity of our stay here on earth applied (Cf. Proverbs 27:1), "and then comes the harvest" (Revelation 14:14-20, eschatologically), "the fields white for harvest", a soul harvest—a spiritual harvest—is prepared and waiting for workers who will do God's will and work according to the Great Commission (Matthew 28:18-20)
- f. 4:36, spiritual laborers and their fruit (souls of men in heaven because of their work, the soul winner's crown, Cf. Philippians 4:1; 1 Thessalonians 2:19-20), and the joy of heavenly fellowship (Hebrews 12:22-24)!
- g. 4:37-38, keep on doing spiritual sowing (Galatians 6:9), knowing that God's providential plan preceded your lifetime and (if He tarries) will continue when you are gone, Apply: your prayers are not in vain, and may be fulfilled now or after your decease, just as Christians continue in the work and reap what was sown by those who have gone before

20. John 4:39-42, The Savior of the World

- a. 4:39, Cf. 4:28-30, a religious awakening takes place in Sychar in Samaria, and it began with one woman who was a sinner saved by grace who responded to the truth when He was right before her, Can the same happen here?
- b. 4:40-41, eagerness for truth, these newly converted "Christians" could not get enough of Jesus, and now the Lord has an opportunity of personally witness in that place with great spiritual fruit
- c. 4:42, testimony of the Samaritans based upon personal conviction of sin, reception of grace, and acceptance of truth, it was not based only on the testimony of another but their newfound saving faith was individually received and appropriated, "the Christ, the Savior of the world" was the Messiah for Samaria also, and for all peoples

21. John 4:43-45, Jesus Welcomed in Galilee,

- a. 4:43, "after two days", during which Jesus and His disciples journeyed from Sychar in Samaria to Galilee
- b. 4:44, Cf. Matthew 13:57, 23:37, Jesus' rejection at Nazareth His hometown as well as Jerusalem the city of His people Israel
- c. 4:45, Cf. John 2:23, 20:30-31, 21:25

22. John 4:46-54, The Nobleman's Son Healed (Note: In Luke 7:2-10, we have the record of a similar healing wrought by Christ later in His earthly ministry, with similar faith response—the healing of the centurion's servant)

- a. 4:46,54, this is the second of the seven signs recorded in the Gospel of John, and it took place beginning from “Cana of Galilee”, the same place as the first sign was done (Cf. 2:1-12), the nobleman's son was sick at Capernaum (about 16 ½ miles west of Cana), no doubt this man had heard of Jesus' fame there, and was willing to make the arduous uphill journey—such was his faith
- b. 4:47, seeking Christ, asking Him to “come down”, from Cana (at a much higher elevation), a tough journey even downhill given the topography, the loving parent will spare no prayer or request for an infirm child, this one was “at the point of death”
- c. 4:48, Cf. Hebrews 11:1; Matthew 12:38-40; 1 Corinthians 1:22-26, this “certain nobleman” was probably a Gentile royal official, although he lived among the Jews and was in circles that had apparently adopted more of a Jewish attitude than a Greek one (we see that in Luke 23:8 with Herod)
- d. 4:49, the urgent prayer, the prayer repeated after faith tested, Cf, Matthew 7:7; Luke 18:1-8
- e. 4:50, “your son lives”, life spoken into existence, as it was in the beginning, the great faith response is “the man believed”, and then he heads on his way, no more questions, and no doubts, apply to your salvation
- f. 4:51-52, at the same time the nobleman leaves Cana, the servants left Capernaum to give him the good news, that the servant had been healed “at the seventh hour” (1 pm, if using Jewish time, alternately 7 am, or the 7th hour of the afternoon—7 pm), “yesterday”, the previous day—which shows that the journey of 16 ½ miles—more than that with the road built into the topography, took about 2 days on foot,
- g. 4:53, the nobleman's faith validated and rewarded, Hebrews 11:6, and as with the Samaritan woman, the encounter with Christ turned him into an evangelist, and many came to saving faith by his testimony

23. John Chapter 4, Self-Test

- a. How many people did Jesus Himself baptize?
- b. What is the origin of the Samaritan peoples? Where in the Bible do we find the basis for this?
- c. Who does the pejorative term “Cutheans” refer to?
- d. Sychar is commonly identified with or nearby which ancient city in the tribal area of Ephraim?
- e. When Jesus began His conversation with the Samaritan woman at Jacob’s well, where were the disciples and why did they go there?
- f. Fill in the blanks of the end of John 4:9: “For ____ have no dealings with _____.”
- g. What kind of water does Jesus offer?
- h. How many “husbands” did the Samaritan woman have?
- i. Where did the Jews worship, and where did the Samaritans worship? Explain how each people derived the location from the Torah.
- j. “Salvation is of the ____.” -John 4:22
- k. “God is _____, and those who worship Him must worship in _____ and _____” -John 4:24.
- l. Which attribute of God was active in the conversion of both Nathanael and the Samaritan woman?
- m. There were two evangelists at Sychar, one divine and one human. Who were they, and how does the answer relate to the evangelist and the written Word of God today?
- n. Fill in the blanks to get a summation of the second sign recorded in the Gospel of John. ‘A nobleman came from _____ to Jesus who was in _____. His ___ was sick, at the point of _____. On his way home, the _____ met his servants, and got the news that the healing had taken place at the _____ hour the previous day. He and his household _____.

24. John 5:1-15, A Man Healed at the Pool of Bethesda

- a. 5:1, “a feast of the Jews”, in context of the chronological harmony of the gospels, this is the Passover feast (as it precedes Luke 6:1), the second of four Passover feasts recorded in our Lord’s earthly ministry
- b. “Jesus went up to Jerusalem”, in obedience to the Law of Deuteronomy 16:16, one always goes “up to Jerusalem”
- c. 5:2, “Now there is in Jerusalem”, the present tense indicates that this was still there at the time of John writing his gospel, indicating that it was written prior to 70 AD (ibid.1a), “by the Sheep Gate” that gate through which the sacrificial sheep would be brought, on the north side of the temple mount (Cf. Nehemiah 3:1-one of the ten gates rebuilt in his day; John 10:9-11 applied), Pool of Bethesda (house of mercy), with “five porches”, “According to an ancient tradition, Bethesda is also where Jesus’ maternal grandparents, Anne and Joachim, lived – and where his mother Mary was born. The Church of St Anne, built around 1140, stands nearby.” (seetheolyland.net/tag/sheep-gate)
- d. 5:3-4, John explains the reason why those who were infirm would congregate on the porches “waiting for the moving of the water”, which was said to have healing power by the agency of an angel, probably a superstitious blend of paganism and Judaism brought about this belief, though it may be that God did truly bring about a healing there at a point or points in time
- e. 5:5-6, “an infirmity thirty-eight years...lying there”, in a prolonged chronic ailment that rendered him paralyzed, Christ has compassion on the man and asks him if he wants to be made well, perhaps a leading question-but some people do not want to be made well and would rather wallow in pity, this particular healing confounds the so called ‘faith-healers’ who teach faith as a pre-requisite for healing, in this case we shall see the opposite of that
- f. 5:7, this man’s faith was in the wrong things—the pool and the angel, it is interesting to note that it is implied that nobody had shown him help and compassion in 38 years! This pool healing thing had become every man for himself, the worldly way of things.
- g. 5:8-9, the man in healed immediately and completely by the power of the Word of Christ, and is commanded to take up his bed and walk (similar to the healing of the paralytic recorded in Mark 2:11-12)

h. 5:10, this is a violation of b. Shabbat 6a:1 in the Jewish (man-made) Law “as the halakha there is just as it is in the case of one who transfers an object in the public domain. There, even though as long as he takes it and walks and does not place the object he is exempt, is it not the case that when he places it he is liable? Obviously, between the place where he lifted the object and the place where he placed the object, where there is liability, there lies an undefined area where, as long as he continues walking, he is exempt. Here too, it is no different, as in both cases an identical situation exists: If he places the object at the end of his path he is liable, despite the fact that the area in the middle is an exempt place.”

i. 5:11, Christ’s authority is preeminent over their law, and He is Lord of the Sabbath (Mark 2:27-28)

j. 5:12-13, the healed man is questioned, but could not identify Jesus

k. 5:14, seems to imply that in this man’s case, a particular sin was the cause of his infirmity, as was commonly believed by the Jews but was not always so (Cf. John 9:2)

l. 5:15, confessing Christ before men (Matthew 10:32)

25. 5:16-23, Honor Due to the Father and the Son

a. 5:16, “For this reason”, violations of the Jews’ man-made Sabbath laws and interpretations (the Melakha, 39 forms of work prohibited or restricted), the Jewish leaders respond with malice, this healing Christ had done did not fit under the category of saving human life as it was interpreted, so the Jews would have had the healing wait until Sunday!

b. 5:17-18, divine work has always continued, Memra work of creation and salvation are particularly in view

c. 5:19-20, the harmonious work of the Father and the Son, imitation of the good works of a parent applied, of the Savior applied (Cf. Ephesians 5:1)

d. 5:21, Resurrection power and its nature as a divine work, Christ’s display of said power (Cf. Matthew 9:25; Luke 7:15; John 11:44; Luke 24:46)

e. 5:22, Christ the Judge (Cf. Acts 10:42-43), our Lord is not only “full of grace and truth”, but He possesses the perfect attribute of justice, bad news for His enemies who face “the day of doom” (Amos 6:3)

f. 5:23, One cannot express saving faith in the Living God (the Father) apart from having the same faith in God the Son, apply-many will confess God but not Jesus-these cannot really be saved (John 14:6; Acts 4:12)

26. John 5:24-30, Life and Judgment are Through the Son

- a. 5:24, Christ the Agent of Salvation, “hears My word” (Cf. Romans 10:17), the positional state of the believer, “passed from death into life” a one time transaction that occurs the moment one believes (Cf. Ephesians 2:1-8, from a child of wrath to a child of God), the “judgment” in this verse is the judgment of eternal separation from God and damnation, from which the believer is said to be saved (Cf. Revelation 20:11-15)
- b. 5:25, “the hour is coming” for the saved deceased, “and now is” with regard to spiritual quickening, “the voice of the Son of God” (the bat kol), “those who hear will live” (spiritually, eternally, with the Lord, 1 Thessalonians 4:13-18)
- c. 5:26, the aseity of the Persons of the Triune Godhead, *ibid.* 3ei. “In Him was life” (1:4), Jesus, as God, possesses the attribute of Aseity, meaning that He is eternal, uncaused, and does not depend upon any other source for His existence (10:10, 11:25, 14:6)
- d. 5:27, the authority of the Son of Man (Daniel 7:13-14), “authority to execute judgment” resides only with God Himself, here yet another proof of deity
- e. 5:28-29, Cf. Daniel 12:2, the Conqueror of death will exercise full authority in His glorified state and function, “those who have done good...evil” not a works test (as some who hold to a form of investigative judgment, an SDA distinctive and false doctrine), Ephesians 2:8-10 and John 3:18-21 clarify the matter, a positive response or a negative rejection of God’s Christ
- f. 5:30, divine justice is perfectly balanced with divine perfect righteousness, holiness, and truthfulness, the judgment will be in accord with the will of God the Father, applications for us to be found in John 7:24 (these verses are the bane of those who prefer to stay in their sin and seek to escape accountability before God by the hiding of one’s own sin and the transference of others’ imperfections)
- g. Special Study, “Life and Death”, authored by this commentator, 2018
 1. Everything, including death, has its time. *“To everything there is a season, A time for every purpose under heaven: A time to be born, And a time to die”* (Ecclesiastes 3:1-2).
 2. Life is short in duration. *“The days of our lives are seventy years; And if by reason of strength they are eighty years, Yet their boast is only labor and sorrow; For it is soon cut off, and we fly away”* (Psalm 90:10).
 3. Death entered the world as a result of sin. *“Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned”* (Romans 5:12).

4. The human spirit continues after death. *“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation”* (John 5:24-29).
5. Death is a shadow, and divine help is offered to those who live, and those who grieve, even while believers who die physically are ushered home to heaven. *“The LORD is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness For His name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over. Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of the LORD Forever”* (Psalm 23:1-6).
6. The death of God’s saints is precious in His sight, and believers enjoy eternity with Him from the moment of passing. *“Precious in the sight of the LORD Is the death of His saints”* (Psalm 116:15). *“We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord”* (2 Corinthians 5:8).
7. True believers have certainty of being with the Lord, because they have a reservation in heaven which cannot be taken away. *“Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation*

- of Jesus Christ, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls”* (1 Peter 1:3-9).
8. Until the very last breath, everyone has opportunity to be with Jesus Christ our God in Paradise, simply by trusting in Him in faith. The Bible does not teach universalism, but it does teach that God grants us every opportunity. It is possible that in some cases, people make final peace with God on the deathbed, even unknown to any man, but to God only. *“And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise””* (Luke 23:43).
 9. Jesus Christ has already won the victory over death once for all, through His death and resurrection. *“So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” “O Death, where is your sting? O Hades, where is your victory?” The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ”* (1 Corinthians 15:54-56).
 10. God promises comfort for those who are grieving now. *“Blessed are those who mourn, For they shall be comforted”* (Matthew 5:4). *“God is our refuge and strength, A very present help in trouble”* (Psalm 46:1).
 11. God promises us continual comfort, and we are called to comfort others after the same manner, with sympathy, love, and compassion. *“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God”* (2 Corinthians 1:3-4).
 12. Now, a question that you must answer. *“Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?””* (John 11:25-26).

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27. John 5:31-47, The Fourfold Witness

- a. 5:31-32, Jesus begins this section with the OT Law of Witnesses, which states that one witness not sufficient to establish a matter (Deuteronomy 19:15), but rather two or three, He will supply four witnesses
 1. 5:33-35, The First Witness, John the Baptist (Cf. 1:6-15, four times John is called a “witness” in this passage)
 2. 5:36, The Second Witness, Christ’s works (Cf. Acts 2:22)
 3. 5:37-38, The Third Witness, God the Father (Cf. Matthew 3:17)
 4. 5:39-47, The Fourth Witness, The Scriptures [Cf. Psalm 22; Isaiah 53, but to this point already Isaiah 7:14, Micah 5:2, and Daniel 9:25-27 (the manner, place, and time of His birth) were clearly fulfilled in Jesus of Nazareth]
- b. 5:39, the Scriptures testify of Jesus Christ, the entire Bible is Christocentric (it is God’s love letter to man, and the personification of love is in every book and on every page—discuss and give examples e.g. the Song of Solomon is much more than courtship and marital love between Solomon and his bride), OT is Christ concealed and the NT is Christ revealed
- c. 5:43, people want a god without the holiness of the deity and the demands of accountability, the literal fulfillment shall come, Cf. 2 Thessalonians 2:3-4
- d. 5:44, Is your ambition spiritual or temporal? What of your ambition regarding your children or grandchildren? Better to boast in their salvation than their worldly rewards and bright future of worldly success.
- e. 5:45, the unbeliever will be judged based upon the Law of Moses with spiritual death resulting (Romans 3:23, 6:23; James 2:10; Revelation 20:11-15), whereas the believer will be judged according to the Righteousness of Jesus Christ (Romans 8:1; 2 Corinthians 5:21)
- f. 5:47, those who will not believe the written word will not believe in the Living Word, here the Memra concept is at work in the evangelist’s thinking and so he selects this particular saying of Christ of all the untold great many other things that Jesus said and did

28. John Chapter 5, Self-Test

1. In the beginning of the chapter, what feast is at hand?
2. Which verse in this chapter gives strong evidence for a pre-70 AD date of writing of the Gospel of John? Explain why.
3. The man with the infirmity of thirty-eight years had his faith in the wrong things. What or who did he have his faith in, and who should he have had his faith in?
4. Which law did the man violate by taking up his bed and walking?
5. According to John 5:24, what state has the believer passed from? According to the reference passage of Ephesians 2:1-8, what other changes mark the new life of the Christian?
6. What is the divine attribute of aseity?
7. In John 5:29, we read of two resurrections. What does Jesus call them here? How is this significant to those who think that there is nothing after this life?
8. Jesus offers four witnesses to confirm His Messianic identity. List them.
9. Jesus says that the Scriptures testify of Him in what verse in John Chapter 5? What implication does this have when we seek to gain spiritual understanding of the Song of Solomon?
10. What is the basis for the judgment of the unbeliever? What about for the believer?

29. John 6:1-14, The Feeding of the Five Thousand

- a. this miracle is the only one recorded in all four gospels, and so we must pay special attention to it, reading and studying it fourfold
- b. 6:1-3, to the area outside the city of Bethsaida (Luke 9:10), located on the northern shore of the Sea of Galilee (aka Sea of Tiberias, Sea of Chinnereth, and Lake of Genessaret), in a desert place in which Jesus had found a mountain upon which to sit and teach His disciples
- c. 6:2, the reason the multitude followed Jesus, because of His signs, some believing in His Messianic Person, but many for a healing of their own or out of personal curiosity about the Man Jesus, so it is today-many follow Jesus for other reasons than the right one-to meet Him as God, find salvation, and worship and glorify Him through their lives
- d. 6:4, “the Passover” was the 3rd of 4 recorded in Jesus’ ministry
- e. 6:5, from His vantage point on the mountain, Jesus sees the multitudes, many of whom had prioritized seeking Jesus over their mealtimes, thus Job 23:12 finds its fulfillment as point of similarity
- f. 6:5-7, Philip’s faith is tested, a question is posed to him that demands a response of human inability to meet the need, thus accentuating the divine ability, “two hundred denarii” (a denarius was a daily wage for a laborer)
- g. 6:8-9, so the disciples set about looking for a solution, perhaps if they can find out if some folks have some food, they can work out a solution
- h. the “lad” with “five loaves” and “two small fish”, children tend to be more generous than adults, God is able to do much with little, but we must have the faith to bring Him what we have (which God provided us in the first place)
- i. 6:10, the area was well watered either because the rainy season had continued long that year or there was a water source in that area, “men about five thousand”, “besides women and children” (Matthew 14:21), bringing the total number to perhaps as many as twenty thousand people
- j. 6:11, “given thanks”, Jesus Himself said the blessing, disciples did the distribution, teaching us that whatever God provides is to be distributed according to the divine will, the spiritual lesson to distribute the Bread of Life (the gospel) to whoever is hungry and without measure according to what has been entrusted to us to distribute, “Man’s extremity is God’s opportunity” (here, and also in Psalm 116:6)
- k. 6:12-13, Jesus leaves us more at the end of a thing than we had before
- l. 6:14, identification of Jesus as “the Prophet” of Deut. 18, Messianic identity

30. John 6:15-21, Jesus Walks on Water

- a. 6:15, the kind of King that the people wanted was the kind that would give them bread, they missed the Messianic plan, and the timing was also off, Apply-the people want the same kind of “king” today, the one who will promise them bread and circuses free of charge (unfortunately that comes at someone else’s expense), the need for time alone, with God the Father (Mark 6:46), to recharge the batteries after an intense day of ministry
- b. 6:16-17, the disciples take the boat back from Bethsaida (Luke 9:10) to Capernaum, rather than traveling by land, probably assuming that Jesus would catch up with them there in the morning
- c. 6:18-19, a tempest arose, as would suddenly occur in the Sea of Galilee, their ordeal lasted all night from sundown to near the break of dawn (Mark 6:47-48)
- d. 6:19-20, Jesus’ power over nature and natural laws (gravity), a private miracle to teach the disciples faith and reassure them of His divinity, Matthew 14:26-33 gives additional narrative details of this event
- e. 6:21, they willingly received Christ into the boat and they immediately they were at land, so it is with salvation and all matters of faith, regarding arrival at the spiritual destination we are called to

31. John 6:22-40, The Bread of Life (key verse, 6:35)

- a. 6:22-25, the timing is the “following day” after the feeding of the 5,000, the people were confounded as to how Jesus got to Capernaum, and they conclude that He somehow hitched a ride on another boat
- b. 6:26-27, motives for seeking Christ, hearts read, heavenly perspective on what we are ultimately working for, spiritual benefits vs. worldly benefits, discuss motivations of church-goers and seekers today-is it any different?
- c. 6:27, “God has set His seal on the Son of Man”, seal of approval (Matthew 3:17), seal of identification (Luke 9:35), seal of authority to judge (John 5:30)
- d. 6:28-29, “What shall we do?” is man’s inclination, but not so with God (Ephesians 2:8-10), to put faith in another and ascribe to Him the glory excludes the works, the supreme duty of man is a spiritual and not a worldly pursuit, to believe in Christ and His gospel (to have faith in His work and promises), 1 John 3:23 expounds upon this further
- e. 6:30-31, sign seekers (Matthew 12:38; 1 Corinthians 1:22), Jesus had just performed a great sign (6:14) yet it was not enough, for the unbeliever entrenched in sin it will never be enough, they appeal to the sign of the manna which God gave from heaven (Exodus 16:4; Cf. Psalm 78:24), they wanted more bread, missing the point of Jesus’ words and the context of the OT Scriptures

f. John 6:32-33, just as the bread from heaven was not from Moses but from God Himself, the salvation of God is not through Moses (the Law) but through God (the Son) Himself, note Jesus once again calls Him “My Father” thereby making Himself equal to God (Cf. 5:17-18)

g. 6:34, the request of the worldly-minded is for regular daily creation of a ration of bread, just as the manna was sent down on a daily basis, the request of the spiritual-minded is for eternal life

h. 6:35, Jesus gets even more blunt (as if He had not been clear enough) in His claims, “I am” (invoking the divine name) “the bread of life” (clearly symbolic of bread, thereby making the spiritual nature of His claims obvious to the dull)

i. 6:36-40, the promises to honest seekers willing to evaluate His claims and believe in His name, that they are elect of God (given by the Father to the Son for His purpose, Cf. Romans 8:28), that those who do not believe reject His Christ and should not wish to be elect of God—that would be contrary to their will anyhow, that the divine Keeper shall ensure the completion of the salvation of believers until the end (Cf. Romans 8:29-39), eternal security a foundational gospel belief (John 3:16) and to teach otherwise is to pervert the gospel of Christ (Galatians 1:6-7), the resurrection is also a foundational gospel belief (Cf. 1 Corinthians 15:3-4)

32. 6:41-59, Jesus Christ Rejected By His Own

a. 6:41-42, Cf. 1:11, His divinity challenged yet again

b. 6:43-44, Christ his own attraction, those who see themselves as helpless will know their sin and natural depravity and be drawn to Him, Apply—as Christians Christ must be not only the main attraction but the only attraction, any glory we seek for ourselves in our religious practice is blasphemous idolatry (of self), such is seen in our popular contemporary “music” (Amos 5:23-24) and “preachers” (Jeremiah 6:13-15) today or the antitype of false humility (Matthew 6:16), for 2,000 years the main thing is Jesus and He still remains and will be glorified (Leviticus 10:3) while every other fad from first century ecstatic tongues in Corinth to twentieth century seeker-sensitive megachurch and twenty-first century zero-accountability online church and metaverse shall attract until such time as God is done permitting them to exist

c. 6:45, quotes Isaiah 54:13, which is set in the context of Israel’s restoration, what is true of the nation is true of the individual, the promised restoration may be realized now by those individual believers whose souls are restored by believing what the written word says about the living Word (Memra), Cf. Romans 10:16-17

d. 6:46, the unseen God, Cf. Exodus 33:20; 1 Timothy 6:16, no man can see God the Father, but Jesus is no man—He is God the Son, here we have yet another claim of deity directly spoken by the Lord

e. 6:47, and those who recognize the truth of verse 46 know what it means to truly believe in Him, Jesus' Person (Messianic and Divine), to believe in this with faith and trust is the key to "everlasting life"

f. 6:48-51, the manna (and the provision of bread by the Lord for the multitude) were temporary provisions (Cf. Deuteronomy 8:3; Matthew 4:4), but Jesus the Bread of Life is our permanent Provision, He provided Himself for our sins, and He has provided a place in heaven for those who believe in Him

g. 6:52, the Jews miss the point, they thought Jesus was teaching trans-substantiation, an absurd doctrine, taking what is obviously intended to be spiritual as literal, some folks make the same error today

h. 6:53-56, Jesus doubles down, making it abundantly clear to the believer and abundantly offensive to the unbeliever, Note from the Bible perspective that which no man can rightly deny, that it is impossible that Jesus could sin or tempt to sin (Hebrews 4:15; 1 Peter 2:21-22; James 1:13) and therefore Leviticus 7:22-27 could not be denied or reversed in that present dispensation by One who could do neither, for the believer the greater truths understood

i. 6:57-59, the passing from death into life illustrated by the bread (Cf. 5:24), which bread you eat determines your eternal destiny

33. John 6:60-71, Many Turn Away from the Lord

a. 6:60, the inability of many to understand the things of the spirit, quite probably because these were naturally inclined men (Cf. 1 Corinthians 2:14)

b. 6:61, Christ the Rock of Offense (Psalm 118:22; Isaiah 8:14)

c. "Does this offend you?", those areas in which folks are often offended today

1. Exclusivity of the Gospel (John 14:6; Acts 4:12)

2. The Narrow Road of Christian Discipleship (Matthew 7:13-14; Luke 9:23-24)

3. Biblical Separation (Romans 16:17; 2 Corinthians 6:14-17)

4. Sexual Ethics (Romans 1:26-27; 1 Corinthians 6:9-11; James 1:13-14)

5. The Necessity of the Local Church (Acts 2:42; Hebrews 10:24-25)

6. The Command to Forgive (Colossians 3:12-13)

7. The Simple Gospel Available to All (John 3:16; Romans 10:13)

- d. John 6:62, OT Background and NT Event, Cf. Proverbs 30:4; Acts 1:9-11
- e. 6:63, our commission, Acts 5:20
- f. 6:64, Christ's foreknowledge, His omniscience, and His possession of these attributes outside of the confines of time
- g. 6:65, the faith to come to Christ is a gift (Ephesians) apart from which no man would come (Romans 3:10-11), therefore salvation must be initiated and granted by the benevolent Grantor, enabling man to respond to God's grace
- h. 6:66, the pneumatic of the number of man (Revelation 13:18) who falls short of God's glory thrice (Romans 3:23), shallow disciples are weeded out over time by faithful and doctrinally sound preaching and teaching, they prove that they were never truly disciples at all, defectors from the Christian faith were mere pretenders from the beginning, apostates (those who have fallen away from association with the things of Christ and/or profession of His name, e.g. Judas Iscariot), Cf. Colossians 1:21-23
- i. 6:67-69, the response of the faithful and steadfast, Peter quick to speak on behalf of the twelve, the true believer knows that eternal life is only found in Jesus Christ, especially when he or she is confronted with hard sayings or trials
- j. 6:70-71, the choosing is unto discipleship, yet one would not make the cut, that the Scriptures might be fulfilled concerning Judas (Psalm 41:9; Zechariah 11:12; John 13:2,27, 17:12)

34. John Chapter 6, Self-Test

- a. Besides the Resurrection of Jesus Christ, which is the only miracle recorded in all four gospels?
- b. In the area outside which city did the feeding of the 5,000 take place?
- c. Which of His disciples did Jesus address His challenge as to how to meet the physical needs of so many people?
- d. Only one person is mentioned as having stepped forward to offer what food he had. Who was he and what and how many of each did he offer?

- e. John Chapter 6, Self-Test, Continued...How many baskets full of food were left over after the 5,000 had been fed?
- f. When the disciples departed by boat from Bethsaida to Capernaum, in what two ways did Jesus display His power over nature?
- g. Why did Jesus say that the majority of the people sought Jesus in Capernaum?
- h. In John 6:27, we read that God the Father set His seal on the Son of Man. In the study, what 3 ways did we learn that this seal applies?
- i.-In John Chapter 6 (verses 35 and 48), out of Jesus' famous "I Am" sayings is found. What is this true saying?
- j. Finish the verse (John 6:37), "All that the Father gives to Me will come to Me, and the one who comes to Me I will by no means ____ ____." What does this teach us about the doctrine of eternal security?
- k. In John 6:44, we read of men and women being drawn to Christ. We conclude that Jesus privately and publicly must be the main _____. How can we apply this in our personal witness and in our church services?
- l. Jesus tells us that we must eat His _____ and drink His _____. Is this to be applied literally or figuratively? Why?
- m. What passage was the one which the Jews found offense Jesus for, because it prohibited eating of fat and drinking of blood?
- n. What does John 6:66 say? Were these folks truly saved? Why or why not?
- o. Who said, "Lord, to whom shall we go? You have the words of eternal life"? Give an application to this verse from your life.

35. John 7:1-9, Jesus' Brothers Disbelieve

- a. 7:1-2, Jesus remains in Galilee for a time, His time to die at Jerusalem was not yet, not until Passover, but it was fall, the time of the "Feast of Tabernacles"
- b. 7:3-5, these are Jesus' four half-brothers (full biological sons of Joseph and Mary, born of marital union, Cf. Matthew 1:24-25), named in Mark 6:3, at this point they are unbelievers, but James would later go on to become the leader of the Jerusalem church, and he and Jude would author N.T. books.
- c. 7:6, Christ's hour (John 17:1) would come in the springtime
- d. 7:7-9, the unbelieving world always has its hour, but that is followed by its eternal damnation, the believing world has its hour of trial (as the Lord did) followed by eternal glory, Jesus exhorts His brothers to go to the Feast of Tabernacles in obedience to the Law of Moses (Deuteronomy 16:16), Jesus must go also as He kept the Law in all points in which He came into contact with it, but He was not going to go according to the unbelieving brothers' timetable

36. John 7:10-24, The Heavenly Scholar

- a. 7:10, Jesus attended the Feast of Tabernacles secretly, that is, He did not travel with the family caravan from Nazareth/Galilee as was customary
- b. 7:11-13, the Jewish leaders had malicious intent towards Jesus, but among the common people there was much disagreement as to who He was
- c. 7:14-15, three or four days into the seven day Feast of Tabernacles, the Lord is teaching in the temple, those present note that Jesus never formally attended a Jewish rabbinic school, in fact He was taught by His Father from His earliest days (Isaiah 50:4; Luke 2:46-47), apply this to those who are degreed but fail to ever attain to the wisdom of laymen and laywomen who have little or no formal seminary training, let us not be overly impressed by them or their credentials, nor feel inferior to them, if we have the Lord and are diligent in the Scriptures we will hold our own
- d. 7:16, "My doctrine", Christ has His doctrine and the devil has his doctrine (1 Timothy 4:1), this is simply systematic teaching and understanding of God's truth, some churches and Christians despise that word being more enlightened and progressive than the rest of us, ignorant of the fact that the Lord's "doctrine" is given through the "apostles' doctrine" and is essential and central to the church and all matters of Christian faith and practice (Acts 2:42), more often such folks who despise the word "doctrine" are lazy, eschew accountability, and are poor disciples if they are saved at all

- e. John 7:17, the Doctrine of Christ is in perfect accord with the will of God, since the Jews only had the OT in that day, there would have to be a perfect consistency with that (Cf. Matthew 5:17-18), this is a proof of the unity of Scripture in its entirety
- f. 7:18-19, the denunciation of the self-exalting religious folks, who preferred to adhere to a system of works based salvation, “having a form of godliness but denying its power” (2 Timothy 3:5) and rejecting its Author and Person
- g. 7:20, these Jews, “the people” become partakers of the unpardonable sin along with their leadership (Cf. Mark 3:22,28-30), they choose a side, to not choose a side would be to face a barrage of questions from the Jewish establishment and risk excommunication from the synagogue and social stigma, What would you have chosen? What do you choose now?
- h. 7:21-23, Jesus addresses the Sabbath controversies which had given rise to so much opposition, highlighting the conflict between the biblical intent of the Sabbath and the Pharisaic interpretation and teaching on it, while the Pharisees allowed for an exception to circumcise a baby if the eighth day fell on a Sabbath, they did not allow for healing a man on that day
- i. 7:24, “Do not judge according to appearance” (outward appearance), as the proverb arising from this truth goes, ‘Do not judge a book by its cover’, instead Jesus’ hearers (the multitudes, “the people”) are challenged to dig deeper and investigate if the righteous-looking Pharisees are in fact following a religion consistent with the revealed will of God (the Word of God, OT in its entirety)
- j. “judge with righteous judgment”, “judge” is a command, it is what we all do on a daily basis and must do regarding faith and truth, those who are steeped in sin and wish not to be held to account for it love to quote Matthew 7:1-5, but that passage deals with unrighteous judgment and faultfinding, so it is too often conveniently lifted out of its context, “righteous judgment” is the standard, Psalm 19:8, 119:33-40 (personally applied), this judgment is the basis for societal laws (jurisprudence is prudent judgment which must have a standard—biblical morality in the case of the USA at its founding),
- k. Discuss, regarding the evil of laissez-faire Christianity, should we judge whether premeditated murder is wrong, what then of abortion, infanticide, what of rape, what then of bestiality and homosexuality, if we judge these things on what basis do we judge them, and if we abdicate judgment what sin might we fall into, and what then becomes of the exercise of the Great Commission if there is no judgment as to what constitutes Christian conversion and salvation, the Jesus of the Bible is therefore hated by progressive and modernist liberals, this is why the Bible is called the “canon of Scripture”

37. 7:25-31, Jesus' Identity as the Christ Debated

- a. 7:25-26, citizens of Jerusalem are confused as to why the rulers hated Jesus yet they allowed Him to teach publicly, and did not seek to stop or refute Him, Apply to today-the truth about Him is irrefutable, and Jesus' enemies will seek to shut down talk of Him through back door legislation, peer pressure, and mob action (if necessary)
- b. 7:27, the people were slow to understand the meaning of Isaiah 7:14 and Isaiah 9:6, being focused on Messiah's heavenly origin only; in fact this is why Matthew begins his gospel the way he does
- c. 7:28-29, since the people understood His human origin but not His divine origin, Jesus affirms that this in fact qualifies Him as Messiah (that He has both human and divine origin)
- d. 7:30, again, Cf. 7:8, Jesus would not be taken and killed, for His "hour" was not yet
- e. 7:31, "many believed in Him" on the basis of the testimony of His works, Cf. Acts 2:22, which validate His Messianic Person claims, and settled the debate as to His identity for many, for us the Resurrection forms that basis—which is rooted in His Word

38. 7:32-36, Jesus Foretells His Death and Ascension

- a. 7:32, the Pharisees and chief priests (who were Sadducees) join together to order Jesus' arrest, which as we will see does not happen (John 7:45-46)
- b. 7:33-34, Jesus' death and ascension foretold, He would die, but yet (after His resurrection, implied) He would go to heaven from whence He came
- c. 7:35-36, truth misunderstood, the Jews understand Him to mean that He would go to Decapolis and minister there, staying largely in areas outside their practical jurisdiction

39. 7:37-39, The Promise of the Holy Spirit

- a. 7:37, "on the last day, that great day of the feast" of Tabernacles, the day of the last specified offerings before the 8th day Sabbath, Cf. Numbers 29:32-34, and the day of recitation of Psalm 118:25 around the altar
- b. 7:38, the universal call to receive of the living water from Christ, a continual flow of salvation blessings, Cf. Isaiah 55:1; Ezekiel 47:1; John 4:10; Revelation 7:17, 22:1
- c. 7:39, the promise of God the Holy Spirit, further expounded upon in John 14:16-17, 26, 15:26, 16:7-15, those who are filled with the Spirit are channels of blessing, tributaries (if you will) of the Source of the living water