

The Gospel of John

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AUTHOR—John does not put his name on the book, but we can conclude with confidence that the author is John. It was stated by the second century church fathers. Both Polycarp and Clement of Alexandria claim that John wrote this Gospel. The author calls himself *the disciple whom Jesus loved* 5 times in the book. There's also some internal evidence that John wrote the book.

The author had to be one of the 12 apostles because he is described as leaning on Jesus at the Lord's Supper. That implies that the author is either Peter, James, or John, those closest to Jesus. The author cannot be Peter because Peter asks the author a question (13:24). It could not be James because he was martyred early, and this was the last gospel written. So this leaves us with John as the most likely author.

DATE—The European liberals gave a late date for the writing of John, saying that it was not written by John but by someone about 170 A.D. because of its theology about Christ. In 1935, a man discovered a small fragment of the writing of John which was written about 125 A.D. That forces the original writing date before 125.

Two dates have been suggested. One in the 70s and one in the 90s. Romans has a well-developed theology, and it was written in the 60s. Also, although this is not a strong proof, it sounds like in 5:2 the author is saying the Temple is still standing. I favor the earlier date. I think John was written sometime in the 70s. Matthew and Mark in the mid-50s, Luke in the mid-60s, and John in the 70s.

PURPOSE—The purpose of the book is stated in 20:30-31. John's purpose is not historical but theological. His purpose is that the reader might believe that Jesus is the Messiah, and that Jesus the Messiah was deity, the Son of God, and through that belief they might have eternal life.

SUBJECT—The subject of the book is Jesus the Messiah. The predicate is He must be believed. The theme is—Jesus the Messiah must be believed.

TITLE—There are many titles for Jesus in the book. The style and many small things are the same, so it is obvious that John wrote both the Gospel of John and Revelation.

THE PERSON OF JESUS—Jesus' deity is a major theme. One of the ways it is claimed is the "I AM" statements. Jesus did not claim to teach a way of life but claimed to be the life. He called Himself the light of the world, the true vine, and the good shepherd. He is the same "I AM" who spoke to Moses in the burning bush in Exodus 3:15.

He also emphasizes the humanity of Christ. Jesus gets hungry, thirsty, and tired. He suffers physical and emotional pain and death. For example, He weeps at the death of Lazarus. Jesus is not pictured as a "super-man" but as a "God-man." He also rose from the dead and appeared to many people, confirming John's purpose of having us believe in His deity and humanity.

It's also known as the Gospel of the 7 signs. John says He performed other signs also. John focuses on these 7 because only God could do them. John doesn't just call them miracles, as others do, but he calls them "signs" because it describes their purpose, to prove His deity.

[See the book Panorama for an outline of the book.]

John is aware of the other gospels and writes to supplement them.

At the time of John, there are almost no Jews in the church. It is almost totally Greek. John is living in Ephesus, a Greek/Roman city.

THE GOSPEL—What is the Gospel? It is that Jesus Christ, as God, paid for my sins on the cross. Yet this message is not in the Gospel of John. John is aware of Paul's writings, which clearly talk of Jesus paying for my sins on the cross. In Revelation 5:9 John clearly says that Christ's blood paid for our sins. Yet he doesn't mention that in the Gospel of John. Why? Because Jesus did not talk about it. The reason we think John 3:16, for example, is talking about Christ's death paying for our sins is because we read that back into the passage from what we know from

Paul's writings. In the Gospel of John, John only instructs us that we should believe and in whom we should believe—Jesus, the Son of God.

Chapter 1

Verse 1—John says 3 things:

1. In the beginning was the Word—"Beginning" probably refers to Genesis 1:1. In the beginning of all things of this world, the Word was already there. "Word" is the Greek word *logos*. John is the only one to use *logos* to refer to God. The physical representation of what was beyond comprehension. The Greeks used the word *logos* for their idols. Why does John use it? My guess is because Jesus was special revelation from God, not general revelation. General revelation is from nature and your conscience (Romans 1 and 2). Special revelation you cannot get from nature. It always comes in words. You can understand there is a God from general revelation but you cannot get to God except by special revelation, always using words. Jesus was that special revelation of God in the flesh. He is the person of the Trinity who reveals God.
2. The Word was with God—This indicates two things: the Word was separated from God and yet was alongside of God. There are 3 Greek words that can be translated "with." The word here is *pras*, and it always implies a relationship. In Mark 6:3, Jesus' brothers "are [*pras*] with us." In 2 John 12 John says he "hopes to be with (*pras*) you."
3. The Word was God—The Greek form emphasizes that "the Word was fully God" or "the Word was the God." The verb "was" is an equating verb. It's the opposite of what the Jehovah Witnesses say. They say "the Word was a God," but the equating verb construction is just the opposite.

Verse 2—*This One was in the beginning with God*—The *logos* was distinct from God. Verse 1 says He was God, and this verse says He was distinct from God. They were the same in substance but distinct persons.

Verse 3—*All things came into being through the Word*—Tells us the Word was a *Him*, a person. This person was the Creator. *All things*, i.e., everything, and then for emphasis he says it the opposite way, *apart from Him nothing came into being*. This is the same thing as Colossians 1:18 and Hebrews 1:1-6. The Father was the planner of creation and the *logos* was the agent of creation.

Verse 4—*In Him was life*—"life" in Greek is *zoa* from which we get zoology. John uses this word 37 times, 17 of those have *ionious* with it, which means "eternal." All other uses besides this introduction, the context is clearly eternal life. So if 1:4 does not mean eternal life, it would be the only exception in the book. Jesus makes a very big point of Him being the source of eternal life. Only life can give life. Life cannot come from non-life. Only God can give life.
—*The life was the light of men*—Light and life are two words especially associated with John (8:12; 9:5; 11:25; 14:6). Light always refers to revelation.

Verse 5—This revelation (light) from God in the person of the *logos* came into the darkness (people without revelation). *And the darkness did not comprehend it*—"Comprehend" means those of the darkness did not grasp it with their mind, didn't receive it. There is one example after another in the book where Jesus had discussions and the people of the darkness did not grasp it.

Verse 6—Now he changes the subject. John the Baptist was also sent from God. The *logos* wasn't the only one sent from God, so was John.

Verse 7—But John's job was to be a witness of the light (*logos*). What was the purpose? *That all might believe through Him* (the first statement of the theme of the book).

Verse 8—John was not the Light but came to give testimony of the Light. In Matthew 5:14-16, Jesus told the disciples they are the light of the world. We need to understand that in the sense that John talks about John the Baptist. It means that the Light is in us and shining through us, not that we are a source of light. According to Jesus, there was no one greater than John the Baptist, yet John the Baptist was not the Light. Neither are you and I. Servants of God are not sources of Light. They only point to the Light. That's the error of most religions. Most religions see themselves as a source of light, such as sacred traditions, its authority is seen as infallible. But there is only one Light, and that's Jesus.

Verse 9—Now he's talking about the *logos* again. *Enlightens every man* either means (1) Christ sheds light on every man or (2) that Christ's enlightenment is available to every man. I tend towards (2).

Verse 10—This *logos* was in the world He Himself made, and the world did not know Him.

Verse 11—The *logos* came to His own people (the Jews), and His own did not receive Him. *Paralambano* (receive in verses 11-12). “Comprehend” in verse 5 is *katalambano*. So the difference is *para* vs. *kata*. *Para* we translate “receive.” This is the word equated with “received” in verse 12. The words “comprehend” and “receive” are very similar. It is a mental sort of thing—understanding and receiving. It’s not just a mechanical “receiving.”

Verse 12—This “receiving” is the idea of believing. The two statements are equated. *As many as received Him* is the same as *those who believe in His name*. The “received” is past completed action. “Believe” is a participle modifying the verb. So those who have once for all received are those who keep on believing. It is the same thing John says in 1 John 1:4. Faith is receiving. Those who have received are those who keep on believing. The evidence of those who keep on believing is keeping His commandments.

Verse 13—Those who receive/believe are born of God. They are not born of the flesh, i.e., the will of man. It is of the will of God. Those who by their own choice have received the *logos* were in fact God’s choice. So verse 12 is man’s free will and verse 13 is the sovereign choice of God.

Verse 14—*The Word became flesh and dwelt among us*—The *logos* who was the Creator, was with God, was God, became flesh. The incarnation, the taking on of flesh. He became the God-man. He was not a mixture of God and man but 100% God and 100% man.

—John the apostle and others saw His glory (may be referring to the Mt. of Transfiguration).

Verse 15—John the Baptist said *logos* was higher than John because *logos* pre-existed John. John was about 6 months older than Jesus, but Jesus pre-existed John in eternity past.

Verse 16—*grace upon grace*—*ante* usually means “instead of” not “upon.” Should be “grace instead of grace.” The grace of the church age instead of the grace of the covenant with Israel. In other words, the *logos* introduced a different kind of grace. A grace of the church age instead of the grace of the law.

Verse 17—The Law was given through Moses but grace and truth were realized through Jesus. The Law also had grace (unmerited favor), but it was different than the grace through Jesus. The grace through Jesus is not of the Law but of truth. It’s not that the Law wasn’t true, but it was limited in the amount of truth it presented. But Jesus was the truth. There was no limitation to the truth in Him.

Verse 18—*No one has seen God at any time*—No one has seen God the Father at any time. Exodus 33:20 says no one can see God and live. John adds that actually no one has seen God except that they’ve seen Jesus (John 6:46). But many in the Old Testament seem to have seen God. Genesis 3:8 Adam and Eve; Genesis 18:1 Abraham; Genesis 32:30; Exodus 24:9-10; Judges 6:14; Judges 13:22; Isaiah 6:1; Ezekiel 1:26-28; 9:4-5; 43:6-7; and Daniel 7:9 all seem to be examples of where people saw God or a vision of God. John himself seems to see God in Revelation 4 and 5 where God is on the throne. So how do we understand v. 18? I suggest two things: Every appearance of God was either (1) in a vision of God not in the flesh or substance or (2) they saw God the Son when in He was in “flesh” substance.

—But *logos* Himself has revealed God the Father. It’s an aorist middle, meaning “to show the way.” It’s a combination of “to lead” and “out of” or “from.” So *logos* has come to lead out of the fog or unknown (used in Acts 10:8).

Verse 19—John is interrogated from the priests sent from the Jews in Jerusalem. They ask, “Who are you?” What they really want to know is where he got the authority to baptize people.

Verse 21—The angel who announced John’s birth said he would come in the power of Elijah, but here John says he is not Elijah personally nor is he a reincarnation of Elijah. Then they ask if he was the prophet. In Deuteronomy 15:18 Moses predicted a prophet would come. Most likely Moses is referring to the Messiah, but it appears the Jews had a theory that there was another one coming before the Messiah called “the prophet.” So they asked John if he was that prophet. Malachi predicted the coming of Elijah and John said he was not Elijah. Moses predicted the coming of a prophet, and John said he was not that prophet.

Verse 22—Who are you, then? so they could give an answer to the ones who sent them.

Verse 23—John says he is the one predicted by Isaiah in Isaiah 40:3.

Verse 24—Why is John baptizing if he is not the Christ, Elijah, or the prophet?

Verses 26-27—There is One standing among them who has even greater authority than John. If they don’t like John, they’re really not going to like Christ. John is unworthy to even untie Christ’s sandals.

Verse 29—The next day Christ comes to John. John said, *Behold, the Lamb of God who takes away the sin of the world*. One of only a few verses that comes close to declaring the substitutionary atonement. What Jesus does, He does for the whole world. We know from other passages He does this by His death on the cross. So Jesus' death is for the sin of the whole world. This contradicts "limited atonement" in Calvinism. [The 5 points of Calvinism [acronym TULIP]: (1) Total depravity (man is incapable of doing any good on his own—I'd like to modify this to say that man is incapable of doing any good to get him to God, but man is capable of doing good), (2) Unconditional election (God chose whom He chose—no conditions of why He chose one person over another), (3) Limited atonement (Jesus' death on the cross only paid for the sins of those who are elect—I don't agree with this point, Christ paid for the sins of the whole world, not just the elect), (4) Irresistible grace (the grace of God which saves people cannot be resisted), and (5) Perseverance of the saints (once saved always saved).

Verse 30-34—John didn't recognize Christ until he saw the Spirit of God descend upon Him. Apparently John had a revelation from God to that effect.

Verse 35—The next day John is standing with two of his disciples, Andrew and John (the author of the book).

Verse 36—When Jesus came, John said, *Behold the Lamb of God*.

Verse 37—The first two disciples left John and followed Jesus. He got His first disciples by referral (actually His first 5 were). They were fairly mature Israelites. Jesus did not get His disciples from His converts. Observations about the first five disciples:

1. They were not new converts but fairly godly men.
2. They came by referral, either they knew each other or by someone else, like John the Baptist.
3. They were not part of a religious institution. They weren't Sadducees, priests, Pharisees, or elders.
4. They were literate in Greek, but they were businessmen not scholars.
5. Although we don't learn it here, they were family men (1 Corinthians 9:5).

The point is, Christ made disciples from the converts of other people, who were even fairly mature. Matthew seems to be the only exception. Matthew was one of the disciples who followed Christ as a convert of His. I suggest we should not restrict our disciples to our converts or even focus on those. The question is, who is there who wants to be discipled? Not who is there in my ministry who wants to be discipled.

Verse 48—Jesus reveals His omnipresence when He told Nathanael that He saw him under the fig tree before Philip called to him.

Applications—

1. *A basic part of our early discipleship of someone, or even a discussion about salvation with an unbeliever, should include significant information about who Jesus was—that He is eternal, deity, the Creator, that He was with God the Father from eternity past, and He came into the world to bring the revelation of God to the world (vv. 1-5).*
2. *We're the light of the world, not as a source of the light but as a lens or a reflection of the Light. The Light shines through us, like it did with John the Baptist (vv. 6-8).*
3. *Salvation comes only through faith defined as receiving Christ, God's Son (vv. 9-13).*
4. *God the Son is the only image the world has seen of God the Father (vv. 14-18).*
5. *Our ministry, like John's, is to prepare the way for God to come into people's lives (vv. 19-28).*
6. *Our ministry, like John's, is to identify the Son of God from all others and from all other claims to be ways to God (vv. 29-34).*
7. *One great ministry of discipleship which should not be overlooked, and is often overlooked today, is giving away ministry relationships. You should refer people to others who may be better able to disciple them than you are. I'm not suggesting you give everyone away. Just sometimes if it is appropriate. John the Baptist gave away disciples to Jesus (vv. 35-51).*

Which statement is the best application of what is being taught in this chapter?

- A. Salvation comes from repentance from sin and receiving Jesus as my Savior.
- B. Salvation comes from receiving Jesus as the One who paid for my sin on the cross.
- C. Salvation comes from receiving Jesus as the Creator who was with God from eternity.

C is correct. John describes Jesus as the Word who was an eternal Creator with God (verses 1-5). Then John tells us to receive Him (verse 12). A is incorrect because the chapter does not discuss repentance. B is incorrect because the

chapter does not discuss Jesus paying for our sin on the cross. [B and C are taught elsewhere in the New Testament.]

Chapter 2

Verse 1—On the third day of the wedding. The mother of Jesus was there. Jesus and His disciples were also invited. They ran out of wine.

There are three encounters of Jesus and His mother in the Gospels, and none of them are particularly positive.

1. The first one is when He is a boy in the Temple. Mary sort of reprimands Him for being there. He tells her the mistake is hers. She should have known He would be about His Father's business.
2. This one in John 2 is the second one.
3. The third one is when they tell Him His mother and brothers are here. Pointing to the disciples, Jesus said they were His mother and brothers.

Verse 3—In this encounter, Mary comes to Him and says they are out of wine.

Verse 4—Can be translated, "What does that have to do with us?" "My hour has not yet come." His point is that His calling is not to supply wine for weddings. Besides that, the time for Him to be revealed as the Messiah has not yet come. I think Jesus entering the Temple to cleanse it is the official beginning of His ministry. [I personally think the only reason the Temple was re-built after the captivity was for the Messiah to enter it. That Temple was destroyed in 70 A.D. and has never been re-built. After the Messiah entered the Temple, it had no more use. God will build it again for the Messiah to enter it before the Millennial Kingdom.]

Verse 5—His mother ignores His comment and tells the servants, *Whatever He says to you, do it.*

Verse 11—John says this was the beginning of His signs. But somehow Mary knew He could do it. Perhaps He had done something at home.

Verse 7—Fill the water pots. Could be washing water pots as well as drinking water pots.

Verse 8—The "headwaiter" is some dignitary there.

Verse 10—He tells the bridegroom that he had saved the good wine until last. Not only did Jesus create wine, He created the best wine. It was like when He created the world—it was created with the appearance of age.

Verse 11—John says it was the first sign. He does not say "first miracle." In other words, there was a purpose for the miracle. It was a sign of who He was.

Seven signs of the Gospel of John:

1. Turning the water into wine (2:1-11)
2. Healing the nobleman's son (4:46-54)
3. Healing the lame man at the Pool of Bethesda (5:1-17)
4. Feeding of the 5,000 (6:1-14)
5. Walking on the water and stilling the storm (6:15-21)
6. Healing the man blind from birth (9:1-41)
7. Raising of Lazarus (11:7-45)

Verse 13—His family and disciples go to Capernaum for a few days, but it's the time of the Passover, so they go to Jerusalem. This is about Easter time.

Verse 14—He found people in the Temple selling animals.

Verse 15-16—He makes a whip and drives them out, saying they are making His Father's house a place of business. People came from too far to bring animals with them, so they brought money, of different kinds of currency which needed to be changed, in order to buy animals there. They did this in the outer court of the Temple. Jesus threw them all out. He does it a second time right before His death, during His last week (Matthew 21:12). Notice, Jesus had nothing to say about how the synagogues were operating, but He was very concerned about the Temple.

My Father's house:

1. God said you cannot build a house for Him (Isaiah 66:1-2).
2. The Apostle Paul said that God does not dwell in temples made by hands (Acts 17:24).
3. But, on the other hand, David wanted to build a house for God in Jerusalem. Because of His love for David, God allowed Solomon to build David's house. And Solomon asked that it be a special place of prayer, and God granted that request.
4. Also, God told the Israelites they were not to have other places of worship (Deuteronomy 12).
5. Christ and the apostles honored the Temple in Jerusalem as that place of worship and prayer, even after the church began, until the Temple was destroyed in 70 A.D. (Acts 24:18), so clearly the church did not replace the Temple.
6. The Temple will be re-built. God will rebuild it in the Millennial Kingdom. There will be an a Temple in the Tribulation, too, which the antichrist takes over (2 Thessalonians 2:4; Revelation 11:1).

Difference between the Temple and the Synagogues:

1. Synagogues were not prescribed in the Bible. They were built in the inter-testament time during the captivity. Then they continued to be built when they came back into The Land. The Temple was the prescribed center of worship. God specifically told Israel not to worship Him locally but only at the central place of worship.
2. Synagogues were places of teaching, social gatherings, but no sacrifices were done there.
3. Jesus and Paul used the synagogues for ministry, but had no comment on their significance.
4. But the Temple was seen as the house of God.
5. Nothing replaces the Temple.
6. In 1 Corinthians 6 we read that the body is the temple of the Holy Spirit, but that is an illustration. The believer is comparable to the Temple today, but a physical Temple will be re-built.

Verse 19—Jesus answers with His metaphor, Destroy this Temple and in three days I will raise it up.

Verses 20-22—No one, even the disciples, understood it until after the resurrection. The purpose of this prophecy, like the purpose of all prophecy, is not to predict the future but to confirm the past, so that His disciples would believe after He rose from the dead. Prophecy is often given metaphorically but is always fulfilled literally. Literally means author's intended meaning. And Jesus' intention was to predict His own death and resurrection. [But I wouldn't be a bit surprised if it also has the meaning that the Millennial Temple described by Ezekiel 40-48 is built by Jesus in 3 days.]

Clearly they understood that He was talking about the physical Temple, and He knew they thought that. But He did nothing to clear up their misunderstanding. Metaphors get us to believe something else in order to make a point. They are an intentional hiding of the truth. For example, Nathan told David the story about the man stealing the precious sheep with the intention of David believing the story was real. The question is, what is the difference between that kind of hiding of the truth and a lie? What makes it not a Satanic lie is because the long term intention is for the truth to be known. As a matter of fact, the whole point is to make the truth known in a more dramatic way. The difference between hiding the truth and a lie is that hiding the truth has the intention of revealing the truth in a dramatic way, and a lie has the purpose of never revealing the truth. What Jesus said was not a sin and it was not intended to be permanent and it communicated a valuable message. It's the same idea in every parable and metaphor. The whole point is to lead people to the truth. You might tell a person an illustration that is hiding the truth in order to lead them to an understanding of the truth. For example, you may plan a surprise birthday party for your wife. All day you hide the truth of what is going to happen. The whole point is for the party to happen (the truth to be known) but you do it for the impact of the surprise of the truth. A white lie is a Satanic lie because the intention is to keep the truth from being known.

Applications—

1. *When you agree to do something, do it with the best quality you can (vv. 1-10).*
2. *The purpose of our ministry is to manifest the glory of Jesus in order to strengthen the faith of His disciples (v. 11).*
3. *We should oppose those who seek financial profit from people who are sincerely wanting to worship God (vv. 12-15).*
4. *The church does not replace the Temple. It's something different (vv. 16-17).*
5. *Teach prophecy because it confirms the literal fulfillment of the Word of God (vv. 18-22).*
6. *Be careful in business and ministry concerning entrusting yourself to people, even those who believe in your ministry (vv. 23-25).*

Which statement is the best application of what is being taught in this chapter?

If you are invited to a party—

- A. Bring the best wine.
- B. Drink the best wine.
- C. Serve the best wine.

C is correct. Jesus was asked to supply a need at a party. He served by creating the best wine. Whatever the wine might represent in your situation, serve with your best quality. A and B are incorrect because the passage is not about Jesus bringing or drinking wine.

Chapter 3

Verses 1-2—Nicodemus, a Pharisee and member of the Sanhedrin (John 7:45-50), came to Jesus at night. He came because of Jesus' teaching and His signs.

Verse 3—Jesus answers his question without Nicodemus even asking a question. "Again" means "from above."

Verse 4—Nicodemus seems to take it as "again." John uses this word five times in the book—3:7, 31; 19:11, 23. In the last three verses, it clearly means "from above." Nicodemus takes it as "again" and asks how he can be born when he is old.

Verse 5—Jesus said unless he is born of water and Spirit, he cannot enter the kingdom of God.

1. It refers to baptism as a requirement for salvation (contradicting Ephesians 2:8-9).
2. It refers to the act of repentance that John the Baptist's message signified.
3. It refers to natural birth (the water breaking in natural birth). The first birth is natural by water, the second is supernatural by the Spirit.
4. It refers to the Word of God (as in 15:3).
5. Water is a synonym for the Holy Spirit, in which case it would be "water, i.e., the Holy Spirit. Water refers to the Spirit in 4:10; 7:38-39.

Verse 6—Seems to support that what is born of Spirit is Spirit.

Verse 8—He compares those born of the Spirit to the wind. You cannot figure out what God is doing (Ecclesiastes 3:11).

Verse 9—This confuses Nicodemus even more—he's been told he needs to be born again, born of the Spirit, but you don't know what the Spirit is doing. For Nicodemus, confusion was the key to understanding.

Verse 10—Jesus said, Nicodemus was a teacher of Israel but he didn't understand. As in the parable of the soils, understanding is the key. It allows Jesus to explain the whole truth in an understandable way. This teaching technique kept Nicodemus from funneling the information through what he already knew. He had to wrestle with the knowledge. It's a creative technique which forces Nicodemus out of his rut. He cannot think about Jesus the way he does other religious ideas. This is what hiding the truth does. It forces people to think outside of their rut-thinking to better grasp the understanding of the truth. For example, in the story of David and Bathsheba, David had somehow justified in his thinking his adultery and his murder of Uriah. But when Nathan told him the parable about the man and the sheep, it forced David to think clearly rather than through what he already thought about his actions.

Verse 11—"We" is probably Christ and the prophets (from Moses to John the Baptist). Their speaking comes from two sources—what they know and what they have seen, not from emotions or speculations or opinions. But Nicodemus (and the Jews) did not receive their (Christ and prophets) testimony. "Testimony" is found in several places in John (3:31-36; 5:31-47; 8:12-20).

Verse 12—Jesus used earthly things like birth and wind, and Nicodemus did not understand. It's because the Jewish leaders only think about life on earth. Jesus is trying to change his focus to a heavenly focus.

Verse 13—Jesus, unlike anyone else, has descended from heaven. He will also ascend into heaven. (Enoch and Elijah did not ascend into heaven, they were taken in their old bodies. Jesus ascended in a resurrected body.) See 1 Corinthians 15:13-17.

Verse 16—*For God so loved the world*—"love" is to do the best good for someone. Real love always results in giving. God gave His only begotten Son, whom no one can give back. You can't reciprocate this giving. Love results in one-way giving. Giving that expects nothing in return.

“Only begotten”—It’s used in Greek literature of an only child (Luke 7:12 and 8:42). More often it means “unique,” as in the case of Isaac (Hebrews 11:17). What makes Isaac unique is that he was a miraculous child. God created an egg in Sarah. Medically, Sarah’s body no longer produced any eggs. There is no natural way for a woman to start producing eggs at an old age when she no longer had any eggs for many years. Jesus was also a unique birth. Mary had an egg but no sperm. So God created a sperm (or something comparable) for Jesus to be born. So both Isaac and Jesus were miraculous births in a similar way.

John here uses the word as “one of a kind), as in 1:14, 18. It means “one, only one, of the same essence.” It does not mean there was some time when He was not. It means that He was the only of the same essence of the deity of His Father. So He is begotten of the Father in the sense that He is the only one of the same essence of deity.

“Whosoever believes”—This assumes an unlimited atonement, an universal appeal of the Gospel. It is total free will of man. Because Jesus will ascend to the Father after raising from the dead, now people have the choice to believe (receive, 1:12).

Verse 17—God did not send Jesus into the world this first time to condemn (judge) the world but to save the world. Next time He will come to judge and not to save.

Verse 18—The one who is judged has judged himself because he has not believed in the name of the Son of God. In other words, he believes in some other name, like Allah, Buddha, etc. The name “Jesus” is the most controversial name in the whole world. When they don’t want to talk about Jesus, they reveal their condemnation.

Verse 19-21—Light has come into the world, but the world likes darkness instead of light because the light exposes their deeds. If you practice the truth, you’ll come to the light.

Verse 22—Back to John the Baptist. Jesus came into Judea, and His disciples were baptizing (4:2). Jesus’ approach to baptism was to allow His disciples to do it, but He Himself did not do it. Apparently the baptism was more important to His disciples than it was to Him. Nevertheless, He used baptism to identify with John the Baptist.

Verse 23—John was baptizing in Aenon, north toward the Sea of Galilee, just west of the Jordan River.

Verses 25-36—An example of John discipling his disciples. A discussion about baptism is always a discussion about membership and control of people. If they are baptized by someone else, they are out of your control. John’s disciples worried about those being baptized by Jesus’ disciples.

1. A man can receive nothing (ministry, v. 26) unless it’s been given to him from heaven. If you have a ministry, it’s been given to you by God (v. 27).
2. (v. 29) True ministry is not the desire to be greater or to have more people or to baptize more people (1 Corinthians 1:12-15). True ministry is to rejoice in the role God has given you.
3. (v. 30) Whatever your ministry is, success must always mean He must increase and I must decrease.
4. (v. 31) To understand the difference between all of us and Jesus is to understand that He comes from above and we come from the earth. The difference between our perspective and Jesus’ is that I come from the world and know nothing else. But Jesus came from above. Earth was a foreign place to Him.
5. (v. 32) Expect most people to reject what Jesus said. Today, if the masses of people are following it, it’s probably not the Jesus of the Bible.
6. (v. 35) There’s no way to God except through Jesus. God loves the Son and has given all things to Him.
7. (v. 36) Jesus does not say this. John the Baptist says this. He who believes in the Son has eternal life. Again, belief in the Son is the key to eternal life.

Applications—

1. *Our teaching or our testimony about Jesus should not let people put what we say into their naïve belief about God (vv. 1-10).*
2. *Our answers should be knowledge of the character of God derived from the Word of God (v. 11).*
3. *Help people understand that Jesus was not of this earth and His teaching did not point to success on this earth (vv. 12-15).*
4. *(v. 16) When accurately presented, the Gospel stresses four things:*
 - *The love of God*
 - *The receiving of Christ*
 - *The free will of man*
 - *The eternal consequences of belief and unbelief.*

5. *People are not necessarily judged by God in this life. But in this life they judge themselves by rejecting Christ because they love darkness rather than light (vv. 17-21).*
6. *Follow John's lead in discipleship, according to the seven points above (vv. 22-36).*

Which statement is the best application of what is being taught in this chapter?

Concerning John 3:16—

- A. We should always tell unbelievers they must be born again.
- B. We should always tell unbelievers that whoever believes in Christ will have eternal life.
- C. We should always tell unbelievers that Jesus will not judge them for their sin.

B is correct. Verse 16 makes eternal life available to whoever receives Christ. A is incorrect because this is the only time Jesus uses the born again illustration (for example, see John 14). C is incorrect because Jesus will judge all people in the future.

Chapter 4

Verse 1—Jesus knew that the Pharisees knew that Jesus was making more disciples and baptizing more than John.

Verse 2—Reminds us that Jesus Himself was not baptizing.

Verse 3—He leaves Judea for Galilee through the hill country up the center of the country. He went past Gibeon where King Saul was from, past Ramah, Samuel's hometown, past Bethel, where Jacob saw the ladder to heaven, past Shiloh, where the Tabernacle first was for 400 years.

Verses 5-6—He came to Shechem (Old Testament) Sychar (New Testament). He sits down by Jacob's Well. This is where Abraham first received the Abrahamic Covenant when he entered The Land, across the road from Sychar is the huge mount called Oak of Moreh. Jacob lived there and bought land there. Jacob's sons destroyed the city, killed all the men, when the prince of the city raped their sister Dinah. This is the place Moses prescribed for the reading of the blessing and cursing of the Law (Mt. Gerizim on the south and Mt. Ebal on the north). Moses instructed them to put the Ark of the Covenant between the two mountains and repeat the blessings and cursings of the Law. Moses never went there, but Joshua carried out this ceremony. This place is where the mummified body of Joseph is buried. Solomon's son Rehoboam split the kingdom here by listening to the advice of the younger men to increase the taxes. When the remnant returned from the captivity, they refused to let the Samaritans help build the Temple in Jerusalem, so the Samaritans built a temple here at Mt. Gerizim. In the inter-testament times, the Maccabees destroyed the temple, but the Samaritans continued to worship at the ruins. They still do today. They are the only group who still does an animal sacrifice on Mt. Gerizim once a year.

So Jesus comes to Jacob's Well. He is weary from His journey. He reminds us of the humanity of the God-man. It was about noon.

Verse 7—A Samaritan woman comes to get water. Jesus initiates a conversation with her. This surprises her because (1) Jews did not have anything to do with Samaritans (v. 9), He was breaking a racial custom, and (2) Men didn't speak to women they had not been introduced to. Verse 27, the disciples are amazed He is speaking to a woman.

Verse 8—The disciples had gone into the city to buy food, which seems to be the normal way they got food. Jesus didn't create food every day. They went and bought it like everyone else did. Later we learn that Judas had charge of the purse where their collective money was kept. Luke 8 tells us of some people who were supporting them.

Verse 9—This is a conversation. "The woman said to Him..." (6 times). How is Jesus, a Jew, asking her, a Samaritan woman, for water?

Verse 10—If she knew who Jesus was, she would ask for living water (Jeremiah 2:13; John 4:10, 14; 7:37; Revelation 7:17; 21:6; 22:1-17).

1. The conversation was intriguing, not boring.
2. It was unpredictable, even though she tried to label Jesus and put Him in her religious box.
3. It had an eternal perspective.
4. It was authoritative with respect to truth.

Verses 11-12—Where is He going to get the living water? He has nothing to draw with. He's not saying He's greater than Jacob, is He?

Verse 13—Basic to all appetites—anyone who drinks of regular water, will need to drink again. As long as we focus on our appetites, we'll never be satisfied. It's even true in appetites essential for survival, like water. As long as we focus on this life, we'll always be disappointed and never be satisfied. The more you satisfy your addictions, the more you want it.

Verse 14—The difference is that the water Jesus gives, you'll never thirst again. It will even become a well of water springing up to eternal life. "Well" can also mean "spring" but it is same word as Jacob's "well" in verse 6. This water is salvation through the Spirit that Jesus is offering. The spiritual life is just the opposite of addictions. It serves instead of demanding to be served. It springs up and continues to give.

Verse 15—Woman said, "Give me this water." But she's asking for what Jesus was offering in the metaphor. She doesn't understand that it was a metaphor. He's intentionally led her to misunderstanding.

Verse 16—Now Jesus changes the whole discussion from metaphors to reality. Jesus said, "Go, call your husband." This is another set-up. Jesus knew she didn't have a husband, but He tells her to go call her husband.

Verses 17-18—Thinking she is informing Him, she says she doesn't have a husband. Jesus uses this to reveal who He is. He says, "That's right. You have no husband. You've had five husbands, and the man you're living with now is not your husband."

Verse 19—She said, "I perceive You're a prophet."

Verse 20—She now changes the discussion to religion. She tries to build a wall between her beliefs and His beliefs. You people worship in Jerusalem, and we worship in Mt. Gerizim.

Verse 21—Jesus said, the hour has come when people will not worship God in a certain place. Jesus did not say "either/or." He said "neither/nor." That is, it's not right to connect worship with any place. He'll tell her how to worship in verse 23.

Verse 22—First, Jesus said she worships what she does not know. The Jews worship what they know, because salvation is from the Jews. True faith is not based on faith, it's based on knowledge. If your faith is based on feelings, or traditions, or liturgies, or worship habits, or worship places (as apparently was the case with this woman), then you will end up worshipping what you do not know. The question I like to ask is—If you were born in Saudi Arabia, would you be a Muslim? If you would, then you would be worshipping what you do not know. Worship is based in knowledge, not in faith, not in worship habits.

Verse 23—True worship is worshipping the Father in spirit and truth.

Verse 24—The reason? God is spirit, so those who worship Him must worship Him in spirit and truth. God is to be worshipped spiritually, not physically; and in truth, not in speculations, not in mysticisms or fantasies.

Verse 25—The woman said she knew the Messiah was coming who would declare all things to us. Jesus said, "I am He."

Verse 27—The disciples come and interrupt the conversation. They are surprised He is talking to a woman, but they don't say anything about it.

Verses 28-30—The woman left and went into the city to tell the men there. She wants them to come out and meet Jesus before He left. She was excited about what Jesus said, but she sought confirmation from the men. So the men came out to see Him, to see if He was the Messiah.

Verses 31-34—The disciples urge Jesus to eat something. Jesus uses this to teach another lesson. His food is to do the will of Him who sent Him. The point is, it's all about the will of God who sent Jesus. There's a perfect view of life and ministry. I'm feeding on doing the will of God who gave my life and ministry to me. Maturity is this—to understand that God is not doing this for you. It's not about your will, it's about His will. An immature person will always define their relationship with God as something that fulfills their own will. For example, with respect to your prayer life, do you pray for what you want or do you pray for what He wants? How about your health, wealth, and prosperity? Is it about what you want or about what He wants? God did not write the Bible to get us saved—that assumes it's all about what

we want. When everyone else was in business to get what they wanted, Jesus was in the business of getting what God wanted. His food was to do God's will, to accomplish the work God sent Him to do. You don't pray to get answers—you pray because you are commanded to pray. God's job is the answers, your job is the prayer. So pray for what's good to pray for—God's will, salvation of people, etc.

Verses 35-38—The one who sows and the one who reaps work together for eternal life. The sowers are the Old Testament prophets. The reapers are the apostles. The objective for the individual laborer is rewards in eternal life. Your whole mentality and morality changes when you focus on eternal rewards. Verse 34 is about the sovereignty of God—it's about His will and His word. Verse 36 is about free will. It's about our choices to be involved in what God is doing.

Verses 39-42—The Samaritans come and believe Him because of the testimony of the woman and because they heard for themselves. The conversion of the people of Sychar was because of the testimony of the woman, and because she talked about what Jesus said, and because she pointed them to Him, so they could hear for themselves what He said. That's our ministry, too. Point people to the words of Jesus so they can hear for themselves what He said.

Verses 43-45—The Greater Galilean Ministry begins. Jesus continues north from Sychar. A prophet has no honor in his own country.

Verses 46-47—He came to Cana. An official from Capernaum hears Jesus is at Cana. He has a sick son, so he sends for Jesus to come heal his son.

Verse 48—Jesus says that unless the Jews see signs and wonders, they would not believe. In 20:29, Jesus says a similar thing about Thomas. Thomas believed after he saw the scars. Jesus said, "Blessed is he who has not seen and yet believed." Jesus places a priority on faith without signs and wonders.

Verses 49-53—Jesus heals the boy.

Verse 54—John calls this the "second sign."

Applications—

1. *Lessons about communication—see Concepts' brochure.*
2. *Lessons about theology.*
 - *Worship is in spirit and truth, not about places.*
 - *Ministry is food to the one doing the ministering.*
 - *Have an eternal rewards perspective.*
 - *Use your own testimony.*
 - *Point people to Jesus and His Word.*

Which statement is the best application of what is being taught in this chapter?

To worship God "in spirit and in truth" means—

- A. To worship without places.
- B. To define the worship of God with truth not places.
- C. To define the worship of God with the truth about places of worship.

B is correct. Jesus told the woman that "spirit and truth" replaced Jerusalem and Mt. Gerizim as places of worship. A is incorrect because it is not necessary to avoid places of worship. C is incorrect because the truth about places of worship is not necessary for defining worship.

Chapter 5

Verse 1—Jesus goes now to Jerusalem.

Verse 2—The Pool of Bethesda was by the Sheep Gate, just north of the Temple courtyard. Between the pool and the Temple was the courtyard wall (not the city wall). The place where people brought the sheep to the Temple for sacrifice.

Verses 3-4—There was a large group of sick people lying around this pool. The last phrase of verse 3 and all of verse 4 are not in the best manuscripts. Someone must have added these verses to explain what the people believed who were there.

Verse 5—A man was sick 38 years.

Verse 6—Jesus asks him if he wants to get better. Many people don't want to get healed. They might when they are suffering but not if they are not suffering. For example, people addicted to various things. Some just want sympathy and not healing. Some don't want Jesus' help because it requires humility. Jesus asks the man to state his desire for healing.

Verse 7—The man says he doesn't have anyone to put him into the pool.

Verse 8—Jesus told him to take up his bed and walk.

Verse 9—Immediately, the man takes up his bed and walks. It is a contrary-to-nature miracle. I like to define two different kinds of miracles: (1) Events that are contrary to nature [type A] and (2) events that are contrary to probability [type B]. All of Jesus' miracles were type A miracles. This man was instantly healed. To just slowly get better could be an answer from God, and of course a healing, but it would be a type B miracle, contrary to probability. Instantaneous healing is contrary to nature. This man got up immediately and began to walk. Besides his condition, his muscles would be atrophied from not walking for 38 years. But Jesus created the muscles, etc.

The main reason for the miracle—it was the Sabbath day. Jesus wanted to create this issue so He would have an opportunity to declare His deity (vv. 17-18). Why not wait until Sunday and not offend the Jews and irritate the Pharisees?

Verse 10—It's not right for the man to carry his bed on the Sabbath.

Verse 11—He said the man who healed him told him to do it.

Verse 12—They asked who the man who healed him was. He didn't know.

Verse 14—Jesus told him not to sin anymore so nothing worse would happen to him. Remember, this was under the Law when physical curses came from physical sins. Today we live in the age of grace, where usually the sins are not judged in this life but not always (1 Corinthians 11, where some died for degrading the Lord's Supper). The reason sin should be disciplined by fellow believers is because it will be judged by God in the future. Sin still has consequences, but they are, for the most part, put off until our judgment in heaven.

Verse 15—The man tells the Jews that it was Jesus who made him well. Jesus had not told him either to tell or not to tell.

Verse 16—The Jews now begin persecuting Jesus because He was doing these things on the Sabbath.

Verse 17—Jesus answered them, "My Father is working until now, and I Myself am working." That includes healing on the Sabbath and telling a man to carry his bed on the Sabbath. In other words, these things are of God. To the Jews, this was impossible. And it still is today. Why did the Jews not recognize Jesus as the Messiah? Because for them, the Law is greater than God. They were more interested in their own interests than in God's interests. Jesus had just told the disciples that His motivation was to do the will of God the Father. But the Jews' motivation was to do their own will. The character of God is reflected in compassion for the sick man. But rather than see that, the Jews saw that he was breaking the Law. Their idea of a Messiah was someone to serve them, not someone they would serve. Since Jesus didn't serve their national purpose, He couldn't be the Messiah, in their opinion. The same reason they rejected Him in the first century is why they reject Him now.

Verse 18—The Jews determined to kill Jesus.

Verse 19—Jesus' discourse. The Son can do nothing unless He sees the Father doing it. Whatever the Father does, the Son does.

Verse 20—Because the Father loves the Son and shows Him all the things the Father is doing.

Verse 21—Just as the Father raises the dead, so the Son gives life to whomever He wishes.

Verse 22—God has given all judgment to the Son. In Hebrews 12, the Father is the disciplinarian. So the Father delegated judgment to the Son, but kept discipline for Himself. But the Son is going to be the Judge (Revelation 4–5). The judgment for the church is the judgment seat of Christ (*Bema*, see 2 Corinthians 5:10).

Verse 23—If they don't honor the Son, they don't honor the Father.

Verse 24—Eternal security. Two conditions—(1) hearing My Word and (2) believing Him who sent Me. Three promises: (1) eternal life, (2) not coming into judgment (condemnation—Romans 8:1) and (3) passing out of death into life. We need to distinguish between security of salvation and assurance of salvation. Security of salvation is the fifth point of Calvinism, the perseverance of the saints, i.e., once saved, always saved. The evidence as to whether you believe or not is how you live. That's where you get your assurance (1 John 2:4). John 5:24 is about security. 1 John 2:4 is about assurance. Security says all saints are going to heaven. They've been chosen in eternity past and have chosen to believe. Assurance says the only way you know (and others know) you are one of those chosen is whether you are living in sin. If you are living in sin and are justifying it and not repenting of it, then you (and us) should have no assurance of your salvation (if you are saved, you will go to heaven, but I don't know that from your behavior). The more miserable you are about your sin, the more assurance you have of your salvation.

Verse 25—An hour is coming when the dead will hear the voice of the Son of God and shall live. Some (Seventh-Day Adventists, for example) say this teaches soul-sleep (when you die, your soul sleeps, you are unconscious, like when they put you out for surgery, until the time of the resurrection). This verse would be used to “prove” that. The evidence against soul-sleep is all the examples in the Bible of people who have died. They are not sleeping (such as Samuel speaking to Saul, Moses and Elijah at the Transfiguration in Matthew 17, the rich man and Lazarus in Luke 16, and the martyred believers before the throne in Revelation).

Verses 26-29—Just as the Father has life in Himself, so He gave to the Son to have life in Himself. That's why Christ, not good works, gets you to heaven. Good works do not have life. Good works are like rocks. They just sit there. Life comes only from other life, as a child comes from parents. Spontaneous generation of life from non-life has never ever happened—either physically or spiritually. Only God has life in Himself. And God gave that power to the Son. That's why we need to be born again of the water and spirit. The Son says He is going to use that life-giving power to resurrect everyone from the dead to judgment. It's for judgment, not for salvation, that works are significant. The real problem is you need to get out of the grave. Good works cannot get you out of the grave. Only God can do that, and God has given that power to the Son. Life has to come from other life. And God is the source of life.

Judgment is based on works. Everyone in the tombs will hear His voice and will come forth and be judged according to works. When it comes to judgment, it's works not faith. When the Bible talks about salvation, it talks about faith. When the Bible talks about judgment, it talks about works. But some people confuse judgment and salvation, so they believe works are for salvation.

Verse 30—Jesus' judgment will be just because it's not His own will but according to God the Father's will, who sent Jesus. We, of course, are not the Son of God like Jesus is and we are sinners, so we cannot say our judgment is just and that we are seeking the will of the Father. But the point is, we should not speak as truth that which does not come from the Word of God. Most of the prophecy of the prophets begin with the disclaimer, “Thus says the Lord.” In other words, they are saying, “This is not my idea. I'm just passing along to you what God said.” We should also only teach as true what God said. That's the sense in which we should not judge anyone. We should only announce God's judgment. If a homosexual says you should not judge them, say, “I'm not judging you. I'm simply informing you of the judgment of God.”

Verses 33-39—The Law demanded two witnesses to verify whether something was true. Jesus presented four witnesses. First was the witness of John the Baptist (vv. 33-35), the witness of the works that Jesus did (v. 36), the witness of the Father (v. 37-38), and the witness of the Scripture (vv. 39-47).

Verse 44—How can you believe when you receive glory from one another? Awards are receiving glory from one another. Positions and titles are a source of pride and getting glory from others.

Applications—

1. *All humanitarian efforts should not be done as an end in themselves but to bring glory to God or to communicate the Gospel (vv. 1-9).*
2. *Use religious misunderstandings to clarify the truth about Christ by contrast (vv. 10-18).*

3. *Remember, sin has consequences in this life and the next (v. 14).*
4. *Jesus is the life-giving Savior, and He is also the Judge. When He comes back, He will be coming as the Judge (vv. 19-30).*
5. *Whatever truth we teach, it should also be taught as true by some other godly people who are disconnected from us (i.e., other than our own disciples) (vv. 31-35). If you have an idea no one else has said, just present it that it is only your idea and that no one else you know of teaches it.*
6. *Avoid earthly rewards and the ways people glorify one another (vv. 36-47).*

Which statement is the best application of what is being taught in this chapter?

- A. Our deeds determine our eternal life, our faith determines our judgment.
- B. Our faith determines our eternal life, our deeds determine our judgment.
- C. Both our faith and our deeds determine our eternal life and our judgment.

B is correct. Verse 24 says faith determines eternal life and verse 29 says deeds determine judgment. A is incorrect because just the opposite is true. C is incorrect because deeds do not determine eternal life and faith does not determine judgment except as it results in good deeds.

Chapter 6

Between chapters 5 and 6 are about 1 year of time and most of the Greater Galilean Ministry (Matthew 4–18; Mark 1–9; and Luke 4–9).

Verse 1—After these things (a year after), Jesus goes across the Sea of Galilee, and a large crowd follows Him.

Verse 3—Jesus went up onto a mountain above Bethsaida (Luke 9:10).

Verse 4—It's the time of the Passover (in the spring sometime, around Easter).

Verse 5—Jesus asks Philip where they were to buy bread.

Verse 6—It was a test. Jesus knew what He was intending to do. He gave Philip the idea that He didn't know what He was going to do, but He did know. God tests His own people. He doesn't tempt people. The difference between a test and a temptation is the motive of the tester/tempter. A temptation is to get you to sin. A test is to demonstrate your faith. But this test was not just a test of faith but a test of creativity. He asked "where" they would buy the food to feed these 5,000 men. We know they usually bought the food (John 4:8). But now the situation forced them to think about it differently. Jesus is asking them to do something they had not done before.

Verse 7—Philip changes the question from "where" to "how" but in the direction of impossibility not the direction of possibility. He said they don't have enough money to buy food for all these people.

Verses 8-10—Andrew moves in the direction of possibility. We do have someone here with a few fish and some bread, but he doesn't know how that will help. He did good because he started with what he had available and brought it to Christ. That's not only enough, there'll be leftovers, i.e., it's more than enough.

Verses 11—Jesus prayed and gave thanks for the food. [It seems He always did that in the Gospel accounts.]

Verses 12—He provided enough for everyone plus some left over. He provided in abundance. He didn't want the fragments to be lost. We shouldn't be wasteful.

Verse 15—Jesus perceived the people wanted to make Him king, so He went away by Himself. Why did Jesus not want to be their king? (1) They wanted Him to be king because He could heal and create food (as He points out in verse 26). (2) But they also believed He was the prophet Moses predicted. (3) Jesus did not come for them to make Him king. He came to save, not to judge, to serve, not to be served. He will be king and judge when He comes again. But not now and not by the will of the people but by the authority of God. Actually, it will be against the will of the people when He returns. (4) Jesus did not allow those He served to determine His ministry. That came from God alone. (5) Jesus had to escape the enthusiasm of the crowd because it would result in a revolt against Rome before its time.

Verses 16-21—The disciples go down to a boat in the evening. A wind comes up. Jesus comes walking to them on the Sea. They took Him into the boat. Immediately the boat was at the land, i.e., it came so easily to the land when the wind no longer was blowing.

Verses 22-25—The next day the crowd found Jesus in Capernaum.

Verse 26—They followed Jesus not because of the signs but because of the food they ate.

Verse 27—Don't work for physical food but work for food which endures to eternal life. That comes only from Jesus. Jesus turns their thinking to an eternal perspective.

Verse 28—They want to know how to do the works of God for eternal life.

Verse 29—Jesus said, "This is the work of God, to believe in Him whom He has sent." So whenever the subject is eternal life or heaven, then the answer is faith not works. Whenever the context is judgment, then the answer is works.

Verses 30-31—They want to see a sign from Jesus (even though they just saw 5,000 eat from a few fish and loaves of bread!). Moses gave the people bread in the wilderness, can Jesus beat that?

Verses 32-33—First of all, it wasn't Moses who gave them bread, it was God. Second, Jesus said He is the bread of life, and whoever believes in Him will never hunger or thirst.

Verse 37—You need to believe, i.e., do the works of God with your free will (v. 29). Now He says that all the Father gives Jesus shall come to Him (predestination).

Verse 40—Everyone who believes, will have eternal life. That's free will and a universal invitation.

Verse 44—No one can come to Jesus unless the Father draws him (predestination).

Jesus makes the same point as chapters 3 and 4—that He is the way to eternal life. Unlike any other world religious leader, who claims to point to a way, Jesus claims to be the way Himself. What makes this different from Nicodemus and the woman at the well was that the group He was talking to could not think away from the physical. They couldn't make the transition to the spiritual. Most of them never became true believers, even though they followed Him. Most of them were not predestined to be saved, and they could not or would not understand the incarnation (v. 42).

Verse 53-58—Jesus says they need to eat His flesh and drink His blood. They don't understand that. But He only repeats it. Jesus doesn't explain what it means, even to His own disciples. I think it's a prediction that His body and His blood shed on the cross pays for our sins.

Verse 60—Many of His disciples said it was too difficult a statement, so they began to leave Him (v. 66).

Verse 67—Jesus' response is to invite the 12 to leave also.

Verses 68-69—Peter said there is nowhere else to go. Only Jesus has the words of eternal life. They have believed and have come to know that Jesus is the Holy One of God.

Verses 70-71—Jesus chose the 12, yet one of them was a devil, meaning Judas, who would betray Jesus.

Applications—

1. *Expect God to test your faith. He doesn't tempt to you to sin, but the specific circumstances could be the same as a temptation. Expect God to test not only your willingness to obey Him but to look for ways to obey Him that require creative thinking regarding your assets (vv. 1-9).*
2. *What you have plus Christ is sufficient (vv. 10-11).*
3. *Do not waste the personal or national assets God has provided (vv. 12-13).*
4. *Do not determine your calling from the size of the crowd or what people, in general, think you should do. Wise counsel from godly people is helpful, but you need to determine your own calling from your desires, your life situation, and the written Word of God (vv. 14-15).*
5. *Don't be afraid when God does something completely unexpected (vv. 16-24).*
6. *Have an eternal perspective (vv. 22-40).*

7. *Understand both predestination and free will, especially with respect to evangelism. We are to proclaim Christ to the world but not reach the world for Christ.*
8. *Some who follow Christ do not believe, and that disbelief is revealed not by their unwillingness to be part of the group but because they don't believe everything Christ says.*
9. *Ultimately, the reason to believe in Jesus is because there is nowhere else to get the words of eternal life (v. 68).*
10. *The process of maturity is to know, then to believe, then come to know, then to believe, then come to know more (v. 69).*

Which statement is the best application of what is being taught in this chapter?

Eating the flesh and drinking the blood of Christ refers to—

- A. The Spirit and life available through the words of Christ.
- B. The elements of the bread and wine in the Lord's Supper.
- C. The physical body and blood of Jesus.

A is correct. This is stated in verse 63. B is incorrect because this chapter does not discuss the elements of communion. C is incorrect because Jesus was referring to the spiritual implication of what He said, probably connected to His upcoming death and resurrection but not His physical body per se.

Chapter 7

Verse 1— Now it is the fall of the year, near the time of the Feast of Tabernacle. Now we see the hatred increase. Jesus was walking in Galilee because He was unwilling to walk in Judea because the Jews wanted to kill Him.

Verses 3-4—His physical half-brothers (children of Joseph and Mary—Matthew 13:55; Mark 6:3) suggest Jesus should go to Judea. Their suggestion is that He go public with His message. Their motive is not given.

Verse 5—These brothers are not believers at this time.

Verse 6—Jesus' time was not at this moment, but their time was always opportune. Jesus' had a sensitivity to God's timing. Obviously, we don't know God's timing for our death or specific ministry opportunities, but we do know God's timing for our age vs. other ages. We can know the timing is for us to be His witnesses (Acts 1:8).

Verse 7—Jesus said the world hates Him because He testifies that the world's deeds are evil. You cannot be a man or woman of God and of the world at the same time because the world's deeds are evil, and when you point that out, the world will hate you (especially the religious world).

Verse 8—Jesus tells the brothers to go to the feast, but that He would not be going to the feast. ("Yet" is not in the Greek text.)

Verse 9—Jesus stays in Galilee, and the brothers go to the feast.

Verses 10-14—Jesus then goes up to the feast in secret. But Jesus intended for the brothers to find out the truth. His doing this was a way to reveal the truth with impact. He went in secret, and the crowd is wondering where He is, then He suddenly goes to the Temple and begins to teach. His purpose was to go to the feast and teach according to His own timetable and in His own way. But He intended for them to know the truth that He would be at the feast. Remember, a lie where the truth is intended to never be known is a Satanic lie.

Verses 12-14—The crowd is divided. Some think Jesus is a good man and others think He was leading people astray.

Verse 15—What bothered the Jews was where Jesus got His information because He had not been educated. He was not a rabbi in the official sense of being educated as the scribes, Pharisees, and priests were. He was called "rabbi" only in the general sense of a teacher (John 1:38). Jewish education was based on memorizing the Torah. The first five books of Moses was the emphasis. But Jesus was learned without being educated. He knew the God of the Law. Learning does not come just from memory. There's no Bible passage that tells us to memorize Scripture. It's a good idea but not commanded. What is commanded is to hide God's Word in your heart.

Verse 16—Jesus said His teaching is not His own but is the One who sent Him. Our objective is to conform our desires to His desires.

Verse 17—“Doing” and “knowing” are connected. What you do will affect what you know or are able to know. And what you do will affect your ability to recognize the truth. What the Jews were doing was keeping the Law in a legalistic way, and that governed what they could know about God. It kept them from recognizing Jesus as the Christ.

Verse 18—Pride is one who speaks from himself, who seeks his own glory. Humility is seeking the glory of the One who sends us. How can Jesus be true when He is the only One saying it? He’s being accused of speaking of Himself. He was saying that if I was the only one speaking of Myself, it would be wrong, but I’m speaking of the glory of God.

Verse 19—Jesus charged them with not carrying out the Law, but it is just what they were accusing Him of. So what does it mean to carry out the Law? Their idea was to keep the letter of the Law, and they applied it with more commandments. Jesus’ idea of keeping the Law was obeying the heart of God.

Verse 20—There were different views in the crowd as to who was trying to kill Him.

Verse 21-23—Jesus did one deed (healing the man at the Pool of Bethesda on the Sabbath), and they marveled. He makes the point of circumcision and the Sabbath. You circumcise a man on the Sabbath, but Jesus is not to heal a man on the Sabbath?

Verse 24—Do not judge according to appearances, but judge with a righteous judgment. Here’s a command to judge and a way to judge—not based on appearances but with righteousness. The rabbi’s interpretation of the Law was always according to appearances (forms and structures, not the intentions of the heart). All religions designed for the masses will always deal with appearances. The Pharisees, like our religions today, don’t want to deal with righteousness but only with law-keeping because you can’t control people when you talk about righteousness. You can control people when you talk about laws.

There may have been a time when the rules of society kept us pretty much in line. As the body of Christ moves toward the world, the conscience is not of any help because the world will pull you in direction of worldliness in areas where your conscience does not help you. From the Old Testament, for example, Deuteronomy 23:2 says an illegitimate child shall not enter the congregation until the 10th generation. Your conscience would never tell you that. The New Testament forbids having lawsuits (1 Corinthians 6:7-8) against one another when you are defrauded and let women keep silent (1 Corinthians 14:34-35) in the churches. All these things are commandments that the conscience will not come up with. So if you move in the direction where the conscience will not help you, it is a small step to break the commands that your conscience does affirm to you. It becomes an easy step to defend divorce/remarriage. Never underestimate your ability to manipulate your conscience (Jeremiah 17:9).

Whenever you set aside a commandment because you don’t think it applies to you, be prepared to defend it before God. He will judge you for that. No generation has listened to the voice of Satan more than our generation. Either the Bible is the Word of God or it’s not. If not, then your faith consists of nothing more than subjective emotions as you seek to use the Bible to feel good about yourself. [Paraphrase of Walt Henrichsen’s letter]

The point is that the world will move you in the direction of sins that your conscience does not defend. So be able to judge with righteous judgment.

Verse 25—Why is Jesus still speaking if the rulers are trying to kill Him?

Verse 27—We know where this man is from, but no one knows where the Messiah is from, so Jesus couldn’t be the Messiah. Apparently there was a theory among the Jews about a misinterpretation of Isaiah 53:8 and Malachi 3:1 that the Messiah would be completely unknown until He suddenly appears and brings in Israel’s kingdom. But the Old Testament clearly says the Messiah would be born in Bethlehem (Micah 5:2) and will grow up among them (Isaiah 53:1-3), and He will come to the area of Zebulun and Naphtali (Isaiah 9:1-2; Matthew 4:16-18). This area is Galilee.

Verses 28-29—Jesus said that where He came from on earth is consistent with where the Messiah was to come from. And Jesus is telling them that He also comes from the Father.

Verse 30—They tried to seize Him, but His time had not come.

Verse 31—Many in the crowd believed in Him. What does that mean? We often do not know what that means. Many probably became true believers after Peter’s sermon at Pentecost in Acts 2.

Verse 32—The Pharisees sent some officers to get Jesus.

Verse 33—Jesus said that in a little while they will seek Him but won't find Him because where He is going they cannot come because where He is going is back to the Father.

Verses 35-36—They don't understand what He means. Jesus continues to confuse the crowd.

Verses 37-39—Jesus said that if anyone is thirsty let Him come to Jesus and drink. He who believes in Jesus, from his innermost being will flow rivers of living water. Very similar to what He told the woman at the well. Here He is talking about the Holy Spirit. Believers will receive the Holy Spirit after Jesus is glorified. A dispensational change will be coming soon—the end of the Law and the beginning of the age of grace.

Verses 40-41—Some of the people think He is the prophet predicted by Moses. Others said He was the Messiah.

Verses 42-43—The people are uninformed about the Messiah. They say He won't come from Galilee, He'll be a descendant of David, from Bethlehem, so it couldn't be Jesus. However, all those things proved Jesus was the Messiah. This is probably why Matthew and Luke spend so much time on the genealogies and birth of Jesus. So the people are divided about Jesus.

Verses 45-48—The officers (from v. 32) come back to the Pharisees, who ask why the officers had not brought Jesus. The officers were impressed with Jesus. They asked the officers if they believed in Jesus, too. They said the officers should not believe in Him because the Pharisees do not believe in Him.

Verse 49-52—The Pharisees are talking about this (probably with the Sanhedrin). Nicodemus offers a point of order, a procedural point. He said that the Law doesn't judge a man until it first hears from him. It is not in the Mosaic Law, but it must have been an excepted point of their law because no one argued the point. These learned people say the crowd doesn't know anything and the rulers do, and they know that no prophet comes from Galilee. Well, they're wrong. The prophets Jonah and Nahum came from Galilee. In fact, Jesus was not from Galilee. He was from Bethlehem in Judah.

Applications—

1. *The world's timing is always "now" (v. 6). Any worldly project should be done as soon as possible. Get done as much as you can as soon as you can because life is short. God's timing has an eternal perspective. So for God, certain things are to be done at certain times, with no need to look for an opportunity or to rush to get it done. For example, the Tribulation, the Second Coming, the Kingdom, etc. will all come about exactly at the right time. So will the conversion of all the saints and their maturity. The same was true of the timing of Christ to reveal Himself as the Messiah (John 2:4). So with the world, the right time is "now"—if not "yesterday." With God, the right time is whatever is designated by God the Father (vv. 9, 30; 8:20).*
2. *Jesus always left a controversy about who He was (vv. 12, 20, 25, 26, 31, 32, 41, 42, 45, 47). Even today, the name "Jesus" is the most controversial name in the world. The point is, we need to keep Jesus controversial, and you do that by simply teaching what He said and not make Him into some mild-mannered guy who overlooks sin.*

Which statement is the best application of what is being taught in this chapter?

Applying the Jews' responses to Jesus Christ—

- A. We should present Jesus Christ in such a way that He will be controversial.
- B. If we present Jesus Christ, He will be controversial.
- C. We should not emphasize controversial things when we present Christ.

B is correct. If we present the Jesus Christ described in the Bible, He will be as controversial as He was in the Bible. A and C are incorrect because we should neither emphasize nor avoid things about Christ which are controversial.

Chapter 8

Verses 7:53 to 8:11 are most likely not part of the Gospel account. It is not found in most of the old manuscripts. The vocabulary and style of the section is different than the rest of the Gospel. It also interrupts the sequence from 7:52 to 8:12. It's probably a story that was circulated in the early church. But we don't know if it was written by one of the

Apostles or not. It is clear that it doesn't belong at this point in the book. Therefore, we should not base any doctrine or idea on it, if it's something only mentioned in this section.

Verses 1-11—Jesus comes to the Temple early in the morning. The Pharisees brought to Him a woman caught in adultery. The Law of Moses says she should be stoned to death. What does Jesus say? If this is true, why is the man not also brought, for he should be stoned as well (Leviticus 20:10; Deuteronomy 22:22-24). They were saying this to test Jesus so they could have grounds for accusing Him. The Roman law did not allow for capital punishment. In other words, the Sanhedrin had a wide leeway to judge many things, but they could not give out the death penalty. But the scribes and the Pharisees opposed the Roman law. So they figured whatever Jesus answered, they could accuse Him either of breaking the Roman law or breaking the Mosaic Law. The focus of the Romans was political, the Pharisees religious, but Jesus was dealing with the individual. Jesus said, "He who is without sin cast the first stone." Some say Jesus was referring to Deuteronomy 13:9 and 17:7 where the witnesses were to cast the first stone in the stoning. Some say only those not guilty of the same sin could participate in the stoning. Deuteronomy 13 and 17 refer to idolatry, not adultery. I cannot find anything which said the executioners had to be innocent of the crime they were executing for, even that is probably assumed. Jesus does not seem to be referring to the Law but to their right to be judges. He's challenging their authority by showing they are disqualified morally to be judges. They don't have the authority to carry out the judgment.

Then Jesus writes something in the sand, which is the only reference we have to Jesus writing anything. When He stood up, they were gone. He asks, "Did no one condemn you?" She said, "No one." He said, "Neither do I. From now on sin no more." He's saying He will not stone her. Condemnation was the goal of the first coming of Christ (John 3:17). He did not say she was not a sinner. He just said from now on she should not sin.

This story is used a lot for overlooking people's sin. When people give me this passage, I usually say, "Do you have another passage?" because if this is the only one you have, you have not made a good case.

Verse 12—He's continuing the discussion from 7:52. Jesus said, "I am the Light of the world." 23 times Jesus says "I AM" in John. There are 7 different metaphors in which He uses the "I AM":

- (1) I am the Bread of life (6:35, 41, 48, 51)
- (2) I am the Light of the world (8:12)
- (3) I am the door of the sheep (10:7, 9)
- (4) I am the Good Shepherd (10:11, 14)
- (5) I am the resurrection and the life (11:25)
- (6) I am the way the truth, and the life (14:6);
- (7) I am the true vine (15:15)

Verse 13—The Pharisees ignore His statement and say that because Jesus is testifying about Himself, His testimony is not true.

Verses 14-15—Jesus says that even if He is the only One testifying, His witness is true. He's already told them that John the Baptist and the Father also testified, so He is not the only One. He knows where He came from and where He is going, and they do not know either one. Furthermore, they judge according to the flesh. Jesus said He is not judging. He will judge in the future (5:22; 8:26), but right now He is not judging. Many say judgment is an opinion. I agree. It's God's opinion. Truth is in the way the facts are interpreted. The true interpretation is the one God gives us. So Jesus' judgment is true because it is God's. The real problem is we don't like God, so we create a god we like who will give us what we want.

Verse 16—When He judges, His judgment is true because it is not His alone but is the judgment of the Father who sent Him.

Verse 18—So Jesus is telling the truth because both He and the Father testify to it.

Verse 20—No one seized Him because in God's timing, Jesus' hour had not come.

Verse 21—Jesus said He was going away but they would die in their sins. This confuses them.

Verses 23-26—They will die in their sins unless they believe that Jesus is "I AM" (Exodus 3:15). They ask again, "Who are you?" Jesus said, "What have I been saying to you from the beginning?"

Verse 27—They did not know He was talking about God the Father.

Verse 28—When they lift up the Son of Man (crucify Him) then they will know that “I AM.”

Verse 29—Jesus always does what is pleasing to the Father. God liked David because he was a man after God’s own heart. He liked what God liked. It’s about pleasing Him. He has to do with a lot more than keeping His laws. It has to do with keeping His intentions, His pleasures, and wanting what He wants. So ideally, we should not need discipline because you only discipline yourself to do things you don’t want to do. David didn’t have to discipline himself to study the law of God because he loved the God of the law. The Pharisees kept the law and Jesus pleased the Father.

Verse 30—Many believed—but we don’t know what that means, perhaps those who became believers at the day of Pentecost after Peter’s sermon in Acts 2.

Verses 31-32—Jesus spoke to those who started to believe in Him. He basically calls everyone to be a disciple. The way to do that is **if** you abide or remain in His word now. The evidence of whether they are disciples is if they abide in His word. Then you will know in the future the truth, and the truth will make you free.

Verse 33—This bothers the group, even the believers. They say, “Why do we need to be free? We are not slaves. We are children of Abraham.” It’s like saying, “We were born Roman Catholics, or Baptists, etc.” We don’t listen to anyone else’s law. We were born into it. So we are free from anyone else’s law.

Verse 34—Jesus said they were not free from their sin. And their religion cannot make them free from their sin. Everyone who commits sin is a slave to sin.

Verses 35-36—If the Son makes you free, you are free indeed. They need to be transformed from being slaves to being of the Son.

Verses 37-38—He knows they are Abraham’s descendants. But they are trying to kill Christ because His word is not in them. Jesus speaks the things from His Father. So are they speaking things from their father. Both truth and lies are learned. Truth is learned from God as the Father, and lies are learned from Satan as the father.

Verses 39-44—Abraham obeyed God and was blessed by God but he did not teach you things from God. It wasn’t even Jesus’ idea to come to earth. It was God’s. They were of their father the devil, who is a murderer and a liar. Why do people lie? Because they desire what their father the devil desires, namely, to speak from their own nature. The devil saw himself as the center of his own world, as the source of his own values, to be independent of God, which is the basic definition of pride, to put the source of value in yourself or someone else apart from God. Jesus defines a “lie” here as speaking from your own nature.

Verses 45-46—Jesus connects truth to a lack of sin and lying to sin. If Jesus is not speaking the truth, then what is His sin? If you can’t find any sin in Him, how do you know He is not telling the truth?

Verse 47—He who is of God hears the words of God. They can’t hear the words of God because they don’t belong to Him.

Verses 48-49—They said that Jesus was a Samaritan and that He had a demon. But Jesus said He did not have a demon, He had the Father. But it’s the basic question a person has to figure out. They say Jesus is of the devil and Jesus says they are of the devil. They can’t both be right. One of them must be wrong.

Verse 50—Jesus does not seek His own glory. Jesus seeks the glory of His Father.

Verses 51-58—If anyone keeps Jesus’ word, he will not die. Now they know He has a demon because that’s just crazy. Abraham died. The prophets died. How can Jesus say those who believe Him won’t die? Jesus said He was glorifying the Father. They don’t know the Father. Jesus does know the Father. Abraham rejoiced to see Jesus’ day. They think that doesn’t make sense. Jesus is not even 50 years old. How could He see Abraham? Jesus says, “Before Abraham was born, I AM.”

Verse 59—They couldn’t take any more. They took up stones to stone Him. But Jesus walked out from them and out of the Temple.

Applications—

1. *Because we are sinners, even though we are redeemed, we do not have the authority to carry out punishment, i.e., the condemnation of the law. It is in this sense that we are not to judge (vv. 1-11).*
2. *Statements about truth are always opinions given from a certain perspective. The reason truth is not relative is because the true opinions are by definition God's opinions from His perspective (vv. 12-19).*
3. *Christianity is exclusive and intolerant. This comes not from the church but from Christ (vv. 21-24).*
4. *Our moral objective should be to have no moral objective of our own but to accept and reflect the heart of God (vv. 25-29).*
5. *Discipleship is a process involving: (1) believing in Christ, (2) abiding in His Word, (3) coming to know the truth, and (4) being set free by that truth (vv. 30-32).*
6. *Following a particular religion will only make you a slave of sin not a son of God (vv. 33-36).*
7. *Truth telling and lie telling as a way of life are both learned. Truth telling is learned from following God. Lie telling is learned from following the devil (vv. 37-47).*
8. *The real point is not to live right until you die. The real point is to not die (vv. 48-59).*

Which statement is the best application of what is being taught in this chapter?

Applying Jesus' discussion with the Pharisees about truth (verses 1-16)—

- A. A true statement has to do with God's perspective about things.
- B. A true statement has to do with facts not perspectives.
- C. A true statement has to do with faith about truth things.

A is correct. Jesus said what He knew and the way He judged was true because it was the judgment of the Father (verses 12-18). B is incorrect because facts can be interpreted in many different ways. C is incorrect because if faith determined truth, then every world religion would be true, and that's impossible because their truth statements contradict.

Chapter 9

Verse 1—Jesus saw a man blind from birth. He was born without something such as an optical nerve, etc. He did not have an eye disease or was not blinded by an accident.

Verse 2—The disciples asked who sinned—he or his parents—that he was born blind. (Similar to what Job's friends asked.) Sin may cause suffering. It's a biblical idea. We've seen that in 5:14. We also see that in Numbers 12:1 and 1 Corinthians 11:30 and James 5:15. That's what most Jews assumed was the cause of suffering. But sin does not always cause suffering, as in Psalms 73 where the sinners are living well. Suffering can come from other sources, including the hand of God, other than sin, as in Job 2, 2 Corinthians 12:7; Galatians 4:13. Righteousness also causes suffering (John 15:18-20).

Verse 3—The suffering was not from sin in this case. He was predetermined to be born blind and to live to adulthood as a blind man just so that God could be glorified. He was born blind so that Jesus could heal him.

Verse 4—He must work the works of God because there will be a time when no man can work. There's a time when we won't be able to minister any more. Opportunities cease.

Verse 5—Jesus is talking about Himself. While He is in the world, He is the light of the world. Jesus' words and actions today continue to be the light in the world. But He is not physically here lighting the world. He is not physically here interfering with sin and causing light to shine on it. This was done while He was in the world. Today we have to use His words and His example and figure it out, and we will be judged on the basis of how we do that.

Verses 6-7—Jesus spit on the ground and put clay on the man's eyes and told him to go wash in the Pool of Siloam. So he washed, and then he could see. Jesus created eyes from the ground and the eyes had the appearance of age (as at creation and as with the wine at Cana). So if the man was forty years old, the eyes Jesus made were as forty-year-old eyes, even though they were just minutes old. He created the eyes from the dirt, the way He created man in the first place.

Verses 8-12—His neighbors knew he was blind and now he could see. They wondered how he could now see. The man said that the man named Jesus made clay and anointed his eyes, so now he could see.

Verse 13—So they brought him to the Pharisees.

Verse 14—Jesus did the healing on the Sabbath day.

Verse 15—The man tells the Pharisees the story. And their conclusion is that Jesus is not from God because He does not keep the Sabbath.

Verses 16-23—They come to his parents. But they say to ask the man because he is of age. Here we see the power of the Pharisees to throw the parents out of the synagogue. The parents feared this.

Verses 24-27—They come back to the man again. They say Jesus is a sinner. The man responds, “I don’t know about that. All I know is I was blind and now I see.” Then he asks them, “Do you want to be His disciple, too?”

Verse 28—They respond, “We are disciples of Moses.” They are very arrogant. They don’t know where Jesus came from.

Verse 30—The man says that’s very interesting. The man opened his eyes, yet the Pharisees don’t know where He came from.

Verse 32—The man says that from the beginning of time he’s never heard of anyone opening the eyes of the blind. So if He’s not from God, He could do nothing.

Verse 34—The response of the Pharisees is to throw the man out of the synagogue.

Verses 35-38—When Jesus heard the Pharisees put the man out of the synagogue, He found the man and asked him if he believed in the Son of Man. The man asked who is He? Jesus said, “You have both seen Him, and He is the One talking with you.” The man said he believed, and he worshipped Jesus.

Verse 39—For judgment Jesus came into the world, so those who do not see (sinners) may see (and believe) and those who do “see” (Pharisees) may not see (believe).

Verse 40-41—The Pharisees ask if He is talking about them. Jesus said if they recognized their spiritual blindness, then they would have repented. But their problem is that they don’t think they need to repent, so they remain in their sins.

Jesus’ Concept of Judgment

1. He came to save and not to judge. Judgment is for the Second Coming not the first coming (3:17; 12:47).
2. He also said He came into the world for judgment (3:19; 5:22, 27).

The conclusion is that He did not come into the world to deal out punishment and rewards, that’s for His Second Coming. But He did come to reveal the standard of judgment. And He revealed that by what He taught. And our teaching should reflect that standard.

3. In John 12:47-48, Jesus said that He is not making up new things to judge people by. Even at the time of judgment He won’t make up new things to judge people by. He will judge people by what He already has spoken.

Applications—

1. *We should never try to figure out why we or someone else is suffering. There are many reasons for suffering—our sins, other’s sins, the curse of Genesis 3, Satan, demons, the work of God—all we know is that all suffering is in the plan of God and for the purpose of ultimately bringing glory to God (vv. 1-3).*
2. *Jesus, while He was in the world, was the Light of the world. Today we have to look at His words for that Light (vv. 3-5). And we look to all Scripture for that Light.*
3. *We should understand that Jesus is the Creator. His creation is complete and good and with the appearance of age, requiring no evolution (vv. 6-7).*
4. *When you challenge religious traditions, you give people an opportunity to consider the validity of those traditions. You can expect they will consider those traditions valid, whether they are or not. And you can expect they will crucify you for it (vv. 8-17).*
5. *When the fear of religious or social excommunication replaces the fear of God, then truth is compromised (vv. 18-23).*

6. *It's important to know what your authority is. Is it the Old Testament? Old Testament plus Jesus? Old Testament plus Jesus plus the epistles? Should it include the apocrypha or sacred tradition or church councils or denominational teaching or cultural trends? Figure out what your authority is (vv. 24-34).*
7. *The key issue always comes down to faith in Christ (vv. 35-38).*
8. *The formula for judgment—punishment is up to God and government (Romans 13), but teach people the standard for God's judgment.*
9. *Spiritual blindness is always connected to unrepentance (vv. 39-41).*

Which statement is the best application of what is being taught in this chapter?

Thinking about the man born blind—

- A. Suffering is never in the plan of God.
- B. Suffering may or may not be in the plan of God.
- C. Suffering is always in the plan of God.

C is correct. All things are in the plan of God. A and B are incorrect because both assume some things are outside of the plan of God, in which case God would not be sovereign.

Chapter 10

Verse 1—m

Applications—

1. When

Which statement is the best application of what is being taught in this chapter?

Applying Jesus' claims about Himself (verses 22-39)—

- A. Jesus claimed to be God and the Jewish leaders did not understand it.
- B. Jesus claimed to be God and the Jewish leaders understood it.
- C. Jesus claimed to be God and the Jewish leaders were confused about it.

B is correct. Verses 31-33 say the Jews tried to stone Jesus because they correctly understood His claim to be God. A and C are incorrect because Jesus' claim to be God was understood in this chapter and labeled as blasphemy (verse 33).

Chapter 11

Verse 1—m

Applications—

1. When

Which statement is the best application of what is being taught in this chapter?

Thinking about the raising of Lazarus from the dead—

- A. Jesus did miracles so unbelievers would believe.
- B. Jesus did miracles so believers would be strengthened in their faith.
- C. Jesus did miracles as a sign that He was the Messiah.

C is correct. John says Jesus did miracles as signs of who He was (verse 47). A and B are incorrect because John does not specify that Jesus targeted any specific group for belief as a purpose for doing miracles.

Chapter 12

Verse 1—m

Applications—

1. When

Which statement is the best application of what is being taught in this chapter?

Applying Mary's anointing of Jesus' feet with very expensive perfume—

- A. It's more important to build churches than to support inner city rescue missions.
- B. It's more important to pay teachers than to give to widows.
- C. It's more important to give with Jesus in mind than it is to give with the needs of people in mind.

C is correct. Mary's gift was more important than selling the perfume and giving the money to the poor because her thoughts were about glorifying Jesus. A is incorrect because we could build churches for ourselves, as they did the Tower of Babel. B is incorrect because we might employ teachers for the benefit of ourselves or our organizations.

Chapter 13

Verse 1—m

Applications—

1. When

Which statement is the best application of what is being taught in this chapter?

The world will know we are disciples of Jesus Christ when we—

- A. Love Jesus Christ.
- B. Love one another.
- C. Love those who are lost.

B is correct as Jesus states in verses 34-35. A is incorrect because the world cannot recognize our love for Christ by itself. C is incorrect because it is not given here as an identification of Christ's disciples by the world.

Chapter 14

Verse 1—m

Applications—

1. When

Which statement is the best application of what is being taught in this chapter?

"I am the way, the truth, and the life" mean—

- A. Repent and be baptized for the forgiveness of your sin.
- B. Believe on the name of the Lord Jesus Christ and you shall be saved.
- C. If you love Jesus Christ, you will keep His commandments.

C is correct according to verse 15. A and B are incorrect because they are not mentioned in John 14. They are, however, true statements given elsewhere in the New Testament by Peter (Acts 2:38) and Paul (Acts 16:31) respectively.

Chapter 15

Verse 1—m

Applications—

1. When

Which statement is the best application of what is being taught in this chapter?

As disciples of Jesus Christ in this age—

- A. We are to be slaves of Christ.
- B. We are to be friends of Christ.
- C. We are to be both slaves and friends of Christ.

C is correct. In verse 14 Jesus says we are His friends and in verse 20 He says we are His slaves. We are His friends in the sense that we have New Testament revelation from God and we are slaves in that we will be persecuted like our master. A and B are correct but incomplete.

Chapter 16

Verse 1—m

Applications—

- 1. When

Which statement is the best application of what is being taught in this chapter?

- A. The Holy Spirit teaches us the same things Jesus taught.
- B. The Holy Spirit teaches us things in addition to what Jesus taught.
- C. The Holy Spirit teaches things different from what Jesus taught.

B is correct. The Holy Spirit guides us into truth beyond what Jesus taught while He was on earth—by illuminating for us the rest of the New Testament (verses 7, 13-15). A is incorrect because the Holy Spirit teaches also what the apostles were inspired to write. C is incorrect because what the Holy Spirit teaches is what Jesus teaches. It is just more than He taught during His incarnation.

Chapter 17

Verse 1—m

Applications—

- 1. When

Which statement is the best application of what is being taught in this chapter?

The first step toward eternal life with God is—

- A. To know about God and Jesus.
- B. To receive Jesus as your own personal Savior.
- C. To repent of your sin.

A is correct. “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (verse 3). B is incorrect because first you must know who Jesus is. C is incorrect because repentance follows a knowledge of God and His righteousness.

Chapter 18

Verse 1—m

Applications—

When

Which statement is the best application of what is being taught in this chapter?

Applying Jesus’ comments to Annas the High Priest—

- A. We should not teach anything as a secret.
- B. We should not teach anything in private.
- C. We should not teach anything disrespectful about public officials.

A is correct. According to verse 20, Jesus said He spoke openly in the synagogues and in the Temple because He “spoke nothing in secret.” B is incorrect because Jesus taught many things in private. C is incorrect because our focus should be the truth not how it relates to public officials.

Chapter 19

Verse 1—m

Applications—

When

Which statement is the best application of what is being taught in this chapter?

Applying Jesus’ discussion with Pilate in verses 10-11—

- A. No one has any real authority.
- B. We have different kinds of authority which leads to greater or lesser sin.
- C. Public officials only have authority which comes through governments set up by God, so they have no real authority.

B is correct. God contrasted the authority of Pilate and Judas. Both had authority. Both got their authority from God. Both were responsible for their authority. But Judas had the greater sin because he had more revelation from God. A and C are incorrect because Jesus does not say they had no authority. If so, they would have no sin. Robots cannot sin.

Chapter 20

Verse 1—m

Applications—

When

Which statement is the best application of what is being taught in this chapter?

Concerning the last verse, John’s purpose—

- A. We are to believe that Jesus was the Messiah, the Son of God.
- B. We are to believe Jesus died for our sins on the cross.
- C. We are to believe Jesus rose from the dead.

A is correct. John says he wrote this gospel “... so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name” (verse 31). B is incorrect because Jesus’ death for our sins is not mentioned and the belief is only valuable if we first believe Jesus was the Christ, the Son of God. C is incorrect because the resurrection of Jesus was one of the proofs of His being the Christ. It is essential that we believe it (1 Corinthians 15:12-19), but John’s point is that the fact of the resurrection is revealed so that we can believe in the deity of Christ.

Chapter 21

Verse 1—m

Applications—

When

Which statement is the best application of what is being taught in this chapter?

“Tend, shepherd, or feed My sheep” means—

- A. Discipleship is more important than evangelism.
- B. Evangelism is more important than giving to the poor.
- C. Ministering to believers is more important than ministering to the needs of the world.

C is correct. Jesus instructs Peter to focus on tending, shepherding, and feeding His sheep. A is incorrect because evangelism is done to bring in Christ’s chosen sheep who are not yet saved. B is incorrect because giving to the poor is a priority if the poor are Christ’s sheep.