

## CHRIST THE WORD

The author--Younger than X. Son of Zebedee and Salome, brother of James and prob elder. Father fisherman, home Bethsaida (1:44), had hired servants (Mk 1:20). Salome may be sister of Mary; John cousin of X. He was a Galileean. Prob never went to rabbinical school. Very intimate with X. X had a clique. Appears seldom in Acts--last in Samaria. Then on Patmos (Rev. 1:9). Tradition says he went to Ephesus but later not mentioned in Acts 20 or Ephesians. Banished to Patmos. Returned to Ephesus. Used to be carried to church and would say only "Little children, love one another." Died about 100 A.D. X in every chpt of John. Theme is Son of God. Not 4 gospels but 4fold gospel. Matt King to Jews, Mk servant to Romans; Lk Son of Man to Greeks; John Son of God to world. *To believe that they may be taught to believe. Doctrinal beginning of NT.*

## I. THE WORD HIMSELF, 1-5, 9-14.

## A. His Relation to Time, 1a.

The beginning--prob same as Gen 1:1. May be farther back. Makes little difference.

The Being. Word was in existence. eimi. Word is spoken word as expressive of thought. Readers would understand bec of OT--God spoke, Gen.1:3,6,9,11. Psalms personify Word of God. Logos is Son of God existing from all eternity, manifest in time and space in JC who was living expression of nature and will of God. It is link between unknown God and revealed God. John took the phrase which human reason had lighted on in its gropings, stripped it of philosophical and mythological meaning fixed it by identifying it with Person of X and filled it with tath fulness of meaning which he had derived from X'S own teaching.

## B. His Relation to God, 1b-2.

1. Distinct. With. Not in midst of, nor by side of, nor associated with, but face to face with. Communion perfect. At home with God (French tr).
2. Equal. "never confounding the Persons nor dividing the substance.

*not Father or Deity not so well preserved:*

## C. His Relation to Creation, 3.

1. Sufficient agent of creation--all.
2. Mediate agent--thru Him. Father thru Son. HS had part too. Trinity inexplicable.
3. Necessary Agent. Without Him... However small or great. Think of that when go outside and remember He became Saviour. To scientist it forbids trifling in that realm.

#### D. His Relation to Man, 4-5, 9-13.

1. Life. Jn. 17:3; 1 Jn 5:12. Different in outworking but abundant, Jn. 10:10. Jn speaks of it 36 times in gospel--more than any other book in N.T. Purpose of writing, 20:31.
2. Light. to all men as a class of people. Shines pres.
  - a. Need for it. <sup>not angels.</sup> Man in darkness. When sun out don't need people to tell you. Shows how dark is unsaved mind. Darkness did not overcome it <sup>abstract vs historical</sup> (aor. refers to fall). Therefore victory assured
  - b. Nature of it. True and enlightening. Favorite word of Jn (true). More in him than elsewhere. <sup>Rev of God in Christ.</sup>
  - c. Rejection of it, 11. To own home and people didn't rec. paralambano--rec what was handed down by prophets. <sup>Rejection, not ignorance.</sup>
  - d. Reception of it, 12-3. Receiving, regenerating relationship. Believing on His name, all He stands for. Like check. Regenerating not of lust (will of flesh) or even higher motive (of man); i.e. not human (bloods is idiomatic) but divine. Regenerating. Relationship--children. Jn never uses sons--that's P. But it has idea of communication of new life and new family. Power is exousia--legitimate authority. <sup>not integrity. instead of position.</sup>  
*Xmas called reborn because He wasn't born as man.*

#### E. His Relation to Flesh, 14.

1. It was planned. Became at specific time. Incarnation. Word flesh denotes humiliation.
2. It was permanent. Flesh was a tabernacle--where God met man. Heb. 10:5. Glorified today but still has body. <sup>not like NT Theology.</sup>
3. It was purposeful. To manifest glory of God (His attributes seen). Grace is related to life, truth to light. Beheld from theater--to gaze and idea of enjoyment. But has to be look of faith. Glory veiled on earth as badger skins outside tab and glory inside.

## II. THE WITNESS TO THE WORD, 1:6-8, 15-34.

## A. The Man, 6-8.

1. A Common Man. John=gift of God. Vs 8-not light.
2. A Commissioned Man. From God. When get telegram don't look at envelope. First ask who from and then what message.

## B. The Mission, 15-28. To witness-affirm that which you know as a fact. Martyr connected. Goal-men might believe. To do this must rec. Him and guard against certain things.

Receive Him, 15-18. One who was before Jn in dignity and time. One who gives fulness (only here in Jn-5x in P). Giver of grace for grace (blessing appropriated is foundation for greater. One who supercedes law which was only temporary Gal 3. <sup>more</sup> <sub>than X</sub>

*X is in him*  
One who reveals (exegetes) God. No one has seen God as God. When this done guard against:

1. Usurping, 20. (this is 6 wks after baptism of X) Take rightful place in relatn to X. *17/11, 12, 11:14*
2. Compromising, 21. Elias, Mal 4:5. Prophet, Deut. 18:15-this is X, but Jews did not so apply. Many thot it was revived Jer. Don't tone X down. *Phar. hated scrip.*
3. Self-glorification, 22-3. JEOrr, PhD. I'm a deacon. We are voices crying (heralding message).
4. False humility, 25-28. Do your job, take rightful place. Gal.1:10. *J's bag & X's bag Acts 19*

## C. The Message, 29-34.

1. Lamb of God. Lamb offered at morn and eve sacrifice as act of devotion, Ex. 29\*38. Also at Passover as sacrifice. It was near, 2:12-13. This has both ideas. Self-devotion and redemption. God provides and that means sufficiency and satis. Takes away sin (root cause, *Heb. - Sufferers* Individual, Personal Creat. Mt 4:12-13 not sins).
2. Messiah of Israel, 31. Bap of X was to reveal Him to Israel. Also to prove He was righteous, Mt 3:15. Do we follow X in baptism?
3. Giver of HS, 33. 1 Cor 12:13.
4. Son of God, 34. Heb 11:17 Isaac.

## III. WINNING MEN TO THE WORD, 1:35-51.

*Lamb -*  
 Meek Mt 11:21  
 Humble Jn 13  
 Humble Mt 7:26  
 Helpless Lk 5:3  
 Wonderful Rev 6:17

A. Ways of Winning Men. *A. Methods*

1. Preaching, 35-40. Andrew thru Jn. Paramount place. Cf. movies to take place in services.
  2. Personal work, 41. Peter thru Andrew. God expects faithfulness where we are and we are all in a family or home. Didn't stop there bec he first found... Later he found a lad and ~~from~~ Greeks. All can do this tho some more adapted.
  3. Personal invitation of X, 43. No human instrument.
  4. Power of Word, 45. Answer to skeptic. *Ray with disregard of the of morals.*  
*turn back to method. Accuracy is varied.*
- B. Men*  
*c. Marriage - X*

## B. Wonders of Saviour.

1. X satisfies., 38. What seek ye? Central ques. bec reveals motive of seeking X. They wanted to abide with Him. Perhaps there is hint they intended to visit at a future time. Now X satisfies and fully. Come and see. Can't put in test tube. Must do self. *Satisfies own little comprehension.*
2. X changes, 42. Pendgulumic Peter into a Rock.
3. X guides, 43. /Petra massive ledge of rock. Petros /detached fragment tho large, Mt 16:18. Follow means to walk along same road together. *Ar 6:22*
4. X opens heaven, 51. Hereafter should be henceforth. Angels asc and desc refer to perpetual intercourse bet God and X. Now bet God and church. Ye shall see it.

## CHRIST, THE CREATOR, 2:1-25

As Creator He manifests His glory, 1-12; Lordship, 13-17; His power, 18-25.

## I. X CREATING JOY, 1-12. A Miracle.

## A. The Story. It centers around persons.

1. Mary, 1-5. Mary only here and crucifixion in Jn. Joseph prob dead. She may have been staying there and wanted to help. Arrival of 7 extra guests not likely to make wine run out.
- Vs 4. Woman not uncommon address. Shows tenderness. Also shows rebuke bec doesn't say Mother. Cf. RC Shows distinction between earthly parent and Divine Son. Rebuke in "What have I to do" X says leave me alone. He no longer under parental control in ministry. Hard for parents not to interfere. But she has faith and good advice, v 5.

2. Jesus, 6-8. Anywhere from 106 to 162 gal total. *Also savings*
3. Steward, 8-12. Superintendent of tables and arrangements. Couldn't figure it out. This must be real wine tho light. Surplus prob present to couple. Don't drink wine today for other reasons. God always in His dealings allows temptation to excess. *1 Tim 5:23*

*Mark 6:3*

*Anger: human love, Food. Prov 23:19-21*

### B. The Significance.

1. The miracle. 400 years since miracles (Daniel).  
In O.T. miracles or judgment; in NT of blessing. OT miracles are for God's glory; this one reveals His glory; therefore X is God. Shows power of God over matter.
2. The marriage. X sanctions it by presence and by His gift. Also sanctions times of festivity, parties.
3. The meaning of the symbol. Joy.
  - a. In Xn experience. Based on act of creation, 2 Cor 5:17. Continues in obedience, 5. Related to a love affair. Always full to the brim, 7. Psa. 16:11.
  - b. In Millennium. Picture of ruling X bringing peace and joy to peoples.

## II. X CLEANSING TEMPLE, 13-17. A Cleansing.

A. The need, 13-14. Certain ones bought franchise from Phar and Sad for these concessions. At Passover traffic great. This at beginning of X's ministry. All other gospels record cleansing at end. Shows this was only temporary. Animals needed for sacrifice and Jewish money for offering (couldn't have coin bearing image of any emperor). Rate was 10-12%.

B. The Manner, 15-17. Forceful. Picked up cords that had been round the oxen and make a whip. "It is an anaemic form of thinking that is eager to say He did not smite!" Wrath of the Lamb. Doves taken out bec couldn't be driven and to release would have made commotion. Cf people who make so much of animals, some who want all birds released. Doves for poor (Lk 2:24) but not treated better. One wonders if X wouldn't drive out bazaars, socials, etc. Balance presence at wedding with this. Don't mix worship and festivity.

C. The Meaning, 18. Quote Psa 69:9. Zeal for holiness of God devours. Does it you? 1 Cor.6:19,20. Judgment during M. Manifests His Lordship. Your life?

III. X CLAIMING RESURRECTION, 18-25. A Resurrection

Hieron above speaks of enclosure of temple area. Courts, porches, etc. Never used metaphorically. Naos of the inner sacred building. Used now of body of X, 21, and of Xn's body, 1 Cor. 3:16-17; 6:19-20; 2 Cor 6:16.

A. The Claim, 18-21. Rightfully asked for sign.

X's claim is His death and resurrection. They thot He spoke of Herod's temple. He spoke of His res. He did this many times during His life. *Centrality of res. in X's doctrine*

B. The Committments, 22-25.

1. Saving faith, 22. John honest. God likes that. They believed after res. and even now tho didn't understand. *He loves us even tho He knows all. 9-13*

2. Wondering faith, 23-25. Belief bec of miracles but not unto salvation. X didn't entrust (commit) self to them bec He knew it was only wondering faith. *Sel. is not by evidence*

Concl. Which kind of faith is yours? If unlike demons Jas 2:19 then saved. If real commitment to Him, He commits self to you in these guarantees, Phil 1:6; 2 Tim. 2:13.

CHRIST THE SAVIOUR--THE NEW BIRTH, 3:1-36.

I. The Cause for the new birth, 3:1-3.

A. Because there are men, 1. *Now (sc)* Points back to 2:25. Example of X's omniscience. In ch 2 He refuses to commit self to those with false views. Here He complies with genuine seeking after truth. Some men, at least, realize need for new birth. *All had same char. of the teacher.* This was important man--ruler means prob member of sanhedrin. Prob explains why came by night since they were against X. cf. 7:50 *Also Joseph of Arim. & with stich (1931). More courage in quiet than those*

B. Bedause there is a night, 2. Timidity on N's part, ci. 19:39. *Some say he rejected X alone.* (Some say He was busy in day time). Apply to night of sin in which all men are and which are unwilling to admit like N--"we Know" indicates presumption but wouldn't admit X any diff from other teachers. This was his mistake, tho he claimed to know what common people didn't. He was no better than common ones. All sinned.

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Jesus a Nic  
2-3 Face to face.  
4-8 Mind to mind  
9-21 - Heart to heart

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C. Because there is a kingdom, 3.

X answers his thots not words and exposes his error for His kgdom spiritual and required N. B. Kg of God sphere of possession (spiritual and temporal). Kg of heavens (Matt) sphere of profession (sp & temp). Condition for seeing (enjoying, enter into experience) is born again. Another means from above (Mt 27:51-veil rent from top, Jas 3:15,17; Jn 3:31), but N understood again, (vs 4), so trans anew.

II. The Character of the New Birth, 4-12.

A. It is supernatural, 4.

Some say N's question is foolish bec he didn't know what to say. Prob this is explanation: N thot of physical birth bec character of person stems from birth and he saw no other way to start over morally but to start over physically. Mystery of religion isn't punishment but forgiveness. N didn't understand. So NB has to be supernatural.

*Prob N thot it would be wonderful but didn't know how could be apart fr. physical.*

B. It is spiritual, 5-6.

Kgdom is spiritual so birth must be. There is one process (of water and Spirit, no 2nd of). What is it? Some say it is physical birth (water) and spiritual. But X is beyond that in argument. In the process there is cleansing (water) and quickening (Spirit). Baptism doesn't do this but signifies it. Word cleanse Jn 15:3. N would have been reminded of Jn's baptism unto repentance. If we wanted to could we duplicate that today with Xn baptism? It is regeneration, Tit 3:5.

*Except born of all water, bap symbolized - repentance - + all Spirit bap accomplishment - regeneration; cannot be saved.*

C. It is sovereign, 7-12.

1. Wind illustrates this, 7-8. Vs change to singular. Each one must be Born anew but God chooses. Like wind which blows where it wills. Can't tell why but can see results (can see fruit in Xn life).
2. Nic illustrates this, 9-12. He was teacher of rel but blinded, 2 Cor 4:4. Even tho it is explained to them (12) can't understand in own strength.

*Just as can't understand wind, but if obey you gain its force, so even if can't understand Hs, obey & be saved. Don't postpone relationship with Him by intellectual struggle.*



Surgeon indicates X's stamp on OT.

Looking will bring when new.

Must -

1. Death 3:14, 12:34
2. Rec 20:9
3. Further will 9:4
4. Completed flock 10:16

## III. The Condition for the New Birth, 13-17.

Faith no good apart from object. He is:

## A. The Divine One, 13.

The incarnate one is in heaven by nature.

## B. The Dying One, 14.

Numb 21:7. Last miracle of Moses on border of promised land. Can be near but unless faith don't enter. Some Is might have that prayer of Moses enough. Some might that foolish to look on serpent. Some that could cure selves. So with X today. He must be lifted up on a cross. Nic lived to see this. 2 necessities in chpt--vs 7, 14.

## C. The Delivering One, 15-17.

Delivers from perishing. Not annihilation. Mk 9:49. Delivers unto eternal life. Present possession, Jn 5:24. Diff from living forever. Based on His love which is without limit but appropriation is conditned. Emphasize the condition. Put your faith where God put your sins.

## IV. The Contrast with the New Birth, 18-21.

## A. The Statement, 18.

Xn not condemned (pres tense). Bec he is in X. Unbel stands condemned (perfect). Condemnation already pronounced and he stands in it and he is fully responsible bec hath not bel perfect also. Only begotten-Heb. 11:17.

## B. The Reason, 19.

This is judging (process bec X there present). The light came and men as class loved bec works were (een) evil (as habit). Emphasis on evil (e were works)

## C. The Proof, 20-21.

Do evil. Prasso--practice phaulos (poneros in 19)--worthless, unfit works.

Hate light and Xn light so not supprising if hate us too.

Don't come to light.

Are convicted by ~~work~~ light bec of works. =Jnl6:8.

Xn by contrast poieo as habit the truth (singl). This is his whole manner of life. Works plural, cf. Gal 5. Xn not worried if tested bec knows God did them (he in God) and God receives glory.

## V. The Confirmation concerning the New Birth, 22-36.

### A. By John the Baptist, 22-30.

X and Jn were doing similar work, baptizing (not Xn baptism and X's disciples actually doing it, 4:2) in preparation for Hgdom. And yet a diff (25). X prob explained about NB when He baptized. Jn testifies that He Messiah. Based on revelation (27)--X's and Jn's work, but Jn was bridgroom's friend preparing for him. When He comes He must increase.

### B. By John the Writer, 31-36.

X is of heavenly origin, 31.

X is the true witness, 32-33. (And we who have tried Him know He is true). Can't put Him in test

X is giver of HS, 34. Unto him not there. / tube.

X is giver to us, Acts 2.

X is object of Father's love, 35.

X is sovereign, 35.

X is Saviour, 36.

X is Judge, 36.

## CHRIST THE WATER (REVEALER), ch 4

### I. Reasons for the Message, 1-6.

A. Opposition, 1-3. Its center--Pharisees. Its reason-- Jesus was getting more disciples. Carries back to 3:22, 26. X did not baptize bec bap of Judaism and John both symbols and work of servant not of Lord. Xn bap (bap X instituted) didn't begin until after death & res. 1Cor 1:17. Its result-- Left (aphiemi) Judea. Left to its own wishes, ways, fate. Had law, promise, temple but not X. What was Judea or USA without X? To Galilee again, cf 1:43.

B. Necessity, 4-5. About 3 days' journey. Geographical need. Only way except to cross Jordan and go thru Perea. Spiritual need--to meet this one soul. To Sychar, Gen 33:19. Conversion of Sam pledge of future conv of Gentiles.

*Jacob bot, gave to Joseph. Joe buried there.*

C. Weariness, 6. Jacob's spring (lit. and vs 14). Well in 11-12 from her viewpoint. Used to be 100' deep. Now 75. Tired, cf 1:1. Sixth hour noon by Heb time; 6pm by Roman. Prob Roman. Jn only writer who quotes "I thirst". Wearied in journey; unwearied in love.

## II. Revelations in the Message, 7-26.

### A. Revelation concerning water, 7-19. <sup>Lk 10:13, Jn 8:44</sup>

1. The person to whom made. Samaritan. Mixed heathen origin derived from colonists whom kg of Assyria sent to inhabit land of Sam after he carried Is captive, 2 Kg 17:24. Is refused an alliance on return from exile tho some intermarried. Built rival temple on Mt Gerazim, accepted Pentateuch, Josh, Jud.

Woman. Separated in synagogues. Don't count in Judaism, but do in Xnty. Rabbis said, "Let no man talk with a woman in the street, no, not with his wife." One of thanksgivings in synagogue service is "Blessed art Thou, O Lord,...who hastnot made me a woman." Personal work mixing sexes! But never woman lording over man.

Poor, for woman of station wouldn't draw. Had servant. 1 Cor 1:26ff.

### 2. The process by which made.

a. Opened conversation, 7, naturally by asking favor. Often way to win is to concede such a privilege.

Everyone gone, 8 and sometimes best. Cf. Acts 10:23. (Meat means food (eggs, fruit) for Sam meat forbidden).

b. She responded naturally, 9.

c. He didn't cont talking about drink or weather, but got to point. He says she should be the petitioner.

Know gift (dorean, only here in gospels). Bounty. Mystery of rel is forgiveness. If had known freely-giving God. Introduces subject of living water.

d. She quiets down. Possibly pert in vs 9. Says Sir now. Cattle may mean slaves in vs 12.

e. He elaborates, 13-14. In 13 ptc--every one drinking, shows continuous need from worldly satisfaction.

Vs 14 whosoever drinks (aor) once for all shall ou me never thirst but satisfies ~~shaf~~ forever and others (7:37)

f. She still misunderstands, 15 but not wilfully. Cf. 1 Cor 2:14.

- g. He probes inner life to produce repentance, 16. Rep nec to having water of life. Grace never makes light of sin.
- h. She tries to stop conversation, 17.
- i. He insists, 18. 5 either divorced or dead. Pres man not only not married to her but husband of someone else (thy is emphatic). X exposes falsehood underlying true statemt.
- j. She accepts him as man of God with authoritative announcement (prophet).

3. The Purpose for which made, Israelite would have known of living water, Jer 17:13. It is more than eternal life. It is also gift of HS giving communion bet Father and bel. It springs up p~~er~~ennially. Grace and truth of X source. Dorean used of gift of HS and well as redemption. Jn 17:3; 1 Jn 5:12.

B. Revelation concerning worship, 20-26.

*Not creating issue but a very imp't ques. to her.*

1. The place to worship, 20-21. Temple on Gerazim built 410 BC and destroyed 130BC. Sam still claimed it as place of worship. Ye say--she admits that the authority, the prophet, is against her. Vs 21--X doesn't answer ques, just says ~~claims~~ of both places will be lost in something higher.

2. The Person to Worship, 22-26.

Present controversy solved by object, not place of worship. Vs 22--Sam didn't even have proper object. Jews had proper obj but didn't know Him (what). God dwelt in darkness. New revelation in 23--worship Father (no longer Jehovah). He is Spirit, not material, carnal, earthly. Not limited to space. How to do this? thru X for He has revealed Father, 1:18. Vs 26--X answers her faith by open declaration. Sometimes He choose to keep it hid (Mt 16:20; 17:9; Mk 8:30). No danger here of being taken and made king. Sam wouldn't do.

3. The Prerequisite for Worship, 22-26. True worshipper True worshippers are those who are what they profess to be. Worshipping in spirit contradicts local elaims of v 21. Spirit is part of man which is capable of holding intercou with God. Judaism was worship of letter not spirit. In truth means not worshipping falsehood as Sam. and wor in knowledge, not ignorantly. Hypocrisy, carnality, idolatry smashed (ignorant worship e.g. law can be idolatry). Father seeks such and He seeks wor ~~not~~ not workers. This must be first.

*2 of 4 M. men seek God.*

### III. Results of the Message, 27-32.42.

Summed up in the word mission.

#### A. Her Mission, 28-30, 39-42.

She left her waterpot bec ~~his~~ more important. Change of occupation. This was also pledge of her return. She told men (anthropos--inhabitants not just customers). Come see, same as 1:47ff. The trust of her hearers is the measure of her zeal, 29. 39-42 more bel bec of her testimony and bec of His own word.

#### B. His Mission, 27,31-34.

Dis didn't understand in 27 but didn't question. They thot of material; He of spiritual. Joy of His work made food unnesecary at the moment. Finish--perfect, bring to end. Partial accomplishing in this woman, for she was first-fruits of harvest and His joy. Then He moves into figure of harvest. Jn 19:30.

#### C. Our Mission, 35-38.

4 months from now. This makes story in middle of Jan. White ears of corn already visible to eyes of faith. Vs 38 refers to disciples' ministry in Judea, vs 2. Look ye, pray ye (Matt 9:38); Go ye (Mt 28:19). 95% world unbel. More every day. 66000 babies born daily. Only 2340 will everhear the gospel. Out of 100 willing to go to field, 12 inquire to mission board, 5 apply, 3 go, 1 returns for 2nd term.

First part of chpt is message; last part a miracle. 43-54. This section peculiar to John. Not same as healing of centurion's son (Mt 7:5; Mk. 7:2).

1. The Place, 43-45. Galilee where brot up. This was destination when left Judea (v 3). Own country of 44 is Judea. Galileans might be some of those of 2:23. Had spread word and at first recd Him tho later rejected.
2. The Person, 46-47. Officer in service of King (Herod Antipas)(tetrach ~~prach~~ popularly called king). Not nec nobleman by birth. Son near death. Appeal of father.
3. The Problem. In the man, not the boy. He sought Jesus for what he could get out of Him. (48). X will heal boy but first deals with man. Lord read character of petitioner thru petition. Really didn't show faith.

Signs-spiritual aspect-meaning of miracle.

Wonders-external aspect. Never used by itself in NT bed X's miracles not to excite astonishment but show spiritual truth.

4. The Power, 49-50. The little faith of the man is not rejected but tested and it grows. But faith springs out of fatherly love not love for Jesus. He admits truth of v 48 but still says, I want boy healed and that requires your presence. X tests by doing it His way--not going with him. X gave Word not sign. So today. Boy not nec healed, but lived which was impt thing in this case. What made man bel? Looking at X and hearing Him. So walk that world may believe.
5. The Proof, 51-54. Enquired of servants. Word of X true tho spoken 20 miles away. X did more bec not only did the boy live but he was well for fever left. Then man believed.

What stands out (Morgan): Severity of X in presence of weakness of soul; authority of X appealing to weak soul and giving opportunity; power of Lord that man believed; man won to X.

#### CHRIST THE GIVER OF LIFE, 5:1-47.

##### I. The DEMONSTRATION of His Life-Giving Power, 5:1-23.

###### Curing the Incurable

##### A. The Circumstances of this Demonstration, 5:1-5.

1. There was a feast, 1. Prob Purim (deliverance of Jews from Haman). March 14-15. Went up bec of importance.
2. There was a pool, 2. Sheep gate on east. Near modern gate of St. Stephen. Bethesda prob house of Mercy. 5 cloisters or covered porches to shelter sick.
3. There was a man, 3a, 5. (3b and 4 are interpolation). He was among those who were blind (2 Cor 4:4), lame (Gal 5:16), withered (Rome 5:6). This man was hopeless (or wouldn't be there), helpless (lying), there long time. Prob older than 48 tho sick only that long. He was also a sinner (vs 14).

##### B. The Condition for this Demonstration, 5:6-7.

1. Divine side, 6a. Jesus saw and knew. Omniscience and every Xn in mind of God from eternity. X did this miracle spontaneously. Why not others who were there?
2. Human side, 6b. Will you? Didn't offer crutches but whole. Not helping hand even.

3. Contrast (wrong way), 7. 3b & 4 added to explain this. Prob mineral pool disturbed at times by intermittent spring. Man looked for human means, flesh Pool itself favored strongest. X saves sinners.

C. The Conclusion of this Demonstration, 5:8-9.  
X spoke word. Complete restoration (whole), no thot of relapse (take up pallet-bed of poor), no help (walk-do not expect to be carried-emphasizes completeness of salvation). BUT it was Sabbath. Leads to next section.

D. The Controversy from this Demonstration, 5:10-23.

1. With the man, 10-15.

a. The Point of the controversy. Jer 17:21.

They ignore the cure and notice only what can be attacked. Healing <sup>(w/out intent cure)</sup> and moving furniture on Sabbath among 30 kinds of work forbidden. Could be stoned.

b. The Proof for and against the point. The man had broken their conception of the sabbath, but authority of One who could heal 38yr old sickness overwhelmed him. He could say take up bed. Jesus got away bec crowd there and didn't want to be embarassed. But miracle incomplete until taught man lesson. Had gon to temple to give thanks. No longer continue to sin. Sickness somehow connected with sin. Not always (Q:3). Worse thing than past 38 yrs (not hell in v 14). Man told them it was Jesus bec they had told him to and he was good Jew. No malice but wanted not to be blamed for breaking Sabbath.

2. With Jesus, 16-23.

a. The Point, 16-18. X was doing this (impf in 16 This was only one case. Open hostility now. Point is 17 Father works up to now altho He rested on 7th day which is unlimited (Heb 4). Cessation of activity not essence of Sabbath esp when its ceasing to do good. So X whose work is not dependent but coordinate with Father's ~~work~~ should heal on Sabbath. Jews understood what He meant, 18. Equality with God. He was loosing (broken) Sabbath. Principle, not only this specific case, in view.

b. The Proof for and against the point, 19-23.  
What Jews accused Him of was true and He proves it with 4 For's in 19-23.



(1) Separate action on part of Son impossible bec of unity with, 19. Not words of limitation.

(2) Bec Father loves (phileo-mutual) and continually reveals as preparation for greater works. 20

(3) Son gives life (working with Father), 21. Both natural and supernatural life included.

(4) Son judges all. Awful prerogative. 22. Purpose of it all is 23. Honor to the Son.

## II. THE DECLARATION of Life-Giving Power, 5:24-30.

### A. Spiritual life, 24-27.

1. Condition, 24. Hearing word, believing X. Knowledge and belief in person. Demons believe.

2. Necessity, 25. Dead, Eph 2:1. Coming hour is after Pentecost. Now is while X teaching. Spiritually dead. Voice is to all; only some hear.

3. Source, 26. X is Himself a fount of life.

4. Warning, 27. He is also judge bec son of man (no articles). Man will judge men.

### B. Bodily life, 28-30.

1. Resurrection of life. Who? Those who have done good, i.e. followers of X (Acts 10:38). When? Some at rapture, some at end of trib (Rev. 20:4). Hour may be extended for hour of v 25 has been 2000yrs. Where are Xns now?

2. Resurrection unto damnation. Who? Done <sup>(worthless)</sup> evil. God will prove that at Great White Throne. When? After M, Rev 20:11. Where now? Lk 16:22-23. Note connection with judgment. Just bec in accordance with Divine Will.

## III. The DOCUMENTATION of Life-Giving Power, 5:31-47.

Intro, 31-32. Lord anticipates objection. Emphasis is on if I alone bear witness. Not legal to receive testimony of witness in own case. Vs 32 is witness of Father which taken up again in 37.

A. John the Baptist, 33-35. Witness of Jn beally an accommodation. Bare witness is perfect (effects remain)

Vs 34-Actually Jn's witness not decisive acc to X's standard. It supposedly was acc to Jews'. Lord will use so they may be saved. Lamp (derived, not self-luminous light). Burneth & shineth but now exhausted. They welcomed his power but not message of repentance.

B. The Works, 36. Works greater witness. Not miracles only but works of raising dead and judgment.

C. The Father, 37-38. Hath borne, cf 32. In OT esp. They did not see Him by faith, could have in OT Script. His word is speaking thru X.

D. The Scriptures, 39-47.

Ye search (intense, minute). Script is OT. Ye repose in them when should be moved to expectation. They testify (pres) and OT still dees. Proof of that is in 41-44. No love of God proves no fellowship with Him. Another of 43 is Beast. 44-Jews made judgment of man their standard. Specific accuser is Moses who they thot was advocate. Belief in Moses is belief in X, 46; unbel in Moses is unbel in X, 47. Moses wrote Pent.