
There and Then: Here and Now

Answer the questions below as you reflect on your own life and this part of our study*: *my LOG vs others SPECK*

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| S — Is there a <i>sin</i> for me to avoid or confess? | Are there <i>principles</i> to guide? |
| P — Is there a <i>promise</i> from God for me to claim? | Are there <i>warnings</i> to heed? |
| E — Is there an <i>example</i> for me to follow? | Are there <i>attitudes</i> to adopt? |
| C — Is there a <i>command</i> for me to obey? | Are there <i>actions</i> to take? |
| K — How can this passage increase my <i>knowledge</i> about God / Jesus Christ / Holy Spirit? | |

Use this area to write down any thoughts you may have and to develop an action plan for implementing them into your life.

Who is Jesus? – The Gospel of John

Chapter 6

6:1-14 – *Jesus feeds the 5000* (Mat 14:13-21; Mar 6:30-44; Luk 9:10-17)

- Situation – the people need to eat something (Jas 2:14-17)
 - Disciples – send them away to buy their own food
 - Philip – not enough money; two hundred denarii – 200 days' wages
 - Andrew – provides the substance for the miracle – 5 loaves & 2 fish
 - Wiersbe¹ – “The practical lesson is clear: whenever there is a need, give all that you have to Jesus and let Him do the rest. Begin with what you have, but be sure to give it all to Him.”
- Jesus [looked up] gave thanks and distributed them. (see v23)
- The people were satisfied – “as much as they wanted”
- This was a miracle
 - 12 baskets remained – people knew it was a miracle.
 - Believer's Bible Commentary² – “If Jesus had been a mere man He would never have bothered to think about the remaining **fragments**. Any man who can feed five thousand does not worry about a few leftover crumbs! But Jesus is God, and with God there must be no wasting of His bounties. He does not want us to squander the precious things He has given to us, and so He takes care to instruct that the broken pieces which remained should be gathered up **so that nothing** might be **lost**.”
 - Stern³ – It was wasteful to throw away food; anything smaller than an olive could be thrown away.
 - The Prophet – Deu 18:15-18 ~ v63

6:15 – *Jesus avoids an attempt at coronation* (Mat 14:22-23; Mar 6:45-46)

- Jesus often went off to be alone and pray – Mat 14:23; Mar 1:35, 6:46-47; Luk 5:16, 6:12, 9:28 (w/ Peter, James, & John)
- Wiersbe⁴ on Jesus & popularity – “He knew their motives were not pure and that most followed Him in order to watch His miracles of healing ... Very few want Him as Savior and Lord. Many want Him only as Healer or Provider, or the One who rescues them from problems they have made for themselves.” see Joh 5:40; 18:36

6:16-25 – *Jesus walks on the water* (Mat 14:24-33; Mar 6:47-52)

- IVPVVB⁵ – ““It is I” (Joh_6:20) is literally “I am.” “It is I” is a legitimate way to translate the phrase, and no doubt how Jesus intends the disciples to understand it; but given the context of Jesus walking on water, the nuance of deity in “I am” (Exo_3:14; Isa_41:4; Isa_43:10, Isa_43:13) is probably present.”

1 (Wiersbe 309) on John 6.

2 (MacDonald and Farstad) on John 6.

3 (Stern 170–71) on John 6.

4 (Wiersbe 310) on John 6.

5 (Walton et al.) on John 6:20.

- “stop being afraid”
- People wondered how Jesus got there

6:26-59 – *Jesus teaches: I Am the Bread of Life*

- Teaching in a synagogue – v59
- “This is the work of God that you believe in Him whom He has sent.” – Judaism became a works based religion, God wants belief.
- Jesus shows Himself = to God through provision of bread
- Jesus: “I am the Bread of Life”
- Identity of Jesus is questioned
- Paradox: Predestination & Free-will
 - the Father has given certain people to Jesus
 - I can choose to come to Jesus
 - Jesus won't turn me away
- Jesus alludes to death & Lord's Supper

6:60-71 – *Some disciples confused from Jesus' teaching; Peter's confession; Judas Ischariot identified as the betrayer*

- Some don't believe – Jesus knows what's in the hearts of men

Chapter 7

7:1-13– *Jesus' brothers question Him; Jesus travels separately to Jerusalem*

- Jesus' brothers want Him to show Himself publicly in Jerusalem
- Jesus' time had not yet come. – He went up secretly
- People were looking for Jesus in the crowds – confusion about what He was teaching

7:14-24 – *Jesus teaches regarding keeping the Law*

- Midway through the feast, Jesus enters the temple and starts teaching
- Jesus is questioned about His education and source of His teaching – from the One who sent Him.
- Wiersbe⁶ – “God's Word proves itself true to those who sincerely do it.”
- Weirsbe⁷ – “If we really seek God's will, then we will not worry over who gets the glory. All truth is God's truth and God alone deserves the glory for what He has taught us. No teacher or preacher can take credit for what only can come from God. If he does go after the glory, then it is proof that his teaching is self-generated and not received from God. This is the origin of many cults and church splits: someone “invents” a doctrine, takes credit for it, and uses it to divide God's people.”
- Jesus defends His healing on a Sabbath (5:1-18)
- “Do not judge according to appearance, but with righteous judgment.”

7:25-31 – *People wonder about Jesus*

- People wonder why they don't arrest Jesus since He is speaking in public

6 (Wiersbe 316) on John 7.

7 (Wiersbe 316) on John 7.

- A Flawed Logic Problem
 - We don't know where the Messiah comes from
 - We know where Jesus of Nazareth comes from
 - Jesus can't be the Messiah

- Jesus' Response: You don't really know Me

7:32-39 – *Pharisees seek to seize Jesus; Jesus and Living Water* (see chapter 4; Rev 22:17)

- Wiersbe⁸ – “Water for drinking is one of the symbols of the Holy Spirit in the Bible. (Water for washing is a symbol for the Word of God; see Joh 15:23 and Eph 5:26).”
- Jesus' announcement came at the height of the feast events; see JNTC on 37

7:40-44 – *Division about Jesus' identity*

- Many don't realize that Jesus was born in Bethlehem and only grew up in Galilee

7:45-53 – *Confusion among Pharisees and their officers about Jesus*

- v46 – “Never has a man spoken the way this man speaks.”

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8 (Wiersbe 317–18) on John 7.