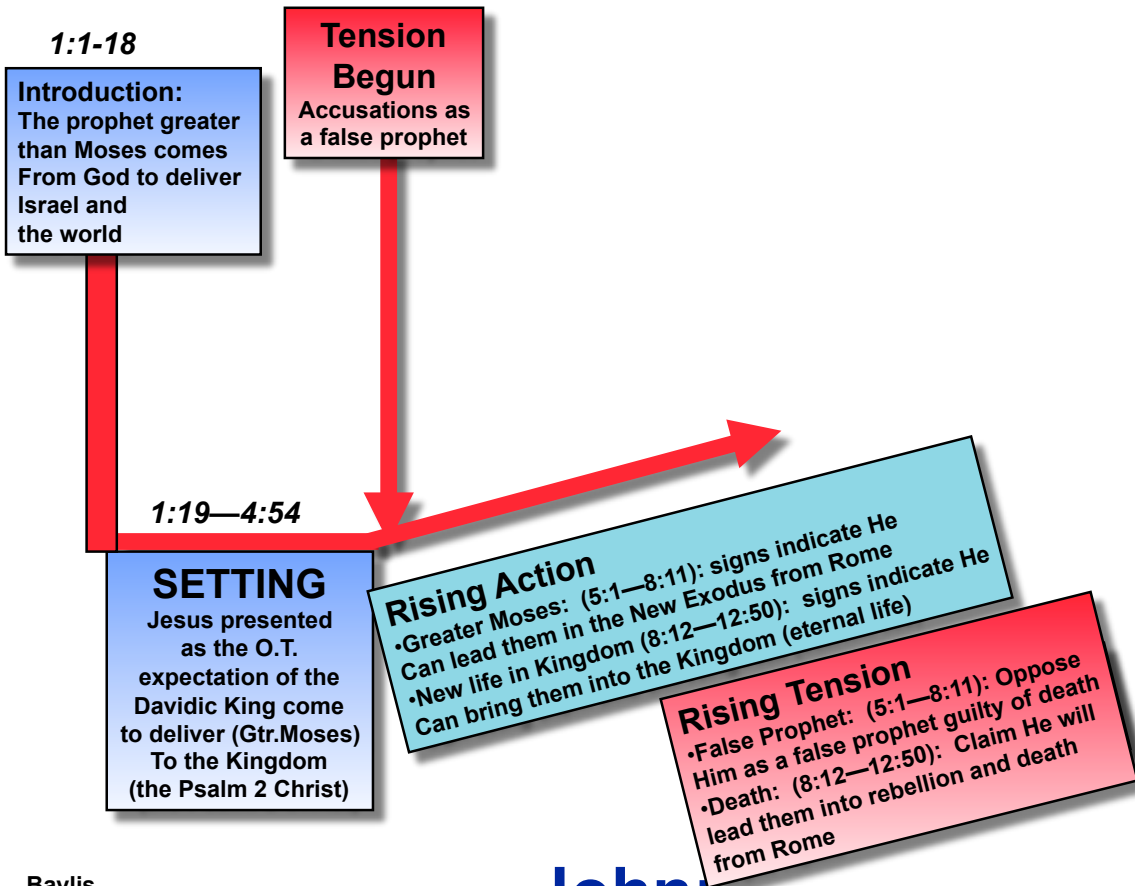


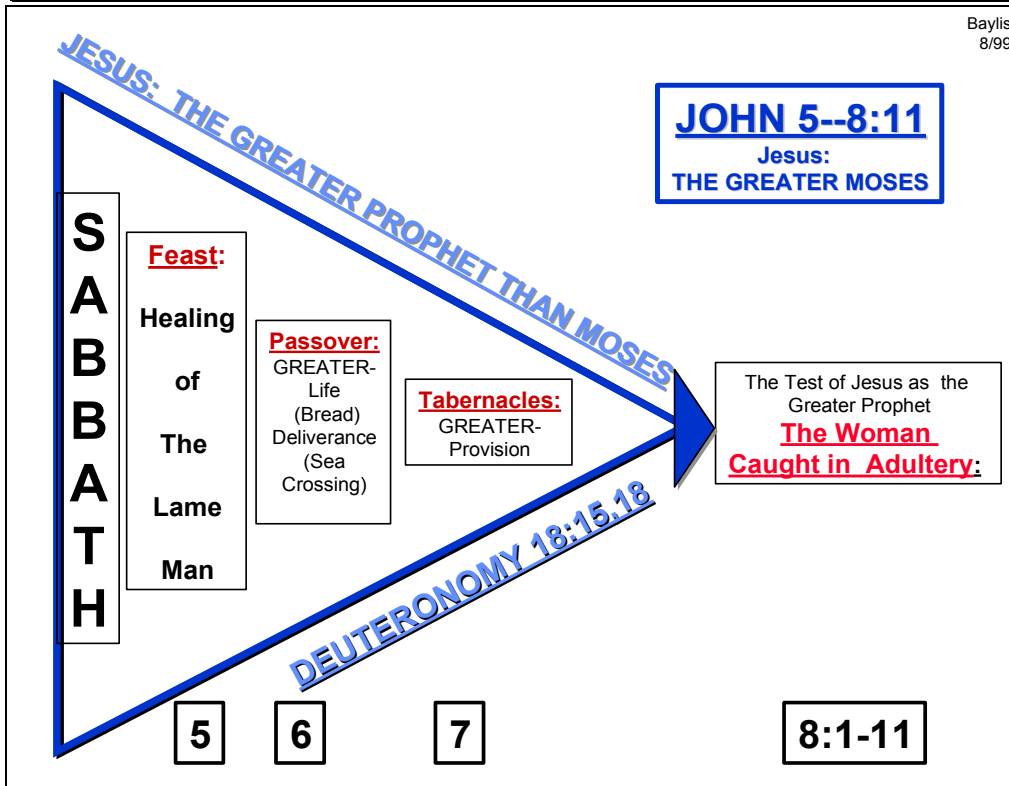
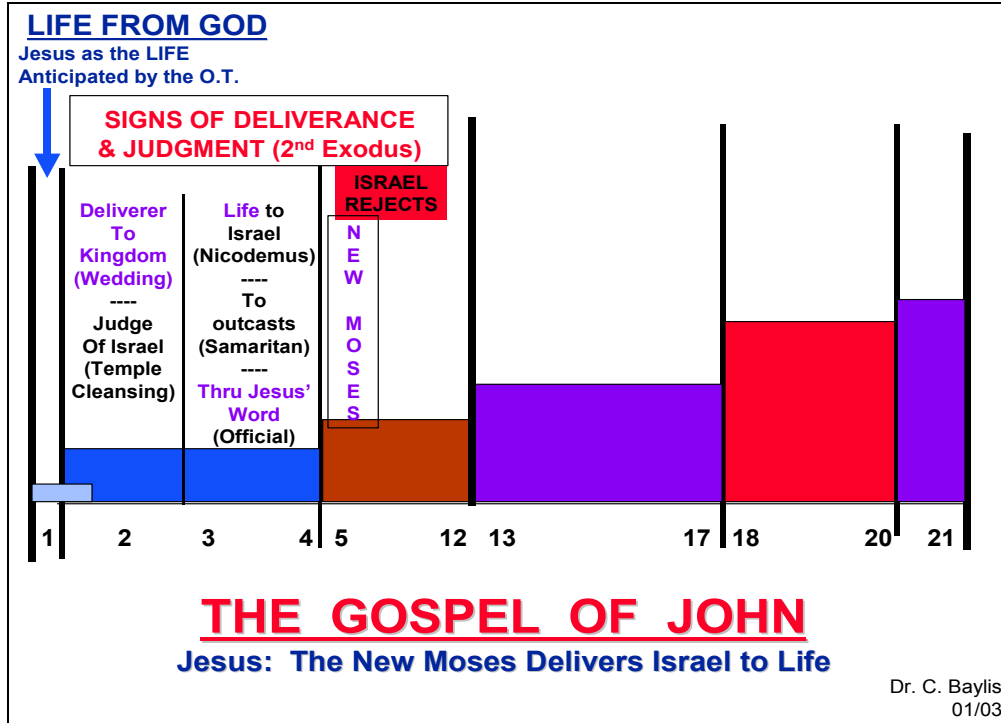
JOHN 5:1--8:11



Baylis  
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John:

**Signs to Follow the New Moses in the New Exodus**



**Previous Context:**

**I. Prologue: The Full Revelation of Life that would come from God to Israel for the Kingdom, as prophesied (1:1-19).**

Had two witnesses:

- The Old Testament anticipated Him (represented by John the Baptist).
- The Apostles were eyewitnesses to His words works as fulfillment of the Old Testament prophecies.

And two responses:

- Rejected by the condemned world and His own nation Israel,
- Received by those who believe in His Word

**II. The New Life in Christ for the Kingdom of Israel is presented to Israel but rejected, though many believe and become children of God (1:19—12:50)**

- A. Jesus reveals Himself to individuals through words, works (primarily signs) as the fullness of the Old Testament, that the promised Kingdom life is in Him (1:19--4:54).**

### JOHN 5:1--8:11

- B. Jesus confronts the nation Israel who examines and rejects Jesus' claim to be the fullness of the Old Testament in the keeping of the Law, thus declaring Him as a false prophet who will bring death from Rome (5--12).**
- 1. Jesus claims to be the fullness of God's revelation, the Great Covenant Blesser, the Greater Prophet of whom Moses spoke in Deut. 18:15,18 (5—8:11).**

In the following chapters (5:1—8:11) Jesus will be questioned regarding His keeping of the Law in light of His claim to be The Prophet (Deut. 18:15,18). First He will heal a lame man (New Exodus in Isaiah 35:2-5) on the Sabbath, which the Pharisees will question well into chapter 7 at the Feast of Tabernacles.

Then He will provide bread (recalling the provision by Moses of manna), walk on the sea (recalling the crossing of the sea by Moses) and then proclaim that He is the provider of the Spirit (greater than the provision of water in the wilderness by Moses). The climax of the questioning by the Pharisees will be when they test Jesus according to the Law with regard to the command regarding adultery (will He enforce it on the woman)? Jesus emerges from the test as the Greater Prophet, in that He, as the Writer of the Law, demonstrated that it was the Pharisees who failed to enforce the Law, not Him.<sup>1</sup>

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<sup>1</sup> The question might arise as to what would Jesus have done had not the Pharisees been unqualified witnesses. The answer is that the woman could not have been executed since it was the Times of the Gentiles and Israel did not have the right of execution. Jesus was the only One who could reverse that rule and it would not come until Israel repented and accepted Him as the Passover Lamb. Then the rule of Israel would have been restored. In addition, since they were out after Jesus (He was on trial), for them to have been qualified witnesses would have meant that they would not be testing Jesus (on trial) and would have been legitimately bringing the woman to Jesus because they believed Him to be the Judge. Then Jesus as the Judge would have explained to them, as He did in the Sermon on the Mount, that legal execution of judgment in Israel had been suspended with the Times of the Gentiles, and that they should repent and he would turn the judgment back to Israel. She would have been dealt with however, within the people of Israel to turn her back to repentance individually and return to temple worship. That would have been the issue, not her execution.

- a. As the Great Sabbath Blessor (The Greater Prophet) Jesus heals a lame man on the Sabbath and the Jews object, feeling that He broke the Law of Moses (5:1-47).
- 1) Setting: Jesus heals a lame man (refer to Isaiah 35:2-5) on the Sabbath indicating that He was Isaiah's Servant of YHWH (5:1-9).

Moses had been the one to lead the children of Israel out of Egypt. Joshua had continued into the land and gave them rest. It was the leader of the Israelites who would be the Covenant Blessor, that is, to administrate the blessing of the covenant on the people.

This setting is from Isaiah that prophesied the great Sabbath Blessor, the Davidic King would bless the people on behalf of God. In Isaiah 35 the appearance of the Glory of the Lord healed a lame man and a blind man (cf. Chapter 9).

In addition, Isaiah 58 proclaimed that the Sabbath was precisely the day in which mercy was to be shown to those who were hopeless. Jesus was indeed doing the work of the Suffering Servant of YHWH (Isaiah 40--66).

*5:1 After these things there was a feast of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porticoes. 3 In these lay a multitude of those who were sick, blind, lame<sup>2</sup>, and withered, {waiting for the moving of the waters; 4 for an angel<sup>3</sup> of the Lord went down at*

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<sup>2</sup> Isa. 35:2-5 mentions both the lame man (ch. 5) and the blind man (ch. 9) as being the result of the appearance of the Glory of the Lord.

They will see the glory of the LORD, The majesty of our God. 3 Encourage the exhausted, and strengthen the feeble. 4 Say to those with anxious heart, "Take courage, fear not. Behold, your God will come *with* vengeance; The recompense of God will come, But He will save you." 5 Then the eyes of the blind will be opened, And the ears of the deaf will be unstopped. 6 Then the **lame** will leap like a deer,

<sup>3</sup> The question of the angel in this context is difficult. However, to leave the angel out of the story makes the reader wonder why all these sick would be lying around the

*certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.} 5 A man was there who had been ill for thirty-eight years. 6 When Jesus saw him lying there, and knew that he had already been a long time in that condition, He said to him, "Do you wish to get well?" 7 The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me." 8 Jesus said to him, "Get up, pick up your pallet and walk." 9 Immediately the man became well, and picked up his pallet and began to walk.<sup>4</sup> Now it was the Sabbath on that day.*

- 2) The Jews object based on their errant understanding of the O.T. that the man is carrying his pallet on the Sabbath<sup>5</sup>, but the man, avoiding a confrontation with the Jews, passes them to Jesus (5:10)

*10 So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible<sup>6</sup> for you to carry your pallet." 11 But he answered them, "He who made me well was the one who said to me, 'Pick up your pallet and walk.'"<sup>7</sup> 12 They asked him, "Who is the man who said to you, 'Pick*

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pool. Contextually, it might be that the miracles of the Old Testament were done by angels in anticipation of the ultimate Kingdom and the ultimate act of God in the Messiah. Thus Jesus appearance here would demonstrate the fullness had come.

<sup>4</sup> Isaiah 35:6 spoke of the lame leaping for joy on the return to Zion. The lame man is basically a setup for the debate over the Sabbath. Note that the lame man is a one-sided character. He does not respond spiritually, but only expresses his condition.

<sup>5</sup> The Pharisees interpreted the Law as restricting anything on the Sabbath that was not specifically allowed. By doing so they had prevented the actual doing of God's work on the Sabbath, that of showing mercy (see Isa. 58).

<sup>6</sup> The Law did not prevent him from carrying his pallet. And, in fact, a creation of that restriction would have been contrary to the mercy of God which had been granted through Jesus. (See Isaiah 58 for Sabbath practices, that of extending mercy).

<sup>7</sup> The man appears to be shifting the responsibility to the One responsible for initiating the event. It was very surprising seeing as how he had just been healed.

*up your pallet and walk'?" 13 But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in that place.*

- 3) Jesus confronts the healed man with His identity, yet the man simply identifies Jesus to the Jews as they have requested (5:14-15).

*14 Afterward Jesus found him in the temple and said to him, "Behold, you have become well; do not sin anymore, so that nothing worse happens to you."<sup>8</sup> 15 The man went away, and told the Jews<sup>9</sup> that it was Jesus who had made him well.<sup>10</sup>*

- 4) The Jews first errantly attack Jesus for Sabbath breaking.

*16 For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.<sup>11</sup>*

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<sup>8</sup> The record does not show that any sin caused his lameness, however this could refer to his avoidance of confessing Jesus. Thus he is told to shape up with regard to his identification with Jesus lest he become cursed worse than he was before. If Jesus were indicating that this was a curse, then normally one would expect that the sin was that of disobedience to the covenant. Thus in any case, Jesus is asking Him to respond to the covenant, and the fullness of the covenant was before Him, i.e., Jesus.

<sup>9</sup> A similar thing happens in 7:1-5 where Jesus brothers seek to have Him deal with the Jews knowing that they seek to kill Him.

<sup>10</sup> There is nothing in this statement that indicates the man is identifying with Jesus. Based on the preceding identification of Jesus to him, his movement to give Jesus to the Jews may indicate his fear of the Jews above his identification with Jesus. He may have, in essence, turned Jesus over to the Jews for persecution. On the other hand, this could simply be a reported fact so that one understands how the Jews knew.

<sup>11</sup> The issue is "working on the Sabbath". Jesus had proposed that this lame man should carry His pallet, which they said was 'working'. Beside the fact that this healing and subsequent walking with one's pallet was restricted nowhere in the Law (actually encouraged from Isaiah 58), the Pharisees had clearly added these things so as to credit themselves with a righteous work. Thus, their 'not working on the Sabbath' glorified themselves as opposed to God. What Jesus had done was to glorify God on the Sabbath, the very purpose for which it was created (Isaiah 58). Thus, new life was now created on the symbolic Sabbath, and the fullness was there which was now working to begin a new creation (New Adam operating for God to create a new creation, see 1:1ff. where the Word is the means by which the first creation was accomplished.) The fullness of the

- 5) Jesus responds that as the Son He acts precisely on behalf of the Father, who is working to create new life on a day dedicated to God (5:17-18).

This response would have contradicted their theology that God was at rest, having rested on the seventh day and continuing until now.

However, Jesus' point was that God was working on the new creation through Him (cf. John 1:1-3).

*17 But He answered them, "My Father is working until now, and I Myself am working."*

- 6) The Jews seek to kill Jesus' due to His claim to the full representative of the Father (The Son) (5:18).

*18 For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.<sup>12</sup>*

- 7) Jesus explains His relationship as the Son with the Father as one of giving life and judgment in the fullness of the Old Testament and the Jews do not understand (5:19-47).

- a) Jesus claims that He as the Son has received the fullness of the promises of the Old Testament in bringing life and judgment. This is the fullness of John's reference to Psalm 2 in John 20:31 as the purpose of the Gospel (5:19-24).

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Sabbath would be the Kingdom where the new creation would function fully. (see Heb. 4:1-11). For the O.T. application of mercy on the Sabbath, see Isaiah 58.

<sup>12</sup> The two go together. Jesus had identified Himself with God in His exact movements, and thus His operation on the Sabbath as being in total coordination with the activity of God. Thus, He had said that He was God (acted totally on His behalf). The Jews will claim God as their Father also in John 8. Thus the difference is that Jesus is saying His activity is the same as God's here, and thus the full human representative. Primarily this is a reference to the "Son" in Psalm 2:7.



While the Old Testament had pictured judgment in small ways (the death of Pharaoh's army in the Red Sea, the flood) Jesus would bring the ultimate judgment, and He also would bring the ultimate deliverance greater than Moses.

*19 Therefore Jesus answered<sup>13</sup> and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. 20 "For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these,<sup>14</sup> so that you will marvel. 21 "For just as the Father raises<sup>15</sup> the dead and gives them life, even so the Son also gives life to whom He wishes.<sup>16</sup> 22 "For not even the Father judges anyone, but He has given all judgment to the Son,<sup>17</sup> **23 so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.**<sup>18</sup>*

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<sup>13</sup> So in response to back up His statement of being fully God, He describes their parallel and linked activities.

<sup>14</sup> He is stating of course, that He healed the lame man at the prompting of the Father, and He will do more than this, that is, give eternal life.

<sup>15</sup> This could refer to O.T. raisings, one was Elisha's raising of the widow's son. It more likely refers to the raisings that are prophesied in the O.T., such as Daniel 12:2, Ezekiel 37 and Isaiah 53.

<sup>16</sup> This is now emphasizing that the action of the Father is now operated in the Son. Thus the dead will be given life through Christ (which was prophesied of the Father), i.e., Dan. 12:2.

<sup>17</sup> There are two main aspects to the operation of the Father to man. One is to give Him life (ability to represent God), and the other is that of judgment (for not representing God). The Son is the ultimate representative of God, who has life, gives life, and judges those who do not have it.

<sup>18</sup> This probably is the main theology regarding the Son in the Book of John.

*24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."<sup>19</sup>*

b) Jesus reveals that it is His Word that He will fulfill the O.T. prophecies (by the Father, cf. Dan. 12:2) of life and judgment based on belief in Him (5:25-29).

(1) Jesus reveals that the eternal life promised by Dan. 12:1-2 is now present in Him and is able to be realized by those who believe and He also will judge those who do not (5:25-26).

*25 "Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.  
26 "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; 27 and He gave Him authority to execute judgment, because He is the Son of Man.*

(2) Jesus reveals that more than this He will bring forth all the bodies from the dead to be judged by Him in the eschaton, a fulfillment of Dan. 12:2 and Ezek. 37:13.

*28 "Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, 29 and will come forth; those who did the good<sup>20</sup> deeds to a resurrection of*

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<sup>19</sup> This is the main application theme of the Book of John; that Jesus represents the Father and in that representation gives life to man. If this is not the case then man continues under the judgment pronounced in Genesis.

<sup>20</sup> The “good” and the “evil” deeds finds its definition in Genesis 1—3, where God was the determiner of “good and evil,” not man, who had received a separate

*life, those who committed the evil deeds to a resurrection of judgment.*

c) Jesus explains that He is the exact imitation (Son) of the Father (5:30-47).

(1) He acts only according the Father's (not His) will (5:30).

*30 "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.*

(2) The Witness is to Jesus (5:31-37).

(a) Jesus testifies of Himself but cannot be alone, for the Old Testament must also agree with His witness (5:31).

This is a very important point in John which contains the witness to Christ. According to Deuteronomy 17:6 one witness would not suffice. Jesus did not simply appear expecting men to believe Him based on blind faith in His own claims. That is the point of the O.T., to prepare the way for the identification of the Christ.

*31 "If I alone testify about Myself, My testimony is not true."<sup>21</sup>*

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character. Thus, what Jesus is saying is that all will be determined as follows; those who have the character of God (imputed, "good") and those who do not (depraved, "evil").

<sup>21</sup> Jesus is not saying that if He said that He was the Christ that He would be wrong, but if all He had was His own testimony that would not be enough, as the O.T. had to corroborate his testimony.

- (b) John the Baptist (O.T. prophet) testifies of Jesus as the fullness of the Old Testament (5:32-33).

*32 "There is another who testifies of Me, and I know that the testimony which He gives about Me is true. 33 "You have sent to John, and he has testified to the truth.*

- (3) Jesus did not receive His testimony from men but from God so that they might receive the truth and thus be able to be resurrected into the kingdom (5:34).

*34 "But the testimony which I receive is not from man, but I say these things so that you may be saved.*

- (4) John's testimony was temporary regarding Christ from the O.T. (5:35).

*35 "He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.*

- (5) Jesus testimony is from the Father (5:36)

Jesus' point here is that John's testimony of the Old Testament only pictured what was to come. He is the One who is to come. He is the fullness of the Old Testament.

*36 "But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish -- the very*

*works that I do -- testify about Me,  
that the Father has sent Me.*

- (6) Jesus is witnessed by the O.T. (the Father who gives Him words is God of the O.T.) (5:37a).

*37 "And the Father who sent Me, He  
has testified of Me.*

- d) The Jews did not know the O.T. and so did not recognize Jesus as the Son (5:37b-47).

- (1) The Jews had not known the O.T. (His Voice) nor had they come from heaven (as He) (5:37b).

*You have neither heard His voice<sup>22</sup>  
at any time nor seen His form<sup>23</sup>.*

- (2) They do not know the Word of the Father for they do not believe in His Representative (The Word) (5:38).

*38 "You do not have His word  
abiding in you, for you do not believe  
Him whom He sent.*

- e) Their Jewish O.T. interpretations were wrong at their premise for they thought they could get life by doing the O.T. works but life was only forecast (in the Messiah)

- (1) The Jews thought that eternal life was given through the works of the O.T., but the O.T. prophesied life would come through the Messiah (5:39).

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<sup>22</sup> The Father had spoken in the Old Testament and thus the Pharisees would have said that they had heard His voice.

<sup>23</sup> The word here indicates His external form. This would be likely the visible representations of the Old Testament instructions, such as the tabernacle, the sacrifices, the washings. These had all pointed to Jesus and they had not recognized Him as their fulfillment.

It was clear from Deuteronomy 30:6 that they would only have this new life when the Adamic life was judged and they got a new life. Isaiah 53 told of the One who would substitute for their sins.

*39 "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;*

- (2) The Jews reject the One whom the O.T. spoke of, the One who has the love of God in Him (5:40-41).

*40 and you are unwilling to come to Me so that you may have life. 41 "I do not receive glory from men<sup>24</sup>; 42 but I know you, that you do not have the love of God in yourselves.<sup>25</sup>*

- (3) The Jews will accept a false Messiah instead of Jesus (5:43).

*43 "I have come in My Father's name, and you do not receive Me;<sup>26</sup> if another comes in his own name, you will receive him.*

- (4) The Jews received their glory by their own works<sup>27</sup> instead of from God through Jesus(5:44-45).

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<sup>24</sup> This is a contrast to the Pharisees who did receive their glory from men (see verse 44).

<sup>25</sup> The love of God was the opposite of the Pharisee's love of themselves.

<sup>26</sup> This goes back to 1:11 where 'He came to His own and His own received Him not.'

<sup>27</sup> The Pharisees' value system was present in the evaluation of others. If they were honored by others or in some way had exceeded their works, then they felt righteous.

*44 "How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?"*

- (5) The Jews had erred in their self-centered interpretations of the Old Testament and the Old Testament (Moses) would judge them as guilty, since they had been convicted by the Old Testament and rejected the Greater Prophet that Moses had predicted (5:45).

This is quite important here. The Pharisees held to the Law and rejected Christ as unneeded. Yet Jesus said that it was the very Law that they held so dear that would judge them. In other words they did not understand that the Law convicted them and looked toward the ultimate substitutionary sacrifice. Since they rejected that sacrifice (Christ) they then were left under the judgment of the Law.

Moses had predicted Christ clearly in Genesis 3:15, Deut. 18:15,18, the Passover Lamb, Joseph, the sacrifice of Isaac, the serpent in the wilderness, etc.

*45 "Do not think that I will accuse you before the Father; the one who accuses you is Moses,<sup>28</sup> in whom you have set your hope. 46 "For if you believed Moses, you would believe Me, for he wrote about Me. 47 "But if you do not believe his writings, how will you believe My words?"*

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<sup>28</sup> The Law condemned them. Jesus condemned them through the Law.

- b. Jesus demonstrates that He is the Greater Prophet of Whom Moses spoke in Deut. 18:15,18 Who will bring ultimate deliverance to Israel (6:1-71).

Now the focus moves very specifically to the question of whether Moses wrote of Christ in Deuteronomy 18:15, whether Christ was the Greater Moses who would bless them and lead them out from under Gentile power.

- 1) Jesus multiplies bread greater than Moses gave manna from God as He gives a sign miracle that He is greater than Moses (6:1-15).

As the Great Covenant Blessor Jesus more than provides for the ones gathered. Exodus 16:12-36 tells of the manna miracle. 2 Kings 4:43-44 tells of Elisha giving to the prophets and having some left over.

Note that verse 14 shows the reaction of the people to alert the reader to the fact that these people understood the miracle precisely; this was the Greater Moses of Deuteronomy 18:15, 18.

6:1 After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias). 2 A large crowd followed Him, because they saw the signs which He was performing on those who were sick. 3 Then Jesus went up on the mountain<sup>29</sup>, and there He sat down<sup>30</sup> with His disciples. 4 Now the Passover,<sup>31</sup> the feast of the Jews, was near. 5 Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, "Where are we to buy bread, so that these may eat?"

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<sup>29</sup> "The mountain" as articular is difficult since no mountain is mentioned in the context. However, when seen in the light of the Passover motif, it might make one recall Exodus and the giving of the Law.

<sup>30</sup> This is very similar terminology to Matt. 5:1 where there is definitely an Exodus motif. Thus while the giving of the Law was to Moses, the "sitting down" here is a reference to the teacher of the Law.

<sup>31</sup> The Passover recalls Moses' deliverance from Egypt from God and now Jesus is proposing Himself as this Greater Prophet than Moses.



6 This He was saying to test him,<sup>32</sup> for He Himself knew what He was intending to do. 7 Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little." 8 One of His disciples, Andrew, Simon Peter's brother, said to Him, 9 "There is a lad here who has five barley loaves and two fish, but what are these for so many people?"<sup>33</sup> 10 Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand. 11 Jesus then took the loaves, and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted. 12 When they were filled, He said to His disciples, "Gather up the leftover fragments so that nothing will be lost." 13 So they gathered them up, and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten.<sup>34</sup> 14 Therefore when the people saw the sign which He had performed, they said, "This is truly the Prophet<sup>35</sup> who is to come into the world." 15 So Jesus, perceiving that they were intending to come and take Him by force to make Him king,<sup>36</sup> withdrew again to the mountain by Himself alone.

- 2) Jesus crosses the sea in a greater way than Moses as He walks on the water demonstrating Himself as the Greater Moses of Deut. 18:15,18 (6:16-24).

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<sup>32</sup> This is to get a testimony from Philip that the crowd is too large for even them to buy enough food. This "test him" is the same word used by John in the "Woman caught in adultery" from John 8 when the Pharisees were testing Jesus.

<sup>33</sup> The second witness to the lack of ability to feed them is Andrew.

<sup>34</sup> This miracle recalls the manna of Moses (Exodus 16:12-36). Yet the people here were totally satisfied and had some left over. 2 Kings 4:43-43 is a parallel miracle to the sons of the prophets by Elisha.

<sup>35</sup> The greater than Moses is here as predicted in Deut. 18:15.

<sup>36</sup> Again the signs are what made them respond. They wanted a king who would fulfill their physical needs and did not understand the significance of the appearance of Christ as their Savior, and thus the need to believe in Him and His words.

While the former miracle shows how Jesus is the Great Covenant Blessor, the provider of sustenance for life in the kingdom, the water crossing reminds them of the deliverance through the Red Sea that Moses accomplished. Notice that both are accomplished as a wind blows all night (cf. Exodus 14:21).

*16 Now when evening came, His disciples went down to the sea, 17 and after getting into a boat, they started to cross the sea to Capernaum. It had already become dark, and Jesus had not yet come to them. 18 The sea began to be stirred up because a strong wind<sup>37</sup> was blowing. 19 Then, when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near to the boat; and they were frightened. 20 But He said to them, "It is I; do not be afraid." 21 So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going. 22 The next day the crowd that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone. 23 There came other small boats from Tiberias near to the place where they ate the bread after the Lord had given thanks. 24 So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus.*

- 3) Jesus explains how He will bring a greater deliverance than Moses by giving them eternal life (6:25-71).
  - a) The Inquiry of the People: Give us the free bread like Moses<sup>38</sup> (6:25-26).

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<sup>37</sup> Exodus 14:21 has also a "strong wind blowing" as the Israelites were trying to cross the sea. Here however, Jesus crosses the sea, and brings the disciples, clearly greater than Moses.

<sup>38</sup> This is much like the Woman at Samaria. She wanted the water that Jesus offered. Here the people want the bread that Jesus had provided.

The people simply want a duplicate of Moses who will provide them bread. They do not realize that Moses was simply indicating a greater than he who would provide eternal life.

*25 When they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?" 26 Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled.*

- b) Believing in Jesus is the means by which the eternal life will come to them like bread did (6:27-29).

Note here that Jesus defines the work that one must do to do the works of God; that is to believe in Jesus. It is very important to note that the Israelites did not lift one finger, throw one rock, hit anyone with a stick to conquer the Egyptians. They left without a fight, and the Egyptians forced on them the booty that they plundered from Egypt. They simply were required to believe.

*27 "Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal." 28 Therefore they said to Him, "What shall we do, so that we may work the works of God?" 29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."*

- c) They ask for a sign as proof<sup>39</sup> (6:30).

This is quite interesting. Signs were not the ultimate validation but the word. Yet the people having heard the word that

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<sup>39</sup> Again this is the reverse of Deut. 13:1. Signs would point the way, but the ultimate validation was the Word. Jesus had spoken the word, but they wanted as sign.

matched the O.T. prophecies now wanted signs. Of course, He had just accomplished a sign (bread, walking on the sea). Yet He will give them the ultimate sign of returning to whence He had come - resurrection.

*30 So they said to Him, "What then do You do for a sign, so that we may see, and believe You? What work do You perform?"*

- d) The Father was the Source of the Manna from Moses which gave life: Deut. 13:1ff., now Jesus miracle demonstrates that He is the giver of life greater than Moses (6:31-33).

*31 "Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.'" 32 Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. 33 "For the bread of God is that which comes down out of heaven, and gives life to the world."*

- e) The Jews request that Jesus gives them Manna from heaven (6:34).

*34 Then they said to Him, "Lord, always give us this bread."*

- f) Jesus offers them Greater Bread for Greater Life (6:35-36).

*35 Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never*

*thirst.<sup>40</sup> 36 "But I said to you that you have seen Me, and yet do not believe.<sup>41</sup>*

- g) The Will of the Father is that Men believe on the Son so He will resurrect them into the Kingdom (6:37-40).

This is a reference to Daniel 12:2, the resurrection of Israel into the kingdom. He will deliver them, but it will be through death and the return to life.

*37 "All that the Father gives Me will come to Me,<sup>42</sup> and the one who comes to Me I will certainly not cast out.<sup>43</sup> 38 "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 39 "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.<sup>44</sup> 40 "For this is the will of My Father<sup>45</sup>, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."*

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<sup>40</sup> This "thirst" is added here since it was just bread He was speaking about before. This could be an allusion to the "thirst" which He quenched in Chapter 4 with the Samaritan woman. The question and answer period shows great parallel with that previous episode.

<sup>41</sup> They did not know the Old Testament. This is also a contrast to Thomas in chapter 20 where Jesus speaks of those who are blessed because they see and believe.

<sup>42</sup> This is showing unity between the Father and the Son. Jesus did not simply call people, but God was sending them to Him, based on their knowledge of the O.T. (the Father).

<sup>43</sup> Jesus is likely talking here about the unity of the Old and New Testaments. The Father (in the O.T.) had sent believers to Him (in the New Testament) and Jesus (being in total agreement with the Father in the O.T., receives them all. In other words there is no contradiction between who the O.T. points to and Jesus.

<sup>44</sup> In other words, all those who believed in the O.T. were to come to Jesus and it was He who would fulfill the resurrection on the last day that they so much trusted in from the O.T. (Daniel 12:2, Ezekiel 37).

<sup>45</sup> Note here that the 'will of the Father' is that of belief in the Son.

- h) The Jews Reject Jesus' origins as that of heaven (6:41-42).

Again they are arguing that Jesus did not come from God and thus will not return there.

*41 Therefore the Jews were grumbling about Him, because He said, "I am the bread that came down out of heaven." 42 They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven'?"*

- i) Jesus reaffirms that belief in the Father is demonstrated by coming to the Son as knowing the Father fully (6:43-47).

*43 Jesus answered and said to them, "Do not grumble among yourselves. 44 "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. 45 "It is written in the prophets,<sup>46</sup> 'AND THEY SHALL ALL BE TAUGHT OF GOD.'<sup>47</sup> Everyone who has heard and learned from the Father, comes to Me<sup>48</sup>. 46 "Not that anyone has seen the Father, except the One who is from God; He has seen the Father. 47 "Truly, truly, I say to you, he who believes has eternal life.*

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<sup>46</sup> This quotation is from Isaiah 54:13. However, it appears that He uses the plural "prophets" here since a thematic parallel is found in Jeremiah 31:34.

<sup>47</sup> This is a quotation from Isaiah 54:13 regarding the covenant of peace which the LORD makes with Israel when they return from captivity. "And all your sons will be taught of the LORD; And the well-being of your sons will be great." Jesus' point is that the Father has shown them Jesus, in Whom He will bring about all these things. He is the fullness of the O.T. A similar reference is used in 1 John 2:27, which is a quotation from Jeremiah 31:34. Again, Jesus is the fullness of all God will do, particularly in the forgiveness of sins will be where His full love will be seen and in the new life.

<sup>48</sup> Note that Jesus has paralleled the coming to Him as the same as being taught of God. Thus the fullness of revelation of God is in knowing the Son.

- j) As Israel was given manna to sustain them in their journeys, so also God has given them life in Jesus to sustain them eternally into the kingdom (6:48-51).

*48 "I am the bread of life. 49 "Your fathers ate the manna in the wilderness, and they died. 50 "This is the bread which comes down out of heaven, so that one may eat of it and not die. 51 "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."*

- k) The Jews reject Jesus since they cannot physically eat His body (6:52).

*52 Then the Jews began to argue with one another, saying, "How can this man give us His flesh to eat?"*

- l) Jesus responds that if they refuse they will not get true eternal life and will die as their fathers did (6:53-58).

*53 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. 54 "He who eats My flesh and drinks My blood<sup>49</sup> has eternal life, and I will raise him up on the last day. 55 "For My*

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<sup>49</sup> This is interesting since the drinking of blood was prohibited in the Old Testament (Lev. 7:10-14). However, to ‘drink the blood of one’s enemy’ was to make a mockery of their being conquered (Num. 23:24, Jer. 46:10, Ezek. 39:17-19 (‘eat flesh’ and ‘drink blood’)). Or in the case of David to ‘drink the blood’ of his soldiers was to quench his thirst at the risk of their lives (1 Chronicles 11:19). It seems best here, based on the interchange between “bread” and “flesh” that one derives his life by using Jesus as his daily food. Thus one must have Jesus’ flesh and blood as his own, or as his daily sustenance. It is also noted that the ‘life’ was in the blood according to Leviticus. The commonality between these two is that one must take the life of one as his own and profit (live) from it. The point is that the “life” was in the blood and thus one would have to have Jesus’ life. There was no other way, and it is obviously a figurative use of “drinking His blood.”

*flesh is true food, and My blood is true drink. 56 "He who eats My flesh and drinks My blood abides in Me, and I in him. 57 "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. 58 "This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever."*

- m) The Jews continue to misunderstand (6:59-60).

*59 These things He said in the synagogue as He taught in Capernaum. 60 Therefore many of His disciples,<sup>50</sup> when they heard this said, "This is a difficult statement; who can listen to it?"<sup>51</sup>*

- n) Jesus tells them that their inability to understand His connection to the Father is the reason that they only understand this physical life of eating and drinking (6:61-65).

*61 But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble? 62 "What then if you see the Son of Man ascending to where He was before? 63 "It is the Spirit<sup>52</sup> who gives life; the flesh profits nothing;<sup>53</sup> the words<sup>54</sup>*

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<sup>50</sup> It is difficult to say who these disciples are. They appear to be larger than the 12, since those who do not believe is in the plural and narrows to the singular for Judas. But these appear to be followers of Jesus who do not believe in Him as the Son of the Father. For these do not identify Him as thus, and thus do not follow, and Jesus identifies them as rejecting the Old Testament and the working of the Father in the present tense. These appear to be those who are identified as following Him because He gave them the provision of food.

<sup>51</sup> As before the Jews were troubled regarding His statement of eating His flesh and blood.

<sup>52</sup> This is an answer to their question about eating and drinking His flesh. It was the Spirit who would do this, not their own mouths.

<sup>53</sup> Physically eating His flesh and blood would do nothing for them.



*that I have spoken to you are spirit<sup>55</sup> and are life. 64 "But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. 65 And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father<sup>56</sup>."*

- o) Followers withdraw since they are not able to understand a spiritual sustenance in Jesus, thinking only physical benefits of food in this life (6:66).

*66 As a result of this many of His disciples withdrew and were not walking with Him anymore.*

- p) Jesus inquires regarding the perception of the twelve to eternal life (6:67).

The difference between the disciples and those who left was that these realized that Jesus was the fullness of the Old Testament and that He would provide a relationship with God with forgiveness of sins. The others recognized that Jesus was not about to provide them with more food and drink. Thus they failed to recognize Him as the fullness, they were satisfied with the partials.

67 So Jesus said to the twelve, "You do not want to go away also, do you?"

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<sup>54</sup> Again Jesus words were what gave life.

<sup>55</sup> Here the anarthrous "spirit" is contrasted with the articular "Spirit". Thus the words are not physically affective, but are spiritually effective and are life itself.

<sup>56</sup> The Son does not operate apart from the Father. Thus for someone to come to the Son (recognize Him as the fullness, 6:46) He must be brought by the Father (i.e., the Son does not persuade by Himself as would a man, but the Father, Son and Holy Spirit are all involved here).

- q) Simon Peter perceives Jesus' words as eternal life (6:68-69).

*68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. 69 "We have believed and have come to know that You are the Holy One of God."*

- r) Jesus demonstrates His control with the Father in the enlightening of those who come (6:70-71).

*70 Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?" 71 Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.*

- c. Jesus reveals Himself as the Greater Moses at the celebration of the wilderness wanderings<sup>57</sup> (The Feast of Tabernacles) as He will provide the Spirit as Moses mediated the provision of water in the wilderness (7:1—8:1).

- 1). Jesus' brothers seek to have Jesus face the murder-seeking Jews (7:1-5).

*7:1 After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him<sup>58</sup>. 2 Now the feast of the Jews, the Feast of Booths,<sup>59</sup> was near. 3 Therefore His brothers said to Him, "Leave here and go into Judea, so that Your disciples also may see Your works which You are doing. 4 "For no one does anything in secret when he himself seeks to be*

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<sup>57</sup> The Feast of Tabernacles was for the purpose of celebrating God's provision during the wilderness wanderings (Lev. 23:43)

<sup>58</sup> The Jews had been earlier seeking to kill Him due to His supposedly breaking the Sabbath and asserting Himself as the Son of God. Jesus is in the timing of the Father and thus He avoids this confrontation until His hour comes.

<sup>59</sup> This feast also recalled Moses and the deliverance through the wilderness. It looked forward to the Kingdom (Zech. 14).

*known publicly. If You do these things, show Yourself to the world." 5 For not even His brothers were believing in Him.*

- 2) Jesus identifies His brothers' motives as being in coordination with the rejecting Jews (7:6-10).

*6 So Jesus said to them, "My time is not yet here, but your time is always opportune. 7 "The world cannot hate you,<sup>60</sup> but it hates Me because I testify of it, that its deeds are evil. 8 "Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come." 9 Having said these things to them, He stayed in Galilee. 10 But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.*

- 3) The Jews Seek to Kill Jesus (7:11-24).

- a) The People are split over who Jesus is, a man of God or a false prophet (7:11-13).

*11 So the Jews were seeking Him at the feast and were saying, "Where is He?" 12 There was much grumbling among the crowds concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the people astray." 13 Yet no one was speaking openly of Him for fear of the Jews.*

- b) Jesus exercises His authority as teacher of the God's Word (7:14).

*14 But when it was now the midst of the feast Jesus went up into the temple, and began to teach.*

- c) The Jews question the source of His learning (7:15).

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<sup>60</sup> Since his brothers did not believe, the world would love them.

*15 The Jews then were astonished, saying, "How has this man become learned, having never been educated?"*

- d) Jesus' asserts His teaching is from the Father (7:16).

Here Jesus is asserting that He has the very character of God.

*16 So Jesus answered them and said, "My teaching is not Mine, but His who sent Me.*

- e) Jesus' teaching may be identified as being from the Father (validated by the Old Testament) (7:17).

The will of the Father here is to believe in Jesus, and if they do they will see that Jesus' character fulfills the Old Testament literally.

*17 "If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself.<sup>61</sup>*

- f) Jesus' teaching glorifies God (the O.T. revelation of the Father) and defines righteousness as glorifying the Father instead of works which glorify the doer (7:18).

*18 "He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.*

- g) The Jews disobey the Law by not recognizing Jesus' healing of the lame man as glorifying God just as the provision of circumcision was also not a work and was done on the Sabbath to glorify God (7:19-24).

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<sup>61</sup> If one examines the Old Testament he will be able to identify Jesus' source as God.

The Jews are still worked up over the healing of the lame man (chapter 5) since it was on the Sabbath. Yet Jesus points out that the Priests circumcise a man on the Sabbath frequently, since it was required on the eighth day, but is not specifically rendered as permissible on the Sabbath (as was not the healing). In other words, what was glorifying to God was permissible on the Sabbath, but according to the way the Pharisees worked their interpretation the Priests were violators. The Pharisees in their interpretation had restricted what was good.

*19 "Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?"<sup>62</sup> 20 The crowd answered, "You have a demon! Who seeks to kill You?"<sup>63</sup>*

*21 Jesus answered them, "I did one deed,<sup>64</sup> and you all marvel. 22 "For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man.<sup>65</sup> 23 "If a man receives circumcision on the Sabbath so that the Law of Moses will*

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<sup>62</sup> Philip, in Chapter 1, had spoken of Jesus as the fullness of Moses.

<sup>63</sup> They had sought to kill Him in John 5:18 and 7:1. The crowd is unaware of what Jesus knows, yet they reject His words as being from the devil.

<sup>64</sup> John 5:9: The lame man was made well on the Sabbath. In John 5:18 they were seeking to kill Him.

<sup>65</sup> They felt that circumcising a man on the Sabbath was a work that glorified themselves before God. Jesus points out that circumcision came from the covenant with Abraham and should have been done as a confirmation of the gracious promise of God's provision for them through the covenant (especially since it occurred before the Law). Thus it was done on the Sabbath and was not considered work, but should have been considered glorifying God. Thus Jesus makes a lame man well to glorify God and they reject it as a violation.

*not be broken,<sup>66</sup> are you angry with Me because I made an entire man well on the Sabbath?<sup>67</sup> 24 "Do not judge according to appearance<sup>68</sup>, but judge with righteous judgment."<sup>69</sup>*

4) The People Evaluate Jesus while the leaders object (7:25-36).

a) The people evaluate Jesus as innocent of the charges of the Jews due to their inability to answer Him from the O.T. (7:25-26).

*25 So some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill? 26 "Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they?*

b) The people however question Jesus' because His origins are from earth and they felt (in error) that Messiah's origins could not be earthly as well as heavenly (cf. Micah 5:2 where the dual origin of the Messiah is listed). (7:27).

*27 "However, we know where this man is from; but whenever the Christ may come, no one knows where He is from."<sup>70</sup>*

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<sup>66</sup> Leviticus 12:3.

<sup>67</sup> Circumcision was the sign of God's deliverance (the covenant) with Abraham of blessing. If the obtaining of the sign was acceptable on the Sabbath, then why did they question when the means of their deliverance, Jesus the Messiah, did a sign to demonstrate His fullness as the means by which Israel would be blessed.

<sup>68</sup> The problem with the Pharisees is that they judged by sight (riches, prosperity) instead of by the Word.

<sup>69</sup> See Deut. 1:16. Righteous judgment comes on the basis of the O.T. They were judging on the basis of their own perception. Jesus was revealing their shortcomings and thus they had to reject Him.

<sup>70</sup> It is difficult to say, but it appears as though the Jews here, like always, do not know their Old Testament. Micah 5:2 had dealt with the dual origins of the Messiah as it

- c) Jesus responds that they do not know where He is from since they do not know His Father (the O.T.) (7:28-29).

*28 Then Jesus cried out in the temple, teaching and saying, "You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. 29 "I know Him, because I am from Him, and He sent Me."*

- d) The Jews seek to Kill Him in response to His claim to have come from heaven, thus claiming to be the Son of God (7:30).

*30 So they were seeking to seize Him<sup>71</sup>; and no man laid his hand on Him, because His hour had not yet come.*

- e) The result of this discussion is that many believe based on the signs that He had done (7:31).

*31 But many of the crowd believed<sup>72</sup> in Him; and they were saying, "When the Christ comes, He will not perform more signs than those which this man has, will He?"*

- f) The Pharisees react to the believers and the questioners by trying to seize Him (7:32).

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forecasted His birth in Bethlehem but also pronounced that His days were from long ago, that is, that He was God. "But as for you, Bethlehem Ephrathah, *too* little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity."

<sup>71</sup> This demonstrates the truth of Jesus' claim that they were seeking to kill Him.

<sup>72</sup> Did they understand the significance of the signs as indicating Jesus was the One who would bring forth the Kingdom to the Jews, or did they simply follow the miracles as being supernatural and did not perceive His word which demonstrated an ignorance of Deut. 13:1ff. This is difficult, but it appears to be the latter, since they seem to be enthralled with the number of signs, and not the meaning that would coordinate with His word.

*32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him.*

- g) Jesus responds to their desires to seize Him by saying that He will depart back to the Father (7:33-34).

*33 Therefore Jesus said, "For a little while longer I am with you, then I go to Him who sent Me. 34 "You will seek Me, and will not find Me; and where I am, you cannot come."*

- h) The Jews misunderstand by thinking He is going to escape to the foreign countries (7:35-36).

*35 The Jews then said to one another, "Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He? 36 "What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?"*

<sup>35</sup> εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; (John 7:35)

<sup>36</sup> τίς ἐστὶν ὁ λόγος<sup>73</sup> οὗτος ὃν εἶπεν· ζητήσετέ με καὶ οὐχ εὐρήσετέ [με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν; (John 7:36)

- 5) Jesus reveals at the Feast of Tabernacles that He is the One who will provide Living Water greater than that of Moses in the wilderness but the Jews object (7:37—8:1).

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<sup>73</sup> Note this use of the “*o Logos*” term here, which fleshes out the statement in 1:4 that the “Word” came to His own and they did not receive Him.



- a) Jesus reveals that He is the provider of the Spirit greater than Moses of the water in the wilderness (7:37-39).

*37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. 38 "He who believes in Me,<sup>74</sup> as the Scripture said, 'From his innermost being will flow rivers of living water.'"<sup>75</sup> 39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.*

- b) Some recognize the O.T. reference to Jesus as the Greater Moses and the Isaiah 44:3 (also cf. Ezek. 47:9) prophecy of the Messiah and conclude He is the Messiah (7:40-41).

*40 Some of the people therefore, when they heard these words, were saying, "This certainly is the Prophet." 41 Others were saying, "This is the Christ."*

- c) Some object in that Jesus' source is Galilee not Bethlehem as prophesied but they not only miss the truth of His birthplace, they

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<sup>74</sup> This should probably go with the last verse. In other words it is a substantival phrase explaining the one who is coming to drink. The following reference of the Old Testament is referring to Jesus. For the former says that the one who believes will come to Jesus to drink. Thus the Scripture reference is to validate Jesus as the provider of the water, not the believer. And in addition if this is referring to Isa. 44:3, then the Messiah is the O.T. reference.

<sup>75</sup> This is a reference to Isaiah 44:3 where Moses is referenced as the preface to the Messiah. As Moses brought forth water in the wilderness (a reference to the Feast of Booths) so also the Messiah would bring forth the Spirit who would bring forth the Law written in their hearts.

In addition Ezekiel 47 spoke of the waters that came out from the temple in Jerusalem and all that drank from them lived (47:9). See also Jeremiah 2:13, 17:13 regarding Israel forsaking the living waters.

miss the point of His origin as heaven (7:41-42).

*Still others were saying, "Surely the Christ is not going to come from Galilee,"<sup>76</sup> is He? 42 "Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?"<sup>77</sup>*

- d) The Jews are divided regarding His claims as Messiah (7:43-44).

*43 So a division occurred in the crowd because of Him. 44 Some of them wanted to seize Him, but no one laid hands on Him.*

- e) The Leaders are being questioned by the chief priests and Pharisees because of the teachings of Jesus and so they pronounce the crowd as ignorant of the Law (7:45-49).

*45 The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?" 46 The officers answered, "Never has a man spoken the way this man speaks." 47 The Pharisees then answered them, "You have not also been led astray, have you? 48 "No one of the rulers*

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<sup>76</sup> This question of source begins with Nathaniel in 1:46 where he asks "Can any good thing come from Nazareth?"

<sup>77</sup> This identification is, of course, the prophecy of Micah 5:2 where it is established that the Messiah would come from Bethlehem. The problem is here that the prophecy is quoted, yet there does not seem to be any acknowledgement that Jesus is from Bethlehem, and in fact, appears as though (without any other gospel knowledge) that they feel Jesus is from Galilee. The reason that His birthplace is not affirmed here is the same reason there is not a birth narrative in this gospel. It is due to the fact that the theme is that Jesus is God and is from heaven as His source. Thus while He clearly had an earthly birth, these people are trying to demonstrate that His earthly birth would be contradictory to His statements of a heavenly origin. Thus, the point is that their arguments about His earthly origin are entirely missing the point. They need to see that His origins are from heaven.

*or Pharisees has believed in Him, has he?<sup>78</sup>  
49 "But this crowd which does not know the  
Law<sup>79</sup> is accursed."<sup>80</sup>*

- f) Nicodemus thus raises the point of judging according to the Law (7:50-51).

*50 Nicodemus (he who came to Him before, being one of them) said to them, 51 "Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?"<sup>81</sup>*

- g) The Jews object on the basis of the O.T. but are again wrong in their interpretation (7:52—8:1).

*52 They answered him, "You are not also from Galilee, are you?"<sup>82</sup> Search, and see*

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<sup>78</sup> This is a fitting introduction for Nicodemus in the next verses as he is a ruler of the Jews, a Pharisee (3:1).

<sup>79</sup> This is an interesting accusation. The crowd had responded correctly to Jesus' claim as the Greater Prophet of Isa. 44:3 according to the O.T. passage. Now the Jews arrogantly believe the crowd does not know the Law, yet these Jews feel that they themselves do.

<sup>80</sup> The accusation of being accursed is indicating the crowd is under the wrath of God for following Jesus. This is a direct contradiction to His claim in 3:36.

<sup>81</sup> Perhaps Deut. 17:4. Always they were to inquire thoroughly.

<sup>82</sup> The Jews object to Nicodemus accusing him of having the same origins as Jesus.

*that no prophet arises out of Galilee.*<sup>83</sup> 53  
*{Everyone went to his home.*<sup>84</sup>

*8:1 But Jesus went to the Mount of Olives.*<sup>85</sup>

- d. The Pharisees test<sup>86</sup> Jesus as the Greater Prophet (Deut. 18:15,18) with a woman caught in adultery (8:2-11)<sup>87</sup>.

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<sup>83</sup> There is a theme regarding the question whether a prophet could come from Galilee in this book. First Nathaniel asks regarding Nazareth (1:46), the people ask regarding Galilee (7:41) and now the leaders question Nicodemus regarding his and Jesus' origins in Galilee. Of course, a major theme of the book is where Jesus is from, since He claims to be from the Father. They were wrong, not knowing the O.T. as Jesus had said. Nahum and Jonah were both from Galilee (1 Kings 17:1). It is also interesting that Isaiah 9:1-2 speaks of the light coming to Galilee.

<sup>84</sup> This would be everyone returning to their home after the Feast of Tabernacles. The question of whether the "light" (8:12) is linked to the Feast of Tabernacles (which would still be present if 7:53—8:11 is eliminated) is difficult. There is nothing in the Feast of Tabernacles from the O.T. that indicates "light" as a major contributor and must be inferred from tradition. However, with the emphasis on knowing the O.T. this would be non-contextual.

<sup>85</sup> The return of the people following the Feast of Tabernacles is interesting since Jesus seems to continue the theme as He moves to the Mount of Olives, the very place where He would return for the Kingdom which the Feast of Tabernacles celebrates (Zech. 14).

<sup>86</sup> It should be noted that the whole of the Greater Prophet theme is the sending of Jesus to Israel to deliver them as Moses was sent to Israel in Egypt (both under captivity). Yet as Moses was rejected, so also would be Christ.

<sup>87</sup> The portion from 7:53—8:11, known as the *Pericope Adulterae*, is contested by many with regard to its inclusion or exclusion from the text of John. This analyst maintains that the *pericope* should be included and interprets it on that basis, based on the point that it seems contextually to provide a well-placed and precise conclusion to the argument about Jesus as the Greater Prophet, which had begun as a major theme in Chapter 5 with the healing of the lame man. Based on the fact that the *pericope* is not included in the earliest manuscripts (which many consider the best) it has been rejected by a fairly broad readership on the external evidence. For a summary of this story in the Book of John, refer to the article in *Bibliotheca Sacra*, Spring, 1989, "The Woman Caught in Adultery, A Test of Jesus as the Greater Prophet," by this professor. The reader is also referred to the footnotes in that article for references that discuss the external evidence.

The Pharisees must find a way to reveal to the people that Jesus is not the Greater Prophet than Moses spoken of in Deuteronomy 18:15,18. Thus they find a case that comes out of Deuteronomy 22, a woman in adultery. If Jesus does not convict her, then he would not be following Moses.

There are two problems which the Pharisees see that make it so that Jesus cannot convict.

- To convict her would require His assertion as the Judge in Israel, something He had claimed (cf. John 2), but not something that was to be established at this coming, since He had come not to judge but to bring forgiveness. Thus they felt He would not pronounce an execution of judgment on her since to do so would make Himself more than He was proclaiming at this point.
  - To convict her would then assert Him as having the right to judge. Since Israel was under Gentile rule (like Moses under Egypt) they did not have the right to judge, only Rome. Thus, should Jesus judge her guilty and take judgment into His own hands, Rome would come down on Him. Then He would have to fulfill the Moses' motif by taking on Rome. That would determine if He was indeed the Greater Moses, could He eliminate Rome as Moses did Egypt?
- 1) The Setting: Jesus as a teacher of the people (8:2) is brought a case to see if He is the Greater Moses of Deuteronomy 18:15,18. (8:2-4)
    - a) Jesus sits as a teacher of the Law. (8:2)

*2 Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them<sup>88</sup>.*
    - b) A test case is brought to him, a woman who was caught (eye-witnessed) in the act of

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<sup>88</sup> Exodus 4:12 and Deut. 18:18 are remarkably similar as regards Moses and the Greater Moses. Teaching thus is the emphasis of the first chapters of John as Jesus teaches as a Greater Prophet.

adultery according to Deuteronomy 22:22.<sup>89</sup>  
(8:3a)

*3 The scribes and the Pharisees brought a woman caught in adultery,*

- c) She is set in the midst setting up the confrontation between the Pharisees and Jesus. (8:3b).

The Pharisees have placed her in the middle since they are supposedly trying her for guilt under the Law. This will quickly be seen as a façade since Jesus is the One on trial. It will be seen clearly when they direct the questions (and accusation) to Him.

*and having set her in the center of the court,<sup>90</sup>*

- d) They claim to be the eyewitnesses required by Deuteronomy 19:15. (8:4).

*4 they said to Him, "Teacher, this woman has been caught in adultery, in the very act.*

- 2) The Problem: "Moses said . . . What do you say?"  
The Pharisees pit Jesus against the words of Moses

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<sup>89</sup> Deuteronomy 22:22 is where the violation is found. Note that this is only four chapters away from the prophecy of the Greater Moses. Also note that many interpreters claim that the violation is that the man is missing, and thus this is not a good case. First of all the fact that one person was missing in a crime done by more than one certainly does not invalidate the crime no the trial. This would make many laws of no effect. However, this can be illustrated in Numbers 5:14-31 where a woman is guilty of adultery and only she is executed and the guilty man is unknown.

<sup>90</sup> "Of the court" is an added phrase, not found in the original Greek and should be deleted. The point of "in the midst" is that she was placed between the accusers and Jesus, the place that one would be if on trial, between the judge and the witnesses. Note also that John is painting a picture of the trial for the reader. The woman is in the midst because she is the accused, supposedly on trial. However, no questions are directed to her, but are all directed to Jesus. This makes Him the focus of the trial and she then becomes the issue, not the one on trial. So the trial is against Jesus and the witnesses are "trying" Jesus, based on the issue of the woman. These witnesses are hoping to witness that Jesus has rejected the Law of Moses and thus cannot be Messiah.

attempting to show how He does not agree with Moses and thus violates the Law negating Him as the Greater Moses. (8:5).

This accomplishes two things in the eyes of the Pharisees.

- Jesus mission during this first coming was to forgive and be the Passover Lamb. As such He had proclaimed judgment in Him would wait. If he would not follow the law, reasoned the Pharisees, then He could not be the Greater Moses.
- His claim of being the Greater Moses was a claim of being authorized to be the Judge of Israel (cf. Chapter 2 where He throws the moneychangers out of the temple).

If He was the Greater Moses then He could bring judgment back to Israel (like Moses) by throwing the Romans out (as Moses). Of course they thought He could not do that so their problem (Jesus) would be gone.

*5 "Now in the Law Moses commanded<sup>91</sup> us to stone such women; what then do You say?"<sup>92</sup>*

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<sup>91</sup> It appears that the Pharisees were wrong, while some things in the Law were spoken by Moses (from God) to the people to keep, this particular law was spoken to Moses by God since the last interruption in the discourse is in Deuteronomy 18:17 where Moses reflects that God was speaking to Him.

<sup>92</sup> Judgment was not given to just anyone (i.e., not anyone could judge the woman guilty), but only God's Anointed One (or ones as in the case of the Judges). Having the ability to judge, the Anointed One could delegate the implementation to others (as Joshua and Moses did to the army). However, with the Times of the Gentiles beginning with Daniel in 596 B.C. the nation lost their king, and the authority was given to the Gentiles to judge. Thus Israel had not had the ability to judge since they were under Gentile rule. However, Jesus makes it clear that He is the One who is the Anointed of the Father and has the ability to judge (John 5 as part of being the Greater Moses). In addition Jesus promised that He would give the Jews a sign, the sign of resurrection, to demonstrate that He had the authority to judge (since He would demonstrate that He escaped the Gentile oppression through resurrection out of their grasp). Thus, Jesus point was that He was the One with the ability to judge, but judgment was delayed since His first appearance was for the purpose of bringing the promise and the provision followed by a delay, and then the judgment in person by Himself. Thus the Pharisees are actually doing more than

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simply trying to get Him to deny the judgment due the woman, but they are trying to get Him to judge this woman ahead of the time, forcing Him to do something that He Himself declared was not part of this appearance. So the question is whether they were sure He could not judge her (since that would require taking that judgment from the Romans), or that they were sure He would change the Scripture's imperatives to let her go. They had planned on both. Since they did not believe He had the authority to judge as God's Anointed One, the Greater Moses, they felt that He would thus not judge her, denying the Mosaic Law (which they themselves could not do without an anointed one (cf. John 18:31)). Since there was no Israelite authority, while Jesus would agree that she was in fact guilty, the judgment of stoning was only allowed through God's Anointed One's authority. Thus if Jesus said they should stone her (which seems to be the implication of His allowance for them to cast it) then it would appear that He went against the authority of the Romans and thus would be threatened by them, since He took their authority. Thus, it appears they had Him, unless He was the Greater Moses and even then He would have to overthrow the Romans to prove it. So Jesus instructs the stoning (thus demonstrating that He did have the authority of God to judge), but demonstrates the failure of the Pharisees to provide a proper witness. Therefore He did show that He had the authority, but disallowed the trial as illegitimate. But what if the trial had been legitimate, which certainly could have possibly occurred. The answer is that no legitimate trial could have occurred since the judgment was taken out of the Israelites hands, and to do otherwise would have been against the God-established authority though it was Gentile. Therefore, the Pharisees were attempting to force Jesus' (God's) hand beyond the Sovereign decision of God. This of course, is exactly what they were trying to do, force Jesus' hand to do something so they could test Him. But either way, the Pharisees were illegal. They either were trying to assess judgment apart from the legal authority or as in this case; they had botched the case due to their illicit intent. Both outcomes showed one thing; that the whole reason they were under the authority of the Romans was because they were disobedient, and they demonstrated that disobedience at this point both in creating an illegal trial and opposing the One who could actually hold the trial. They showed the reason they were under the Romans; they were disobedient and would continue thus under the Gentile judgment.

Of course, this confrontation put them on the spot in two ways also. First of all the punishment for a malicious witness was the same as they had proposed, so if stoning was to take place it would be against them (but notice that it was not carried out either since the judgment was delayed), but in addition, should they follow the execution of judgment, they themselves would be the ones who executed the judgment and would be illegal under the Romans. So while they had proposed Jesus asserting Himself as the Anointed Judge, they in fact would be implicated as the administrators of that justice as eyewitnesses, something they had missed. Thus, had they been non-malicious, they would have been a defender of God who was delaying judgment, and identified Jesus as the One, but by going against Him, they actually had put themselves on the spot since eyewitnesses were the actual bringers of justice in the Israelite system, the promoters of Godly justice.



- 3) The narrator interprets the intention of the eyewitnesses: They were actually bringing the case against Jesus ("testing Him"). (8:6a).

The narrator informs the reader that the trial they are bringing is really against Jesus. Their basis is from the prophecy of the Greater Prophet in Deuteronomy 18:15. In verse 22 of the same chapter it gives the test of a prophet, which is that it must come true. Thus, they feel that if He does not judge this woman (as Moses) He will have been false. Also if He does judge the woman, then He will have to overthrow the Romans to carry it out (like the original Moses threw out the Egyptians) and that will reveal Him as false when they are victorious (as they thought) over Him.

*6 They were saying this, testing Him, so that they might have grounds for accusing<sup>93</sup> Him.*

- 4) The Response: Jesus pronounces the Mosaic sentence; stoning.
- a) Jesus writes on the ground as indicating the writing of the Law. (8:6b).

There are two similar motions Jesus makes here. These are bookends to frame His pronouncement as coming from the Law. Also note that writing with a (singular) finger only occurs once the Old Testament and that is the writing of the Law by God.

*But Jesus stooped down and with His finger wrote on the ground.*

- b) Jesus pronounces the Mosaic sentence is to be carried out provided there are qualified eyewitnesses; e.g., non-malicious. (8:7).

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<sup>93</sup> What they were accusing Him of, was being presumptuous according to Deut. 18:20, that is He was claiming to be the Greater Moses and was speaking on God's behalf and they said it was not true.

Jesus is using the very passage they used (two or three eyewitnesses) to show that they are malicious (they were lying about who was on trial) according to Deut. 19:16. Maliciousness was to be punished by the same punishment they had proposed.

This violation indicated exactly why they were under the judgment of Rome; they were self-centered, violators of the Law who opposed God for their own self-glory. This was exemplified by the fact that they were rejecting the One who was the very character of God.

*7 But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him be the first to throw a stone at her."*

- c) Jesus writes on the ground again to indicate the ending literary bookend of the Law. (8:8).

*8 Again He stooped down and wrote on the ground.*

- 5) The Response of the Pharisees to Jesus: The Pharisees leave to avoid the stoning they had proposed for the woman since they were the violators. (8:9).

*9 When they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court*

- 6) The conclusion: Jesus follows the Law requiring two or three witnesses and since there are none, the case is dismissed according to the Mosaic Law. (8:10)

*10 Straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" 11 She said, "No one, Lord." And Jesus said, "I do not*

*condemn you, either.<sup>94</sup> Go. From now on sin no more.<sup>95</sup>"*

## CONCLUSION:

Jesus is the Greater Moses, the One of whom Moses spoke; the One who will deliver Israel from the Times of the Gentiles and the rule of Satan.

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<sup>94</sup> The way that Jesus phrases His response appears to indicate that He is now considering Himself as an eyewitness to her crime, since He says, "Neither do I condemn you . . ." or that He is pronouncing an official verdict of the case, that is that He does not judge her since the eyewitnesses are not there any longer. According to the context here of the Law, only the Law could condemn her and only through eyewitnesses. Thus for Jesus to claim this may indicate that He is also claiming to know of her crime, or that He was the Judge. This would not be uncommon for the book, since He sees Nathaniel, knows the Woman at the well and her history of husbands, as well as other places. Thus, His point would be as a single witness, He could not condemn her according to the Law.

<sup>95</sup> The phrase "do not sin" occurs in Jesus speech in 5:14 previously with the lame man. There the question was raised regarding the nature of the man's sin that would cause him evil harm. It was suggested that he had not testified, or identified with Jesus, and was thus being warned regarding that grave sin. However, that would be somewhat difficult here, unless He is pointing out that she has just seen the evidence that He was the Greater Prophet and was being exhorted to identify with Him. The difficulty is that He states in essence, "from now on . . ." (the "no more" is an added assumption). Thus, He would be stating something new for her based on her experience there. It is also interesting that if Jesus is referring to her sin of adultery, that He had just dismissed the case. Thus, He might be implying that He indeed did know of her guilt, and while she had escaped the punishment, Jesus yet knew, since He was God. This would be contextually verified since He had done the same thing with Nathaniel, and the Woman at the well.