

A person wearing a blue robe is walking on water, with their feet visible and creating a small splash. The background is a warm, golden sunset over a body of water, with the sun low on the horizon. The overall mood is serene and spiritual.

# THE GOSPEL OF JOHN

**PART TWENTY-TWO**

*The Word Made Flesh*



JOHN 7:19-39



# 1. Moses Explained (vv.19-24)

a. Jesus appeals to their righteous claim of devotion

i. The Mosaic Law and Covenant were the basis for their belief and behavior, but in this moment, they are on the brink of its violation

ii. You claim adherence to the law, but none of you are carrying it out





iii. He tells them, your intent to kill me is a violation of the very law you claim (Exo 20:1-17)

iv. Jesus tells them that your possession of the truth is not enough, but you fail in your practice of it

v. God's Word is not intended to be used like a good luck charm or a positive omen--the goal should be to understand it and do what it says!



b. They accuse Jesus of having a demon  
(v.20)

i. Basically accusing him of working for  
Satan's kingdom

ii. Jesus refutes this charge in another  
passage (Mark 3:20-27)



c. Jesus refers back to the healing of the lame man in John 5 (v.21)

i. He accuses of being stuck by what he has done

ii. Application Question: What are some ways that we have seen or allow things that God does to trip us up or remain stuck?



d. The argument concerning circumcision

i. Moses gave you circumcision (but it came from Abraham; see Gen 17:10ff.)

ii. The sign of circumcision signified God's covenant with Abraham; it was done on the 8th day for devout Jews (Paul in Phil 3:5)



iii. Jesus' point is that you would circumcise a baby boy on an 8<sup>th</sup> Sabbath day if he were born on a Friday, why is it wrong for me to heal a man on the Sabbath?

iv. Jesus says that your anger at me is hypocritical because you do this all the time--you break the law of the Sabbath so that you don't break the law of circumcision





v. Jesus makes a lesser to greater argument and also points to the greater nature of the law that he brings

vi. He calls them out for what they really are guilty of--judging a book by its cover (v.24)



vii. Edward Klink says "this critique is less about hermeneutics and more about a lack of faith"



## e. The sin of Voyeurism

i. In a theological sense, not the popular sense

ii. It is the pleasure and contentment to watch and observe people rather than enter into a relationship with them





iii. Jesus says, if you are content just to observe and criticize me from afar and never really seek a relationship with me, then that is to your own detriment

iv. This is another reason to get our kids out from in front of their many devices and in front of people--relating to them

v. Jesus says faith requires a relationship, not an observation



# Discussion

1. How do we stumble here?

2. What can we learn from Jesus?



## 2. Christ Confusion (vv.25-31)

a. This section moves the question from Jesus' authority to his identity

i. Is this the man they want to kill?

ii. Here he is right here, and they are doing nothing--have they become convinced that he is the Christ?





iii. But we know where he comes from—  
—meaning Galilee

iv. There was a prevalent belief that  
when the Messiah came, his appearing  
would be extraordinary (see Matt 24:26–27;  
Luke 17:23–24)

