

A person wearing a blue robe is walking on water, with their feet visible and creating splashes. 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-THREE**

*The Word Made Flesh*



JOHN 7:25-53



## 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  
Messiah came, his appearing would be  
extraordinary (see Matt 24:26-27; Luke 17:23-24)



## b. Jesus confirms and refutes (vv.28-29)

i. You know me, but not as well as you think

ii. The constant refrain from Jesus is that I have been sent and I am not here in a self-serving way

iii. You know me historically—momma, daddy, brothers, and sisters



iv. But you don't know me  
cosmologically--otherwise you would  
accept me based upon the One who sent  
me, but you don't know him either

v. Here lies the eternal issue for those  
in the text and even now.

"Whatever you think you know about God is  
only validated in his Son Jesus Christ--you  
get both or neither."



vi. Adam Sheafe is a contemporary example of this confusion as he admitted to killing 76-year-old Pastor Bill Shainman by leaving him for dead in his Arizona home, nailed to a wall in the form of a crucifixion, because he believed that Jesus was God's Son and also deity



vii. The text says they were seeking to seize him (v.30); meaning they were looking for an opportunity to catch him slipping but never were able to lay a hand on him.





viii. God can keep you from your enemies for as long as needed; they can want your demise with everything within them, but will be kept at bay as long as he says so

ix. Don't miss the two narratives of courage versus secrecy, this speaks to the need and potential result of Christian courage in that it can engender belief (.v31)



### 3. Not Before It's Time (vv.32-39)

a. Jesus tells the crowd that his time with them is limited (vv.32-36)

b. Jesus crescendos his message at the close of the feast (vv.37-39)



i. Scholars see Jesus drawing upon a water metaphor here, where the priests would pour water and wine at the base of the altar in a concluding ceremony to demonstrate dependence on the divine miracle of rain (the rainy season would follow this celebration)





DQ- Jesus says that belief in him turns one into an eternal spring of living water.

1. What does this mean according to the context?

2. Why is this such a challenge in our current society?



# My Response:

1. Discourses of death have gripped us to the point where that's all we talk about, or we go silent and refuse to discuss the issues that plague us

2. But we must long for what God gives through the Spirit--Living Water



## 4. Christ from Galilee (vv.40-52)

a. Where are you really from? (vv.40-44)

i. Some think that he is the Prophet  
(Duet 18:15)

ii. Christ can't come from Galilee and  
shouldn't he be a king (2Sam 7:12-16; Micah  
5:2)





b. So the people were divided (v.43)

i. Were the divisions legitimate?

ii. How do divisions occur?

iii. What is the remedy for divisions in the body of Christ?

c. The political/religious representatives are in contention over Jesus (vv.45-52)

