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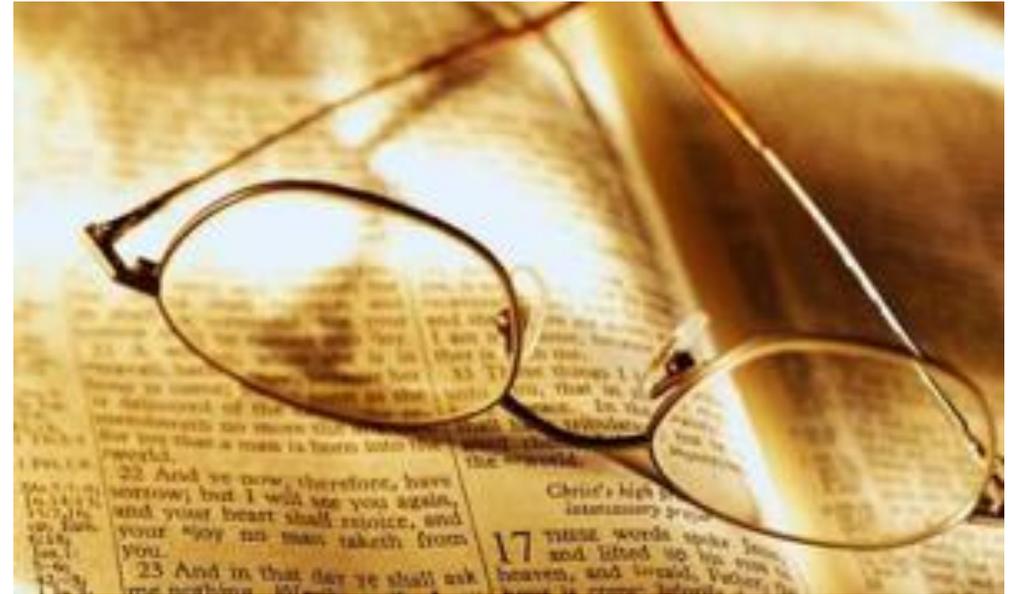
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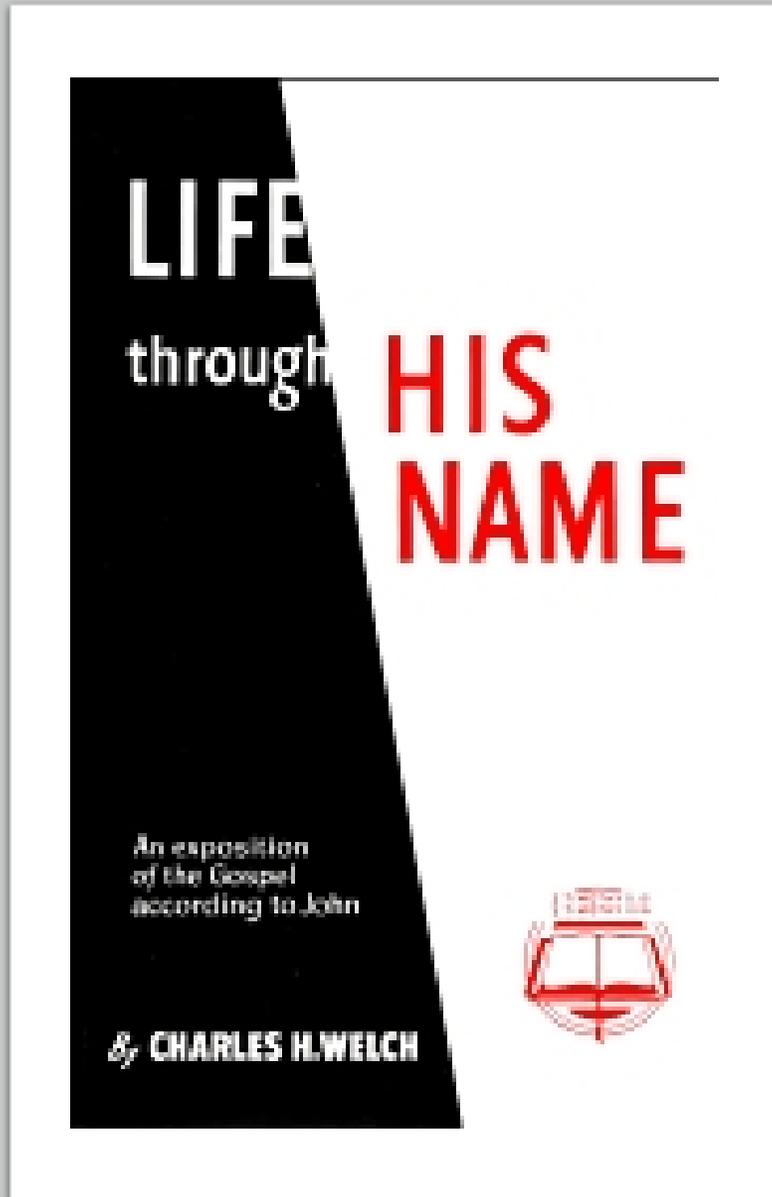
Life on the Highways: An exposition of John's gospel Chapter 7

Wayne Stewart

Modus Operandi (Lat.: Method of working)

- Learn quickly from what has been established
 - Use Welch's "Life through his name" commentary on John.
- Ask and answer "good" questions:
 - From biblical context
 - Assuming what we strongly believe to be true
- Refashion our systematic to conform to the scriptures rightly divided





Get your free pdf from:

[https://levendwater.org/books/life through his name.pdf](https://levendwater.org/books/life%20through%20his%20name.pdf)

- Cool summaries
- Lots of linking passages
- Great use of structure to ascertain scope
- Emphasis on Right Division.

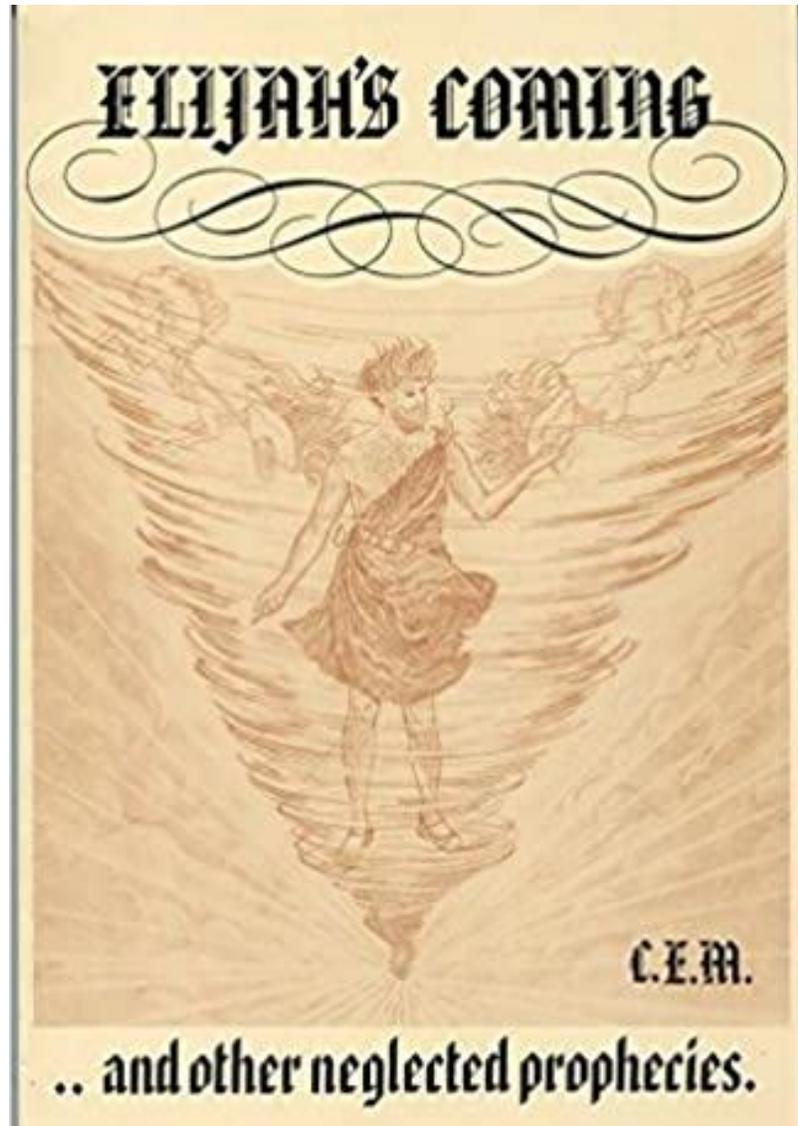
JOHN
AND THE
MYSTERY

Charles H. Welch

THE BEREAN PUBLISHING TRUST
52A WILSON STREET
LONDON EC2A 2ER ENGLAND

Second book: Also
useful to our study

https://lewendwater.org/books/john_and_the_mystery.pdf



Third Book: Elijah's coming (Not dedicated to "John" – but overlaps ideas we will discuss)

PARABLE MIRACLE & SIGN

G. H. WELCH

Matthew & John
considered dispensationally

THE BEREAN
PUBLISHING TRUST
52a Wilson Street, London
EC2A 2ER England



Forth Book

Parable, Miracle and Sign

https://levendwater.org/books/parable_miracle_and_sign.pdf

In this series I will use
cut/paste from Welch's
"Life Through His Name"

Next week: Please read LTHN

CHAPTER 8

Teaching Associated with the Feast of Tabernacles (John 7)

Structure and Introductory Notes

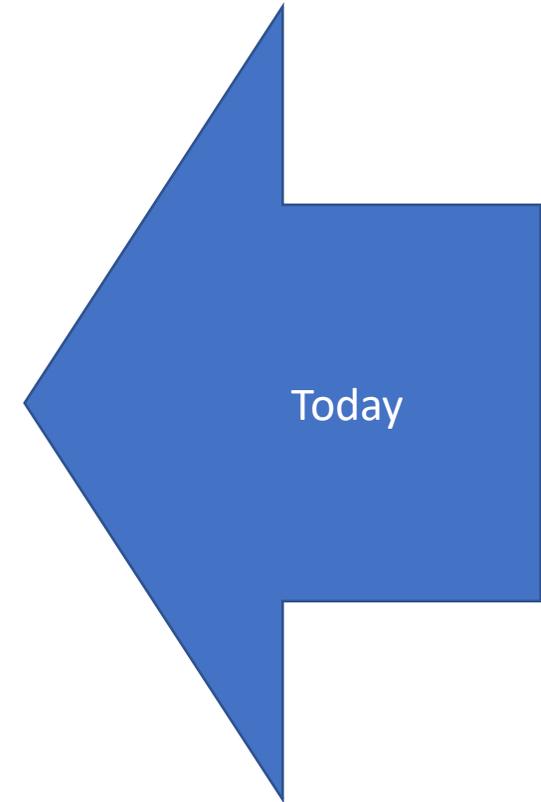
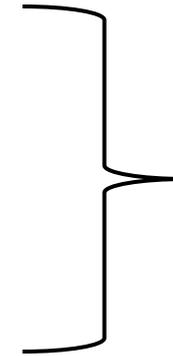
CHAPTER 7

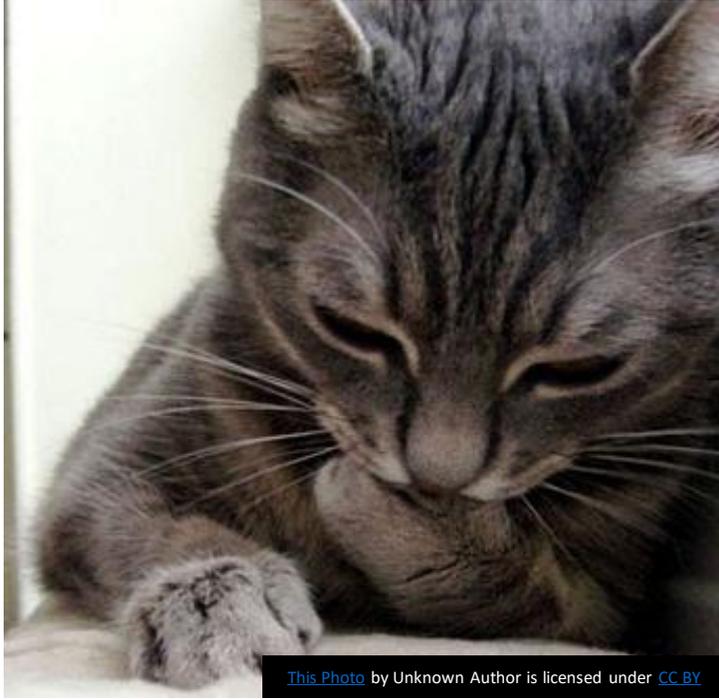
Fourth and Fifth Signs

The Feeding of the five thousand (6:1-15)

The Eight Signs of John's Gospel

- A 2:1-11. THE MARRIAGE IN CANA. The third day.
No wine. Glory manifested.
- B 4:43-52. THE NOBLEMAN'S SON. After two days.
At the point of death.
- C 5:1-15. THE IMPOTENT MAN. Pool. 38 years.
Sabbath. Sin.
- D 6:1-14. FEEDING OF FIVE THOUSAND.
The only sign (with *D*) recorded in
the other Gospels.
- D* 6:15-21. WALKING ON THE SEA.
The only sign (with *D*) recorded in
the other Gospels.
- C 9:1-41. THE MAN BORN BLIND. Pool. From birth.
Sabbath. Sin.
- B 11:1-46. THE SISTERS' BROTHER. Two days. Lazarus is
dead.
- A 21:1-14. THE DRAUGHT OF FISHES. The third time. No meat.
Lord manifested.





Questions

Questions

- 1. What signs were repeated in the other gospels?**
- 2. How do the two signs work together?**
- 3. What evidence was there that the Jews were not ready for the truth? John 6.15,26,30**
- 4. How is 6.29 badly interpreted?**
- 5. What problem or incorrect assumption did Jesus need to rectify? John 6.31**
- 6. What is the significance of the hard saying? John 6.60**

Gentile readers in view

‘He tells us that the Sea of Galilee, is the sea of Tiberius, a name better known to the Gentile world because of its association with the Emperor Tiberius’ (Josephus *Ant.* xviii. 2, 3).

‘He tells us that the passover was a feast of the Jews, a comment that seems pointless if the Jews were his readers’.

Peah

‘When ye reap the harvest of your land, thou shalt not wholly reap the corners (*peah*) of thy field ... thou shalt leave them for the poor and stranger’ (Lev. 19:9,10).

The twelve who ‘served’ gathered ‘twelve’ baskets of that which remained, and would doubtless associate the provision of their own needs with the custom of the *peah*. There is, however, another and perhaps weightier reason for the gathering up of the fragments. It is expressed by the Lord Himself in the words ‘that nothing be lost’.

ἀπόλλυμι

- Jn. 3:15-16; 6:12, 27, 39; 10:10, 28; 11:50; 12:25; 17:12; 18:9, 14; 2 Jn. 1:8

[Fri] ἀπόλλυμι fut. ἀπολέσω and ἀπολῶ, mid. ἀπολοῦμαι; 1aor. ἀπόλεσα; 2aor. mid. ἀπωλόμην; second perfect ἀπόλωλα; (1) active ruin, destroy; (a) of persons destroy, kill, bring to ruin (MT 2.13); (b) with an impersonal object destroy, bring to nothing (1C 1.19); (c) of a reward lose, be deprived of (MT 10.42), opposite τηρέω (maintain, keep); (2) middle be ruined, be destroyed (second perfect active as middle); (a) of persons die, perish, lose one's life (MT 8.25); (b) of things be lost, be ruined (MT 9.17); (c) of transitory things pass away, cease to exist, perish (1P 1.7)

gave you not that bread from heaven' (6:32). In the Gemara (the second part of the Talmud) we read:

‘There were three good shepherds of Israel, Moses, Aaron and Miriam, and there were three good things given us by their hands, a well, a cloud, and manna: the well, for the merits of Miriam, the pillar of cloud for the merits of Aaron, manna for the merits of Moses’ (Taanith, fol. 9,1).

Key passage

- KJV John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
- TBT John 6:29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

Paraphrase

Jesus answered them and said, This miracle which you have just seen is the work of God, wrought by Him with the very object that you should believe on Him Whom He hath sent. As a result of the Lord's emphasis upon the fact that the miracle of feeding the 5,000 was the 'work of GOD', the Jews reply, Oh, that was not Thine Own work then, it was the work of GOD. What sign shewest THOU, then, that we may see and believe THEE? *What dost THOU work?* We Jews know full well that when Moses came before Israel, he came not without credentials. He worked miracles, for it is written 'He gave them bread from heaven'. There, replied the Saviour, you are very wrong. The word 'He' does not refer to Moses, but to God. The Lord gave them bread from heaven, working through the instrumentality of Moses, but it was not Moses himself who gave this bread. The children of Israel might just as well have turned round on Moses after they learned that it was *God* Who had given the Manna, and have said to him 'What sign shewest *thou*, that we may see and believe *thee*? What dost *thou* work?'

The Lord's Exposition of the Miracle of the Feeding of the 5,000

A 6:31-. The Jewish argument from the gift of the MANNA.

B 31-47. False inference from this argument refuted.

b 31. He gave them. False idea.

A 35. I AM **c** 32. Not Moses, but Father.

Bread of Life.

True bread.

c 33. Bread of God. Life unto the world.

b 34. Evermore give us. False idea.

A 48-49. Those who ate the MANNA in the wilderness *are dead*.

B 48-50. **b** 50. This is the bread.

A 48. I AM **c** 50. Cometh down from heaven.

Bread of Life. **c** 50. A man may eat thereof.

b 50. And not die.

A 51-58. The Antitype of the MANNA - live for ever.

B 51-58. **b** 51. Eat and live for ever.

A 51. I AM **c** 51. My flesh, given for life of
Living Bread the world.

from heaven. **c** 58. This is that bread from heaven.

b 58. Eat and live for ever.

Fourfold Question and Answer (6:31-58)

A 31. Jewish argument 'Our fathers did eat manna in the desert'.

B 32,33. The Lord's answer.

Moses was not the giver.

The Father gives the true bread.

This bread is He that giveth life unto the world.

A 34. Jewish mistaken request 'Lord, evermore give us this bread'.

B 35-40. The Lord's answer.

The first 'I am'.

Those given by the Father shall come.

None lost.

Raised up at the last day.

A 41,42. Jewish murmuring 'Is not this Jesus, the Son of Joseph?'

B 43-51. The Lord's answer.

Those taught of God come to Christ.

Believers have everlasting life.

Two more claims - 'I am'.

First statement as to His flesh which was given for the life of the world.

A 52. Jewish striving 'How can this man give us His flesh to eat?'

B 53-58. The Lord's answer.

Except eat ... drink, no life.

Flesh is meat indeed.

He that eateth Me shall live by Me.

This is the bread that came down from heaven.

Ἐγώ εἰμι
= “I am”

- KJV Jn. 6:20 But he saith unto them, It is I; be not afraid.
- KJV Jn. 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
- KJV Jn. 6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.
- KJV Jn. 6:48 I am that bread of life.
- KJV Jn. 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

ἐκ τοῦ
οὐρανοῦ
=From heaven

- Jn. 6:31-33, 38, 41-42, 50-51, 58