



Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

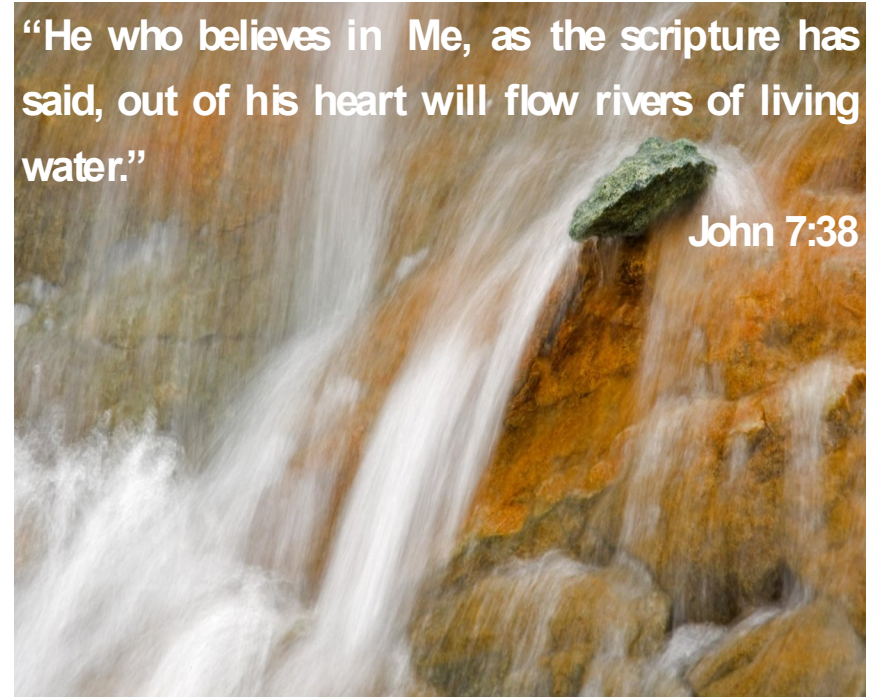
For a digital form of this booklet, an mp3 version of the teaching and/or powerpoint slides from the teaching, visit our website at <http://www.calvaryroswell.com/biblestudies/index.htm>



Thru the Scriptures 2006-08

“He who believes in Me, as the scripture has said, out of his heart will flow rivers of living water.”

John 7:38



John 1-7

July 3rd-July 9th, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

The Gospel of John-

The Gospel of John was written later in the life of this one who was called the beloved apostle of the Lord. God’s aim in having John recollect upon his earlier days with Jesus and write to us about what he experienced and saw, is to lay before us two truths—Jesus is the Messiah, and Jesus is God. As we joyfully partake of the truths of this fourth gospel; and as we are blessed with a glimpse of Jesus as the Christ, the Son of God, may we be moved into the worship of Him as the living God. And may our worship overflow into a fervent devotion to the service of Him as our Savior!

**—Inspired by “The God-Man”
By Ray C. Stedman**

Helpful Study Links:

Additional Commentary: (Great Resource!)
http://preceptaustin.org/john_commentaries.htm

Sermon Links:

“The Gospel of John: Who is this Man?” by Ray C. Stedman
<http://www.pbc.org/files/messages/3187/0244.html>

Commentary:

The commentary used with permission throughout this booklet is

With the Word Bible Commentary

by Warren W. Wiersbe.

ISBN 0-8407-9108-9

Notes for The Gospel of John



Author: John.

- Although John is not specifically designated as the author, many factors support the long-held belief that John wrote this Gospel.
- According to 20:21, 24, it was written by “the disciple whom Jesus loved,” and, of the inner circle of Jesus’ disciples (Peter, James, and John), John is the only probable candidate. Furthermore, early written sources and persistent tradition point to John as the author.



Time: The church father Irenaeus explicitly testifies that John wrote the Gospel while residing in Ephesus (a.d. 66–98), and there is little reason to challenge a date within this period. That makes this gospel the last of the four Gospels that was written.



Theme: Jesus is God!

One of the clear distinctives in this Gospel is how the Holy Spirit causes us to see more clearly and forcefully that Jesus really is God, that He is divine. Although you can also see that Jesus is God in the other Gospels, John displays a more intense conviction of the evidences of his Divinity.

John had two purposes in mind when he wrote his gospel: to prove that Jesus Christ is the Son of God, and to invite people to believe in Him and be saved (20:30–31). His evidence for the deity of Jesus Christ is threefold: (1) the miracles He performed; (2) the words He spoke; and (3) the testimony of witnesses who knew Him.



Keys: John's Gospel is significantly different from the Synoptic Gospels (Matthew, Mark, and Luke). It is probable that John wrote after the Synoptics had been completed, and that he was aware of them. That being the case, John wrote to supplement the Synoptics and to provide a theological interpretation of the Person and work of Christ especially suited for his Hellenistic audience.

Twenty-three times in all we find our Lord's meaningful "I AM" (ego eimi, Gk.) in the Greek text of this Gospel (4:26; 6:20, 35, 41, 48, 51; 8:12, 18, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1, 5; 18:5, 6, 8). In several of these He joins His "I AM" with seven tremendous metaphors which are expressive of His saving relationship toward the world.

- "I AM the Bread of life" (6:35, 41, 48, 51)
- "I AM the Light of the world" (8:12)
- "I AM the Door of the sheep" (10:7, 9)
- "I AM the Good Shepherd" (10:11, 14)
- "I AM the Resurrection and the Life" (11:25)
- "I AM the Way, the Truth, the Life" (14:6)
- "I AM the true Vine" (15:1, 5).

In the Gospel of John we find seven significant public miracles or signs. Each is designed to show that Jesus is God:

- (1) Turning the water into wine at the wedding in Cana of Galilee (2:9).
- (2) Healing the nobleman's son (4:46–54).
- (3) Healing the crippled man at the pool of Bethesda (5:2–9).
- (4) Feeding the five thousand (6:1–14).
- (5) Jesus' walking on the Sea of Galilee (6:16–21).
- (6) Healing the man blind from birth (9:1–7).
- (7) Raising Lazarus from the dead (11:1–44).

Outline

- I. The Incarnation of the Son of God (1:1–18)
- II. The Presentation of the Son of God (1:19–4:54)
- III. The Opposition to the Son of God (5:1–12:50)
- IV. The Preparation of the Disciples by the Son of God (13:1–7:26)
- V. The Execution of the Son of God (18:1–19:37)
- VI. The Resurrection of the Son of God (19:38–21:23)
- VII. Conclusion (21:24, 25)

This Weeks Detailed Outline

- I. The Incarnation of the Son of God (1:1–18)
 - A. His Eternality (1:1, 2)
 - B. His Pre-incarnate Work (1:3–5)
 - C. His Forerunner (1:6–8)
 - D. His Rejection (1:9–11)
 - E. His Reception (1:12, 13)
 - F. His Deity (1:14–18)
- II. The Presentation of the Son of God (1:19–4:54)
 - A. Presentation by John the Baptist (1:19–34)
 - B. Presentation to John’s Disciples (1:35–51)
 - 1. Andrew and Peter (1:35–42)
 - 2. Philip and Nathanael (1:43–51)
 - C. Presentation in Galilee (2:1–12)
 - 1. First sign: water to wine (2:1–10)
 - 2. Disciples believe (2:11, 12)
 - D. Presentation in Judea (2:13–3:36)
 - 1. Cleansing the temple (2:13–25)
 - 2. Teaching Nicodemus (3:1–21)
 - 3. Preaching by John the Baptist (3:22–36)
 - E. Presentation in Samaria (4:1–42)
 - 1. Witness to the Samaritan woman (4:1–26)
 - 2. Witness to the disciples (4:27–38)
 - 3. Witness to the Samaritans (4:39–42)

- F. Presentation in Galilee (4:43–54)
 - 1. Reception by the Galileans (4:43–45)
 - 2. Second sign: healing the nobleman’s son (4:46–54)
- III. The Opposition to the Son of God (5:1–12:50)
 - A. Opposition at the Feast in Jerusalem (5:1–47)
 - 1. Third sign: healing at Bethsaida (5:1–9)
 - 2. Rejection by the Jews (5:10–47)
 - B. Opposition During Passover (6:1–71)
 - 1. Fourth sign: feeding the 5,000 (6:1–14)
 - 2. Fifth sign: walking on water (6:15–21)
 - 3. Bread of Life discourse (6:22–71)
 - C. Opposition at the Feast of Tabernacles (7:1–10:21)
 - 1. Jesus Brothers Don’t believe (7:1-10)
 - 2. Mixed Reception at the Feast (7:11-53)

Daily Bible Study

Thursday, July 3rd, 2008

Passage for today: John 1

Questions to Ponder

1. The Gospel begins by showing us Jesus Christ as God. What words and attributes are used to describe Him? What are the things that we see He has done? How do these things point to His being God?
2. Verses 19 through 34 display for us a bit of the ministry of John the Baptist. Looking carefully at the statements that he makes, what do we learn of John and his God-appointed role? What do we learn of Jesus?
3. Verses 35 through 51 reveal the calling of some of the apostles. Note Phillip's response to Jesus' call. What might we learn from this concerning our zeal for bringing others to see the Lord Jesus?

With the word Bible Commentary

John 1

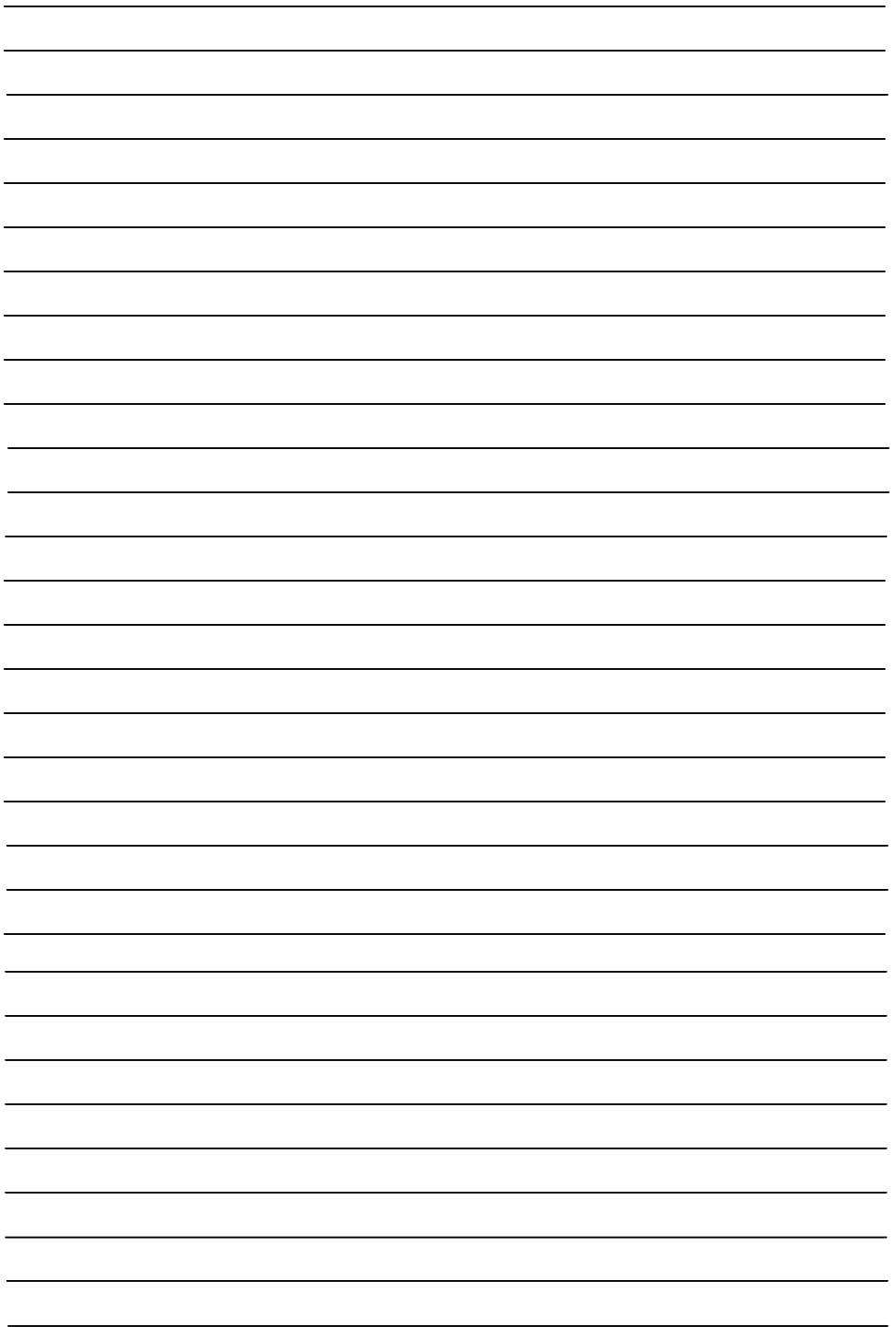
The Creator came (1–14). Compare this passage with Genesis 1 and note the emphasis on light and life. Moses wrote about the old creation, but John wrote about the new creation (2 Cor. 5:17). He is the creative Word and the living Word who reveals the Father to us. In His many miracles, Jesus showed His power as Creator. He is a faithful Creator, and you can trust your life to Him (1 Pet. 4:19).

The Savior came (15–34). He came with grace and truth, not law and judgment. He revealed the Father and gave the Holy Spirit to those who trusted Him. He is the Lamb of God who alone can take away sins. The blood of lambs covered the sins of the Jews, but the blood of Christ takes away the sins of the whole world (v. 29; 4:42).

The Master came (35–51). Jesus called a few men to follow Him, and He transformed their lives and used them to transform the lives of others. Simon's new name (Peter, meaning "a stone") symbolized a new beginning in his life. He became a part of the new creation, sharing in the fullness of grace (v. 16). Jesus calls each one individually and uses different approaches, but the same Master calls. Have you heeded His call?

The King came (49). Jesus came to His own creation and everything in creation obeyed Him; but His own people did not receive Him (v. 11; 12:37–41). During His trial before Pilate, His kingship was the paramount issue (18:33–19:22); and it is still the issue today. Who is the king of your life?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jn 1:1). Nashville: Thomas Nelson.



Daily Bible Study

Friday, July 4th, 2008

Passage for today: John 2

Questions to Ponder

1. The first part of the chapter (vv. 1-11) tells of “the beginning of the signs” that Jesus performed. What spiritual pictures can you find in this sign? What were the results of this sign being performed by Jesus?
2. Verses 13-21 give account of Jesus clearing the temple. What applications can we take from this to our lives today? What does this act prove to us about Jesus?
3. Signs are mentioned and discussed multiple times in this chapter. Why would God perform signs through Jesus? How did Jesus respond when the people asked for signs? What are the significance of signs in scripture? Do you ever seek for signs? Should you? Explain.

With the word Bible Commentary

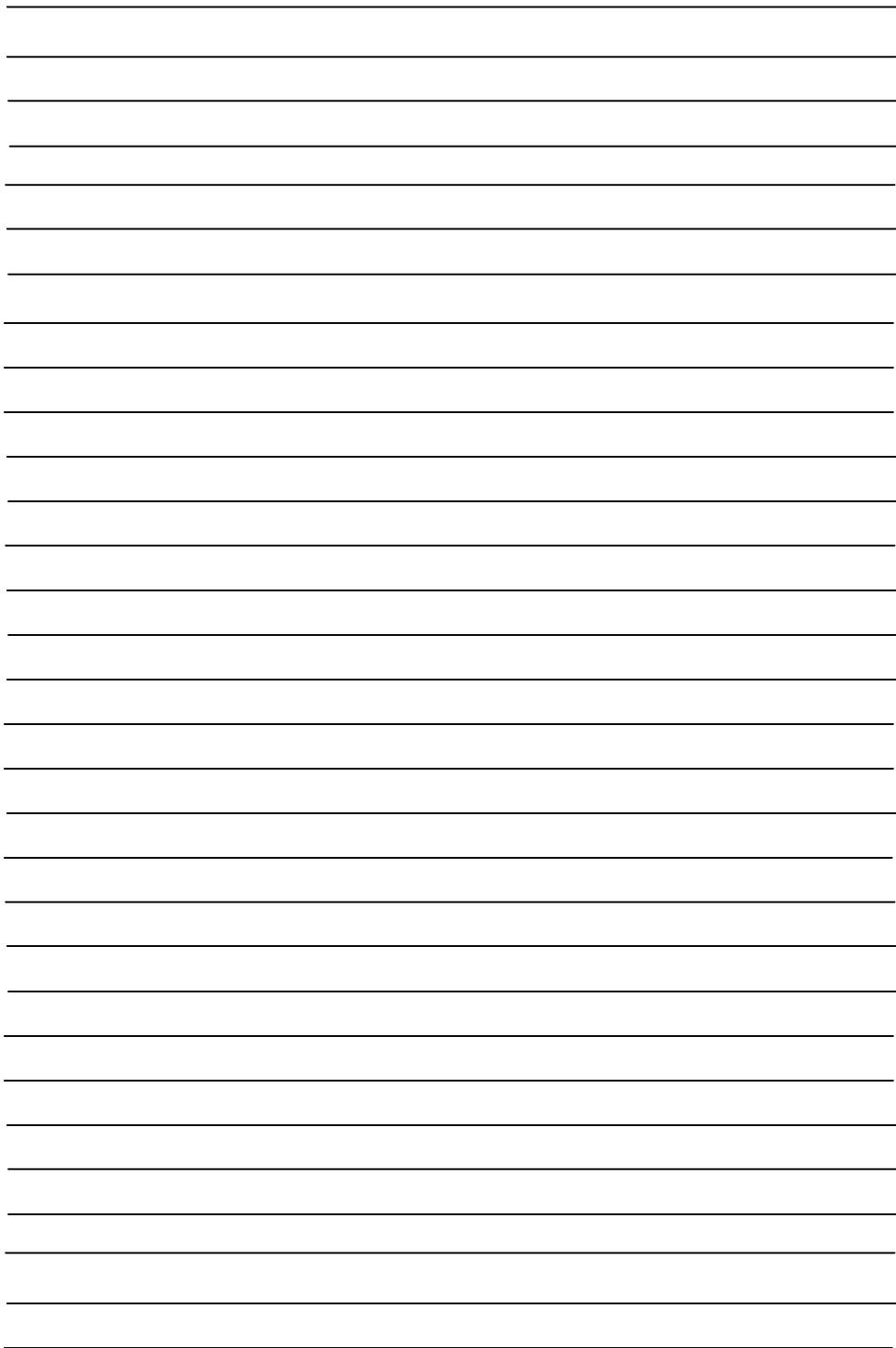
John 2

He is joyous (1–12). A Jewish wedding is a joyful event, and Jesus was very much at home there. He was “a man of sorrows” (Isa. 53:3), but He also experienced great joy (Luke 10:21); and He can share the joys and sorrows (chap. 11) of our lives. The joy the world offers will eventually fail, but the joy He supplies goes on forever. Be sure to invite Him, and be sure to obey what He says.

He is righteous (13–17). The other gospels record His cleansing of the temple at the close of His ministry, but John tells us He started His ministry by cleansing the temple. Judgment begins at the house of God (1 Pet. 4:17). The temple was then “a house of merchandise” (v. 16); three years later, it was a “den of thieves” (Matt. 21:13). Outward reformation without inward renewal is a temporary thing.

He is victorious (18–25). The Jews repeatedly asked Him for a sign (1 Cor. 1:22) and then rejected the evidence He provided (12:37–41). His resurrection was the greatest proof of His deity (Matt. 12:38–40), but the Jews did not understand what He was talking about (8:42–45). They would destroy the temple by crucifying Him, but He would triumph over them in His resurrection.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jn 2:1). Nashville: Thomas Nelson.



Daily Bible Study

Saturday, July 5th, 2008

Passage for today: John 3

Questions to Ponder

1. The first section of this chapter gives account of a conversation that Jesus had with Nicodemus, a teacher (or master) of Israel. What does their conversation reveal to us about Jesus, saving faith and Nicodemus? What is God saying to us through their account?
2. Verses 22-36 display more words of truth from John the Baptist. How do his statements prove Jesus as the Son of God?
3. Note John's humility. How is this right? And what can we learn from him there?

With the word Bible Commentary

John 3

A birth from above (1–9). In our first birth, we are “born of the flesh” and “born of water”; but in our second birth, we are “born from above [again]” and “born of the Spirit.” Our first birth leads to death, but our second birth brings eternal life. The new birth is a new beginning that results in “newness of life” (Rom. 6:4).

A Savior from above (10–21). Jesus is the Son of God come down from heaven. He is the serpent Moses wrote about (Num. 21:4–9); He is the Father's love gift (v. 16); He is the Light in a dark world (v. 19). Like the serpent, He was lifted up, and He died on a cross for the sins of the world. All who look to Him by faith receive eternal life.

A witness from above (22–36). John's ministry was given to him from heaven (v. 27). His task was to bear witness to Jesus (1:6–8). Jesus is the Word, and John was only a voice proclaiming the Word (1:23). Jesus is the Bridegroom, but John was only the best man. John did no miracles, but his witness was used to win people to Christ, even after he was dead (10:40–42). Can you honestly say, “He must increase, but I must decrease” (v. 30)?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jn 3:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, July 6th, 2008

Passage for today: John 4

Questions to Ponder

1. The first section of the chapter covers Jesus' interaction with the Samaritan woman at Jacob's well. What character traits of Jesus do we see unveiled in this story? What evidence do we find of Jesus being the Messiah?
2. Jesus mentions His food in verses 30-34. How might this be applied to our lives today? In verse 42, we see the people confess Jesus as the Christ. Upon what evidence do they do so? How could this apply to our lives today as well?
3. In verses 46-54 we find the story of "the second sign" written. How does this sign further prove Jesus as the Messiah? Verse 48 describes the spiritual condition of the people. Do we see this lack of faith still today? Explain.

With the word Bible Commentary

John 4

Thirst (1–26). Because Jesus was truly human, He experienced weariness, hunger, and thirst, but His deepest desire was for the salvation of the sinful woman. He forgot His physical needs and concentrated on her spiritual needs. Patiently He revealed Himself to her: "a Jew" (v. 9), "greater than Jacob" (v. 12), "a prophet" (v. 19), "Messiah" (vv. 25, 29). She believed in Him, and her life was so changed that she immediately shared the good news with others (20:30–31).

Hunger (27–42). The will of God should be food that nourishes us, not medicine that upsets us. The disciples were satisfied with material food, but Jesus wanted the satisfying spiritual food from God. The will of God gives us the strength we need to do our job in the great harvest all around us.

Health (43–54). Salvation is to the inner person what health is to the body. The boy would have died had Jesus not intervened and given him health. The father heard (v. 47), believed (v. 50), and knew (v. 53), which is a normal Christian experience.

Jesus won the woman; the woman won many Samaritans; and the father won his whole household. Are you busy in the harvest?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jn 4:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, July 7th, 2008

Passage for today: John 5

Questions to Ponder

1. Verses 1-15 record the account of Jesus healing a man who had been lame for thirty-eight years. What spiritual pictures or significant observations can you make from this story? How does this healing point to Jesus being the Messiah?
2. How did Jesus challenge and put down legalism in this chapter? Does He still seek to do so today? Explain.
3. This chapter says much to us of Jesus being the Messiah and the Son of God. Why is it important that John points out these truths to us? Why is it vital that we put our hope in Jesus as these things?

With the word Bible Commentary

John 5

Works (vv. 1–21). The Father “broke” His Sabbath rest to help two sinners (Gen. 3:8ff.), and Jesus followed His example. In the world of nature, the Father is healing bodies, multiplying food, turning water into wine, and so forth; but He takes longer to do those things. Our Lord’s miracles are the Father’s works done instantly. Whether instantly or gradually, they are wonderful works of God.

Wrath (22, 24–30). Today, Jesus is the Savior; tomorrow, He will be the Judge (Rev. 20:11–15). Even death cannot keep lost sinners from the judgment, for He will raise them from the dead. There is no escape, except faith in Jesus Christ (5:24).

Worship (23). If you worship God the Father, you must also worship the Son; and if you dishonor the Son, you dishonor the Father. Those who claim to worship God but ignore the Son are not even worshipping God! They are only fooling themselves.

Witness (31–47). How can anyone deny that Jesus is the Son of God when so many witnesses affirm that He is: John the Baptist (vv. 31–35), the miracles (v. 36), the Father (v. 37; Mark 1:11), and the Scriptures (vv. 38–39)? But when people believe on Him, they have the witness within themselves (vv. 39–47; 1 John 5:9–13).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jn 5:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, July 8th, 2008

Passage for today: John 6

Questions to Ponder

1. In the opening verses of this long chapter, we find the feeding of the five thousand and Jesus' walking on water. What spiritual pictures can you find here? How might we apply these stories to our lives today? How do these accounts display Jesus as the One sent from God?
2. Much is spoken of bread in this chapter. What is the significance of Jesus' statement, "I am the bread of life"? What does that mean for you today? Verses 53 can present some difficulty. What do you suppose Jesus is saying there? And how might it apply to us today?

With the word Bible Commentary

John 6

The disciples faced three tests because of the great crowds that followed Jesus.

Feeding the multitude (1–14). Philip thought the answer was money, but Andrew saw the answer in a lad with a lunch. When you face a seemingly unsolvable problem, claim the promise of verse 6, give what you have to Jesus, and let Him tell you what to do.

Leaving the multitude (15–21). This incident occurred at the high point of our Lord's popularity. The disciples (especially Judas) would have welcomed a kingdom, so Jesus sent them away into a storm. They went from popularity to peril, but they were safer in the storm than with the multitude; and Jesus came to them and met their needs (Isa. 43:2). Can you obey His will even when you disagree with Him?

Losing the multitude (22–71). People want the Lord to meet their physical needs but not their spiritual needs. The manna (Exod. 16) came only to the Jews and sustained physical life, but Jesus came for the whole world and gives eternal life. Just as you take food into your body, so you take Christ into your life; and He becomes one with you. The disciples had opportunity to follow the crowd, but they remained with Jesus.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jn 6:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, July 9th, 2008

Passage for today: John 7

Questions to Ponder

1. This chapter takes place during the feast of tabernacles, just months before Jesus' death. The chapter opens by looking at the unbelief displayed in His brothers. What do we learn of Jesus from this encounter? What do we learn of His brothers? Applications?
2. Jesus' teachings at the festival cause quite a stir. What were the various responses of the people? How do these responses work to prove or disprove Jesus as being the Christ?
3. Verse 43 tells that there was a division among the people because of Jesus. How have you seen this to be true in your own life? (See also Matt. 10:34-39.)

With the word Bible Commentary

John 7

How the world thinks (1–9). Because He was doing the Father's will, Jesus lived on a divine timetable (v. 30; 2:4; 8:20; 13:1), and so should we (Ps. 31:14–15). The world does not understand this and will give you advice contrary to God's will. Live on God's schedule and you will always have God's help.

How the world decides (10–36). This discussion reveals the confusion and unbelief of the people. Some were for Him because of His miracles, while others opposed Him because He broke the Sabbath laws. Some waited to see what their leaders would do (v. 26), and their leaders wanted to kill Him. They were judging by appearances (v. 24) and going astray.

What the world needs (37–53). One ritual during the Feast of Tabernacles was the pouring out of water in the temple. It was a reminder that God gave Israel water in the wilderness. Water for drinking pictures the Holy Spirit who is given to those who trust Christ. The world is thirsty and can find its thirst quenched only by coming to Christ.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jn 7:1). Nashville: Thomas Nelson

John 1 Notes

Images of Jesus: *John pictures our Lord's death as the slaying of the lamb (1:29), the destroying of a temple (2:19), the lifting up of a serpent (3:14), the voluntary death of a shepherd (10:11–18), and the planting of a seed (12:20–25).*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Jo 1:1). Nashville: Thomas Nelson.

John 2 Notes

Understanding Divine Truths: *In his gospel, John points out that unsaved people did not understand what Jesus taught. When He used symbolic language to illustrate a spiritual truth, they took it literally. That was true when He spoke about the temple (2:18–22), the new birth (3:1–9), living water (4:7–15), and eating His flesh and drinking His blood (6:51–52). Apart from the Spirit, you cannot understand His Word (1 Cor. 2:6–16).*

Miraculous Works: *Out of the many miracles Jesus performed, John selected seven to reveal His glory and prove His deity: turning water into wine (2:1–11); healing the nobleman's son (4:46–54); healing the man sick for thirty-eight years (chap. 5); feeding the five thousand (6:1–14); walking on the stormy sea (6:15–21); restoring sight to a man born blind (chap. 9); and raising Lazarus from the dead (chap. 11). The catch of fish (chap. 21), was performed after His resurrection.*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Jo 2:1). Nashville: Thomas Nelson.

John 3 Notes

Nicodemus: *Nicodemus came to Jesus by night, but he finally came out into the light and identified with the Lord Jesus (19:38–42). Nicodemus gave Jesus an honest hearing (7:45–52), examined the Word, and became a believer.*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Jo 3:1). Nashville: Thomas Nelson.

John 5 Notes

Son of God

John 5:27

The title *Son of God* is a reminder to us that the Lord Jesus is one of the Members of the holy Trinity, one of the Persons of the Godhead. As Son of God, He is equal with the Father and with the Holy Spirit, and as Son of God, He gives life. But He is also **the Son of Man**. He came into this world as a Man, lived here among men, and died on the cross as a Substitute for men and women. He was rejected and crucified when He came into the world as a Man. When He comes again, He will come to judge His enemies and to be honored in this same world where He was once so cruelly treated. Because He is both God and Man, He is perfectly qualified to be Judge.

MacDonald, William ; Farstad, Arthur: *Believer's Bible Commentary : Old and New Testaments*. Nashville : Thomas Nelson, 1997, c1995, S. Jn 5:27

John 7 Notes

Life: *Life is a key theme in John's gospel; he uses the word nearly fifty times. Jesus is the life (14:6), the light of life (1:4; 8:12), and the bread of life (6:48); and He gives the water of life (7:37-39). Jesus laid down His life so that we might have life (10:14-18, 2*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Jo 7:1). Nashville: Thomas Nelson

Understanding Heavenly Things

John 3:1-12

To be born again is to start afresh. It is a new beginning. It is being brought forth into the world as a new creature. Jesus spoke to Nicodemus of this, and Nicodemus did not know or understand what He was speaking of. And I think it is safe to say that the world today knows nothing of it either. Have you ever tried to explain a deep spiritual matter with one who is not spiritual? It is frustrating. Nicodemus, being a master over the house of Israel, should have understood these spiritual matters. But he did not and neither did the Jews. For though they were the people of God, they were (and still are) blind to the spiritual truths that Jesus presents. The apostle Paul spoke of carnal people not being able to understand spiritual things (1 Cor. 2:14). Nicodemus is a vivid example of this. He was a religious leader of their day, but he was not a spiritual man. He was a teacher of Israel and yet he didn't understand the foundation of a relationship with God? He was smart in the law and prophets, but he did not believe! He had intellect; but he had no faith. How true this is of all men before they are given the new mind of spiritual birth! Though some might have facts memorized about God, they have yet to be born again into the family of God by the Spirit. They have yet to know God Himself. May this not be said of any in our midst! May the Lord of the universe wash, save and make new today those among us who are carnal! May He make those who are wise in their own estimation truly wise in heavenly wisdom that comes only from a transformed mind! Save, Lord Jesus, Save! Come and make us all spiritual saints who understand the knowledge of Your will!

The Humility of Forerunner

John 3:27-36

John the Baptist knew his role. Of all the people in the Bible who were given power and influence and effectiveness in ministry by the Lord, he might have had greatest opportunity to steal glory from God. But he knew his place. And praise the Lord for this! His attitude of humility exhibited here in John 4:27-36 is one that should challenge our pride where we stand today. Think of it. If your followers (not to say that you have any) were to come to you with a report that another were receiving greater attention than you, how would you respond? John's response displays a heart of humility. And in his humble response we see as well his recognition that he understood that it was time for him to step back so that Jesus might have all the attention. Oh, that this would be our hearts! May we, and especially when we see the Lord working in our lives and in the lives of others or in ministries that we see the Lord raising up, do the same. May we, instead of rushing in head long seeking to spear head the work of God, decrease so that the Lord may get all the glory!

***“...[He] also Said that God was His Father,
Making Him Equal with God.”***

-John 5:18

Jesus knew that in saying that He was *Huios Theou* (The Son of God) that the Hebrew people would understand that as saying He is “equal with God.” The Greek term stated above which we translate “Son of God” actually gives that definite idea. It means more than the simple fact that Jesus was a child of God or one who is born into the family of God, as *teknon Theou* (See 1 John 3:1) means. It means that He is His Father's own Son. It means, for lack of a better way of saying it, He was/is “the express image of His Father.” In other words, as we would look at a man today and say, “like father like son,” *Huios Theou* presents that same idea of Jesus – and in an eternal way. This means that He was not merely a son who was adopted into sonship, but He is God's Son by DNA and by

quality and by characteristic. With Jesus, those who saw Him on earth and believed in Him might have rightly said of Him, “Like Father, like Son” or “That Jesus, He sure is His Father all over again.” But this truth extends beyond our earthly way of looking at it. Jesus is not simply “like” His Father. He is one in the same with the Father. He is equal with the Father. Jesus went on in the following verses to speak words that affirm this truth that He is exactly like (or equal with) the Father. J. Sidlow Baxter studiously laid out the following list for us that helps display the truths found in the following verses:

He claims equality in seven particulars:

- (1) **Equal in working:** “What things soever he (the Father) doeth, these also doeth the Son likewise” (v. 19).
- (2) **Equal in knowing:** “For the Father loveth the Son, and showeth him all things that himself doeth” (v. 20).
- (3) **Equal in resurrecting:** “For as the Father raiseth up the dead ... so the Son quickeneth whom he will” (v. 21 with vv. 28, 29).
- (4) **Equal in judging:** “For the Father judgeth no man, but hath committed all judgment unto the Son” (v. 22 with v. 27).
- (5) **Equal in honour:** “That all men should honour the Son even as they honour the Father” (v. 23).
- (6) **Equal in regenerating:** “He that heareth my word, and believeth on him that sent me ... is passed from death unto life” (vv. 24, 25).
- (7) **Equal in self-existence:** “For as the Father hath life in himself; so hath he given to the Son to have life in himself” (v. 26).¹⁴

Jesus was not just any child of God. He is the only begotten *Hui-ous Theou*. He is God’s Own Son. And He is God. May we know Him as such and put all our hope in Him as such today!

¹⁴(5:18) J. Sidlow Baxter, *Explore the Book*, V:309.