

Themes in the Gospel of John

More Testimonies About Jesus

Lesson #6 for November 9, 2024

Scriptures: John 1:32-36; 3:25-36; 5:36-38; 6:51-71; 7:37-53; 12:32; Daniel 7:18.

1. In our last few lessons, we have reviewed evidence about the Messiahship and the divinity of Jesus Christ. As we will see in this lesson, Jesus not only stated clearly that He was divine and what He was sent to do, but also, He demonstrated His divinity by giving us miracles and signs. It led some to say: “When the Christ comes, will He do more signs than these which this *Man* has done?” (John 7:31, *NKJV*[§]) We will discuss the testimony of John the Baptist, God the Father, Jesus Himself, Nicodemus, and “the crowd.”
2. God sent John the Baptist to prepare the nation and this earth for Jesus.

John 1:6-8: ⁶ God sent his messenger, a man named John, ⁷who came to tell people about the light, so that all should hear the message and believe. ⁸He himself was not the light; he came to tell about the light.—American Bible Society. (1992). *The Holy Bible: The Good News Translation** (2nd ed., John 1:6-8). New York: American Bible Society [abbreviated as *Good News Bible*].[‡]

[From the Bible study guide=BSG:] In this lesson, we further explore the testimony of John the Baptist. John was not confused or doubtful as to the identity of Christ. At every turn, John pointed to Jesus as the Son of God [divine] and as the embodiment of fulfilled prophecy. **John was by no means a timeserving politician who pandered to the crowd; rather, he was committed to the revealed truth of God’s kingdom, regardless of whether it was accepted by a majority of the people or not. John was even willing to stand, alone and unwavering, for the truth that he was sure was sent from God.**

[In this lesson,] ... we also learn that truth brings about division and determines who will receive it with open minds and humble hearts.—*Adult Teachers Sabbath School Bible Study Guide** 80.^{††}

3. We will also review the witness that God the Father gave concerning Jesus through John. In John 1:31, we see clearly that God revealed to John that Jesus was the Messiah.

John 1:31: “I did not know who he would be, but I came baptizing with water in order to make him known to the people of Israel.”—*Good News Bible*.^{*}

4. What do you think we should learn from the humble position that John took toward Jesus? Notice these words which God gave to John the Baptist:

John 1:32-36: ³² And John gave this testimony: “I saw the Spirit come down like a dove from heaven and stay on him. ³³I still did not know that he was the one, but God, who sent me to baptize with water, had said to me, ‘**You will see the Spirit come down and stay on a man; he is the one who baptizes with the Holy Spirit.**’ ³⁴I have seen it,” said John, “and I tell you that he is the Son of God.” [He is divine.] [**Did anyone besides John see that manifestation of the Father and the Holy Spirit at the baptism of Jesus?**]

³⁵ The next day John was standing there again with two of his disciples, ³⁶when he saw Jesus walking by. “There is the Lamb of God!” he said.—*Good News*

5. **What did John actually see when the Spirit came down? Did the Spirit come down on more than one occasion? Or, only at the actual baptism? Before he baptized Jesus, did he know who Jesus was?**
6. Why did John choose to call Jesus *the Lamb of God*? What did that mean to the people who first heard those words?

[From the writings of Ellen G. White=EGW:] **When at the baptism of Jesus, John pointed to Him as the Lamb of God, a new light was shed upon the Messiah's work. The prophet's mind was directed to the words of Isaiah, "He is brought as a lamb to the slaughter." Isaiah 53:7. During the weeks that followed, John with new interest studied the prophecies and the teaching of the sacrificial service.** He did not distinguish clearly the two phases of Christ's work,—as a suffering sacrifice and a conquering king,—but he saw that His coming had a deeper significance than priests or people had discerned. When he beheld Jesus among the throng on His return from the desert, he confidently looked for Him to give the people some sign of His true character. Almost impatiently he waited to hear the Saviour [*sic*-Br] declare His mission; but no word was spoken, no sign given. Jesus did not respond to the Baptist's announcement of Him, but mingled with the disciples of John, giving no outward evidence of His special work, and taking no measures to bring Himself to notice.—Ellen G. White, *The Desire of Ages** 136.4.†‡

[\[https://egwwritings.org/read?panels=p130.574&index=0\]](https://egwwritings.org/read?panels=p130.574&index=0)‡

7. **How did John come to understand so clearly what his mission was? What does his testimony tell us about Jesus? Was this testimony just for the benefit of John's disciples? Or, were other people involved?**
8. The Jews were looking for someone to deliver them from the oppression of the Romans.
[BSG:] The Jews looked for a Messiah to come who would deliver them from the rule of Rome. Long under oppression, the Jews believed that the Messiah would not only overthrow Rome but would establish them as a great and powerful nation. John's words, however, calling Jesus "the Lamb of God," although directly pointing to His **atonement sacrifice**, were probably misunderstood by the majority of people. They might have not known what he was talking about at all.—*Adult Sabbath School Bible Study Guide** for Monday, November 4.†‡
9. Our Bible study guide calls Jesus's life an *atonement sacrifice*? What is an *atonement sacrifice*? Is that what Jesus was? Was that His mission? Many Christians believe that Jesus came for the main purpose of dying to pay the price for our sins. Did God the Father demand that someone pay a price for sin? **That sounds like paganism!**
10. Jesus also clearly understood the purpose for which He had come to this earth. God did not plan for Him to become a political or military leader.
11. What do you think John's parents told him about what led up to his birth?

[EGW:] Jesus and John the Baptist were cousins, and closely related by the circumstances of their birth; **yet they had had no direct acquaintance with each other.** The life of Jesus had been spent at Nazareth in Galilee; that of

John, in the wilderness of Judea. Amid widely different surroundings they had lived in seclusion, and had had no communication with each other. Providence had ordered this. No occasion was to be given for the charge that they had conspired together to support each other's claims.—Ellen G. White, *The Desire of Ages** 109.2.†† [<https://egwwritings.org/read?panels=p130.434&index=0>]†

12. While the interaction between Jesus and John the Baptist was primarily at the time of the baptism of Jesus and after His period of temptation in the wilderness, that was not the end of their interaction. John continued to preach. John's disciples became jealous of Jesus and of Jesus's success.

John 3:25-30: ²⁵ Some of John's disciples began arguing with a Jew about the matter of ritual washing. ²⁶So they went to John and said, "Teacher, you remember the man who was with you on the east side of the Jordan, the one you spoke about? Well, he is baptizing now, and everyone is going to him!"

²⁷ John answered, "No one can have anything unless God gives it to him. ²⁸You yourselves are my witnesses that I said, 'I am not the Messiah, but I have been sent ahead of him.' ²⁹The bridegroom is the one to whom the bride belongs; but the bridegroom's friend, who stands by and listens, is glad when he hears the bridegroom's voice. This is how my own happiness is made complete. ³⁰**He must become more important while I become less important.**"—*Good News Bible*.*†

13. The Devil did everything he could to try to disrupt the work of Jesus. Satan managed to cause a dispute between the disciples of John the Baptist and those of Jesus. Fortunately, John was above this kind of nonsense. He knew exactly what his role was supposed to be, and he intended to fulfill it. Several of the disciples of John had become disciples of Jesus.
14. There are some very powerful words describing the relationship between John the Baptist and Jesus, words spoken by John himself.

John 3:31-36: ³¹ He who comes from above is greater than all. He who is from the earth belongs to the earth and speaks about earthly matters, but he who comes from heaven is above all. ³²He tells what he has seen and heard, yet no one accepts his message. ³³But whoever accepts his message confirms by this that God is truthful. ³⁴The one whom God has sent speaks God's words, because God gives him the fullness of his Spirit. ³⁵The Father loves his Son and has put everything in his power. ³⁶Whoever believes in the Son has eternal life; whoever disobeys the Son will not have life, but will remain under God's punishment [wrath; Greek: *orge*].—*Good News Bible*.*†

[BSG:] **John 3:31–36** continues the comparison between Jesus and John, showing the superiority of the Messiah over His forerunner. With John's testimony pointing toward Jesus, the idea of witness is again emphasized. Those who receive that testimony and believe in Jesus have eternal life. Those who do not receive Him remain under the wrath of God. That's what the text says. God loves the world and sent His Son to redeem the world (*John 3:16, 17*). **But those who refuse the gift offered them will have to pay the penalty for their own sins—eternal death.**—*Adult Sabbath School Bible Study Guide** for Sunday, November 3.††§ [Does sin have a penalty? Or, a natural result? "Sin pays its wage — death." (Romans 6:23, *GNB**)]†

15. John continued to preach and teach and baptize. Do we have any evidence that John the Baptist ever performed any miracles?

[BSG:] John the Baptist did not immediately, or completely, disappear from the scene of history after he fulfilled his crucial and prophetic role as the Messiah's forerunner. John was truly committed to Christ's mission; nothing except imprisonment and martyrdom could stop him from his work. His example of radical commitment to the cause of Christ should inspire us to remain tenacious in His cause, as well.—*Adult Teachers Sabbath School Bible Study Guide** 80.‡

16. Much later in His ministry, Jesus Himself testified:

John 5:36-38: ³⁶ “**But I have a witness on my behalf which is even greater than the witness that John gave: what I do, that is, the deeds my Father gave me to do, these speak on my behalf and show that the Father has sent me.** ³⁷**And the Father, who sent me, also testifies on my behalf.** You have never heard his voice or seen his face, ³⁸and you do not keep his message in your hearts, for you do not believe in the one whom he sent.”—*Good News Bible*.*†

17. There are three main occasions of which we know that **God the Father spoke** out about His Son, Jesus Christ: (1) At His baptism (Matthew 3:17; Mark 1:11; Luke 3:22); (2) At the transfiguration (Matthew 17:5. Compare 2 Peter 1:17-18.); and then, (3) One time in the courtyard of the temple in Jerusalem (John 12:28-29, as just below).

[BSG:] At the baptism of Jesus, the Father and the Spirit joined the Son in marking this important occasion: the commencement of Jesus' ministry. The Father states that Jesus is His beloved Son in whom He is well pleased. But, at a crucial time in Christ's ministry, the Father speaks yet again, this time as recorded in the Gospel of John.—*Adult Sabbath School Bible Study Guide** for Wednesday, November 6.‡

John 12:28-29: [Jesus said:] ²⁸ “Father, bring glory to your name!”

Then a voice spoke from heaven, “I have brought glory to it, and I will do so again.”

²⁹The crowd standing there heard the voice, and some of them said it was thunder, while **others said, “An angel spoke to him!”**—*Good News Bible*.*†‡

[This was during the final week before His crucifixion, and it happened in the temple grounds as a response to the request from some Greeks. How many people heard that voice from heaven? How many just heard “thunder”?]‡

18. Do you agree with these statements from the Bible study guide?

[BSG:] As we have already seen, Jesus' hour of glory is the cross. Thus, the Father's testimony about Jesus points to the great sacrifice of the Lamb of God for the sins of the world. It is the culmination of His earthly ministry. **His death in our behalf paid the full penalty for all our sins, and in Him, by faith, we never have to face that penalty ourselves.**—*Adult Sabbath School Bible Study Guide** for Wednesday, November 6.†‡

19. Did the death of Jesus pay (“paid”) “the full penalty for all our sins”? If yes, how did the death of Jesus pay “the full penalty for all our sins”? If the full penalty for all our sins has been paid and that is all that is required for salvation, then shouldn't everyone be saved? Even the

Devil? Does it say that anywhere in the Bible?

20. While it is true that Jesus died to show us the ultimate result of sin, causing separation from God the only Source of life, resulting in death, (Romans 6:23) **there is no literal transferring of our sins somehow to Jesus.** Each one of us will be judged based on what we have done in our lives on this earth.

Revelation 20:12-13: ¹²And I saw the dead, great and small alike, standing before the throne. Books were opened, and then another book was opened, the book of the living. **The dead were judged according to what they had done, as recorded in the books.** ¹³Then the sea gave up its dead. **Death and the world of the dead also gave up the dead they held. And all were judged according to what they had done.**—*Good News Bible*.*†

Revelation 22:12: “Listen!” says Jesus. “I am coming soon! I will bring my rewards with me, to give to each one according to what he has done.”—*Good News Bible*.*

[EGW:] **The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten.** But He who listened to the cries of His servants of old, will hear the prayer of faith and pardon our transgressions. He has promised, and He will fulfill His word.—Ellen G. White, *Patriarchs and Prophets** 202.4.†‡

<https://egwwritings.org/read?panels=p84.846&index=0>†

[BSG:] “Christ [is] the power of God and the wisdom of God” (*1 Cor. 1:24, NKJV*). Knowledge that Jesus is the Christ comes from God Himself through the convicting power of His Spirit. **This theme appears frequently in John.** Salvation does not come from worldly philosophy, science, or higher learning. It comes only from God to a heart surrendered in faith and obedience to Jesus.—*Adult Sabbath School Bible Study Guide** for Monday, November 4.†‡Ω§

21. John recorded numerous occasions on which Jesus commented about His own history and His own work.

John 7:37-38: ³⁷ On the last and most important day of the festival Jesus stood up and said in a loud voice, “Whoever is thirsty should come to me, and ³⁸whoever believes in me should drink. As the scripture says, ‘Streams of life-giving water will pour out from his side.’ ”—*Good News Bible*.* [What does that mean?]*†

22. Who else do we know about that testified about Jesus?

23. Previously, we have talked about Nicodemus. What do we know about his relationship with Jesus Christ. The first episode is found in John 3, his meeting with the Messiah at night. We also have recently studied about the spices that Nicodemus took for the body of Jesus. (See John 19:39-40.)

24. On one recorded occasion in the meetings of the Sanhedrin, Nicodemus spoke up on behalf of Jesus and said: “Does our law condemn someone without hearing him?” (See John 7:51.)

25. After the crucifixion, Nicodemus openly supported the cause of Jesus verbally and also with his wealth.

[EGW:] Now, when the Jews were trying to destroy the infant church, Nicodemus came forward in its defense. No longer cautious and questioning,

he encouraged the faith of the disciples and used his wealth in helping to sustain the church at Jerusalem and in advancing the work of the gospel. Those who in other days had paid him reverence, now scorned and persecuted him, and he became poor in this world's goods; yet he faltered not in the defense of his faith.—Ellen G. White, *Acts of the Apostles** 105.1.†

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26. But, in fact, there were a number of Pharisees and even Sadducees who later became faithful believers. For example, think of Saul/Paul, Simon the former leper, and Joseph of Arimathea.

Acts 6:7: And so the word of God continued to spread. The number of disciples in Jerusalem grew larger and larger, and a great number of priests [mostly **Sadducees**] accepted the faith.—*Good News Bible*.*†

Acts 15:5: But some of the believers who belonged to the party of the **Pharisees** stood up and said, “The Gentiles must be circumcised and told to obey the Law of Moses.”—*Good News Bible*.*†

27. Earlier in this series of lessons, we discussed the feeding of the 5000 as recorded in John 6. Now, we need to come to the crucial final portions of that experience. That was a turning point in Jesus's ministry. The people wanted to make Jesus king.

John 6:14-15: ¹⁴ **Seeing this miracle that Jesus had performed, the people there said, “Surely this is the Prophet who was to come into the world!”** ¹⁵ **Jesus knew that they were about to come and seize him in order to make him king by force; so he went off again to the hills by himself.**—*Good News Bible*.*†

[BSG:] **After the miracle of the feeding of the 5,000, the multitude was suddenly aroused to crown Jesus king over all Israel. But Jesus harbored no political aspirations, nor was He swayed, as many politicians are, by popularity or the majority public opinion. Rather, Jesus ardently desired to establish His kingdom in the hearts of the people. The people tried to coerce Jesus into fulfilling their political plans, but He withdrew to be by Himself with His Father.**

The people wanted to accept Jesus on their terms, ignoring the fact that they needed to accept Him on His terms. In the end, they decided to reject Him because they chose to focus on what was immediate and temporary. They did not look beyond these things to the bigger picture of the eternal and unseen realities of God's kingdom. It is the inclination of the unconverted human heart to reject what does not fit its long-held preconceived notions [paradigm(s)]. **As we can see, the people were so obsessed with the physical bread that they were blinded to the offer of Jesus' spiritual bread, which they desperately needed for salvation.**—*Adult Teachers Sabbath School Bible Study Guide** 81-82.†

28. The events of John 6 & 7 occurred just one year before His crucifixion and were a major turning point in the ministry of Jesus. He had left His quiet ministry in Judea when John the Baptist was imprisoned. Once the crowds were beginning to recognize how powerful He was and were getting ready to take Him by force and make Him king, He prepared to depart from Jewish territory. Then, He began the preparation of His followers for what was coming at the next Passover. Furthermore, John the Baptist was about to be beheaded.

29. After the feeding of the 5000, many wanted to follow Him, hoping that He would continue to give them that marvelous free bread and fish. When Jesus tried to convince them that His mission was spiritual and that His life was spiritual bread, many of them turned away.

John 6:51-71: [Jesus said:] ⁵¹ “I am the living bread that came down from heaven. If anyone eats this bread, he will live for ever [*sic-Br*]. The bread that I will give him is my flesh, which I give so that the world may live.”

⁵² This started an angry argument among them. “How can this man give us his flesh to eat?” they asked.

⁵³ Jesus said to them, “I am telling you the truth: if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves. ⁵⁴Those who eat my flesh and drink my blood have eternal life, and I will raise them to life on the last day. ⁵⁵For my flesh is the real food; my blood is the real drink. ⁵⁶Those who eat my flesh and drink my blood live in me, and I live in them. ⁵⁷The living Father sent me, and because of him I live also. In the same way whoever eats me will live because of me. ⁵⁸This, then, is the bread that came down from heaven; it is not like the bread that your ancestors ate. They later died, but those who eat this bread will live for ever [*sic-Br*].”

⁵⁹ Jesus said this as he taught in the synagogue in Capernaum.

⁶⁰ Many of his followers heard this and said, “This teaching is too hard. Who can listen to it?”

⁶¹ **Without being told, Jesus knew** that they were grumbling about this, so he said to them, “**Does this make you want to give up?** ⁶²**Suppose, then, that you should see the Son of Man go back up to the place where he was before?** ⁶³What gives life is God’s Spirit; human power is of no use at all. The words I have spoken to you bring God’s life-giving Spirit. ⁶⁴Yet some of you do not believe.” (**Jesus knew from the very beginning** who were the ones that would not believe and which one would betray him.) ⁶⁵And he added, “This is the very reason I told you that no one can come to me unless the Father makes it possible for him to do so.”

⁶⁶ **Because of this, many of Jesus’ followers turned back and would not go with him any more.** ⁶⁷So he asked the twelve disciples, “And you — would you also like to leave?”

⁶⁸ Simon Peter answered him, “**Lord, to whom would we go?** You have the words that give eternal life. ⁶⁹And now we believe and know that you are the Holy One who has come from God.”

⁷⁰ Jesus replied, “I chose the twelve of you, didn’t I? Yet one of you is a devil!”

⁷¹He was talking about Judas, the son of Simon Iscariot. For Judas, even though he was one of the twelve disciples, was going to betray him.—*Good News Bible*. *†‡

30. Decision times came. Many realized that Jesus would not become the Messiah which they wanted to drive out the Romans.

31. Unfortunately, after the feeding of the 5000 and Jesus’s statements about eating His flesh and drinking His blood, there developed a major division among the people. Some began to understand the truth and became followers of Jesus. Others rejected these words out of

hand. When Jesus began talking about eating His flesh and drinking His blood, many turned away. Do we understand what those words of Jesus mean?

[EGW:] **To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour [sic-Br], believing that He forgives our sins, and that we are complete in Him.** It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. **What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it, unless it becomes a part of our being.** So Christ is of no value to us if we do not know Him as a personal Saviour [sic-Br]. A theoretical knowledge will do us no good. **We must feed upon Him, receive Him into the heart, so that His life becomes our life.** His love, His grace, must be assimilated.—Ellen G. White, *The Desire of Ages** 389.3.††

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[BSG:] This saying opened the eyes of the multitude to the fact that Jesus would not be their earthly king. He did not fit the mold produced by earthly thinking. They refused conversion, which would transform the way they thought so that they could recognize and accept Jesus as the Messiah. Many of His disciples left Him at this point (*John 6:66*).

From a human sense, this must have been hard for Jesus. The approbation of the crowd is pleasing. Who doesn't want to be liked? But seeing many people draw back and question one's principles is naturally discouraging, as well. Seeing the multitude depart, Jesus asks his inner circle, the Twelve, if they want to leave, too.—*Adult Sabbath School Bible Study Guide** for Tuesday, November 5.‡§ [What was Judas thinking at that point?][‡]

32. **Why do you think it is that while looking at the same evidence, some rejected Jesus while others accepted Him?**

33. Notice these words from Ellen White about the attitude of the disciples toward Jesus.

[EGW:] “To whom shall we go?” The teachers of Israel were slaves to formalism. The Pharisees and Sadducees were in constant contention. To leave Jesus was to fall among sticklers for rites and ceremonies, and ambitious men who sought their own glory. **The disciples had found more peace and joy since they had accepted Christ than in all their previous lives.** [How much influence had the teachings of the Pharisees had on those fishermen before they followed Jesus?] How could they go back to those who had scorned and persecuted the Friend of sinners? They had long been looking for the Messiah; now He had come, and they could not turn from His presence to those who were hunting His life, and had persecuted them for becoming His followers.

“To whom shall we go?” Not from the teaching of Christ, His lessons of love and mercy, to the darkness of unbelief, the wickedness of the world. While the Saviour [sic-Br] was forsaken by many who had witnessed His wonderful works, Peter expressed the faith of the disciples,—“Thou art that Christ.” The very thought of losing this anchor of their souls filled them with fear and pain. To be destitute of a Saviour [sic-Br] was to be adrift on a dark and stormy sea.—Ellen G. White, *The Desire of Ages** 393.5-6.††

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34. At least the disciples had become convinced that Jesus was the Messiah. They determined that there was no place else to go.
35. As Jesus revealed these new truths to the people in words which were strange to them, many of them turned away from Him. (John 6:66)

[BSG:] **What can we learn from this story about the fact that the majority is usually wrong?** Why must we remember this, especially with the aspects of our faith that are unpopular with the majority—even the majority of Christians?—*Adult Sabbath School Bible Study Guide** for Tuesday, November 5.^{†‡}

36. ***This is not a discussion about politics. However, does this tell us that democracy is a flawed system because it is based on the will of the majority? Winston Churchill once said: “Democracy is the worst form of government there is, except for all the others!”***
37. We believe that Jesus was the greatest Teacher ever to exist in this earth. Why couldn't He explain things clearly enough so that His disciples would understand what was coming?

[BSG:] Some said He was the Prophet like Moses predicted long ago (see *Deut. 18:15–19*). Others thought Jesus was the Christ. But this brought the argument that the Messiah would not come from Galilee, that He had to be of the Davidic line, and that He had to be born in Bethlehem—all of which were true about Jesus (*compare with Matthew 1–2*), though many did not seem to know this!—*Adult Sabbath School Bible Study Guide** for Thursday, November 7.^{‡§} [Why did people not know that Jesus was of the line of David and was born in Bethlehem?][‡]

38. Do you agree with the following statements from the Bible study guide?

[BSG:] What more important truth could there be than that Jesus Christ died for our sins? Yet, how did we ever come to know this crucial truth? By science, natural law, natural theology, logic, and reason? While these things could, in fact, lead us to believe in a Creator God, a First Cause, an Unmoved Mover, or something else, none of these disciplines, either alone or even together, could teach us the most important truth that we need to know: Christ died for our sins. What should this fact—that all these disciplines, even in principle, could not lead us to the one thing that we really need to know—teach us about how crucial it is to make the Bible our final and ultimate authority on matters of faith?—*Adult Teachers Sabbath School Bible Study Guide** 78.[‡]

39. So, what should we conclude from all this evidence?
40. God apparently revealed a number of things to John the Baptist. Would you call those occasions the witness from God? Or, from John the Baptist?

[BSG:] John the Baptist testified several times to the reality of the true Messiah sent from heaven. **But surely the Father's testimony about His Son, along with the witness of God the Holy Spirit, are the most powerful. At Jesus' baptism, all three members of the Godhead were fully engaged.** The Father's voice testified that Jesus was His “ ‘beloved Son, in whom I am well pleased’ ” (*Matt. 3:17, NKJV*). On that occasion, the heavens were opened “to Him [Jesus], and He saw the Spirit of God descending like a dove and alighting

upon Him” (Matt. 3:16, NKJV).—*Adult Teachers Sabbath School Bible Study Guide** 82.†‡Ω§

41. Imagine the crowds that saw the resurrection of Lazarus! What further evidence could they possibly have needed?
42. Surely, after all of this testimony, there is nothing more that Jesus could have said or done that would have swayed the opinions of His enemies.
43. Two issues should come up in our minds after studying this lesson: (1) People who are in positions of human authority do not necessarily represent the truth. And (2) The most effective servants of Jesus Christ are probably the ones who are most humble. That certainly was the case for Himself and for John the Baptist.

[BSG:] As the drama continues, a division begins among the people. The healing of the man by the pool of Bethesda attracts the ire of some leaders. The discussion in Capernaum following the feeding of the 5,000 results in the rejection of Jesus by the multitudes. The resurrection of Lazarus creates faith in some but triggers in others a hostility that will lead to the trial and execution of Jesus.—*Adult Sabbath School Bible Study Guide** for Sabbath Afternoon, November 2.‡

[BSG:] Many of the common people, including some of the Gentiles, came to believe in Jesus, having witnessed His mighty works. Jesus became very popular among the masses who were not as learned and thus not as closed-minded or prejudiced as their leaders. The murderous jealousy of the leaders reached a boiling point. They adamantly refused to believe in any evidence for Jesus, human or divine, come what may.—*Adult Teachers Sabbath School Bible Study Guide** 83.‡

44. ***How do you feel about your own personal standing in the church and among the people who are following Christ? Are you prepared to stand firmly for the truth as you understand it from your careful Bible study? Or, will you be influenced by peer pressure?***
45. Would those words describe your witnessing?
46. ***Is there any way we could understand the spiritual significance of the life and death of Jesus if it was not revealed to us through the Bible?***

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