

STUDIES IN THE GOSPEL  
OF  
JOHN  
VOLUME I  
(CHAPTERS 1-11)

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# JOHN

## INTRODUCTION

**AUTHOR:** John, the Apostle, the son of Zebedee (see note—Mk.3:17. Also see Introductory Notes—I John; Revelation for more discussion.)

Irenaeus, bishop of Lyons in A.D. 177, summarizes the testimony of the early church: "John the disciple of the Lord who reclined on his breast and himself issued the Gospel at Ephesus." (Quoted by RVG Tasker. *The Gospel According to St. John*. "Tyndale New Testament Commentaries," ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1960, p.17.) Tradition says that John spent the latter years in Ephesus preaching, teaching, and writing. At some point he was exiled to the Isle of Patmos during the reign of the Roman emperor, Domitian.

1. John was one of the very first disciples of Jesus (Jn.1:35, 39).

2. John and James were either partners with their father or worked for their father in a large fishing business (Lk.5:10).

3. John and James left everything to follow Christ (Mt.4:21-22).

4. John, along with Peter and James, comprised the inner circle of disciples, a group that was with Christ on very special occasions. (Cp. the Transfiguration, Mt.17:1f; Gethsemane, Mt.26:36f. Cp. Mk.5:37-43.)

5. John is called the "beloved disciple" because he seems to have been especially close to Christ and because he stresses love so much in his writings. He was a close companion of Peter (cp. Lk.5:10; Jn.19:26; 21:20, 23; Acts 4:13).

6. John was the disciple to whom Jesus committed the care of his mother (Jn.19:26-27).

7. John is said by Paul to be one of the three "pillars" of the church (Gal.2:9).

**DATE:** uncertain. Probably A.D. 80-95.

John lived at least until the reign of the Roman emperor Trajan, according to Irenaeus. Trajan's reign began in A.D. 98. Clement of Alexandria, who died in A.D. 212, said: "Last of all; John, perceiving that the external facts had been made plain in the Gospels, being urged by his friends and inspired by the Spirit, composed a spiritual Gospel." Fragments of the Gospel were discovered in Egypt in 1925. These fragments were dated in the first half of the second century. This would mean John wrote the Gospel in the first century.

This much is known. John was a young man when called by Jesus, and the early church fathers say that John's Gospel was the last Gospel written. All this points to a late date somewhere in the latter years of John's life; however, John's exact age would have had a bearing as to when it was written. He probably would have been unable to write beyond a certain age because of feebleness.

A moving picture is painted of John by Jerome's *Commentary on the Epistle to the Galatians*. "When he tarried at Ephesus to extreme old age, and could only with difficulty be carried to the church in the arms of his disciples, and was unable to give utterance to many words, he used to say no more at their several meetings than this, 'Little children, love one another.' At length the disciples and fathers who were there, wearied with hearing always the same words, said, 'Master, why dost thou always say this?' 'It is the Lord's command,' was his worthy reply, 'and if this alone be done, it is enough.'"

**TO WHOM WRITTEN:** John writes to the lost (3:16), the unbelieving (20:31), the new believers (1:50-51; 15:11; 16:33), the philosopher (1:1), and the theologian (1:12-14).

**PURPOSE:** "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing, you may have life in His name" (Jn.20:31). This is John's clearly stated purpose for writing. However, there is a secondary purpose. The Gospel refutes almost any heresy that might arise in any generation.

1. To those who deny Christ's deity, John argues: He is the Son of God, the very Word of God Himself (1:1-5; 7:1f; etc.)

2. To those who deny Jesus' humanity, John argues: He is the Word become flesh, the very flesh which must be experienced (1:14f; 6:31f; etc.)

3. To those who continue to look for a human messiah and an earthly utopia, John argues: He is the Messiah, the Savior of the world, the very One who had been promised by God from the beginning of time (1:1-51, etc.)

### SPECIAL FEATURES:

1. John is *The Gospel of Simplicity*. John used the simplest language and the most pure Greek possible. The Gospel serves as a first reader for many Greek students.

2. John is *The Gospel of Revelation*. The stress and compulsion of John is to show that Jesus Christ is the very revelation of God Himself. A quick glance at the outline clearly shows this.

3. John is *The Gospel of the Messiah*. John shows time and again that the Old Testament prophecies find their fulfillment in Jesus. However, there is a unique point in this that differs somewhat from the Synoptic Gospels. John shows that the salvation brought by Jesus is the very climax of Jewish religion. Jesus Himself is the fulfillment of the blessings promised Israel, the substance and truth, the symbolic meaning of the great Jewish festivals.

Jesus claims the Messianic right to secure disciples (1:35-51); to cleanse the temple (2:13-22); to associate and converse with Samaritans (4:1f; esp. 25-26); to work on the Sabbath, overriding the religious prohibitions (5:1-47; esp. 17f; 7:1-53); to feed the people even as Moses, and to claim that He Himself is the very Bread of Life (6:1-14, 22-71; esp., 31f); to forgive sins (8:1-11); and many, many other claims. He dramatically pictures His Messianic claim with the triumphal entry (12:12f).

4. John is *The Gospel of Redemption*. This redemption is centered in the cross and death of Jesus Christ. He is "the (sacrificial) Lamb of God, who takes away the sin of the world" (1:29). His passion is the hour toward which His whole life is moving (2:4; 7:7, 8, 30; 12:23; 17:1). His own flesh and blood is to be *eaten*, that is, *partaken of*, if men are to have life (6:33-53). He compares His death to a kernel of wheat that must fall into the ground before it produces many seeds (12:24). He is to lay down His life for His sheep (10:11). He draws all men to Himself—but it is only by being lifted up on the cross (12:32-33). He is to sacrifice Himself that others might be set apart unto God (17:19).

5. John is *The Gospel of Jesus' Humanity*. John shows Jesus weary and thirsty (4:6-8, 31); spitting on the ground (9:6); weeping at the death of a dear friend, Lazarus (11:35); troubled because He is to die (12:27); disgusted

with His betrayer (13:21); burning with thirst while dying (19:28); and having normal blood and water flowing through His body (19:34). John stresses this point by proclaiming that Jesus is the Son of Man (1:51; 5:27; 6:53; 12:23; 13:31).

6. John is *The Gospel of the Word*. John shows Jesus to be the very Word of God. By this he means that Jesus is everything God ever wanted to say to man. God has done more than speak what He wanted to say; God has pictured what He wanted to say in the very life of Jesus. Jesus is the expression, the thought, the idea, the picture of what God wanted to say to man. The Word of God has become flesh. (See note—Jn.1:1.)

7. John is *The Gospel of 'I Am,'* of God Himself, of Yahweh, Jehovah. The words "I Am" are extremely important to Jewish history. It is the great name of God revealed to Moses at the burning bush (Ex.3:13-15). And

John shows Jesus revealing Himself as the "I Am" at least ten times. (See note—Jn.6:20.)

8. John is *The Gospel of Signs*. John records eight miracles of Jesus, six of which are given only by him. What he does is select representative examples that point and show that Jesus is the Son of God. The miracles, he says, were not done to amaze people. They were performed as signs of His deity and godly powers (see note—Jn.2:23). These signs are: the water turned into wine (2:1-11); the healing of the royal official's son (4:46-54); the healing of the man at the pool (5:1-9); the healing of the man born blind (9:1-7); the raising of Lazarus (11:1f); and the second catch of fish (21:1-6).

9. John is *The Gospel of the Holy Spirit*. John gives the fullest teaching of Jesus on the Holy Spirit among the Gospel writers (14:16, 26; 15:26; 16:7-8, 13-15).

## OUTLINE OF JOHN

**THE PREACHER'S OUTLINE & SERMON BIBLE®** is *unique*. It differs from all other Study Bibles & Sermon Resource Materials in that every Passage and Subject is outlined right beside the Scripture. When you choose any *Subject* below and turn to the reference, you have not only the Scripture, but you discover the Scripture and Subject *already outlined for you—verse by verse*.

For a quick example, choose one of the subjects below and turn to the Scripture, and you will find this marvelous help for faster, easier, and more accurate use.

In addition, every point of the Scripture and Subject is fully developed in a Commentary with supporting Scripture at the bottom of the page. Again, this arrangement makes sermon preparation much easier and faster.

Note something else: The Subjects of John's Gospel have titles that are both Biblical and *practical*. The practical titles sometimes have more appeal to people. This *benefit* is clearly seen for use on billboards, bulletins, church newsletters, etc.

A suggestion: For the quickest overview of John, first read *all the major titles* (I, II, III, etc.), then come back and read the subtitles.

### OUTLINE OF JOHN

#### I. THE WITNESSES TO THE REVELATION OF JESUS CHRIST, 1:1-51

- A. Jesus the Living Word: The First Witness of John the Apostle, 1:1-5
- B. Jesus the Light of the World: The Special Witness of John the Baptist, 1:6-8
- C. Jesus the Light of Men: The Second Witness of John the Apostle, 1:9-13
- D. Jesus the Word Made Flesh: The Third Witness of John the Apostle, 1:14-18
- E. Jesus the Messiah, the Lord: The Second Witness of John the Baptist, 1:19-28
- F. Jesus the Lamb of God, the Son of God: The Third Witness of John the Baptist, 1:29-34
- G. Jesus the Messiah, the Christ: The Witness of Andrew, 1:35-42
- H. Jesus the One Prophesied: The Witness of Philip, 1:43-45
- I. Jesus the Son of God, the King of Israel: The Witness of Nathanael, 1:46-49
- J. Jesus the Son of Man, God's Mediator: The Witness of Jesus Himself, 1:50-51

#### II. THE REVELATION OF JESUS, THE SON OF GOD, 2:1-3:21

- A. Revelation 1: Creative Power, 2:1-11
- B. Revelation 2: Jesus is Supreme Over God's House, 2:12-22  
(Matthew 21:12-16; Mark 11:15-19; Luke 19:34-46)

- C. Revelation 3: Jesus Knows All Men, 2:23-25
- D. Revelation 4: The New Birth, 3:1-15
- E. Revelation 5: God's Great Love, 3:16-17
- F. Revelation 6: Man's Condemnation, 3:18-21

#### III. THE REVELATION OF JESUS, THE NEW MASTER, 3:22-36

#### IV. THE REVELATION OF JESUS, THE LIVING WATER, 4:1-42

- A. The Offer of Living Water, 4:1-14
- B. The Subject of Sin, 4:15-18
- C. The Subject of Worship, 4:19-24
- D. The Subject of Messiah, 4:25-30
- E. The Subject of Labor for God, 4:31-42

#### V. THE REVELATION OF JESUS, THE OBJECT OF FAITH, 4:43-54

- A. The Evidence of Faith, 4:43-45
- B. The Stages of Faith, 4:46-54

#### VI. THE REVELATION OF JESUS, THE AUTHORITY AND POWER OVER LIFE, 5:1-47

- A. The Essential Authority: Power to Meet the World's Desperate Needs, 5:1-16
- B. The Astounding Authority: Equality With God, 5:17-30
- C. The Five Witnesses to Jesus' Authority and Power, 5:31-39
- D. The Rejection of Jesus' Claim, 5:40-47

#### VII. THE REVELATION OF JESUS, THE BREAD OF LIFE, 6:1-71

- A. Jesus Feeds Five Thousand: The Provision for Human Need, 6:1-15
- B. Jesus Walks on Water: The Deliverance from Fear, 6:16-21  
(Matthew 14:22-33; Mark 6:45-52)
- C. The Answer to Man's Great Hunger, 6:22-29
- D. The Bread of Life: The Source of Spiritual Satisfaction, 6:30-36
- E. The Assurance of the Believer, 6:37-40
- F. The Way A Person Partakes of the Bread of Life, 6:41-51
- G. The Results of Partaking of the Bread of Life, 6:52-58
- H. The Reason Some People are Offended by Christ, the Bread of Life, 6:59-71

#### VIII. THE RESPONSES TO THE REVELATION OF JESUS, 7:1-53

- A. The Response of Jesus' Brothers: Mockery and Unbelief, 7:1-9

- B. The Response of the Jews: Seeking, Yet Questioning, 7:10-19
- C. The Response of the People: A Charge of Insanity, Yet Still Questioning, 7:20-31
- D. The Response of the Rulers & Authorities: A Charge of Being a Rabble-Rouser, 7:32-36
- E. The Great Claim of Jesus and Divided Opinions About Him, 7:37-53

#### **IX. THE REVELATION OF JESUS, THE LIGHT OF LIFE, 8:1-9:41**

- A. Man's Dark Sinfulness and God's Great Forgiveness, 8:1-11
- B. Man's Need: The Light of the World, 8:12-20
- C. Man's Futile Search for Messiah: Search for Utopia and Light, 8:21-24
- D. Man's Tragic Failure to Understand the Light, 8:25-30
- E. Man's Freedom from Sin Is Conditional, 8:31-32
- F. Man's Enslavement by Sin, 8:33-40
- G. Man's Depravity—Illegitimate Birth, 8:41-47
- H. Man's Escape from Death, 8:48-59
- I. Man's Eyes Opened (Part I): The Mission of Jesus, 9:1-7
- J. Man's Eyes Opened (Part II): The Stages of Spiritual Sight, 9:8-41

#### **X. THE REVELATION OF JESUS, THE SHEPHERD OF LIFE, 10:1-42**

- A. The Shepherd and His Sheep: False vs. True Teachers, 10:1-6
- B. The Door of the Sheep: The Only Way To God, 10:7-10
- C. The Good Shepherd: Jesus, the True Savior of the World, 10:11-21
- D. The Great Shepherd's Claims, 10:22-42

#### **XI. THE REVELATION OF JESUS, THE RESURRECTION AND THE LIFE, 11:1-12:11**

- A. The Death of Lazarus and Its Purposes, 11:1-16
- B. Jesus and Martha: A Growth in Faith, 11:17-27
- C. Jesus and Mary: The Real Needs of Man, 11:28-37
- D. Jesus and Lazarus: Power Over Death, 11:38-46
- E. Jesus and the Religious Leaders: Unbelief and Opposition, 11:47-57
- F. Jesus and Reactions to His Revelation, 12:1-11 (Matthew 26:6-13; Mark 14:3-9)

#### **XII. THE REVELATION OF JESUS, THE GLORIFIED SON OF MAN, 12:12-50**

- A. Jesus Proclaimed as King: The Triumphal Entry, 12:12-19  
(Matthew 21:1-11; Mark 11:1-11; Luke 19:28-40)

- B. Jesus Approached as King: The Misunderstood Messiah, 12:20-36
- C. Jesus Rejected and Accepted as King, 12:37-50

#### **XIII. THE REVELATION OF JESUS, THE GREAT MINISTER AND HIS LEGACY, 13:1-16:33**

- A. The Demonstration of Royal Service, 13:1-17 (cp. Matthew 26:20-24; Mark 14:14-17; Luke 22:14, 21-23)
- B. The Prediction of the Betrayer: A Picture of Apostasy, 13:18-30
- C. The Departure of Jesus From This World, 13:31-38  
(Matthew 26:30-35; Mark 14:26-31; Luke 22:31-34)
- D. Jesus' Death Delivers Troubled Hearts, 14:1-3
- E. The Way to God Is by Jesus Alone, 14:4-7
- F. The Embodiment of God Is Jesus Himself, 14:8-14
- G. The Holy Spirit: Who He Is, 14:15-26
- H. The Source of Peace, Joy, Security, 14:27-31
- I. The Relationship of Jesus to the People of the World, 15:1-8
- J. The Relationship of Jesus to Believers, 15:9-11
- K. The Relationship of Believers to Believers, 15:12-17
- L. The Relationship of Believers to the World (Part I): Persecution, 15:18-27
- M. The Relationship of Believers to Religionists (Part II): Persecution, 16:1-6
- N. The Work of the Holy Spirit, 16:7-15
- O. The Resurrection and Its Effects Foretold, 16:16-33

#### **XIV. THE REVELATION OF JESUS, THE GREAT INTERCESSOR, 17:1-26**

- A. Jesus Prayed for Himself, 17:1-8
- B. Jesus Prayed for His Disciples, 17:9-19
- C. Jesus Prayed for Future Believers, 17:20-26

#### **XV. THE REVELATION OF JESUS, THE SUFFERING SAVIOR, 18:1-19:42**

- A. The Arrest: Absolute Surrender, 18:1-11  
(Matthew 26:36-56; Mark 14:32-52; Luke 22:39-53)
- B. The Jews and Peter: Cowardly Denial, 18:12-27  
(Matthew 26:69-75; Mark 14:53-72; Luke 22:54-62)
- C. The Trial Before Pilate: Indecisive Compromise, 18:28-19:15  
(Matthew 27:11-25; Mark 15:1-15; Luke 23:1-5, 13-25)
- D. The Crucifixion: The Major Events at the Cross, 19:16-37  
(Matthew 27:26-56; Mark 15:16-41; Luke 23:26-49)
- E. The Burial: The Conquest of Fear, 19:38-42  
(Matthew 27:57-66; Mark 15:42-47; Luke 23:50-56)

**XVI. THE REVELATION OF JESUS, THE RISEN LORD, 20:1-21:23**

- A. Event 1: The Great Discovery—The Empty Tomb, 20:1-10
- B. Event 2: The Great Recognition—Jesus Appears to Mary, 20:11-18  
(Matthew 28:1-15; Mark 16:1-11; Luke 24:1-49)
- C. Event 3: The Great Charter of the Church—Jesus Appears to the Disciples, 20:19-23  
(Mark 16:14; Luke 24:36-49)
- D. Event 4: The Great Conviction—Thomas' Confession, 20:24-29
- E. Event 5: The Great Purpose of the Signs (Wonderful Works) of Jesus, 20:30-31
- F. Event 6: The Great Reality of Jesus' Resurrection Body, 21:1-14
- G. Event 7: The Great Question of a Disciple's Love and Devotion, 21:15-17
- H. Event 8: The Great Call to Total Commitment, 21:18-25

## STUDIES IN THE GOSPEL OF JOHN

**PENMAN:** The apostle John (testified to by Irenaeus, Tertullian, Clement of Alexandria, churches of the first and second century).

1. One of the twelve apostles (*one of the very first - 1<sup>st</sup>, 3<sup>rd</sup>*)
2. A fisherman by trade, brother of James, son of Zebedee (*LK 5<sup>10</sup>*)
3. A "son of thunder" - Mark 3:17
4. The "apostle of love" - thought to be the disciple "whom Jesus loved" - cf. 13:23; - *a close companion of Peter*  
19:26; 21:20
5. A Jew - *comprised one of the "inner circle"*
6. Had a very strong temperament - Cf. Luke 9:49, 51-56
7. An eye-witness of the cross of Christ - *committed the care of Christ's mother to him by the Lord*  
*(cf. John 19:27)*

**DATE OF WRITING:** AD 96-98 (c)

**THEME OF THE BOOK:** John 1:12

**PURPOSE OF THE BOOK:** John 20:30,31

**OBJECTIVE OF THE BOOK:** "To set forth the divinity of our Lord as the basis of faith, and to meet the spiritual needs, not of a particular class or group, i.e., Jew, Roman, or Greek, but of all men." (John A. Dickson Bible)

### **BRIEF OUTLINE OF THE BOOK:**

Prologue (1:1-18)  
Consideration (1:19-4:54)  
Controversy (5:1-6:71)  
Conflict (7:1-11:53) (Outline by Merrill C. Tenney)  
Crisis (11:54-12:36a)  
Conference (12:36b-17:26)  
Consummation (18:1-20:31)  
Epilogue (21:1-25)

### **I. PUBLIC MINISTRY**

1. Revealing Himself to an ever-widening circle - REJECTED - Chapters 1-6  
(Approximately 2 years and 6 months)
2. Tender appeal to sinners - RESISTED - Chapters 7-10 - (Approximately 3 months)
3. Manifesting Himself as the Messiah by 2 mighty deeds - REPULSED - Chapters 11,12 - (Beginning of the "passion" week)



## II. PRIVATE MINISTRY

1. Issuing and illustrating His new commandment - Chapter 13 - Mostly narrative
2. Instructing His disciples, and committing them to His Father's care - Chapters 14-17
3. Dying as the Substitute for His people - Chapters 18,19
4. Triumphant gloriously - Chapters 20,21

## CHARACTERISTICS OF THE BOOK

1. A strong emphasis on the Judean ministry.
2. Contains a simplicity of language.
3. The style of writing makes it difficult at times to tell where Jesus stops talking and John begins.
4. There is a marked repetition of words and themes, structured characteristic of the gospel.
5. Many repetitions of words, i.e., "believe" (98x); "Glory" "Love" "Truth" "Life" (36x) "world" (77x) "Witness" "Abide" "Father" "Light"
6. The personal relationship of Jesus to man is stressed. The book contains 27 interviews.
7. The time and place of events are recorded with more exactness.
8. The book deals with all types of characters and individuals.
9. There is dignity, unity, simplicity and love in this book.
10. The book is shaped with a conscious design to illustrate and establish an assumed conclusion.
11. John tells his message from a personal viewpoint. (Cf. 1:14)
12. In the other three gospels, there is **PRESENTATION** of Jesus, showing the outward and human side. In John, there is an **INTERPRETATION** of Jesus, which shows the inward and divine side.

13. In the other three gospels, we have public discourses, mainly in the Galilean ministry, with factual accounts. In John, we have private conversations, in the Judean ministry, and they are mainly doctrinal.
14. John records no account of the birth, no description of the baptism, no mention of the temptation, transfiguration or ascension.
15. John records only eight miracles, whereas Matthew has 16, Mark has 5; Luke has 20.
16. There is possibly one parable (10:6). Matthew has 16 parables; Mark has five and Luke has 20.
17. The first two miracles are numbered, showing sequence; there is no duplication, showing selection; and all are with purpose, showing specialty. Transformation is found in all of them.
18. Only 20 select days out of 3 years of ministry are viewed.
19. Two-Fifths of the book deals with the last week, and the forty days.
20. One-Third deals with the last day involving Christ's crucifixion (Chapters 13-19).
21. John *emphasizes* what faith in Christ means.
22. John *emphasizes* the deity of Christ (1:1; 10:30; 8:58; 14:9; 20:28).
23. John *emphasizes* the humanity of Christ (4:6,7; 6:26,67; 8:44; 11:35; 12:7,27; 13:1; 18:8,23).
24. John is the book of:
  - (1) *Faith*. The book indicates clearly the author had an extensive knowledge of the career of Jesus.
    - A. Faith is a necessary element in all progressive life, and is a pre-requisite to all relationships. John shows an active and aggressive faith in Christ as the *directive force* in all spiritual life.
    - B. John shows clearly the *meaning* and *effects* of faith. It is a faith that is vigorous, growing, expanding, and in conflict with the opposing forces in the environment around it.
    - C. The gospel according to John is a "plot." It shows the struggle between good and evil. The book is a contest of *belief* and *unbelief*.

(2) ***Contrasts.***

- A. Notice its vocabulary - light/darkness; love/hate; life/death; flesh/spirit; slavery/freedom.
- B. Notice its characters - believers/unbelievers; the people are not “wooden soldiers,” but are active, living personalities like you and I. There is Thomas - doubting to believing; Pilate - compromise to ultimate indifference.

(3) ***Action.*** Shows the development of complete belief (the Samaritan woman; the man born blind).

(4) ***Human Drama.***

- A. It shows the worst of human passions and human behavior - suffering, failure, jealousy, avarice, hatred, envy, lust, duplicity, disloyalty, ingratitude, stupidity, brutality, hypocrisy, spitefulness.
- B. As opposed to unselfishness, generosity, kindness, purity, honesty, sincerity, self-sacrifice.
- C. All end in ***crucifixion!***

(5) ***Irony.***

- A. Peter avowed never to forsake - the opposite happened.
- B. Christ - His life was virtuous, yet He suffered all possible indignities. His life was majestic, yet He died in disgrace. His life was powerful, yet expired in weakness.
- C. Christ possessed the:
  - (A) Water of life, yet died thirsting;
  - (B) Light of the world, yet died in darkness;
  - (C) Good Shepherd, yet died in the fangs of the “wolves;”
  - (D) Truth, yet crucified an impostor;
  - (E) Resurrection and Life, yet died before the rest.

(6) ***Triumph*** - not tragedy.

- A. It shows life over death; love over hate; light over darkness; spirit over flesh.
- B. Truth is not in the crucifixion, but in the resurrection; unbelief stops at the cross and the tomb; faith holds to the resurrection and become victorious; truth

triumphs by undergoing the worst that life could do, and rising above it unscathed!

## **A SUMMARY OF JOHN'S GOSPEL**

### **I. ITS UNIQUENESS.**

1. It is the only one giving a chronological account of the events in Christ's life.
2. It tells much about His ministry in Jerusalem and Judea.
3. It contains no parables in their usual sense.
4. It omits much which others tell, but tells much which all the others omit.
5. It is written with a definite design and purpose.

### **II. ITS PURPOSE.**

1. To show Jesus as God manifest in the flesh - 1:1,14,18. He was eternal and had power over nature, disease and death. He lived among, provided for and revealed God to man.
2. The gospel was written to enable man to believe that Jesus is the Christ.

### **III. ITS SEVEN MIRACLES** - presents Jesus as the Messiah.

1. Water into wine (nature) - John 2:1-12
2. Healing of the Nobleman's son (time/distance) - John 4:43-54
3. Healing of the impotent man (disease) - John 5:1-18
4. Multiplying of loaves and fishes (supply man's needs) - John 6:1-15
5. Walking of water (nature) - John 6:15-21
6. Healing of the man born blind (physical senses) - John 9
7. Raising Lazarus (death) - John 11:28-57

### **IV. ITS SEVEN "I AM'S"** - proof of the seven miracles.

1. "I am the Bread of Life" (loaves and fishes) - John 6:32-35

2. "I am the Light of the world" (man born blind) - John 8:12
3. "I am the Door" (Nobleman's son/access to life) - John 10:7
4. "I am the Good Shepherd" (healed the impotent man) - John 10:11
5. "I am the Resurrection and the Life" (Lazarus) - John 11:25
6. "I am the Way, the Truth, and the Life" (offset fear with truth and preserved their lives) - John 14:6
7. "I am the true Vine" (water into wine) - John 15:1

V. ITS CONVERSATIONS AND DISCOURSES - Supernatural wisdom and goodness

1. Nicodemus about the new birth - John 3
2. Samaritan woman about living water - John 4
3. With the Jews about His deity - John 5,8
4. Adulteress about her accusers - John 8
5. Public discourse about His death - John 12
6. Disciples in the upper room - John 13-16
7. Many other discourses which are representative.

VI. ITS LORD'S BETRAYAL, TRIALS, DEATH, RESURRECTION,

APPEARANCES. Told in great detail and in such a way as to present Jesus as the fulfillment of prophecy. He died like God, and His resurrection was the ultimate proof.

VII. ITS EFFECT ON THE PEOPLE OF HIS DAY.

1. Cf. John 1:11
2. He gained publicity - selected His disciples; went to Jerusalem; cleansed the Temple; people began to talk; passed through Samaria; miracles in Galilee; miracles in Judea and Galilee.

Many rejected Him, and unbelievers grew hostile. Disapproval of His cleansing the Temple; healing on the Sabbath; "Hard saying" gave rise to opposition among the disciples; claimed deity; raising of Lazarus; increased popularity among the common

people; increased hatred among His enemies; triumphal entry; intensified hostility more; culmination of this unbelief; crucifixion.

CONCLUSION:

1. This book should be a faith builder for us. It gives a clear conception of Jesus as the Christ.
2. Sufficient proof if presented - John 20:28.
3. Cf. John 20:29-31.

Prologue (1-18)  
1. Pre-existence (1-5)  
2. Manifestation (6-18)

## THE GOSPEL OF BELIEF

## THE DEITY OF CHRIST

1. Declaration (1-3)
2. Demonstration (4,5)
3. Difference (10-13)

(An abridgement of what John intends to record in detail in this gospel)

John 1:1 a point in time in eternity - Jo 8<sup>58</sup>

ἵσος = equality; intimacy; perfect fellowship

In the beginning was the Word, and the Word was with God, and the Word was God.

(The very essence and nature of God)  
Hb 1:3a; Co 2:9

no argument for the existence of God

not an impersonal Principle, but him, intelligent

λόγος - expression of mind, thought and purpose of God

1. Our thoughts → words } Hb 1:1-3
2. God's purpose - Word } Jo 5:19, 20  
MT 11: 25-30

John 1:2

He was with God in the beginning.

John 1:3

Through him all things were made; without him nothing was made that has been made.

Facts taught:

1. Christ not created
2. Christ created all things (distributive)

OT → Ps 33:6; Pr 8:27-30

NT → 1:1, 14; 1 Jo 1:1; Rv 19:13

John 1:4

(36x)

In him was life, and that life was the light of men.

ζωή (54x) - the very principle or essence of life - Hb 1:3b

Ps 33:6, 7; 148:5  
the fulness of God's essence and attributes present in the Word.

John 1:5

The light shines in the darkness, but the darkness has not understood it.

John 1:6

"commissioned"

There came a man who was sent from God; his name was John. → "(Jehovah has been gracious)"

John 1:7

He came as a witness to testify concerning that light, so that through him all men might believe.

- noun form found once (1 Jo 5:7).  
verb form used nearly 100x.

almost exclusively by John - "competent testimony concerning that which one has himself seen, heard or experienced."

John 1:8

He himself was not the light; he came only as a witness to the light.

John 1:9 → ἀληθινός = real, genuine, ideal

The true light that gives light to every man was coming into the world. → (77x)

φῶς - life of God in Christ made known.

John 1:10

He was in the world, and though the world was made through him, the world did not recognize him.

} summary statement

John 1:11

He came to that which was his own, but his own did not receive him.

John 1:12 → universal → "appropriated"

Yet to all who received him, to those who believed in his name, he gave the right to become children of God--

not υἱοί - "adoption", but

"τέκνον" - regeneration; transformation  
from τίκτω = "to beget"

Christ  
was eternal  
(nv)  
The word (of Logos)  
is Himself God  
The real light  
object of faith

John  
came (eye to eye)  
mere man  
diverges  
Commissioned by God  
Testifier of the Light  
whose testimony men  
came to believe

John 1:13 "bloeds" "sexual impulse of man or woman; carnal desire"  
children born not of natural descent, nor of human decision  
or a husband's will, but born of God.

"Procreative urge"

Gal 4:4 Pl 2:5-11

John 1:14 1Ti 3:16 Hb 2:14 1Jo 4:2 Ro 1:3 8:3 2Co 8:9 "tabernacled" (temporarily)

The Word became flesh and made his dwelling among us.

We have seen his glory, the glory of the One and Only, who → "glory" - His presence  
came from the Father, full of grace and truth. - "Have seen" - careful, deliberate Ex 40:34; 1Kings 8:11  
unmerited favor ↘ vision which seeks to interpret its object; to scrutinize  
The Final Reality

John 1:15

John testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.'"

John 1:16

From the fullness of his grace we have all received one blessing after another. - incessant supply; hardly gone when another comes

John 1:17

For the law was given through Moses; grace and truth came through Jesus Christ.

fulfilled

The law was "given"  
Grace + mercy "came"

"LAW" - preparatory  
in nature - did  
not supply grace or  
salvation.

"TRUTH" - the reality  
to which the types  
pointed.

John 1:18

No one has ever seen God, but God the One and Only, who → to comprehend; get to know  
is at the Father's side, has made him known. in all of His fullness - Ex 33:18 Job 11:7

↳ perfect intimacy

John 1:19

Now this was John's testimony when the Jews of Jerusalem <sup>70x</sup> sent priests and Levites to ask him who he was. → "Why the interest?" - fear? revolt? jobs?  
carries a sinister connotation  
They were hostile to Jesus

↳ menial tasks of temple service

enforcers of the law; temple police force

John 1:20

He did not fail to confess, but confessed freely, "I am not the Christ." - "homologos" - "to speak the same truth; to agree"

John 1:21 Lk 1:17 Mt 17:12 Mal 4:5

They asked him, "Then who are you? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, Dt 18:15-18 Ac 3:22, 37  
"No."

John 1:22

Finally they said, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"



John 1:23

John replied in the words of Isaiah the prophet, "I am the voice of one calling in the desert, 'Make straight the way for the Lord.'" *Isaiah 40:3*

*Implies a thing is coming*

*→ "What could this mean?"*

*→ Tells who the Baptist is, and an earnest invitation to repent*

John 1:24

Now some Pharisees who had been sent *→ strict law-keepers*

John 1:25

questioned him, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

*this preaching was not the problem, but "baptism".*

*Ez 36<sup>25</sup> 37<sup>23</sup>*

*a new religion doctrine?*

John 1:26

"I baptize with water," John replied, "but among you stands one you do not know." *→ belongs to their generation*

*John - the sign (water)  
Jesus - the one signified (spirit)*

John 1:27

He is the one who comes after me, the thongs of whose sandals I am not worthy to untie."

John 1:28

This all happened at Bethany on the other side of the Jordan, where John was baptizing.

John 1:29

The next day John saw Jesus coming toward him and said,

"Look, the Lamb of God, who takes away the sin of the world!" *→ spoken of in the collective sense*  
*→ "is taking"*  
*→ universal*

*Paschal Lamb (Ex 12,13) Jo 19<sup>36</sup>*

*1Co 5<sup>7</sup>*

*1Pe 1<sup>19</sup>*

*Daily offering Lamb - Nu 28<sup>4</sup>*

*Lamb of Isaiah 53:6,7,10*

John 1:30

This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.' *→ How was he "before me?"*

John 1:31 *any more than you did*

I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel."

*→ Gave John the opportunity to point to, or speak about Jesus the Lamb.*

*Old's - mental process; knowledge by (know) intuition or reflection - not by observation and experience*  
*} no collusion - something higher than physical appearance*

John 1:32

Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him." *MT 3<sup>13-17</sup> Mk 1<sup>9,10</sup> Lk 3<sup>21,22</sup>*

*→ symbolism - Lk 3<sup>22</sup> - (1) ordained of God; (2) Qualified to the task*  
*sacred bird*

John 1:33

I would not have known him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.'

*Knowledge of Jesus in his quality as Messiah*

*Baptism of the Holy Spirit - Mk 1<sup>8</sup> Lk 3<sup>16,17</sup>*

*not for all believers - Lk 24<sup>49</sup> Ac 1<sup>5-8</sup> - Apostles*

*Ac 10<sup>44-48</sup> - Cornelius*

*Baptism of fire - Mt 3<sup>12</sup> Lk 3<sup>17</sup>*

John 1:34 *Vision still clear!*

*Start 2 | 4 v 3*  
I have seen and I testify that <sup>1:7</sup> this is the Son of God. <sup>1:14</sup> *Most exalted term and sense in which the term can be used*

John 1:35

The next day John was there again with two of his disciples. *Day 3 of 4 Days* *The Day of Decision Steps*

John 1:36

When he saw Jesus passing by, he said, "Look, the Lamb of God!"

John 1:37

When the two disciples heard him say this, they followed Jesus.

John 1:38

Turning around, Jesus saw them following and asked, "What do you want?" They said, "Rabbi" (which means Teacher), "where are you staying?"

*not "who" - but "what"*  
*good reputation?*  
*set of religious rules?*  
*social club?*  
*or Jesus Christ?*  
*desired to be with Jesus*

John 1:39

"Come," he replied, "and you will see." So they went and saw where he was staying, and spent that day with him. It was about the tenth hour. *"why is the hour mentioned?"*

John 1:40

*Living in the shadow of the "Great!"*  
Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus.

*Andrew, a personal evangelist!*  
*(leading others to Christ) Job 8:9, 12, 22*

John 1:41

The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ).

John 1:42

*"to coax and lead"*  
And he brought him to Jesus. Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which, when translated, is Peter).

*sees what a man can become!*  
*"Looked him over" - LK 22:61*

*Petra - massive ledge of rock*  
*Petros - detached fragment*

John 1:43 *Day 4*

The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me."

John 1:44

Philip, like Andrew and Peter, was from the town of  
Bethsaida. "House of Fishing"

John 1:45

"God Has Given"

Philip found Nathanael and told him, "We have found the  
one Moses wrote about in the Law, and about whom the  
prophets also wrote--Jesus of Nazareth, the son of Joseph."

1.

2.

3.

cf v. 49

"The old cannot be  
understood unless Christ  
is seen in them"

DT 18<sup>15</sup>

15 53

DA 9 24-27

JR

PS

John 1:46

"Nazareth! Can anything good come from there?" Nathanael  
asked. "Come and see," said Philip.

John 1:47

When Jesus saw Nathanael approaching, he said of him,

"Here is a true Israelite, in whom there is nothing false."

Pr 32:2 19 53:9

→ "no deceit" - bait for fish snare

(Isa 61)

Thinking of Jacob - Father of all Israel

Ge 27<sup>25</sup> 30 37-43 34

John 1:48

"How do you know me?" Nathanael asked. Jesus answered,  
"I saw you while you were still under the fig tree before  
Philip called you."

2 Kg 4:25

Mt 4:4

Psalms 139

John 1:49

4.

5.

Then Nathanael declared, "Rabbi, you are the Son of God;  
you are the King of Israel."

cf v. 45

6.

John 1:50

Jesus said, "You believe because I told you I saw you under  
the fig tree. You shall see greater things than that."

No denial by Jesus.

man's salvation?

Both Son of God and Son of Man = universality of salvation

John 1:51

(Double Amen) = 25x in John

He then added, "I tell you the truth, you shall see heaven  
open, and the angels of God ascending and descending on  
the Son of Man."

DA 7

Jo 12:34

cf. Genesis 28 - Antitype in the Christ

The link between heaven + earth

The bond of union between man + God

Reconciliation.

## STUDIES IN JOHN

### CHAPTER 1

1. When is “in the beginning?” (A point in time in eternity when all things were created).
2. In what sense was the Word “in the beginning?” (In the sense that the Word was God, and also eternal).
3. What is the significance of “the Word?” (The expression of the mind, thought and purpose of God. Cf. Hebrews 1:1-3; Matthew 11:25-30; John 5:19,20).
4. Who is the “Word?” (Jesus, the Christ - God. Cf. verse 14).
5. “In Him was life” - what does this phrase mean? (The very principle of life - the fulness of God’s essence and attributes present in the Word).
6. What does “darkness” refer to in verse 5? (Man’s evilness/sin).
- ✓ 7. Who was John the Baptist? How would you describe him? (The first witness; the first doubter - Cf. Luke 7:19ff; the forerunner of Christ. {Unique, no hypocrite, bold, definite, clear, courageous, stern, humble}).
8. Why was he called “the Baptist?” (He baptized as a part of his teaching and preparation).
9. What was John’s purpose? (To prepare the way of the Lord).
10. Is his work prophesied in the Old Testament? If Yes, where? (Yes - Isaiah 40:3).
11. How well did John do in preparing the people? (Well enough to raise questions from Jerusalem).
12. How did John “bear witness?” (By announcing a stern message of judgment of God upon sin; by baptizing; “I have seen and have borne witness”; personal character and context of his life.).
13. Can we “bear witness” today? (Not in the same sense as John).
14. To what did John “bear witness?” (“The Lamb of God” is Jesus of Nazareth, the Messiah).
15. How could he do this? (By the manifestation of God).
16. Explain John 1:11,12. (Those who “appropriate” Christ have the authority to “become” children of God).
17. Why is Israel’s rejection of the Christ so pathetic? (This nation was prepared to bring forth the Christ, and they did not recognize Him.)
18. What is the significance of verse 13? (Descent does not make one a child of God).

19. What is meant by the phrases:

- (1) "Born not of blood" - natural descent - οὐκ ἐξ αἱμάτων
- (2) "Nor of the will of the flesh" - impulse of man (sexual) - θελήματος σαρκός
- (3) "Nor of the will of man" - procreative urge - θελήματος ἀνδρός

20. What must we do to receive the sonship which God gives? (Appropriate Christ - receive Christ).

21. What other passages tell us about God becoming "flesh?" (1 John 4:2; Romans 1:3; 8:3; 2 Corinthians 8:9; Galatians 4:4; Philippians 2:5-11; 1 Timothy 3:16; Hebrews 2:14).

✓ 22. In what way, or how, did John and the apostles "behold the glory as of the only begotten from the Father?" (Carefully scrutinized the presence of God and bore witness of this fact - cf. Verse 14)

23. What does the phrase "glory of God" mean? (Verse 14 - His "presence" - Cf. Exodus 40:34; 1 Kings 8:11).

24. What is the law spoken of in verse 17? How were grace and truth realized through Jesus Christ? (The Law of Moses; Christ is the "reality" to which the type pointed).

25. Why is there emphasis upon "grace and truth?" (The Law did not furnish these - Jesus is the Final Reality of grace and truth).

26. Is there a "contradiction" between Isaiah 6:5 and John 1:18? How would you explain it? (No - To comprehend; to get to know in its fulness and entirety).

27. What is the relationship of the "Word" and God? Are they the same? (The Word manifested God - they are the same in goal and purpose).

28. How did the "Word" explain God? ("Exegete").

29. Why is a study of the "Prologue" so important to the study of the book of John? (It is an abridgement of what John intends to record in detail in his book).

30. What does the word "Christ" mean? ("Anointed").

31. Three groups of Jews interviewed John. Who were they, and what is the significance of their names? (Priests; Levites; Pharisees)

32. Why ask John the Baptist about Elijah, and the "prophet?" (They thought he might be the one as prophesied).

33. What were these groups of people afraid of? (His frankness; their loss of respect; a revolt of the people).

34. Who was Elijah? (A prophet of God - Luke 1:17; Matthew 17:12; Malachi 4:5).
35. What is the full import of the word "confess?" ("To speak the same thing; to agree").
36. What would the prophecy which John applies to himself mean to his questioners? (A King is coming; who he is; an invitation to repent).
37. Why does John call Jesus the "Lamb of God?" (Paschal Lamb - Exodus 12,13; John 19:36; 1 Corinthians 5:7; 1 Peter 1:19; the daily offering - Numbers 28:4; the Lamb of Isaiah 53).
38. When did the Spirit descend in the form of a dove on Christ? (At His baptism).
39. What is the purpose of verses 29-34? (To show the witness and authority of John the Baptist concerning Jesus Christ).
40. What two things does the manifestation of the Spirit on Christ indicate? (That He is ordained of God; and qualified to the appointed task).
41. What evidence is given that Jesus is the "Son of God?" (Verse 34 - "I have seen and testified," i.e., an eye-witness account).
42. Why did the two disciples say they were following Jesus? Do you feel this was really their purpose? Why? (There are several possibilities - "Where are you staying?" No)
43. Describe the man, Andrew. What makes him so outstanding? (A personal evangelist. He led others to the Christ).
44. What did Moses write of Jesus in the Law and the Prophets? (There are many prophecies concerning the person of Christ).
45. What does verse 51 teach? (The anti-type of the Christ).
46. What type of man was Philip? (A personal evangelist).
47. Who do you think Jesus is thinking of as He talks to Nathaniel? (Possibly Jacob - the father of all Israelites - Genesis 27:35; 30:37-43, 34).
48. What do you feel is the purpose of John 1:19-51? (Further testimony Jesus is the Messiah, the Son of God and the Son of Man).
49. What can we learn about personal evangelism in these verses? (Call attention to Christ (36); meet resistance with the challenge to investigate, not by argument (46); invite those with whom you have had previous experience (41); invite when you have had the thrill of personal discovery (45); practice what you preach; lose no time - begin at once).
50. What valuable lessons have you gleaned from this John 1? (See attached page)

## JOHN 1 LESSONS

1. Jesus is the "Messiah."
2. Jesus is the One of whom Moses wrote; of whom the prophets wrote; specifically identified as being "Jesus of Nazareth," who was the legal son of Joseph.
3. He can look into and know our hearts.
4. According to the testimony of Nathanael - the Son of God.
5. Jesus is the One in whom is fulfilled the real meaning of Jacob's vision of the ladder extending to heaven.
6. In John One we have the testimony of the Word, John the Baptizer, Andrew, Philip, Nathanael, that Jesus of Nazareth is the Son of God.
7. Jesus is eternal, deity, the agent by which all things are created.
8. Jesus is the Means and Source of moral life, and the One for whom God sent John to bear witness.
9. His own people rejected Him. To those who did receive Him, He gave the right to become children of God.
10. Jesus is the Lamb of God that takes away the sin of the world.

John 2:1 *after Jesus had gained Philip + Nathaniel*  
On the third day a wedding took place at Cana in Galilee.

*Home town of Nathaniel  
→ not sure where located - about 4 mi from Nazareth*

Jesus' mother was there,  
↳ *anonymously in the gospel - possibly a widow?*

John 2:2  
and Jesus and his disciples had also been invited to the wedding.  
→ *often lasted for a week*  
*a fitting place for the 1st miracle*

John 2:3  
When the wine was gone, Jesus' mother said to him, "They have no more wine."  
*She did not tell them what to do*

John 2:4 → *no disrespect of any kind*  
"Dear woman, why do you involve me?" Jesus replied. "My time has not yet come."  
→ *this sign would be done at His Father's bidding - not His mother's.*  
*His mother was not to dictate His affairs*  
- *used 6X (7<sup>30</sup> 8<sup>20</sup> 12<sup>23</sup> 13<sup>1</sup> 17<sup>1</sup>)*  
*The hour of full manifestation*

John 2:5  
His mother said to the servants, "Do whatever he tells you."  
→ *always good advice!*

*Servants receiving orders from guests*  
*Foolish enough not to want to do what He says*

John 2:6  
Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.  
→ *explained for the non-Jew*  
→ *"why was this fact stated?"*  
*(to emphasize the greatness of the Lord)*

John 2:7  
Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.  
*Dreadness again!*  
} *no natural explanation will suffice*

John 2:8  
Then he told them, "Now draw some out and take it to the master of the banquet." They did so,  
↳ *superintendent of the room*

John 2:9  
and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside  
- *nickname given -*

*They were not drunk - They could taste the difference.*

John 2:10  
and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

The Sign:

1. genuine - water pots
2. Done well
3. Jesus the Master over time + nature
4. Manifests His glory
5. caused men to believe

*"Well-drunk" like "well-fed"*

*not necessarily "have become drunk"*  
*METHYSKO - "to become intoxicated"*

*"When men have drunk freely"*



John 2:11

*used more often by John*

This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.

*δοξα = 20X noun  
22X verb*

*"semeion" - a miracle viewed as a proof of divine authority and majesty.*

*↳ "manthano" - "I learn"*

2/16/03

John 2:12 *→ only in John's gospel - "passage of time" (4X)*

After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days. - MK 6:3

*↳ MK 6:3*

John 2:13

*Ex 12*

When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. (also for the next 3 yrs - 5'6" 11'55")

*males - 12 and older  
celebrated deliverance of Israel from Egyptian bondage.*

John 2:14

*Hieros = Gentile courts*

In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging money.

*"Why all the Commerce?"*

*"Kermatistas" = to cut up; small change  
annual temple tax - 1/2 shekel; only Jewish coins allowed*

John 2:15

*→ for the animals - not the men*

So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.

John 2:16

*did not turn doves loose*

To those who sold doves he said, "Get these out of here!

*"Stop making" (μη' + pr ac imp)*

How dare you turn my Father's house into a market!" *→ Statement of duty + Sonship = not "our" "your" but "my!"*

*Is 56:7 JR 7:11 MK 11:17 ZE 14:21*

*↳ "emporium"*

John 2:17

His disciples remembered that it is written: "Zeal for your house will consume me."

*- "zelos" - jealousy*

John 2:18

Then the Jews demanded of him, "What miraculous sign can you show us to prove your authority to do all this?"

1. Temple cleansing itself a sign - Mal 3<sup>1-3</sup> Ps 69<sup>9</sup>
2. Shows unwillingness to admit guilt

John 2:19

*"Break down"*

Jesus answered them, "Destroy this temple, and I will raise it again in three days."

*MT 12:39, 40*

*→ not done to relieve distress  
no discourse resulting  
no opposition  
no defense or explanation necessary*

John 2:20

The Jews replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?"

John 2:21

But the temple he had spoken of was his body.

John 2:22

After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken.

John 2:23

Now while he was in Jerusalem at the Passover Feast, many "people saw" the miraculous signs he was doing and believed in his name.

*based on sensationalism ; superficial*

*Results of this sign:  
many believed*

John 2:24

But Jesus would not entrust himself to them, for he knew all *not true believers* men.

John 2:25

He did not need man's testimony about man, for he knew what was in a man.

#### Lessons:

1. We should not tamper with holy things
2. The secularizing spirit is attacked by Jesus
3. Note the anti-missionary spirit - the court of the Gentiles were used for selfish purposes. The Court was intended as a blessing for the nations
4. Fulfillment of Messianic prophecies

## STUDIES IN JOHN JOHN 2

1. In what ways did the ministry of Jesus differ from the ministry of John the Baptist? (JOHN'S: ascetic; austere; in the wilderness. JESUS': open; joyous; people/towns. BOTH: preached repentance; man's welfare; obedience to God).
2. What do you think Mary expected of her Son at the marriage feast? (Possibly a miracle).
3. Why would she tell the servants to "do whatever He tells you?" (The servants would be receiving orders from a guest. The request would seem foolish to the servants).
4. What lessons are revealed by a study of verses 1-11? (The bond of marriage honored; gifts of God bestowed lavishly; infinite power equal infinite love; importance of obedience, even without knowing the reason why).
5. Define the word "sign" as the apostle John uses the term. ("Mark, or indication, used to distinguish a person, or thing, from others." "A token of divine authority").
6. Who are the "brothers" in verse 12? (The physical kindred of Jesus - Mark 6:3).
7. What is the "Passover?" (The feast to celebrate and commemorate the deliverance of Israel from Egyptian bondage).
8. Why were oxen, sheep and doves being sold in the temple area? Why were money changers there? (Only those approved by the temple judges were approved for sacrifice; hence, they had cornered the market! Only Jewish coinage allowed to be used).
9. What does the phrase "My Father's House" indicate to you in verse 16? (A statement of deity and sonship; not "our Father" nor "your Father").
10. The Jews demanded a sign to prove His authority for His actions in "cleansing the temple." What did their question indicate about them? (The cleansing itself was a sign in fulfillment of prophecy. It also shows their unwillingness to admit guilt).
11. What lessons do we learn from the temple cleansing?  
One should not tamper with holy things; there is the sin of secularizing; an anti-missionary spirit exhibited by the Jews. The court of the Gentiles was used for selfish purposed whereas it was intended as a blessing for ALL nations. See a fulfillment of Messianic prophecy).

The 1<sup>st</sup> of 11 discussed by Christ

1. what do you think Nicodemus hoped to gain by visiting Jesus?
2. why do you think Jesus "cut him short" by his reply to Nicodemus?
3. what type people were the miracles of Jesus attracting? why do you think this is so?
4. what is the "Kingdom of God?"

John 3:1

cf 2<sup>nd</sup>

Religion

they externalized their religion

name

→ "VICTOR OVER THE PEOPLE"

Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. → member of the Sanhedrin  
Position

John 3:2

Don't know why

He came to Jesus at night and said, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him."

John 3:3

In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again." → experience + partake of Kingdom / possess + enjoy  
Rare usage

Lk 22:9-27  
Jo 8:51 Ac 2:37  
Rv 18:7 Hb 11:5

→ ἀνωθεν = "from the top" (3:21; 19:11; "from the first" - again - Lk 13: Ac 26:5

John 3:4

"How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!"

John 3:5

Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit."

no article = single action

→ The initial act of the new birth is completed at the time submission in faithful obedience to baptism in water for remission of sins.

✗ John 3:6 → natural race not basis of Kingdom

Flesh gives birth to flesh, but the Spirit gives birth to spirit.

→ radical change Ga 3:7, 14, 26, 27, 28

John 3:7

The Spirit, not the body, is changed in the new birth

You should not be surprised at my saying, 'You must be born again.'

Law & Prophets - renewal of the heart and mind

Dt 30:6

Ps 51:10-12, 17

Is 1:16-20

Jr 24:7

John 3:8

The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."

John 3:9

"How can this be?" Nicodemus asked. P.R.Q.

John 3:10

"You are Israel's teacher," said Jesus, "and do you not understand these things?"

"The" teacher of "the Israel"

John 3:11

Jesus + Prophets  
→ Jesus + Disciples  
Jesus + John the Baptist

I tell you the truth, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony.

Wind?  
Kingdom of God?

John 3:12

I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?

John 3:13

No one has ever gone into heaven except the one who came from heaven--the Son of Man.

John 3:14

Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, Numbers 21:4-9

3/9/03  
John 3:15

that everyone who believes in him may have eternal life.

John 3:16

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

(Love)  
sacrifice +  
offerings (gift)

affection

John 3:17

For God did not send his Son into the world to condemn the world, but to save the world through him.

work + authority  
divinity

} definite mission and a representative character in the envoy.

John 3:18

Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

Light / Darkness: common symbols

1. Light - instruction, doctrine, truth

2. Darkness - ignorance, iniquity, error, superstition

John 3:19

This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.  
→ αγαπα = intelligence / prudence; deliberate love  
→ ημερα = active wickedness (positive)

John 3:20

Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.

phaula = worthlessness (negative)

→ elencho = expose; show up; bring to light  
cp 5:13

John 3:21

But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God." } He is unafraid

John 3:22

After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized.

John 3:23

Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized.

John 3:24

(This was before John was put in prison.)

John 3:25

An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing.

John 3:26

They came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan--the one you testified about--well, he is baptizing, and everyone is going to him."

John 3:27

To this John replied, "A man can receive only what is given him from heaven.

John 3:28

You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.'

John 3:29

The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete.

John 3:30

He must become greater; I must become less.

John 3:31

"The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all.

John 3:32

He testifies to what he has seen and heard, but no one accepts his testimony.

John 3:33

The man who has accepted it has certified that God is truthful.

John 3:34

For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

cf Jo 5<sup>19, 20</sup> 12<sup>49</sup> 13<sup>3</sup> 17<sup>2</sup>  
Mt 11<sup>27</sup> 28<sup>18</sup>

John 3:35

The Father loves the Son and has placed everything in his hands.

John 3:36

Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

We have to consider not only whether we have faith in Christ - but also whether He has faith in us!

Can He build upon us and trust us? Can He count on us for all/any service? for fidelity in times when much is needed?

## STUDIES IN JOHN

### CHAPTER 3

1. What main topic of study are found in chapter 3? (The new birth; the golden text; the final testimony of John the Baptist to Christ).
2. Who is Nicodemus? (A Jewish ruler; a Pharisee who came to Jesus at night; a teacher of Israel; admitted the verity of Jesus).
3. In what other passages in John is Nicodemus mentioned again? What was he doing in these passages? (John 7:50 - spoke in defense of Christ; John 19:39 - assisted Joseph of Arimathea in Jesus' burial).
4. Why did Jesus seem to abruptly change the topic in 3:3? (Nicodemus was thinking "carnally" and not "spiritually").
5. What does "water and spirit" have to do with being born again? (Cf. 1 Peter 1:3,22,23; Titus 3:5; Ephesians 4:22-24; 2 Corinthians 5:17; Matthew 18:3; James 1:18; Colossians 3:10; Galatians 6:15; Romans 6:1-6; John 16:8).
6. What type of "soil" do you think Nicodemus is? (Matthew 13:3-9; 13:18-23).
7. What is the "kingdom of God?" (The reign, or government, of God over the lives of men; the rule of God in the hearts of men; Luke 17:21; John 18:36; Revelation 11:15).
8. What are some similarities of the lifting up of the serpent in the wilderness, and the cross of Christ? (See bottom of second sheet).
9. Why did God "so love the world?" (It is His nature - 1 John 4:7,8).
10. Why do men love the "darkness" more than the "light?" (They do not want their deeds exposed).
11. What is the nature of God's love? (Unselfish; without limit; revealed).
12. Who are those who come to the "light?" (Those who do truth).
13. What is John the Baptist's testimony concerning the Christ? (Christ is the Bridegroom; His people are the bride - Ephesians 5:32; 2 Corinthians 11:2; Revelation 21:2,9; 22:17; Isaiah 54:5; Hosea 2:18; Psalm 45).
14. What great difference between Jesus and himself does John the Baptist point out to his disputing disciples?
15. Upon whom does the wrath of God abide? Why? (Cf. verse 36; Romans 1:18; 2:2,5).



16. What is the significance of the word “obey?” (A faith that does not express itself in obedience is dead and useless. The gospel demands obedience. Love leads to trust, repentance, confession, baptism, faithfulness)

QUESTION #8 -

“Lifted Up” - to be seen and discernible.

SINGULARITY OF REMEDY:

1. Resembled the problem - symbol of death, yet symbol of life.
2. In the limp and lifeless form - a symbol of the power of God; danger at end; enemy triumphed over; death slain.
3. Not of those suffering, but of that from which they were suffering; not swollen limbs and discolored faces, but of that which poisoned them; the image representing as slain and harmless that which was destroying them.

(“Made Christ to be sin for us” - not merely man, but MADE SIN FOR US).

4. In His death, sin was slain; its power to hurt ended.
5. It would have been easy to kill a snake to hang up, but it would have only suggested how many were yet alive. There would be no virtue as a symbol. The BRAZEN represented all snakes, so it was not the sins of one person which were condemned and put an end to there, but SIN.

The circumstances that in each case the healing result is effected through action on the part of the healed person.

Analogy of sin and serpent - the slender weapon, the slight external mark but within - fevered blood, fast dimming light, throbbing heart, convulsed frame, the rigid muscles.

Christ -  
The Water of Life  
The Giver of Life

John 4:1

The Pharisees heard that Jesus was gaining and baptizing more disciples than John,

Barriers Overcome -

Religion  
Social  
Racial  
Sexual

John 4:2

although in fact it was not Jesus who baptized, but his disciples.

→ "why?"

John 4:3

When the Lord learned of this, he left Judea and went back once more to Galilee.

not interested in "competition"

John 4:4 <sup>Jesus = necessity, compulsion, fishing</sup> → a beautiful, productive, pleasant land

Now he had to go through Samaria.

Gives an opportunity to rise above Jewish prejudice and bigotry. The harvest is white there

They needed the gospel as much as other areas

John 4:5

So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph.

Genesis 48:22

John 4:6

Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.

John 4:7

When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?"

} the subject of water was used  
1. to discuss one of the greatest spiritual truths of spiritual life  
2. to present the claims of God upon a life

John 4:8

(His disciples had gone into the town to buy food.)

v. 9 - "Jew"

v. 11 - "Sir"

v. 19 - "prophet"

v. 29 - "the Christ?"

John 4:9

→ prejudiced

The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

John 4:10

Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

Ps 42<sup>1</sup> Ze 13<sup>1</sup>

John 4:11

"Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water?"

John 4:12

*...skeptical*  
*...argumentative*  
Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

John 4:13

Jesus answered, "Everyone who drinks this water will be thirsty again,

John 4:14

but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."

*God can save from the  
thirst of human life  
(emptiness, loneliness, isolation, despair,  
hopelessness)*

John 4:15

*...materialistic*  
The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

*"Is Christ becoming more and more  
Real to you?"*

*"Do you have a pet sin in your life?"*

John 4:16

He told her, "Go, call your husband and come back."

*A person may be quite willing to discuss  
the outer matters of religion, and yet  
be quite unwilling to be judged by its  
inner truth. Is that true of you?*

John 4:17

"I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband."

*She could have reacted by  
being angry      neglecting  
ignoring      arguing  
                 foolishness*

John 4:18

The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

John 4:19

"Sir," the woman said, "I can see that you are a prophet."

John 4:20

Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."

John 4:21

Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem."

John 4:22

*→ Jews*  
You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.

*→ "the salvation"  
he σωτηρια*

★ John 4:23

Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.

John 4:24

God is spirit, and his worshipers must worship in spirit and in truth." (It does make a difference how we worship!)

Right Object - "God"  
Right Motive - "Spirit"  
Right way - "Truth"

John 4:25

The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

John 4:26

Then Jesus declared, "I who speak to you am he."

the first public declaration,  
and this was to a woman!

John 4:27

Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?"

→ ethamazon  
"astonished - amazed - bewildered"

John 4:28

Then, leaving her water jar, the woman went back to the town and said to the people,

→ The most proper and natural thing for a saved soul to do is to tell someone else of the Savior.

John 4:29

"Come, see a man who told me everything I ever did. Could this be the Christ?"

2 Co 5:11, 14

John 4:30

They came out of the town and made their way toward him.

"were coming" (erchonto)  
(a long stream of excited people coming toward the well)

John 4:31

Meanwhile his disciples urged him, "Rabbi, eat something."

John 4:32

But he said to them, "I have food to eat that you know nothing about."

John 4:33

Then his disciples said to each other, "Could someone have brought him food?"

Some are more anxious about supper than souls, and would rather eat than seek

"How do you feel about winning souls?"

John 4:34

"My food," said Jesus, "is to do the will of him who sent me and to finish his work.

John 4:35

Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest.

John 4:36

Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together.

John 4:37

Thus the saying 'One sows and another reaps' is true.

John 4:38

I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor."

John 4:39

Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did."

John 4:40

So when the Samaritans came to him, they urged him to stay with them, and he stayed two days.

John 4:41

And because of his words many more became believers.

John 4:42

They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

John 4:43

After the two days he left for Galilee.

John 4:44

(Now Jesus himself had pointed out that a prophet has no honor in his own country.)

Barriers overcome:

Religious  
social  
racial  
Sexual

John 4:45

When he arrived in Galilee, the Galileans welcomed him. They had seen all that he had done in Jerusalem at the Passover Feast, for they also had been there.

John 4:46

Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum.

a good man  
his problem  
took personal interest  
his faith

John 4:47

When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

level #1 - Demonstrated (47) - heard, need, decision  
(Belief)

John 4:48

→ plural  
"Unless you people see miraculous signs and wonders," Jesus told him, "you will never believe."

Jesus' first response

Level #2 - Tested (48-50)

John 4:49

The royal official said, "Sir, come down before my child dies."

his persistent plea

John 4:50

→ a simple command  
Jesus replied, "You may go. Your son will live." The man took Jesus at his word and departed. (believed)

Jesus' second reply

John 4:51

While he was still on the way, his servants met him with the news that his boy was living.

"What about our faith?"

↓

John 4:52

When he inquired as to the time when his son got better, they said to him, "The fever left him yesterday at the seventh hour."

level #3 - confirmed (disciples)

Things we cannot see:

1. forgiveness - guilt complex?
2. victory - do we believe it?
3. Security - do we worry?
4. Heirship - are we proud of it?
5. Wisdom - do we use it?

John 4:53

Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and all his household believed.

John 4:54

This was the second miraculous sign that Jesus performed, having come from Judea to Galilee.

A great division ends here

Jesus has worked in Judea, Samaria  
and Galilee

He has given life to a man  
a woman  
a child

His first miracle was at a house of marriage

His Second miracle was at a house of mourning

His work sweeps the whole horizon between happiness  
and hopelessness. If not He could not be the  
Savior of the world.

Jesus is not "class" conscious -

Nicodemus - ruler - educated  
Zacchaeus - business - money

Samaritan - outcast - social  
Officer - position - military

STUDIES IN JOHN  
CHAPTER 4

1. There are many valuable studies found in John 4. Some of them are: *The humanity of Jesus; the universality of the gospel; the deity of Jesus; Some principles of evangelism; right worship.*
2. What would cause Jesus to leave Judea and go into Galilee? *Avoidance of a premature crisis with the Pharisees; an advantage; opportunity to rise above prejudice and bigotry; the harvest.*
3. Why would Jesus go through Samaria when other Jews would not? *He was not restricted by prejudice - to break down barriers; to plant the seed.*
4. In what ways is the humanity of Jesus shown by this chapter? Why is His humanity important? *Cf. Hebrews 2:17,18; 4:15,16; 2:15; Romans 8:3*
5. What shows forth the "deity" of Jesus in the discussion with the Samaritan woman? *He knows all things - 1 John 3:20; Job 16:19; 2 Corinthians 5:10; Revelation 20:12*
6. How would you describe the social life of this woman? *She came alone; social outcast; unrespectable; unclean; Samaritan; prejudiced (Jew/Samaritan); Sceptical ("Greater than Jacob?"); argumentative (temple); materialistic (15); made progress (9,19.25.29)*
7. What barriers did Jesus cross in His conversation with her that Jews would not cross? *Physical; cultural; religious; social (sexual)*
8. List some Old Testament references concerning prophecies of the "living" water. *Isaiah 12:3; 35:7; 44:3; 49:10; 55:1; Psalm 42:1; 36:9; Jeremiah 2:13; 17:13; Ezekiel 47:1-12; Zechariah 13:1; 14:8*
9. What was Jesus claiming when He claimed to be able to give "living" water? *He was the giver and the Source of salvation*
10. The woman interprets Jesus as speaking of physical water.
11. What two things does the truth of God reveal about us? *Our sinfulness and unrighteousness that causes the thirst for righteousness; God, in Christ, which quenches that thirst (Matthew 5:6; John 6:35; 7:37; Revelation 7:16)*
12. Why did Jesus "change the subject" in verse 16? *The woman has to see herself as the one who needs the living water*
13. How does the woman react when Jesus reveals her sin?



14. In what way is salvation “from the Jews?”
15. Worship of the One True God must be in Spirit and truth. What does this mean? *Place makes no difference; matter of heart, will, spirit, emotion; in accordance with God’s will; right object (God); right motive (spirit); right way (truth)*
16. What are we able to learn about personal evangelism from this encounter by Jesus with the woman of Samaria?
17. What is significant about verse 28?
18. What lessons does Jesus teach in verses 31-35? *There is no room for jealousy; the great commission; rejoicing in conversion; doing God’s will is spiritual food; must be laborers*
19. What is the spiritual impact of verse 35? *The overabundance of the harvest; the pathetic lack of laborers (Cf. Matthew 9:35-38)*
20. What is significant about the faith of the Samaritans as opposed to that of the Jews? (Cf. John 2:23).
21. Why did many become believers? *Cf. verse 41 - because of His word*
22. Why was Jesus popular in Galilee? *Because of His miracles*
23. What degree of faith did the nobleman display in Jesus?
24. List three good traits of this nobleman. *He did not allow position, pride or effort prevent him from seeking Jesus - stood the test of faith - believed Jesus - a good man (47) - came to himself*
25. Note the contrast of Jesus’ miracles with modern day “faith healers.”  
*Performed at a distance - no particular “healing formula” - no faith exhibited by the child - child at the point of death - no collusion - not based on the spectacular*
26. How strong is our faith? *If we cannot “see” - forgiveness of sin? - 1 John 1:9 - carry around a guilt complex; victory over sin? (1 Corinthians 10;13) - do we believe it?; Physical security? (Matthew 6:33) - are we proud of it? - Wisdom? (James 1:5) - do we use it? - Seed sown? (2 Corinthians 9:8-10)*

**WORSHIP** - ADORING REVERENCE OF THE HUMAN SPIRIT FOR THE DIVINE.  
**HINDERANCES** - IGNORANCE; WILL; PRECEPTS OF MEN; DIVISIONS; OFFENSES

"Why Didn't Jesus Heal Them All?"

1. He had come for a greater purpose

2. He did not need to arouse them that

"THE SOURCE OF LIFE"

unnecessary opposition yet

Chap 5 - The Sign (1-9)  
The Sequel (10-18)  
The Sermon (19-37)

John 5:1 ~~about 40 years later~~

Some time later, Jesus went up to Jerusalem for a feast of the Jews.

John 5:2

Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.

↳ "House of Mercy"

Bethzatha - "house of olive trees"

John 5:3

Here a great number of disabled people used to lie--the blind, the lame, the paralyzed.

John 5:4

\*3 Some less important manuscripts  
paralyzed--and they waited for the moving of the waters.  
"From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease he had."

John 5:5 most pathetic?

One who was there had been an invalid for thirty-eight years.

"dry" - shrunken by disease

John 5:6

When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?"

1. An acknowledgement of deep misery
2. His inability to deliver himself from it
3. To cause the miraculous recovery to stand out in boldness
4. Also, offer a promise of hope

John 5:7

"Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me."

John 5:8

Then Jesus said to him, "Get up! Pick up your mat and walk."

make no provision for a relapse!

do not expect to be carried!  
stop blaming others!

John 5:9

At once the man was cured; he picked up his mat and walked.  
The day on which this took place was a Sabbath,

command  
action

→ result

✓ John 5:10 they were tradition bound!

and so the Jews said to the man who had been healed, "It is the Sabbath; the law forbids you to carry your mat."

MRK 2:27

EX 20:10 JR 17:21

He 13:15

} ordinary labor for gain, trading and marketing

works of mercy could be performed even on animals

LK 13:15-17 MT 12

John 5:11

But he replied, "The man who made me well said to me, 'Pick up your mat and walk.'"

It is amazing how careful people are of their bodies,  
and careless about their souls

"Bodies to the sky - soul left by  
the sewer"

John 5:12

So they asked him, "Who is this fellow who told you to pick it up and walk?"

no mention of the healing!

John 5:13

The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

John 5:14

Later Jesus found him at the temple and said to him, "See, you are well again (Stop sinning) or something worse may happen to you."

indicates present condition  
of the man  
→

John 5:15

The man went away and told the Jews that it was Jesus who had made him well.

John 5:16

So, because Jesus was doing these things on the Sabbath, the Jews persecuted him. → "continued hostile action"

John 5:17

Jesus said to them, "My Father is always at his work to this very day, and I, too, am working."

Assertion of DEITY

Equality In -  
ESSENCE (17, 18)  
WORKS (19-22)  
Honor (23)

John 5:18

For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. "Isos"

Christ claimed equality with the Father  
1. Can do nothing of himself (19)  
2. Does as the Father does (19)  
3. Gives life, judges, raises the dead (21-30)

\* John 5:19

Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does."

"In attacking Me, you are attacking the Father!"

John 5:20

For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these.

John 5:21

For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it.

John 5:22

Moreover, the Father judges no one, but has entrusted all judgment to the Son,

John 5:23

that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

John 5:24

"I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.

John 5:25

I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

John 5:26

For as the Father has life in himself, so he has granted the Son to have life in himself.

John 5:27

And he has given him authority to judge because he is the Son of Man.

John 5:28

"Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice

John 5:29

and come out--those who have done good will rise to live, and those who have done evil will rise to be condemned.

John 5:30

By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

John 5:31

"If I testify about myself, my testimony is not valid.

not admissible in a court  
of law

Proving His Claim -  
1. His own testimony (31)  
2. John the Baptist (33-35)  
3. His works (36)  
4. The Father (37, 38)  
5. The Scripture (39-47)

John 5:32

There is another who testifies in my favor, and I know that his testimony about me is valid.

John 5:33

"You have sent to John and he has testified to the truth.

John 5:34

Not that I accept human testimony; but I mention it that you may be saved.

John 5:35

John was a lamp that burned and gave light, and you chose for a time to enjoy his light.

John 5:36

"I have testimony weightier than that of John. For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me.

John 5:37

And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form,

John 5:38

nor does his word dwell in you, for you do not believe the one he sent.

*"What is the use of going through the Bible - if the Bible doesn't go through you?"*

John 5:39

You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me,

*The witness of the Scriptures:*

- 1. Had the record - missed the revelation*
- 2. Had the garden - but no flowers*
- 3. Had the organ - but no music*
- 4. Had the altar - but no sacrifice*

John 5:40

yet you refuse to come to me to have life.

John 5:41

"I do not accept praise from men,

John 5:42

but I know you. I know that you do not have the love of God in your hearts.

John 5:43

I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him.

John 5:44

How can you believe if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God ?

John 5:45

"But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set.

John 5:46

If you believed Moses, you would believe me, for he wrote about me.

John 5:47

But since you do not believe what he wrote, how are you going to believe what I say?"

Why did Not Jesus heal them all?

STUDIES IN JOHN  
JOHN 5

1. Why were people gathered at the pool?
2. Why would Jesus ask such an obvious question as He did? *To call attention to the crowd; arouse hope in the man; shows compassion (Isaiah 53:5)*
3. What measure of faith in Jesus did this man have before his healing?
4. Why would Jesus leave Himself open to controversy by healing on the Sabbath? *Note the condition of the Jews: tradition bound (Mark 7:8,9); no feature of tradition more evident than the Sabbath observance; traditions and prejudices kept them in ignorance which led to more sin; strictness - evasion - corruption*
5. Why did the Jews ask the man about his Healer?
6. Why were the Jews so hostile when the Sabbath was broken? *No concern for the man healed! A system of meritorious law - keeping to obtain righteousness (Matthew 23:23,24). Some lessons: custom is not law; law may be kept in letter but violated in spirit.*
7. What does the Law of Moses legislate concerning the Sabbath? *Exodus 20:10-23:12 - 31:12-17; Jeremiah 17:21; Leviticus 13:15*
8. What is the difference in the view of Jesus and of the Jews concerning the Sabbath? *His command would not constitute a breaking of the law (Exodus 20:10) - works of mercy could be performed (Luke 13:15-17; Matthew 12:11; Jesus is Lord of the Sabbath (Matthew 12:8; Sabbath is made for man, and not man for the Sabbath (Mark 2:27) To the Jews - it was a challenge to their tradition.*
9. How does Jesus claim deity in verses 19-23? *Does what the Father does; Father shows Him all things; commits judgment to the Son; commands honor. Equality in essence; works and honor.*
10. Name two prerogatives the Father has given to the Son. *Power to give life; Choice - judgment*
11. How does the believer enjoy a present salvation? *As a title deed of God's own promise; creates a profound change; colors entire life; transforming; happier and spiritually active; not quantitative but qualitative (Romans 14:17)*

12. What are five characteristics of future judgment? *Individual (Romans 14:12); according to NT (John 12:48; Romans 2:2,16); according to man's works (Romans 2:6; Revelation 20:12,13; Resurrection of Jesus (Acts 17:31)*
13. Why is the judgment of Jesus just? *Right authority; because He is the Son of Man; Born of man (Partook of man's nature/ tempted yet without sin/ suffered*
14. Why did Jesus call attention to John's witness? *(Verses 33-35). they were willing at one time to rejoice in his message.*
15. In what two ways has God witnessed concerning Jesus? *(Verses 37,38). His works; Father Himself bears witness.*
16. How does Moses accuse the Jews? *(Verses 39-47). If they believed Moses, they should have believed Jesus - "For He wrote of Me" - Verse 46*
17. What are some valuable lessons to be learned from John 5?
18. What are the "witnesses" of Christ? *His own testimony (31); John the Baptist (33-35); His works (36); the Father (37,38); the Scriptures (39-47)*

#17 Christ can do much with little, and He would do that through you and me  
People perish because they are more inter



John 6:1 *about 1 year later*

Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias),

John 6:2  
and a great crowd of people followed him because they saw the miraculous signs he had performed on the sick.

John 6:3  
Then Jesus went up on a mountainside and sat down with his disciples.

John 6:4  
The Jewish Passover Feast was near.

John 6:5  
When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?"

*only miracle recorded by  
all 4 writers*

John 6:6  
He asked this only to test him, for he already had in mind what he was going to do.

John 6:7  
Philip answered him, "Eight months' wages would not buy enough bread for each one to have a bite!"

*They all calculated, but failed to exercise  
faith -*

*The attitude spread to all of the disciples*

John 6:8  
Another of his disciples, Andrew, Simon Peter's brother, spoke up, → *an observing disciple*

John 6:9  
"Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?"

John 6:10  
Jesus said, "Have the people sit down." There was plenty of grass in that place, and the men sat down, about five thousand of them.

*"fell back" (ἀνέπεσαν)*

John 6:11  
Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

*Power over nature - He who could  
make grain grow could multiply  
the loaves*

*modern-day miracles are not  
like this*

John 6:12

When they had all had enough to eat, he said to his disciples,  
"Gather the pieces that are left over. Let nothing be wasted."

✓ 4/6/03

John 6:13

So they gathered them and filled twelve baskets with the pieces  
of the five barley loaves left over by those who had eaten.

John 6:14

After the people saw the miraculous sign that Jesus did, they  
began to say, "Surely this is the Prophet who is to come into the  
world."

pt 18<sup>15-18</sup>

John 6:15

Jesus, knowing that they intended to come and make him king  
by force, withdrew again to a mountain by himself.

} shows what the people  
expected of their Messiah

John 6:16

When evening came, his disciples went down to the lake,

John 6:17

where they got into a boat and set off across the lake for  
Capernaum. By now it was dark, and Jesus had not yet joined  
them.

Idealistic Concept  
Materialistic Concept  
Prejudiced Concept  
men still have false ideas  
about the Kingdom!

John 6:18

A strong wind was blowing and the waters grew rough.

John 6:19

When they had rowed three or three and a half miles, they saw  
Jesus approaching the boat, walking on the water; and they  
were terrified.

John 6:20

But he said to them, "It is I; don't be afraid."

"Stop being frightened"

John 6:21

Then they were willing to take him into the boat, and  
immediately the boat reached the shore where they were  
heading.

John 6:22

The next day the crowd that had stayed on the opposite shore  
of the lake realized that only one boat had been there, and that  
Jesus had not entered it with his disciples, but that they had  
gone away alone.

John 6:23

Then some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks.

John 6:24

Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

John 6:25

When they found him on the other side of the lake, they asked him, "Rabbi, when did you get here?"

John 6:26

Jesus answered, "I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill. *kind of eating done by animals when they eat grass (εξορτασθητε)*

John 6:27

Do not work <sup>①</sup> for food that spoils, but <sup>②</sup> for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval." <sup>④</sup>

John 6:28

Then they asked him, "What must we do to do the works God requires?"

John 6:29

Jesus answered, "The work of God is this: to believe in the one he has sent."

John 6:30

So they asked him, "What miraculous sign then will you give that we may see it and believe you? What will you do?"

"Prove it!"

Look at what they had already seen!

John 6:31

Our forefathers ate the manna in the desert; as it is written: 'He gave them bread from heaven to eat.'"

Four Groups Involved:

Multitudes (25-40)

Jews (41-59)

Disciples (60-66)

Twelve (67-71)

1. physical food won't fill the void in your heart
2. the work of faith in the One whom God has sent
3. I will give myself for those who believe in me
4. God has certified

Christ is to the spiritually starving & hungry what bread is to the starving  
 Mt 4<sup>4</sup> Lk 12<sup>15</sup> Mt 5<sup>6</sup> Ps 34<sup>8</sup> 15 55<sup>2</sup>

## Contrasts

<u>Moses</u>	<u>Father</u>
only gave directions	Real Giver
<u>Manna</u>	<u>Christ</u>
Type	Anti-type
<u>Meaning</u>	<u>Meaning</u>
Nourishment	Life (ζωή)

John 6:32

Jesus said to them, "I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven."

John 6:33

For the bread of God is he who comes down from heaven and gives life to the world."

John 6:34

"Sir," they said, "from now on give us this bread." They are still "blind!"

John 6:35

Then Jesus declared, "I am the bread of life". He who comes to me will never go hungry, and he who believes in me will never be thirsty.  
 imports + sustains life  
 τῆς ζωῆς = "of the life" - qualitative genitive = not just any kind of life, but "spiritually everlasting life"  
 } Spiritual hunger + thirst

John 6:36

But as I told you, you have seen me and still you do not believe.

John 6:37

All that the Father gives me will come to me, and whoever comes to me I will never drive away.

John 6:38

For I have come down from heaven not to do my will but to do the will of him who sent me.

John 6:39

And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.

John 6:40

For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."

John 6:41

At this the Jews began to grumble about him because he said, "I am the bread that came down from heaven."

John 6:42

They said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven?'"

DIDN'T BELIEVE BECAUSE--

1. Judged by human standards & values (external)
2. Argued with each other - didn't refer to God's decision - wanted everyone to know what they thought
3. Listened, but did not hear or learn

Unbelief never understands the mysteries of salvation

John 6:43

"Stop grumbling among yourselves," Jesus answered.

John 6:44

"No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day.

*Jeremiah 31<sup>3</sup>  
implies some kind of assistance (ἐλκυειν)  
Jc 21<sup>6,11</sup> Ac 16<sup>19</sup> Jo 18<sup>10</sup>*

John 6:45

It is written in the Prophets: 'They will all be taught by God.'  
Everyone who listens to the Father and learns from him comes to me.

*"How is one drawn?"*

John 6:46

No one has seen the Father except the one who is from God;  
only he has seen the Father.

John 6:47

I tell you the truth, he who believes has everlasting life.

John 6:48

I am the bread of life.

John 6:49

Your forefathers ate the manna in the desert, yet they died.

John 6:50

But here is the bread that comes down from heaven, which a man may eat and not die.

John 6:51

I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

John 6:52

Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?"

John 6:53

Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

John 6:54

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

John 6:55

For my flesh is real food and my blood is real drink.

John 6:56

Whoever eats my flesh and drinks my blood remains in me, and I in him.

John 6:57

Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.

John 6:58

This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever."

John 6:59

He said this while teaching in the synagogue in Capernaum.

John 6:60

On hearing it, many of his disciples said, "This is a hard teaching. Who can accept it?"

*Not hard to understand,  
but hard to accept. why?*

John 6:61

Aware that his disciples were grumbling about this, Jesus said to them, "Does this offend you? "ensnare; stumble"

- 1. Christ claimed to be superior to Moses*
- 2. He had revealed that anyone could be taught*
- 3. Claimed the necessity of dying*
- 4. The spiritual is far more important than physical*

John 6:62

What if you see the Son of Man ascend to where he was before!

John 6:63

The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.

John 6:64

Yet there are some of you who do not believe." For Jesus had known from the beginning which of them did not believe and who would betray him.

John 6:65

He went on to say, "This is why I told you that no one can come to me unless the Father has enabled him."

John 6:66

From this time many of his disciples turned back and no longer followed him.

*If follow for physical things, leave when things are demanded of them*

John 6:67

"You do not want to leave too, do you?" Jesus asked the Twelve.

*Worldly minded are offended by the gospel*

*Want the blessings of Christ without any cost*

John 6:68

Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life.

John 6:69

We believe and know that you are the Holy One of God."

*The good confession*

John 6:70

Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!"

John 6:71

(He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

*an exception*

STUDIES IN JOHN  
JOHN 6

1. What would you consider the over-all theme of John 6? *Christ, The Sustainer of Life*
2. Why were great crowds of people following Jesus? *They saw the miracles on those who were diseased (2)*
3. In what way can the question Jesus asked in verse five be rephrased for us today?
4. Why was the question asked in verse five?
5. What part did a young lad play in the miracle?
6. What do you think is the importance of the question asked in verse nine?
7. What are some lessons learned from the feeding of the 5,000?
8. What was the people's reaction concerning Jesus after this miracle?
9. What does this say about the people who were following Jesus?
10. What does Jesus walking on the water show about Him?
11. Verse 27 is indicative of many people today. What does it mean?
12. How is "believing in Christ" a work of God? *Verse 29*
13. What is Jesus teaching about "manna" in verses 30-33?
14. Jesus describes the Father's will in verse 40. What is it, and what does that mean?
15. How is one drawn to the Father? Is the drawing "resistable?" *Verse 44. Cf. John 21:6,11; Acts 16:19; John 18:10*
16. What does it mean to "eat of His flesh" and "drink of His blood?" *Verses 53-58*
17. Explain Verse 60. *It is not hard to understand, but is hard to accept*
18. How could Peter say what he did, and mean it, in verse 69?

*Christ can do much with little, and He would do it through you and me  
The bankruptcy of human calculation  
The all-sufficiency of divine provision*



The Feast --  
Before (1-13)  
During (14-36)  
End (37-52)

John 7:1 → the healing? (5)  
the disciples? (6)  
about 6 months later, and  
about 6 months before  
his crucifixion

After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life. → Peripatetics = Aristotle's school  
(no classroom, no teaching aids, no salary, no tuition)

John 7:2

But when the Jewish Feast of Tabernacles was near, Leviticus 23:33, 34  
Numbers 29

John 7:3 → Mt 13:35

Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do."

Good worldly advice - make your work more public! = The advice of unbelievers often wrong!

John 7:4

No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world."

John 7:5

For even his own brothers did not believe in him.

John 7:6

Therefore Jesus told them, "The right time for me has not yet come; for you any time is right."

Kairos =  
Chronos =

To do what? Feast, or Manifestation?

"you can go to the feast anytime.  
the proper time for me to go up to  
the feast is not yet here."

John 7:7

The world cannot hate you, but it hates me because I testify that what it does is evil.

= hated because telling the truth  
cf. Galatians 4:16

John 7:8

You go to the Feast. I am not yet going up to this Feast, because for me the right time has not yet come." ("Become full")

John 7:9

Having said this, he stayed in Galilee.

John 7:10

However, after his brothers had left for the Feast, he went also, not publicly, but in secret. Κρυπτικω

would have caused complications

John 7:11

Now at the Feast the Jews were watching for him and asking, "Where is that man?"

→ imperfect tense  
→ large reputation

His name is not even spoken!

John 7:12

Among the crowds there was widespread whispering about him. Some said, "He is a good man." Others replied, "No, he deceives the people."

} Don't grow discouraged when others oppose you - Ro 8:31

The world's greatest character - yet, could not please anyone.

Don't grow discouraged when others oppose you - Re 8<sup>3</sup>

John 7:13

But no one would say anything publicly about him for fear of the Jews.

why?

John 7:14

Not until halfway through the Feast did Jesus go up to the temple courts and begin to teach.

About Wednesday

*privilege of Rabbi's only* - general term for scriptural and rabbinical learning

John 7:15

The Jews were amazed and asked, "How did this man get such learning without having studied?"

*Therefore, whatever He says must be wrong! no accreditation!*  
↳ was not expounding the accepted and orthodox interpretation

John 7:16

Jesus answered, "My teaching is not my own. It comes from him who sent me." > no misunderstanding

John 7:17

If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.

*Desire plus Disposition*  
(not great learning required, but a right attitude)

John 7:18

He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him.

John 7:19

Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?" Ac 7<sup>51</sup> 15<sup>10</sup> Re 2<sup>12-24</sup> Hb 10<sup>1</sup>

*It is not possible to be neutral with Christ*

*Rabbi's = ob*

John 7:20

"You are demon-possessed," the crowd answered. "Who is trying to kill you?" 5:18

*"You are crazy!"*

John 7:21

Jesus said to them, "I did one miracle, and you are all astonished.

*Proof of the accusation*  
John 5<sup>5</sup> - Bethesda

John 7:22

Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a child on the Sabbath.

*Example - vs 22, 23*

John 7:23

Now if a child can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing the whole man on the Sabbath?

John 7:24

Stop judging by mere appearances, and make a right judgment." - According to truth 1 Samuel 16<sup>7</sup>

John 7:25

At that point some of the people of Jerusalem began to ask, "Isn't this the man they are trying to kill?"

John 7:26

Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Christ? "become convinced" *Telling all; keeping nothing back*

John 7:27

But we know where this man is from; when the Christ comes, no one will know where he is from." *The opinion of people*

John 7:28 → *answer in response*

Then Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from. I am not here on my own, but he who sent me is true. You do not know him,

*Irony - thought they knew, but did not - did not know God*

John 7:29

but I know him because I am from him and he sent me."

John 7:30

At this they tried to seize him, but no one laid a hand on him, because his time had not yet come.

John 7:31

*artist = "at that particular point"*

*{ imperfect tense = continual belief  
perfect tense = remained in that relationship*

Still, many in the crowd put their faith in him. They said, "When the Christ comes, will he do more miraculous signs than this man?" → *a good question!*

John 7:32

The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him.

*υπηρτας = under rulers (servants)*

John 7:33

*16 16-19*

Jesus said, "I am with you for only a short time, and then I go to the one who sent me.

*about 6 months*

John 7:34

You will look for me, but you will not find me; and where I am, you cannot come."

13<sup>33-36</sup>  
14<sup>6</sup>

"I am going to the Father,  
but you have rejected the Father  
by rejecting me - therefore, you  
cannot come."

John 7:35

The Jews said to one another, "Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks?"

John 7:36

What did he mean when he said, 'You will look for me, but you will not find me,' and 'Where I am, you cannot come'?"

John 7:37

On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink."

The gracious invitation in spite of  
the circumstances - Haggar 2:6-9

Rabbinic Tradition - Procession of  
priests drew water from Pool of  
Siloam and poured it out at the  
base of the altar of burnt-  
offering as a reminder of the  
time when God gave water to  
the thirsty multitudes in the  
wilderness.

John 7:38 Present Participle - continual relationship

Whoever believes in me, as the Scripture has said, streams of  
living water will flow from within him."

John 7:39

By this he meant the Spirit, whom those who believed in him  
were later to receive. Up to that time the Spirit had not been  
given, since Jesus had not yet been glorified.

John 7:40

On hearing his words, some of the people said, "Surely this man  
is the Prophet." ①

John 7:41

Others said, "He is the Christ." ② Still others asked, "How can the  
Christ come from Galilee?" ③

Three views

Reaction of--

1. Leaders - anger, bitterness
2. Some people - rejected  
because they know  
where He is from
3. Pilgrims - "Messiah"

Reception of--

crowds - prophet; Christ  
questioned  
officers - "never a man so  
spoken"  
Pharisees - accused robber  
Nicodemus - defends

John 7:42

Does not the Scripture say that the Christ will come from  
David's family and from Bethlehem, the town where David  
lived?"

John 7:43

Thus the people were divided because of Jesus.

John 7:44

Some wanted to seize him, but no one laid a hand on him.

John 7:45

Finally the temple guards went back to the chief priests and Pharisees, who asked them, "Why didn't you bring him in?"

95x - 20x in John

sadducees - 10x (none by John)

John 7:46

"No one ever spoke the way this man does," the guards declared. cf 7:16 ; 14:24

John 7:47

"You mean he has deceived you also?" the Pharisees retorted.

John 7:48

"Has any of the rulers or of the Pharisees believed in him?"

John 7:49

No! But this mob that knows nothing of the law--there is a curse on them."

John 7:50

Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked,

John 7:51

"Does our law condemn anyone without first hearing him to find out what he is doing?"

John 7:52

They replied, "Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee."

Ignorant of the Scriptures.

Jonah and Hosea

2 Kings 14:25

Jonah 1'

John 7:53

Then each went to his own home.

STUDIES IN JOHN  
JOHN 7

1. What did the Feast of Tabernacles celebrate, and how important was it to the Jews?  
*Lasted 8 days - merry making - "Thanksgiving" - simulated wilderness wandering - most popular - permitted camping in open air shelters for a week (vacation) - lodging inexpensive - Josephus (Most sacred and most important feast of the Hebrews next to the Passover - Tabernacles (skanopagia - skana {tent} + pagia {fastening}) - Thanksgiving for annual harvest and reminder of God's providence - 15th day of Tishri (September 13-30) - originally 7 days (8th day added later) - Deuteronomy 16:13-15; 23:33-36; Nahum 8:18; Leviticus 23:35,36*
2. How could the brothers of Jesus admit the working of signs, and yet not believe? Cf. *Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21; Mark 3:31 - "enemies of own household"*
3. Did the brothers ever change their view of Jesus? *Yes - Acts 1:14; 1 Corinthians 9:5; Cf. James - Galatians 1:19; Acts 14:14*
4. What is the "world" in verse four? Why did the world hate Jesus? *Kosmos - 75 times in John; 13X in other gospels - moral element in the inhabited earth that is hostile to God - mass of humanity*
5. Why did Jesus go to the Feast in "secret?"
6. During the feast what kept the people from speaking openly of Jesus? Do we practice the same today? Why?
7. Why were the religious rulers amazed at the teaching of Jesus?
8. What part does desire play in understanding God's truth? *must desire - when we desire we will study - must have right attitude*
9. John 7:24 concerns what principle? *We must judge according to truth - not by outward appearance - 1 Samuel 16:7*
10. Do you think the belief of the multitudes was sincere, or superficial? Why?

11. What is the “Living Water” within believers? How does it flow out from within them? *spiritual appetite - John 4:13,14; Matthew 5:6; Revelation 22:17; believers become blessings to others*

12. List some valuable lessons you have learned from this chapter.

Earliest and best MSS do not contain this passage  
(Codex Vaticanus; Codex Sinaiticus; Codex  
Washingtonianus)

No Greek MSS prior to the 9th Century included -  
except Codex Bezae

No church fathers who wrote in Greek commented  
on passage until the 12th Century

Bohairic Coptic version - 4th Century - not present

Bodmer II Papyrus -earliest complete text of John -  
not present

Later MSS - marked so as to inform of its insertion  
- 60 different readings

Different locations - John 7:36; 21:24; Luke 21:38



John 8:1

But Jesus went to the Mount of Olives.

John 8:2

At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them.

John 8:3

The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group

John 8:4

and said to Jesus, "Teacher, this woman was caught in the act of adultery. → They had courts for this

John 8:5

In the Law Moses commanded us to stone such women. Now what do you say?"

John 8:6

They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger.

only known instance of His writing } a common expression of deliberate silence

John 8:7

*imperfect - persistence*

When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her."

*"ἀνα μάρτυρος"*  
*only here in NT*

Did not act contrary to the Law of Moses

John 8:8

Again he stooped down and wrote on the ground.

John 8:9

At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.

John 8:10

Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"

John 8:11

"No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

John 8:12 "our" - in response

When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

1 Pe 2:9 Jo 7:38 Mt 5:15,16 Pl 2:15 double negative ou/mn very emphatic

John 8:13

The Pharisees challenged him, "Here you are, appearing as your own witness; your testimony is not valid."

John 8:14

Jesus answered, "Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going."

John 8:15 KRINEIN - to separate to discriminate

To decide to judge; to establish; to govern; to condemn

You judge by human standards; I pass judgment on no one.

John 8:16

But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me.

John 8:17

In your own Law it is written that the testimony of two men is valid.

John 8:18

I am one who testifies for myself; my other witness is the Father, who sent me."

John 8:19

"Know" ei Seite - pluperfect } contrary to fact statement

Then they asked him, "Where is your father?" "You do not know me or my Father," Jesus replied. "If you knew me, you would know my Father also."

John 8:20

He spoke these words while teaching in the temple area near the place where the offerings were put. Yet no one seized him, because his time had not yet come.

John 8:21

Once more Jesus said to them, "I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come."

"What is light?" (lost in a cave)  
scientist? photographer?  
astronomer?

Phos - 76x in NT; 23x in John  
metaphorical usage - spiritual illumination  
MT 5:14-16

Christ created light - Jo 1:3 coi<sup>16</sup> 11b<sup>12</sup>  
among the highest forms of pagan  
worship was worship of the sun

In NT, God the Father is spoken of  
as "Light" - Js 1:1 1Ti 6:16  
1Jo 1:5,7 2:8

God used light to signify His  
presence - Jesus in prophecy  
Is 9:2 Lk 1:78,79 2:32

God is Intellectual light  
Moral light  
Spiritual light

### THE ACCUSATIONS OF CHRIST: (Progressive)

1. You judge after the flesh - 15
2. Do not like the Father - 19
3. Will in their sin - 21,24
4. Are of the world - 23
5. Potential murderers - 37
6. Children of the devil - 44
7. Liars - 55

Ez 3<sup>18</sup> 18<sup>18</sup>

"This is so because you do  
not believe that I am He"

John 8:22

This made the Jews ask, "Will he kill himself? Is that why he says, 'Where I go, you cannot come'?"

They are more interested in where  
He was going than dying in their sins!

John 8:23

But he continued, "You are from below; I am from above. You are of this world; I am not of this world." } note the contrasts

John 8:24

I told you that you would die in your sins; if you do not believe that I am *the one I claim to be*, you will indeed die in your sins."

4<sup>26</sup> 8<sup>27</sup> 13<sup>19</sup> - D + 32<sup>39</sup> 1543<sup>10</sup>

John 8:25

"Who are you?" they asked. "Just what I have been claiming all along," Jesus replied.

John 8:26

"I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world."

John 8:27

They did not understand that he was telling them about his Father.

- spiritual blindness  
stubbornness  
tradition

John 8:28

So Jesus said, "When you have lifted up the Son of Man, then you will know that I am *the one I claim to be* and that I do nothing on my own but speak just what the Father has taught me.

to exalt; to lift high; to raise up - 3<sup>14</sup> 12<sup>32</sup>

- The role of an ambassador who speaks  
according to instructions  
v. 29

John 8:29

The one who sent me is with me; he has not left me alone, for I always do what pleases him."

(intimate relationship)

John 8:30

Even as he spoke, many put their faith in him.

CONDITION - "If you abide in my word" - 31  
(Doctrine)

John 8:31

The mark of a true  
disciple

To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples."

CONSEQUENCES - "Then"

1. "Truly my disciples" - discipline
2. "Know the truth" - discernment
3. "Be made free" - deliverance

Insight + freedom follow a form, or  
from a pattern and discipline Ps 119 44, 45

John 8:32

Then you will know the truth, and the truth will set you free."

ancestors were bond slaves in Egypt  
Philistines  
Nebuchanezzar  
Syrians  
Now - Rome!

John 8:33

They answered him, "We are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?"

Touched upon a sore spot!

John 8:34

1 Jo 3 8, 9  
Present Participle

Jesus replied, "I tell you the truth, everyone who sins is a slave to sin.

Still depending on their Jewish heritage, and not on the Christ

John 8:35

Now a slave has no permanent place in the family, but a son belongs to it forever.

CONTRAST AGAIN!

1. freedom / bondage
2. my Father / your father (38)
3. Abraham's deeds / your deeds
4. born of fornication / born of God (41)

John 8:36

So if the Son sets you free, you will be free indeed.

John 8:37

I know you are Abraham's descendants. Yet you are ready to kill me, because you have no room for my word.

John 8:38

I am telling you what I have seen in the Father's presence, and you do what you have heard from your father."

John 8:39

"Abraham is our father," they answered. "If you were Abraham's children," said Jesus, "then you would do the things Abraham did.

John 8:40

As it is, you are determined to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things.

John 8:41

You are doing the things your own father does." "We are not illegitimate children," they protested. "The only Father we have is God himself."

ALLUSION TO APOSTASY  
(immorality)

Hosea 4<sup>12</sup> Je 3<sup>1</sup> Ez 16<sup>15</sup>

John 8:42

Jesus said to them, "If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me.

John 8:43

Why is my language not clear to you? Because you are unable to hear what I say.

John 8:44

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

John 8:45

Yet because I tell the truth, you do not believe me!

John 8:46

Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me?

*A direct challenge!*

John 8:47

He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God."

↳ "heed, obey" Jo 5<sup>24</sup> 10<sup>3, 8, 16, 27</sup>

John 8:48

The Jews answered him, "Aren't we right in saying that you are a Samaritan and demon-possessed?"

*most Lowly + most worthless of people*

John 8:49

"I am not possessed by a demon," said Jesus, "but I honor my Father and you dishonor me.

John 8:50

I am not seeking glory for myself; but there is one who seeks it, and he is the judge.

John 8:51

I tell you the truth, if anyone keeps my word, he will never see death."

John 8:52

At this the Jews exclaimed, "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if anyone keeps your word, he will never taste death.

John 8:53

Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?"

John 8:54

Jesus replied, "If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me.

John 8:55

Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and keep his word.

John 8:56

Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."

John 8:57

"You are not yet fifty years old," the Jews said to him, "and you have seen Abraham!"

*Round number - short life time as compared to knowing Abraham*

John 8:58

"I tell you the truth," Jesus answered, "before Abraham was born, I am!"

*} claims equality with God - and therefore blasphemy*

John 8:59

At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

*→ "became hidden"*

*Abraham - γενεσθαι - mortal; temporary*

*Christ - εἶμι - immortal/eternal*

*Εἶμι - absolute, timeless existence*

STUDIES IN JOHN  
JOHN 8

1. Why do most recent translations leave out, or put in a footnote, John 7:53-8:11?  
*The earliest and best manuscripts do not contain this passage.*
2. Of what benefit are these verses to us today? What are we able to learn from them?  
*Repentance and forgiveness are available to all; righteousness is more than an outward conformity to the Law; mercy is not inconsistent with a concern for holiness; Jesus is a friend to sinners.*
3. What dilemma did Jesus seem to face because of the woman caught in adultery?
4. In verse 12, Jesus said He is the "Light of the world." What does that phrase mean, and what does it imply?
5. Who are the two witnesses that testify of Jesus according to John 8? *The Law - "I am One who testifies for myself;" The Father - "The One Who sent Me." (17,18)*
6. Another word for "judge" in verse 15 could be "to separate; to discriminate."
7. Jesus said in verse 21, "You will die in your sins." What does that mean? Could the Jews understand to what He was referring?
8. Verse 28 refers to what incident? *The crucifixion of Christ on the cross (John 3:14-15)*
9. Explain verse 31.
10. Who is a "slave to sin?"
11. To what kind of bondage were the Jews referring in verse 31?
12. How is one made free?
13. Why were the Jews unable to "hear" what Jesus was saying to them?
14. What are the claims of Jesus about Himself in verses 48-58?
15. Did Jesus answer the Jews' question asked by them in verse 53?

16. List some lessons learned from John 8. *Membership in the kingdom is based on obedience to God's word rather than genealogy and privilege; Universe atonement - not limited to the Jews*



## STRANGE CHAPTER!

1. Rather than accept fact, they questioned man's former blindness
2. PARENTS "pass the buck"
3. Blind man makes Pharisees look ridiculous by common sense reasoning
4. Unable to answer his questions, they attack man's character, and use ecclesiastical force

THE RIDICULOUS ENDS TO WHICH PEOPLE  
WILL GO!

PERSON (1-12)

PROBLEM (13-17)

PARENTS (18-23)

PERSECUTION (24-34)

PARDON (35-41)

## → Physical blindness remedied

DISCIPLES QUESTION  
JESUS' CLAIM  
SIGHT RESTORED  
NEIGHBORS WONDER

QUESTION OF THEOLOGY

## MAN QUESTIONED

DILEMMA - GOD'S SERVANT  
WOULD NOT BREAK  
SABBATH

ONLY GOD'S SERVANT  
COULD DO MIRACLE

QUESTION OF IDENTITY

## PARENTS QUESTIONED

IF APPROVE - EXCOMMUNICATED  
IF NOT APPROVE - INGRATITUDE  
∴ "NEUTRAL"

QUESTION OF METHOD

## MAN CROSS-EXAMINED

TWO ASSURANCES

DOGMATIC - WE KNOW HE IS A  
SINNER!

EMPIRICAL - I KNOW HE HEALED  
ME!

QUESTION OF JESUS'  
POWER

## → SPIRITUAL BLINDNESS PERSISTS

THE MAN - "I BELIEVE"

THE JEWS - "YOUR SIN REMAINS"

QUESTION: "ARE WE  
BLIND ALSO?"

HE WHO KNOWS NOT - AND KNOWS NOT HE KNOWS NOT -  
IS A FOOL - AVOID HIM (Pharisees)

HE WHO KNOWS NOT - AND KNOWS HE KNOWS NOT -  
IS SIMPLE - TEACH HIM (BLIND MAN)

HE WHO KNOWS - AND KNOWS NOT HE KNOWS -  
IS ASLEEP - AWAKEN HIM (NEIGHBORS)

HE WHO KNOWS - AND KNOWS HE KNOWS - IS WISE -  
FOLLOW HIM (CONFESSOR)

MAN'S GROWING FAITH - JOHN 20<sup>30, 31</sup>

V. 11

V. 17

V. 33

V. 38

Jesus - aware of the worth of the individual  
Disciples - little compassion; representative speculation of a class

Pharisees - punished by God

only in John's gospel

Is 35<sup>5</sup> 29<sup>18</sup> 32<sup>9</sup>  
42<sup>7</sup> Mt 12<sup>22</sup> Lk 4<sup>18,19</sup>

## 2 Alternatives:

1. If punished for his own sin, God punished him before he sinned
2. Or, innocent being punished for guilty parents

God sometimes permits (not causes) cases of suffering to show His power and glory.  
Jo 11<sup>4</sup> 21<sup>18,19</sup>  
2 Co 12<sup>9</sup>

John 9:1

As he went along, he saw a man blind from birth.

→ hopelessness of man

John 9:2

His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" }  
so involved in the theoretical they failed to see the need

Time WASTING and speculative question - unprofitable

John 9:3

"Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life."

John 9:4

As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work.

John 9:5

While I am in the world, I am the light of the world."

"Phos tou Kormu" - Objective Genitive  
"Light for the world" - Mt 5<sup>13,14</sup>

John 9:6

Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes.

Today there are commands to obey  
Mt 7:21 Hb 5:8,9

John 9:7

"Go," he told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.

1. Test his faith? → Naaman 2Kg 5<sup>1-10</sup>  
2. Messianic significance? → Passover Ex 12  
Brazen serpent Nb 21  
Jericho Josh 6<sup>1-3</sup>  
(Is 8:6)  
3. Symbol of re-creation?

John 9:8

His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?"

John 9:9

Some claimed that he was. Others said, "No, he only looks like him." But he himself insisted, "I am the man."

John 9:10

"How then were your eyes opened?" they demanded.

John 9:11

He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see."

The man gives a full account of the miracle

nipsa - aorist  
instantaneous

John 9:12

"Where is this man?" they asked him. "I don't know," he said.

John 9:13

They brought to the Pharisees the man who had been blind.

who?

No concern for the man!  
only sanctimonious Sabbath traditions

John 9:14

Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath.

John 9:15

Therefore the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see."

John 9:16

Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others asked, "How can a sinner do such miraculous signs?" So they were divided.

schima

Legally blind

AMARTOLOS = flagrant, open sinner  
LK 7:37 38 13:2

what a contrast!  
studied - cannot see  
blind - can see

v 16 → The Jews were taught to expect this in Messiah's time (Is 29<sup>18</sup>)  
The sign to which Jesus directed John the Baptist (Mt 11:5)

John 9:17

Finally they turned again to the blind man, "What have you to say about him? It was your eyes he opened." The man replied, "He is a prophet."

no denial of the miracle!

→ bravery of conviction

John 9:18

The Jews still did not believe that he had been blind and had received his sight until they sent for the man's parents.

The Lord worked in so public places, and on a man so well known, it was impossible for the Jerusalem Jews to deny it!

John 9:19

"Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?"

WILLFUL Rejection of truth!

John 9:20

"We know he is our son," the parents answered, "and we know he was born blind.

John 9:21

But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself."

οὐδ' αὖτε (11x in this chapter)  
Lack of spiritual apprehension

John 9:22

His parents said this because they were afraid of the Jews, for already the Jews had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue.

→ SOCIAL  
Economic  
fraternal  
counted as dead  
Jo 12:42; 16:2  
heathen - Matt 18:17

John 9:23

That was why his parents said, "He is of age; ask him."

dia touto = "because of this"; "for this reason"

John 9:24

A second time they summoned the man who had been blind.

"Give glory to God," they said. "We know this man is a sinner."

→ trying to gain the offensive

"We are the intelligensia" - "Jo 7:14, 45-52"

← "Do not lie to us, but in the sight of God tell the truth!"

John 9:25

He replied, "Whether he is a sinner or not, I don't know. One

thing I do know. I was blind but now I see!" → empirical - the highest form of evidence

John 9:26

Then they asked him, "What did he do to you? How did he open your eyes?"

John 9:27

He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?"

you did not listen, or give heed to

John 9:28

Then they hurled insults at him and said, "You are this fellow's still no name!

disciple! We are disciples of Moses! - Moses wouldn't have them! He would never claim them! Jo 5 45-47  
↳ "So what?"

John 9:29

We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from."

John 9:30

The man answered, "Now that is remarkable! You don't know where he comes from, yet he opened my eyes."

"Thaumaston" (6x)

Semeia (80x → 17x)  
Jo

Terata (14x → 9x)  
Jo

dynamis - virtue  
power  
wonder MT 7<sup>22</sup>

John 9:31

We know that God does not listen to sinners. He listens to the godly man who does his will.

statement by uninspired man - not necessarily true  
cf Ac 10<sup>35</sup> not those who regard iniquity in their heart

John 9:32

Nobody has ever heard of opening the eyes of a man born blind.

John 9:33

If this man were not from God, he could do nothing."

notice  
This man's growing faith --  
vs 11-17-33-38

The blind man knew more  
than the religious leaders!

John 9:34

To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out. (defeated in argument; determined in action!)

They could not concede that God was working miracles through Jesus

John 9:35

Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"  
one of the most touching scenes in the NT - looking for a beggar! (follow-up work in PG)  
⇒ "heurisko" - 'to find with previous search' i.e., not found by accident  
Gospels = 80x  
17x John - A Messianic term

John 9:36

"Who is he, sir?" the man asked. "Tell me so that I may believe in him."

John 9:37

Jesus said, "You have now seen him; in fact, he is the one speaking with you."

only one of a few times plainly revealed - usually by conclusion

John 9:38 aph'iemí - Mk 15<sup>37</sup> - "uttered a loud voice" "cried out"  
Then the man said, "Lord, I believe," and he worshiped him.

note the contrast --  
new convert - humble  
The proud, hostile, unbelieving who claimed to have light

John 9:39

Krímaz = "verdict; condemnation"  
Jesus said, "For judgment I have come into this world, so that the blind will see and those who see will become blind."

John 9:40

Some Pharisees who were with him heard him say this and asked, "What? Are we blind too?"

→ Prejudice always blinds one to the truth!

John 10

John 9:41

Jesus said, "If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains."

This an unusual case of one of Christ's miracles undergoing judicial examination, and being proved as authentic.

John 9 is a contrast of a man born blind with those willfully blind in sin.

STUDIES IN JOHN  
JOHN 9

1. What do you think prompted such a question in verse 2?
2. Why was this man born blind?
3. List some lessons we learn from verse 4.
4. In what way was Jesus the "Light of the world, while He was in the world?"
5. Why do you think Jesus put clay on the man's eyes?
6. Were the Pharisees seeking truth by their investigation? Why?
7. Why ask the beggar his opinion of Jesus?
8. What was involved in "being put out of the synagogue?"
9. For what two reasons would the Pharisees say, "Give glory to God?"
10. How do you feel concerning this blind beggar? What kind of man do you think he was?
11. What two ways did the beggar prove Jesus to be from God?
12. Explain verse 31.
13. In what way were the Pharisees remaining in their sins?
14. What is the over-all theme of chapter 9?
15. List more lessons you have learned from this chapter.

Blessings may come from great tribulations - faith  
must work - Ga 5:6 Js 2:14-26

People take note when you have been with Jesus  
Some brethren are bold when no danger is involved,  
but if there might be popularity, money, comfort, they become cowardly.



## DIALOGUE

JEWS: "Are you the Christ?"

JESUS: "Yes" - by implication

1. Miracles are in God's name
2. Miracles attest Messianic claim
3. Disciples bear witness (sheep)
4. Explanation - "God the Father and I are One"

REACTION: (31,33,39)

1. Attempt to stone Him
2. Charge of blasphemy
3. Attempt to arrest

REBUTTAL: (31-38)

1. In Old Testament men are called "gods"
2. Jesus is called "the Son of God"

- (1) Sanctified by the Father
- (2) Called "Son of God"

3. Judge Me not only by what I say, but by what God does through Me

## CONTRASTS

DOOR:

"The Door"  
"The Shepherd"  
"Sheep"

"Another way"  
"Thief, robber"  
"wolves"

SHEPHERDS:

Jesus (2)  
Jesus (4,5)  
Jesus (12)  
Good Shepherd (14)

Thieves, robbers  
Strangers  
Hirelings

DIVISION:

Sane (implied)  
God-endorsed

demented  
demoniac

A connection to the previous chapter

## "The Chapter of Word Pictures"

Bad leadership of the Pharisees (Shepherds) over the Jews (sheep)

John 10:1 ↗ Preparation for the mind - vital and important } it is dependably true

"I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber.

Pharisees are not only blind - but sinful - and are compared to hirelings who are unfaithful

All contrasted with the "Good Shepherd"

John 10:2

The man who enters by the gate is the shepherd of his sheep.

John 10:3 "door-care"

The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.

John 10:4 ἐκβαλῶν = reluctance on part of the sheep to leave the fold

When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.

↳ implies customary and continual obedience

John 10:5

But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice."

John 10:6 Proverb - allegory

παροιμία : "dark saying" (lofty ideas are concealed) First one mentioned in John's gospel.  
Jesus used this figure of speech, but they did not understand what he was telling them.

"How does this exclusive gate or entrance make you feel?"

John 10:7

Therefore Jesus said again, "I tell you the truth, I am the gate (door = maximum security) for the sheep.

John 10:8

τίπο = in behalf of (those claiming to be) = false messiah's; self-appointed leaders  
All who ever came before me were thieves and robbers, but the sheep did not listen to them.

John 10:9

syntax - emphasis on "through" (Ac 4<sup>12</sup> Jo 14<sup>6</sup>)  
I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture. → Protection; Provision  
↳ liberty from fear; sin's guilt; sin's power

Gate of heaven Ge 28<sup>17</sup>  
Doors of heaven Ps 78<sup>23</sup>  
Narrow door Lk 13<sup>24</sup>

John 10:10

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

} Contrast = Law / Liberty  
Moses / Christ  
Pharisees / Christ

John 10:11

"I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:12

"Theoret" - to gaze upon in horror!

The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it.

False and selfish leaders

John 10:13

The man runs away because he is a hired hand and cares nothing for the sheep.

John 10:14 *Kados* = winsome; attractive; virtuous

"I am the good shepherd; I know my sheep and my sheep know me--

The Good Shepherd:

1. Dies for His sheep (11, 15)
2. Saves His sheep (9)
3. Knows His sheep (14)
4. Cares for His sheep
5. Calls His sheep  
(call of Master vs call of the world)  
5:27
6. Keeps His sheep (28, 29)

John 10:15

just as the Father knows me and I know the Father--and I lay down my life for the sheep. *perfect and complete obedience; effective sacrifice*

central and most unique doctrine of the Christian faith - vicarious, free, efficacious

John 10:16 *Transition from narrow exclusiveness to include the Gentiles*  
I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

Ep 3:1-20

John 10:17

The reason my Father loves me is that I lay down my life--only to take it up again.

The Laying Down of the Shepherd's Life

11, 15, 17, 18

1. Purpose - flock may have life 10, 11
2. Beneficiaries - other sheep 16
3. consequence - Father's love 17
4. efficacy - voluntary 18

John 10:18

No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

*εξουσία* = "right"

John 10:19

At these words the Jews were again divided.

John 10:20

Many of them said, "He is demon-possessed and raving mad. Why listen to him?" (*present tense*)

John 10:21

But others said, "These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?"

They are open-hearted and open-minded

force of "why" - "can He?"

John 10:22

*follows about 3 months after Feast of the Tabernacle*

Then came the Feast of Dedication at Jerusalem. It was winter,

*About 3 months later*

Commemorated an event of the Maccabean period - Antiochus Epiphanes desecrated the temple and the Jews revolted  
In 165 BC they gained control, cleaned and rededicated the temple - annual celebration of 8 days

John 10:23

and Jesus was in the temple area walking in Solomon's Colonnade.

John 10:24

The Jews gathered around him, saying, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

An incriminating question  
1. denial - disappointment people  
2. confessed - incur wrath of leaders

John 10:25

Jesus answered, "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me,

not the effect, but the cause

John 10:26

but you do not believe because you are not my sheep.

John 10:27

My sheep listen to my voice; I know them, and they follow me.

John 10:28

I give them eternal life, and they shall never perish; no one can snatch them out of my hand.

John 10:29

My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. → 1 Cor 10:13 Ro 8:35

John 10:30

I and the Father are one."

John 10:31

Again the Jews picked up stones to stone him, "with the intent" (tendential present tense)

John 10:32

but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?"

"Which one?" (τις)   
 "What is it about these miracles?"

John 10:33

"We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."

John 10:34

Jesus answered them, "Is it not written in your Law, 'I have said you are gods'?"

Ps 82:6

John 10:35

If he called them 'gods,' to whom the word of God came--and the Scripture cannot be broken--

John 10:36

what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'?

*ἀγιάζω*

John 10:37

Do not believe me unless I do what my Father does.

John 10:38

But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

John 10:39

Again they tried to seize him, but he escaped their grasp.

*Doesn't say how*

John 10:40

Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. Here he stayed

John 10:41

and many people came to him. They said, "Though John never performed a miraculous sign, all that John said about this man was true."

John 10:42

And in that place many believed in Jesus.

STUDIES IN JOHN  
JOHN 10

1. In what sense is Jesus the “Gate of the sheep?”
2. In what sense are false teachers “thieves and robbers?”
3. What was the purpose of Jesus’ coming? What does it mean to you?
4. How did Jesus prove Himself to be the “Good Shepherd?”
5. What is an “hireling?”
6. What are the duties of “shepherds?” (i.e., elders)
7. Who took Jesus’ life?
8. Why did the Jews want Jesus to identify Himself as the Messiah?
9. What reason is given for the Jews’ unbelief?
10. Upon what does God’s promise of salvation to us depend?
11. What should we do when a certain group of people just will not listen to truth?
12. What was the ultimate testimony to which Jesus pointed as proof of His position as the Son of God?
13. What are some lessons you have learned from this chapter?

THE SEVENTH RECORDED MIRACLE  
(The longest account of any miracle in the New Testament)

John 11:1

"HE WHOM GOD HELPED"

Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. (LUKE 10:38-42)

John 11:2

This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.

snap-shot tense  
MK 14:3-9 MT 26:6-13

John 11:3

So the sisters sent word to Jesus, "Lord, the one you love is sick." → "Deathly Sick" Ph 2:26,27

"Phileis" - God of

#### SIGNIFICANCE:

1. A sign pointing to Jesus as God's Son - The Resurrection and the Life (v.25)
  - (1) 5,000 - The Bread of Life
  - (2) Blind Man - The Light of the world
  - (3) Lazarus - Resurrection + Life
2. A sign revealing Jesus as The Messiah dying for His people in fulfillment of Prophecy - 11:51, 52 12:17, 18
3. Led to the formal decision to put Him to death (11:47-53)

John 11:4

When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it."

→ "Death will not be the final outcome of this illness"

→ δόξα - 19 times (power and compassion of God; honor; prestige)

John 11:5

Jesus loved Martha and her sister and Lazarus.

(imperfect of continual action; i.e., permanent, self-sacrificing devotion)

John 11:6

Yet when he heard that Lazarus was sick, he stayed where he was two more days.

which would be greater?

NOT A cruel delay, but a tender concern for the spiritual welfare of His disciples

1. Healing one sick
2. Raising one death was FIVE DAYS?

(The miracle and glory would be even greater!)

John 11:7

Then he said to his disciples, "Let us go back to Judea."

John 11:8

"But Rabbi," they said, "a short while ago the Jews tried to stone you, and yet you are going back there?"

John 11:9

Jesus answered, "Are there not twelve hours of daylight? A man who walks by day will not stumble, for he sees by this world's light."  
προς κοινον

The time allotted is definitely fixed and cannot be shortened, or lengthened, by anything we, or you, do.

John 11:10

It is when he walks by night that he stumbles, for he has no light."

↓  
"I must walk in the plan of God. If we do we will not fail."

John 11:11

After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep; but I am going there to wake him up."

John 11:12

His disciples replied, "Lord, if he sleeps, he will get better." ("be saved")

John 11:13

Jesus had been speaking of his death, but his disciples thought he meant natural sleep.

John 11:14

So then he told them plainly, "Lazarus is dead,

John 11:15

and for your sake I am glad I was not there, so that you may believe. But let us go to him."

John 11:16

Then Thomas (called Didymus) said to the rest of the disciples, "Let us also go, that we may die with him."

characterized by both  
dependency and loyalty  
and devotion - 11:16; 14:5; 20:24-26

John 11:17

On his arrival, Jesus found that Lazarus had already been in the tomb for four days.

cf. the magnitude of the sign.  
Rabbinical tradition = the soul hovers  
around the body for 3 days in hope of  
reunion

John 11:18

Bethany was less than two miles from Jerusalem,

John 11:19 → a crowd to witness the miracle

and many Jews had come to Martha and Mary to comfort them in the loss of their brother.

John 11:20

When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

John 11:21

"Lord," Martha said to Jesus, "if you had been here, my brother would not have died.

John 11:22

But I know that even now God will give you whatever you ask."

A bold confidence!

αἰτέω - 1. Inferior asking favor of superior  
2. Never used of Jesus

John 11:23

3. "ἐρωτάω" - to make request; to question; to inquire; implies equality of 2 people

Jesus said to her, "Your brother will rise again."



John 11:24

Martha answered, "I know he will rise again in the resurrection at the last day."

Ps 16<sup>9-11</sup> 17<sup>15</sup> 49<sup>16</sup> 73<sup>24,26</sup>

John 11:25

Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies;

The 5<sup>th</sup> "I Am" - 6<sup>35</sup> 8<sup>12</sup> 10<sup>9</sup> 11<sup>6</sup> 15<sup>5</sup>

John 11:26

and whoever lives and believes in me will never die. Do you believe this?"

John 11:27

*Perfect tense*

"Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."

*The Confession*

John 11:28

And after she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you."

John 11:29

When Mary heard this, she got up quickly and went to him.

John 11:30

Now Jesus had not yet entered the village, but was still at the place where Martha had met him.

John 11:31

When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there. *"weep"*

John 11:32

When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."

1. The effects of sin
2. Unbelief of the people

John 11:33

When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.

*"to snort like a horse"*

*Kḗacōw = "wailing"*

*Anger Mk 14<sup>5</sup>  
charge sternly Mt 9<sup>30</sup> Mk 14<sup>3</sup>*

*↳ inward disturbance  
filled with indignation  
"troubled himself"  
"shook himself"*

John 11:45

Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, put their faith in him. → aorist = indicates complete act of faith  
*θεωροῦναι = studied; reflected; pondered*

John 11:46

But some of them went to the Pharisees and told them what Jesus had done.

EFFECT OF THE SIGN:

1. Some believed - 45
2. H's death plotted (46-54)
3. Great excitement (55-57)
4. Faith of the disciples strengthened  
(4, 15, 26, 40)

John 11:47

Then the chief priests and the Pharisees called a meeting of the Sanhedrin. "What are we accomplishing?" they asked. "Here is this man performing many miraculous signs.

John 11:48

If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our place and our nation."

John 11:49

Then one of them, named Caiaphas, who was high priest that year, spoke up, "You know nothing at all!

fortune teller & prophet  
physiognomist = expert in  
the art of reading  
character in the  
lines of a person's face

John 11:50

You do not realize that it is better for you that one man die for the people than that the whole nation perish."

John 11:51

He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation,

John 11:52

and not only for that nation but also for the scattered children of God, to bring them together and make them one.

John 11:53

So from that day on they plotted to take his life.

John 11:54

Therefore Jesus no longer moved about publicly among the Jews. Instead he withdrew to a region near the desert, to a village called Ephraim, where he stayed with his disciples.

John 11:55

When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover.

John 11:56

They kept looking for Jesus, and as they stood in the temple area they asked one another, "What do you think? Isn't he coming to the Feast at all?"

John 11:57

But the chief priests and Pharisees had given orders that if anyone found out where Jesus was, he should report it so that they might arrest him.

Lessons:

1. Jesus had special friends
2. God may take our afflictions and use them for His glory and other's good.
3. Duty should be performed in spite of danger (8)
4. God's power is unlimited
5. When one does a good work, he is often criticized.

Love permits pain + sorrow + heartache that individuals may be driven to Christ, and that His love, power + authority may be made manifest

Love leaves prayers unanswered, or postponed

Love comes at length with blessings which are indescribably and immeasurably glorious to make certain glory come to the Father.

STUDIES IN JOHN  
JOHN 11

1. What are three significant things about this chapter?
2. Who was Lazarus? What does his name mean?
3. How was the death of Lazarus to be used for God's glory?
4. What was the relationship of Jesus with Mary, Martha, and Lazarus?
5. Explain verse 9.
6. In what ways was the sign of the raising of Lazarus showing the power of Jesus?
7. Did the Jewish people believe in a resurrection from the dead?
8. What does "resurrection" and "life" mean to you? How is Jesus the "Resurrection and the Life?"
9. Why do you feel Jesus was "deeply moved and troubled" in verse 33?
10. For what reasons do you believe "Jesus wept?"
11. What are the qualities of the prayer Jesus offered in verses 41,42? For whose benefit was the prayer? Why?
12. What do we learn about life and death from this chapter?
13. What was the effect on the people of the raising of Lazarus from the dead?
14. Is verse 50 a prophecy? If so, of what? How does God use the evil intent of man's heart to carry out His will?
15. In what way is verse 52 fulfilled?



















