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# **GOSPEL OF JOHN**

**Chapters 1-11**



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## **Lesson 1: Introduction To The Gospel Of John - John 20:30-31**

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### **A. Comparison Between The Gospel Of John And The Synoptic Gospels:**

1. Matthew, Mark and Luke's gospels are often described as the "synoptic" (to see alike) gospels. They have a great deal of material in common. Their layout is similar in many ways.
2. John's gospel is different from these:
  - a. It has a different starting point:
    - 1) Mark – ministry of John the Baptist, Jesus' baptism (1:1-4ff).
    - 2) Matthew – genealogy of Jesus (1:1-17) and a birth narrative (1:18-2:23).
    - 3) Luke – announcement, birth of both John the Baptist and Jesus (1-2).
    - 4) John – his prologue (1:1-18) goes back before the beginning.
  - b. Many of the events recorded are different from the synoptic gospels:
    - 1) Seven signs (Gospel of John) vs. around 35 miracles (Synoptics).
    - 2) Longer discourses (Gospel of John) vs. shorter teaching (Synoptics) (there are some exceptions, like the Sermon on the Mount in Matthew's gospel).
    - 3) One-on-one conversations not found elsewhere (i.e., Nicodemus, Samaritan woman, blind man, etc.).

### **B. The Purpose Of The Gospel Of John:**

1. John provides his own "purpose statement" concerning his gospel. Toward the end of his gospel, he writes (John 20:30-31).
 

*<sup>30</sup> Now Jesus did many other signs in the presence of the disciples, which are not written in this book; <sup>31</sup> but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*
2. John states three things about his (revealed to him through the Holy Spirit) gospel. He tell us:
  - a. **What** is in the book:
    - 1) His is a book of signs. Many more could have been cited, but the Holy Spirit cites seven signs in John's gospel. These are selective signs. Some of the kind of miracles Jesus did are not mentioned in this book (casting out demons, for instance). These signs are all recorded in the first part of the gospel (chapters 1-11).

- 2) The word “sign” suggests some meaning attached to the miracle. These are miracles with a message. Often Jesus explains the significance of the miracle, either in a discourse or in a conversation.

**b. Who wrote the book:**

- 1) These signs were done in the presence of Jesus’ disciples. They were eyewitnesses to these miracles and could provide testimony about them.
- 2) Internal and external evidence points to John the apostle (brother of James) as the author of this gospel. Some of the evidence includes:
  - a) The author (John 21:24 – the disciple who bore witness and wrote down these things) identifies himself as “the disciple whom Jesus loved” (John 21:20).
  - b) The author must be one of the seven disciples named at the start of this section (21:2).
  - c) John seems the most likely candidate, given that he was one of those closest to Jesus (Peter, James and John). Otherwise, he is not mentioned in the gospel.
  - d) If John is the one whom Jesus loved, he was with Jesus at the last supper (13:32), His crucifixion (19:26), at the empty tomb (20:2-3).

**c. Why this book was written:**

- 1) The signs were recorded in order to convince (“that you may believe”) those who read this testimony that Jesus was not only the Messiah (the chosen one of God), but God’s own Son.
- 2) This belief was a matter of life and death (“you may have life”) – eternal life and death.
- 3) Depending on the reading of the passage, John’s purpose could be to produce belief among unbelievers or reinforce belief among those who had believed. Both purposes are important.

**C. Overview/Structure Of John’s Gospel:**

**1. Outline:**

- a. Prologue, 1:18.
- b. Public Ministry, 1:19-12:50.

- c. Ministry to Apostles, 13-17.
  - d. Death and Resurrection, 18-20.
  - e. Epilogue, 21.
2. **Signs:**
- a. Water to wine, 2:1-12.
  - b. Nobleman's son, 4:46-54.
  - c. Paralytic at Pool, 5:1-15.
  - d. Feeding of 5,000, Walking on Sea, 6:1-21.
  - e. Man Born Blind, 9.
  - f. Lazarus Raised, 11.
3. **"I am's":**
- a. Bread of life, 6:35.
  - b. Light of world, 8:12.
  - c. Door, 10:9.
  - d. Good Shepherd, 10:11.
  - e. Resurrection and the life, 11:25.
  - f. The Way, Truth, Life, 14:6.
  - g. The True Vine, 15:1.





## **Lesson 2: Prologue - John 1:1-18**

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### **A. The Prologue, 1:1-18:**

1. Read John's prologue in 1:1-18:
  - a. A prologue serves as a preface to or introduction of a larger work (Gr. *prologos*, from *pro* – before and *logos* – discourse).
  - b. It is like an overture played at the beginning of a musical score, introducing the themes that will surface throughout the performance.
2. We noted last time that this is different from the way the other gospels begin.

### **B. An Outline Of The Prologue:**

1. The Word, 1:1-3:
  - a. The word “Word” comes from a Greek word *logos* which was already in use at the time of writing:
    - 1) The Greeks defined it as the rational principle by which all exists.
    - 2) Philo (a Jew influenced by the Greeks) referred to it as the ideal world (compared to the real world, which was a copy).
    - 3) The word *logos* translated the Hebrew (Old Testament) word *dabar*, which expressed God's activity in creation, revelation and deliverance.
  - b. John describes the Word in reference to God:
    - 1) “In the beginning” – this is creation language (cp. Genesis 1:1).
    - 2) “was the Word” – the Word already existed - He was not created.
    - 3) “the Word was with God” – this conveys a special relationship – like Him but distinct from Him – He was with God sharing in His glory (cp. Jn. 17:5, 24).
    - 4) “the Word was God” – He was divine (not human or created).
    - 5) The Word is an eternal, personal, divine Being.
  - c. All things were created through Him (1:2-3) – just as God the Father, the Word was the cause of all things – He was not Himself created.
2. The Word is life and light, 1:4-5:
  - a. The Word possessed life – again, creation resulted in physical life, but the Word will provide spiritual life.

- b. This spiritual life is described as providing light. Physical light results in physical life, but there is figurative light in God and the truth revealed by the Word.
  - c. Despite this life-giving light, there is a darkness that does not comprehend or overcome it.
3. John bears witness to the light, 1:6-8:
- a. John (the Baptist) was a man. He was sent by God (“sent by God” is often used to describe a prophet).
  - b. Prophets often began by stating “thus says the Lord.” John’s testimony will be that this is the Lord (1:35 – Behold, the Lamb of God!).
  - c. His witness will enable others to believe in Him.
  - d. He was not to be mistaken as **the** light, vs.8.
4. Reaction to the light, 1:9-13:
- a. Jesus, the Word, was the true light, who entered into the world (that He made, vs.3). vs. 9.
  - b. Despite having created it, the world did not know Him. He came even to His own (could be family, nation or all humanity), yet many would reject Him (this is a preview of the gospel). vv.10-11.
  - c. To those who received him (i.e., believed on Him), the right was given to become His children, vs.12-13.
5. The Word became flesh, 1:14-18:
- a. He was human – became flesh, 14.
  - b. He possessed glory – “we have seen his glory”, 14.
  - c. John bore witness, 15.
  - d. We have all received from His fullness, 16-17.
  - e. The Word has revealed God, 18.

## **Lesson 3: John Identifies Jesus - John 1:19-51**

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### **A. Introduction:**

John proceeds with a description of both John's (the Baptist) and Jesus' early ministry around the Jordan. The Jews (a designation of the religious leaders in Jerusalem) send an investigative committee to interrogate John concerning his identity and authority. After John tells them who he isn't and who he is, he sees Jesus and sends his followers His way. Jesus interacts with them, making followers who tell others about Him.

### **B. Comments/Questions On The Text:**

1. **1:19-23:** Having introduced John (the Baptist) in the prologue (vv. 6, 15), John (the writer) plunges directly into his role. An investigating committee sent by the Jews of Jerusalem interrogates him, asking in order if he was the Christ, Elijah (Malachi 3:1; 4:5-6).or the Prophet (Deuteronomy 18:15):
  - a. What do their questions reveal about their expectation?
  - b. Why would there be such an expectation?
2. **1:24-28:** Note the contrast between those investigating John (wondering if he was the Christ) and John's witness – "among you stands one you do not know":
  - a. These things are described as taking place in Bethany. This is not the Bethany next to Jerusalem, where Jesus later visits Mary, Martha and Lazarus.
  - b. We do not know for sure where this Bethany was, but what is the general area?
3. **1:29-34:** John came not to investigate, but to proclaim. He confessed he was not the Christ, then he confessed who the Christ was:
  - a. He is the **Lamb of God**, who takes away sin.
  - b. He is one who **baptizes with the Holy Spirit** (cp. Is. 32:15-17).
  - c. He is the **Son of God**.
4. **1:35-42:** John sees Jesus again and describes him as the "Lamb of God." Two of his disciples take his cue and when Jesus asks them what they are seeking, they accept His invitation to come and abide with Him. This results in Andrew, one of the two, going to his brother and proclaiming, "We have found the Messiah."

5. **1:43-51**: On this occasion Jesus heads toward Galilee. He tells Philip to “follow me”, so Philip found Nathanael and tells him “we found him.”

a. What was Nathanael’s reaction to Philip?

b. What did Jesus tell Nathanael? Did it change his disposition? Why?

c. In the language Jesus proceeds to use, with whom did Nathanael compare from the OT (note vv. 47, 51)?

**C. Thought Questions:**

1. Make a list of the ways in which the Messiah is mentioned in these sections. How does it introduce us to Jesus?

2. Note all those who “follow” and “find.” What does this imply?

## **Lesson 4: 1<sup>st</sup> Sign; Jesus Cleanses Temple - John 2:1-24**

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### **A. Introduction:**

The scene now moves from the wilderness in the south to Galilee in the north. Jesus travels with His disciples to Cana. There he attends a wedding to which His mother was invited. He turns water into wine then proceeds south to Jerusalem during Passover. There He drives the moneychangers from the temple. When asked for a sign, He promises to raise the “temple” in three days following its destruction. As a result, many believed.

### **B. Comments/Questions On The Text:**

1. **Turning water into wine, 2:1-12:** Jesus attended a wedding at which His mother was present. We are told little about the setting, but at the wedding His mother told Him that there was no more wine. Jesus’ response to her seems abrupt. He addresses her as “woman” and tells her that His “hour” had not yet come. Nevertheless, He tells the servants to fill the water jars. When they do so, the result is a wine whose quality surprises the master of the feast. John tells us this is His first sign, that His glory is manifested and that His disciples believed:
  - a. Does Jesus show a lack of respect for His mother? Why or why not?
  - b. What would be impressive about making wine from water? Why was this not a natural occurrence?
2. **Cleansing the Temple, 2:13-22:** Jesus traveled to Jerusalem, presumably to be there for Passover. He found that the money-changers seemed to be in charge. While trading animals for currency was permitted by the law, they appear to have made this trade the chief objective of their efforts instead of focusing on the sacrifices that resulted. It is easy to lose sight of the real objective in our service to God.
 

Jesus drove the money-changers out. When asked for proof of His authority, He spoke of rebuilding the temple. The Jews mistook His words as reference to the literal temple, but this memorable saying made much more sense after His resurrection, as we are told.
3. **Summary, 2:23-25:** The chapter closes with the statement that many believed as the result of the signs Jesus did. Yet Jesus, knowing them, was reluctant to rely on their conviction, knowing the fickleness of men.



## **Lesson 5: Jesus And Nicodemus; Interaction With John - John 3:1-36**

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### **A. Introduction:**

When Jesus is in Jerusalem, Nicodemus, a Pharisee, visits Him at night. He knows Jesus is a teacher sent by God because of the signs He works. Jesus answers by telling him that God's kingdom can only be entered by being born again. Nicodemus, a teacher of the law, has a hard time grasping this concept. Jesus proceeds to provide more testimony of this heavenly process, with Himself as the heavenly source.

John is approached by his disciples who are concerned that Jesus' ministry is encroaching upon his. He demonstrates his willingness to serve as the friend of the bridegroom, rejoicing at the bridegroom's voice. He is content to play a secondary role as the Christ appears on the scene and draws attention

### **B. Comments/Questions On The Text:**

#### **1. Nicodemus comes to Jesus, 3:1-21:**

- a. **3:1-8:** Nicodemus is a Pharisee, a member of the Sanhedrin (the 70 – the “Supreme Court” of the Jews, cp. John 7:50). He is impressed by the signs that Jesus has worked and knows that God is with Him.
- b. When Jesus tells him he must be born again to enter the kingdom (vs. 3), Nicodemus interprets this as a second physical birth. Jesus indicates that this is a spiritual birth into God's spiritual kingdom. It results from being born by water and the Spirit. It is different in nature from the physical birth by which the Jews were privileged to become part of the nation of Israel.
- c. There are many explanations concerning being “born of water and the Spirit” (3:5). Many equate the “Spirit” with some miraculous action of the Holy Spirit. Spirit indicates an inner change in man's heart. Its connection with water suggests the act of baptism, later commanded by Jesus and the apostles (Matthew 28:18-20; Acts 2:38). Other New Testament passages point to the significance of water baptism and the influence of the Holy Spirit through the teaching He revealed, whether orally or in Scripture (cp. Hebrews 10:22; Titus 3:5; 1 Peter 3:21; 1 Corinthians 12:12-13).

d. **3:16-21:** These verses either continue Jesus' teaching or are part of John's gospel. Verse 16 is probably the most familiar verse in the Bible – God sent His Son so that those who believe could have eternal life. Condemnation does not result because men do not believe in Christ – belief is the means of receiving salvation. Condemnation exists because of our sin.

**2. John's added testimony, 3:22-36:**

- a. The scene switches to John and his disciples. They are alarmed that Jesus has attracted disciples away from John (vs. 26). John replies with more testimony that Jesus is God's Son. He makes it clear that he must decrease, whereas Jesus would increase (3:30).
- b. In vs.36, John contrasts belief that leads to eternal life with those who "do not obey." In other words, belief is more than an intellectual acceptance of truth – it is a commitment to do what Jesus teaches.



## Lesson 6: Jesus And The Samaritan Woman; 2<sup>nd</sup> Sign - John 4:1-54

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### A. Introduction:

Jesus indeed is making more disciples than John, a fulfillment of John's acceptance that Jesus' ministry would increase, while his decreases. Jesus travels back to Galilee by way of Samaria, despite the great enmity that exists between the Jews and the Samaritans. On the way, Jesus stops at a well in Sychar and has a discussion with a Samaritan woman. This unlikely encounter ends with the woman running to tell others in her village that she has found the Messiah. The chapter ends with a second sign – Jesus heals the son of a nobleman at the request of his father. He does so from a distance.

### B. Comments/Questions On The Text:

#### 1. Jesus speaks with the Samaritan woman, 4:1-42:

- a. **4:1-6:** Jesus decides to travel back to Galilee. On the way he stops at a well in Sychar, a city that sits between Mt. Ebal and Mt. Gerizim, two mountains in the central part of Samaria.
- b. There is no love lost between the Jews and the Samaritans. The Samaritans were a half-breed of Jew. Their existence resulted from the Assyrians, who conquered the northern kingdom of Israel in 722 B.C. and took many of the Israelites into exile. Their policy was to replace these departed people in the captured territory with their own. This resulted in a mixture of the remaining Jewish people with these foreigners, something the law of Moses had prohibited. They became known as Samaritans, who offered to help rebuild the temple when some of the Jews returned from exile. The offer was rejected. The Samaritans proceeded to develop their own religion, similar to the Jews but not identical. They accepted only the first five books of the Old Testament and built their own temple on Mt. Gerizim. They believed the prophet of Deuteronomy 18:15 would come one day.
- c. **4:7-42:** The discussion Jesus has with this Samaritan woman is surprising. It breaks many barriers. She was a woman, a Samaritan and apparently did not have a good reputation. Yet, Jesus spoke to her, asking for water. He then turned the conversation to the subject of spiritual water, which He claimed to possess. By the time they finished the discussion, He had revealed knowledge of the woman's personal life and convinced her of His profession to be the Messiah. She ran to tell others in the city, who came to listen to Jesus for themselves.

d. What lessons can we learn from this incident?

**2. Jesus heals the nobleman's son, 4:43-54:**

- a. When Jesus comes back to Cana, he is met by an official whose son was ill in Capernaum. He tells the man that His son will live and the man believes Jesus. As the official travels back home, he is met by servants who tell him that his son's fever departed at the hour that Jesus had spoken to him.
- b. The man believed, convinced by the evidence of this sign.

## **Lesson 7: Sabbath, 3<sup>rd</sup> Sign (Healing At Bethesda) - 5:1-47**

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### **A. Introduction:**

Jesus travels back to Jerusalem to attend a “feast of the Jews.” He comes into contact with a lame man by the pool of Bethesda and heals the man. This creates tension with the Jews (sometimes used to describe those in opposition to Jesus) because Jesus’ healing was on the Sabbath. His actions are doubly offensive when He claims to be in direct league with his Father (My Father), equating himself with God.

The rest of the chapter relates the defense that Jesus makes for himself and his actions. First, He has been vested with God’s authority. He works with His Father in order to accomplish the purposes of the Father (5:19-29). Then He makes a “legal” defense of His actions, citing the different witnesses that offer evidence concerning His true identity.

### **B. Comments/Questions On The Text:**

#### **1. Jesus heals a man who is lame, 5:1-18:**

- a. **5:1** - Jesus was in Jerusalem for “a feast of the Jews.” Was this the Passover or another Jewish feast? Arguments can be made either way, but there is a good possibility that it was the Passover.
- b. **5:2-9** - Jesus walked among the common people at a pool of water that has been identified as Bethesda. It was near the Sheep Gate on the northeast side of Jerusalem near the temple. There were many sick and suffering who believed that the waters of this pool, when stirred, could heal them. Jesus found a man who had been lame for 38 years and told him to take up his bed and walk. The man obeyed, showing Jesus’ power over this disability.
- c. **5:9-18** – We are told that this happened on the Sabbath. The Jews had developed many traditions about what could be done on the Sabbath, so as not to violate the fourth commandment to keep the Sabbath holy, doing no work on it. The Jews (here, those who seem to be in opposition to Jesus) object to this man walking with his bed as a violation of the Sabbath traditions. They confronted the healed man who could not tell them who healed him. Jesus found the man, telling him to “sin no more.” Then He defended His healing on the Sabbath with the claim that He was working with His Father (17). The Jews now sought to kill Jesus because He made Himself equal with God (18).

## 2. Jesus' defence, 5:19-47:

- a. **5:19-29** – Jesus' claim is that He is working with His Father. He does only what His Father desires (19). He is able to give life as the Father does (21). He exercises judgment that the Father gives (22-23). Judgment is coming and the Father has given Him authority to exercise judgment (27). There will be a future resurrection of the dead (28-29).
- b. **5:31-47**: As if in a Jewish court of law, Jesus now lists the “witnesses” that come to His defense. They are: His own witness (31), John (33-35), His works (36), the Father (37-38), the Scriptures (39) and Moses (46-47).

## **Lesson 8: 4<sup>th</sup> (Feeds 5,000) & 5<sup>th</sup> (Walks On Water) Signs - 6:1-71**

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### **A. Introduction:**

1. Jesus returns to Galilee and His ministry thrives as He teaches and performs miracles. On this occasion He travels to the other side with His disciples, but a large crowd follows.
2. We are told the Passover is at hand (6:4). If we count the feast in 5:1 as a Passover, this is the third Passover of Jesus' ministry (2:13), marking two years.
3. This apparent crisis (thousands of hungry people in a remote area) becomes an opportunity for Jesus to demonstrate His power. Their hunger (demand) results in His provision of bread (supply).
4. Jesus sends His apostles back to Capernaum by boat, then rescues them from a storm by walking to them on the water. His feeding of the multitude spawns a frenzied return to Capernaum by the crowd to seek more food. Jesus greets them with an address that promises them spiritual food, sending many of them away disillusioned.

### **B. Comments/Questions On The Text:**

1. **6:1-15:** Jesus attracts a large crowd who follows him into an isolated area. He tests His disciples, asking them how they can feed such a large group. He then uses the meager provisions available (five loaves, two fish) to miraculously feed them all and there are twelve baskets of leftovers. The people praise Him as a prophet, but He withdraws when they try to make Him a king.
2. **6:16-21:** Jesus sends His disciples back in a boat, but a storm arises and their progress is slowed. He walks to them on the water. At first they are frightened, but He calms their nerves and enters the boat, returning to Capernaum.
3. **6:22-71:** When the crowd realizes Jesus and His disciples have returned to Capernaum, they go back and seek Him out. There are three parts to that exchange.
  - a. The **multitude** ask questions, 22-40.

Jesus confronts this group and tells them they seek Him for the wrong reason. He tells them that true bread has come from heaven. When they ask Him to provide this bread, He urges them to believe that He is the bread of life (35).

b. The **Jews** ask questions, 41-59:

This group grumbles at Jesus pronouncement to be bread from heaven. Jesus responds by telling them that His Father enables men to come to Him by drawing them. Those who are drawn have been taught – they have heard and learned. He again claims to be the bread of life (48). They must eat this bread in order to have life and that this bread is His flesh, which He will give in order for them to have life (51). This causes more confusion and Jesus tells them they must not only eat His flesh, but drink His blood in order to have life (54).

c. The **disciples** ask questions, 60-71:

These “hard” sayings cause many to desert Jesus (66). When Jesus asks the twelve if they will leave, Peter professes His belief that Jesus is the Holy One of God who has the words of eternal life (68).

## Lesson 9: The Feast Of Booths - 7:1-52

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### A. Introduction:

1. These events take place approximately six months after those in chapter six. The Feast of Booths (2) is at hand. This feast was held in the seventh month of the religious year (our October) compared to the Passover (first month, fourteenth day). It was a week-long observance in which the Jews would live in tents (booths) made of branches to commemorate their wilderness sojourn (Leviticus 23:33-36).
2. Jesus delays His journey to Jerusalem. He is on a divine timetable which coincides with His heavenly Father's purposes. He arrives during the feast.

### B. Comments On The Text:

1. **7:1-13 – Brothers challenge Jesus:** Jesus' own brothers, who appear skeptical of His claims, urge Him to attend the feast in Jerusalem and in order to showcase His works. Jesus' response that His "time" is not right, citing conflict with the "world" (the system of evil opposed to Him). He urges them to attend.
2. **7:14-31 – Jesus at the feast in Jerusalem:** Jesus does travel to Jerusalem for the feast. When He arrives in the middle of it, He teaches in the temple. He impresses the Jews, who marvel at His ability. Jesus connects that ability to a desire to do God's will and His relationship to His Father. When He claims they fail to keep the law and want to kill Him, they charge Him with demon possession. Jesus cites His work of healing the lame man on the Sabbath (John 5), which they considered a violation of the law, yet He points out their willingness to circumcise on the Sabbath. He urges them to use righteous judgment. Many who listen are persuaded to believe in Jesus (31).
3. **7:32-36 – Attempt to arrest Jesus:** The Pharisees react to this persuasion by sending out officers to arrest Jesus. leaders send officers to arrest Jesus. Jesus tells them He is "going away" and they mistake him to mean He intends to go teach the dispersed Greeks.
4. **7:37-39 – Last day of the feast:** The scene shifts to the final day of this feast. Jesus tells His audience (probably at the end of a ritual in which water is poured water) that He has water that will satisfy their thirst (sounds like His words to the Samaritan woman, chapter 4). This is spoken of the Spirit, who was not yet been given because Jesus was not yet glorified.

5. **7:40-52 - Nicodemus' plea:** The people are divided. Some think Jesus is the Prophet or the Messiah. The officers return empty-handed, stating that no one ever spoke like this man. When leaders charge them with deceit, Nicodemus (one of the Pharisees) appeals to a judgment that allows a witness to be heard. They ask Nicodemus if he is from Galilee.



## **Lesson 10: Conflict Over Origins - 8:1-59**

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### **A. Introduction:**

1. This chapter appears to be connected to Feast of Tabernacles or Booths in chapter 7. The feast was a memory of God's provision for the Israelites when they lived in the wilderness in tents for 40 years before entering the Promised Land.
2. Jesus claims to be the light of the world (12) which brings conflict with the Pharisees.

### **B. Comments/Questions On The Text:**

1. **8:1-11: Woman taken in Adultery:** This narrative is not in the earliest manuscripts. It describes what was surely an event in Jesus' ministry when He the scribes and Pharisees present Him with an alleged adulterous woman. He responds by upholding the law while showing mercy to the woman.
2. **8:12-20: Jesus' claim – I am the light of the world:** Jesus makes an astounding claim – He is the light of the world. He does not simply enlighten the way – He claims to be the source of light, reminiscent of Jehovah who spoke light into being (Genesis 1:3) and provided a pillar of fire by night in the wilderness. His claim may coincide with a festival of lights that traditionally took place at this time in the courtyard of the temple.
3. **8:21-30: Going away, 21-30:** Jesus speaks again of "going away." When He claims to be from "above", they ask who He is. He claims it is consistent with what He has always said, meaning He had come from His Father. They would realize this truth until He was "lifted up." His efforts were done based on His Father's teaching and a desire to please Him.
4. **8:31-38: The truth will make you free:** Jesus emphasized the need to be a disciple and follow His words. This enables the truth to liberate us from our sins. The Jews denied any bondage, failing to recognize the clasp of sin upon them. Only the Son can provide freedom.
5. **8:39-59: Who is our father?** The Jews claimed Abraham as their father. He was – physically. However, Jesus described their spiritual father as the devil, since they did his works, failing to listen to Jesus and His teaching. Jesus claimed to exist before Abraham ever existed. They responded by picking up stones, ready to execute Him for blasphemy.



## **Lesson 11: 6<sup>th</sup> Sign (Healing Blind Man) - 9:1-41**

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### **A. Introduction:**

1. Jesus and His disciples pass a man who has been blind since His birth.
2. The man's state prompts the disciples to ask Jesus about the cause of His condition. Jesus answers, then heals the man. This sign, like his previous healing of the crippled man, is on the Sabbath. This timing results in the man being interrogated by the Sanhedrin, who assume that Jesus has violated the law despite His obvious exercise of divine power.

### **B. Comments On The Text:**

1. **Disciples ask about the man's blindness, 9:1-5:** The disciples assume that this man's blindness is someone's fault. They ask Jesus who is to blame – the man or his parents? Jesus tells them neither – his blindness provides an occasion for God to manifest His power. Jesus insists He will continue to work as the light of the world.
2. **Jesus heals the man, 9:6-7:** Jesus makes mud and anoints the man's eyes. He tells him to go wash in the pool of Siloam. The man obeys and he is given sight.
3. **Man questioned by neighbors, 9:8-12:** Neighbors respond with questions. Is this the same man who begged? Some answer yes, others no, but the man affirms who he is. When asked how his sight was restored, he defers to Jesus.
4. **Man questioned by Pharisees, 9:13-17:** The man is taken before the Sanhedrin, who question him. In addition, we learn that the sign was done on the Sabbath. This causes the Pharisees to deny that Jesus is acting on behalf of God – otherwise, he would keep the Sabbath. When they ask the blind man, he confesses Jesus to be a prophet.
5. **Parents questioned, 9:18-23:** The parents are brought before the Sanhedrin. They confess that this man is his son and that he was born blind. They refuse to say why. We are told their reluctance stems from being fearful they will be cast from the synagogue.
6. **Man questioned again, 9:24-34:** The Sanhedrin drills the man again. He evidence is the same, but he challenges them about their rejection of the plain testimony of his healing. When he suggests they desire to be disciples of Jesus, they cast him out.

7. **Jesus reveals himself to man, 9:35-39:** Jesus confronts the man, who expresses belief in Jesus. The Pharisees are still suspended in unbelief.

## Lesson 12: The Good Shepherd - 10:1-42

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### A. Introduction:

1. Jesus' teaching seems to follow His sign in chapter 9. He uses the familiar imagery of a shepherd and sheep in order to describe His relationship with His followers.
2. At verse 22, there is a transition to the Feast of Dedication. This is a feast the Jews added to memorialize the reopening of the temple after its defilement under the Syrian reign that followed the control of Palestine by Alexander the Great of Greece.

### B. Comments/Questions On The Text:

1. **Discourse on the Good Shepherd, 10:1-18:** Sheep and shepherds were common images at that time. Many people owned them and understood what was involved in their care:
  - a. Jesus claimed to be the **shepherd** who enters by the door (He is recognized as the rightful leader of the sheep – the gatekeeper opens to Him.) In addition, the sheep hear and know His voice. In contrast, they will not listen to a stranger. This describes the relationship between disciples and Jesus – they hear His word and follow it.
  - b. Jesus also claims to be the **door**. This is a separate image. The door is the rightful entrance by which the sheep enter the place where they are kept secure at night. Jesus lays down His life for the sheep, as opposed to a thief or robber, who would destroy them or a hired hand, who would flee in the face of danger.
  - c. Jesus claims to have other sheep, not of this fold. In light of events that follow His ministry and that of His apostles, this is a reference to the Gentiles (in addition to the Jews).
2. **Division, 10:19-21:** Jesus' teaching brings a split in the opinion of his hearers. Some (continue to) claim He has a demon and is insane. Others object on the basis that demons do not do miracles (such as opening the eyes of the blind).
3. **Argument on Solomon's Porch, 22-42:** A time reference is given to the Feast of Dedication, a month or two after the Feast of Booths. The Jews ask Jesus to speak plainly and tell them if He is the Christ. Jesus points out their unwillingness to believe – to "hear" the testimony He provides. He urges them to believe because of His works. He is not guilty of blasphemy.



## **Lesson 13: 7<sup>th</sup> Sign – Raising Of Lazarus - 11:1-57**

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### **A. Introduction:**

1. Almost an entire year has passed since the previous Passover of John 6:4, when Jesus fed the 5,000. The Feast of Booths (John 7-8) and the Feast of Dedication (John 10:22) have demonstrated the opposition against Jesus that resides among the religious leaders in Jerusalem.
2. Having retired across the Jordan, Jesus now comes to the aid of a friend when He learns that Lazarus is close to death. Some think His arrival in Bethany is too late, but Jesus proves otherwise with His seventh sign.

### **B. Comments/Questions On The Text:**

1. **Jesus' dialogue with disciples, 1-16:** Jesus learns that His beloved friend, Lazarus, is sick, but purposely delays His visit. As with the blind man, the sign that this occasion provides is an opportunity for Jesus to demonstrate God's glory (4). His disciples understand the threat that awaits Him if he goes to the aid of Lazarus. Jesus proceeds knowing that Lazarus has died.
2. **Encounter with Martha, 17-27:** Jesus arrives after Lazarus has been in the tomb four days. He meets Martha upon His arrival. She states that Lazarus would not have died had Jesus been present, but expresses belief that God will give Jesus whatever He asks. Jesus tells her Lazarus will rise, claiming to be the resurrection and the life (25). Martha expresses belief that He is the Christ.
3. **Encounter with Mary & mourners, 28-37:** When Mary hears of Jesus' arrival, she goes to meet Him. She also laments that He had not come sooner, believing Jesus could have saved Lazarus from death. Jesus is moved by the proceedings and openly weeps. The Jews take this as a sign of His love for Lazarus.
4. **Lazarus raised, 38-44:** Jesus commands the stone to be removed from the tomb, then orders Lazarus to come out of the tomb. The man who had died obeys.
5. **Plot against Jesus, 45-53:** Caiaphas and the Sanhedrin react with concern that belief in Jesus will grow, rather than belief in Jesus. Caiaphas unknowingly suggests a plot whereby one man can die in place of the entire nation. He is thinking politics, but his words ring forth spiritual truth.

**6. Withdrawal of Jesus, 54-57:** Jesus withdraws again, but the religious leaders are anxious to arrest Him.



## **Review John 1-11**

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A. Name three of the key ideas set forth in the prologue. How do each of them play a part in the text of John?

B. Name the seven signs that Jesus works in John 1-11.

C. What feasts are mentioned in the following references?

1. 2:13:

2. 5:1:

3. 6:4:

4. 7:2:

5. 10:22:

D. What claims does Jesus make in the following verses? How are they related to the signs that He works?

1. 6:35:

2. 8:12:

3. 10:9:

4. 10:11:

5. 11:25: