

# Gospel of John

by Milt Langston  
INTRODUCTORY LESSON

## **OUTLINE OF JOHN**

(Outline by Everet Harrison)

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## **INTRODUCTION TO THE BOOK OF JOHN**

The Biblical use of the word “witness” refers to more than just the apostles. Stephen and also Moses of the Old Testament are both identified as witnesses.

### **A. JOHN IS ARGUMENTATIVE IN HIS APPROACH IN THE GOSPEL OF JOHN.**

1. He shows Jesus making extra ordinary claims.
  - a. The Son of God (deity).
  - b. His claims demanded an extra ordinary proof.
    - 1) “I will judge the world.”
    - 2) “I will raise all the dead.”
    - 3) “I am the way, the truth and the life.”
    - 4) “I have the power to forgive sins.”
    - 5) Etc.
2. The rational mind cannot accept such claims without a super natural proof.
  - a. Jesus’ claims demanded proof.
  - b. Jesus’ power to make a lame man get up and walk was his proof that he had the power to forgive his sins.
  - c. Jesus claimed to Peter that his deity was exempt from the temple tax, but the fact that Peter found the tax money in the first fish he caught was proof that Jesus was exempt.
3. For one to try (as do the modernists) to get rid of Jesus’ miracles makes all of Jesus’ claims a vain and worthless brag.
  - a. Even men who brag do not make ludicrous claims. They only brag about humanly possible claims.
  - b. Jesus is a very despicable liar if his super natural claims were not proved by his super natural proofs.
  - c. Listen to Jesus on this subject: **John 15:22-24 (ESV)** *“If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin. Whoever hates me hates my Father also. If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father.”*

### **B. THE MIRACLES OF JESUS.**

1. Arguments against the possibility of miracles.
  - a. Because they contradict natural law.
    - 1) This is not true.
      - a) Example—the power of gravity was still in force when Jesus walked on the water because Peter began to sink when he took his eyes off of Jesus.

- b) Jesus just had more power which could offset the power of gravity.
- 2) To offset one power with another power does not obliterate the law of gravity.
  - a) When an airplane lifts off the ground the power of lift generated by the wings of that aircraft does not destroy or obliterate the power of gravity.
  - b) When a rocket is shot into the atmosphere it does not destroy natural laws.
  - c) It just demonstrated how one power can offset another.
- 3) Jesus simply brought in another law—the law of the Creator.
  - a) His will created gravity in the first place.
  - b) And his power offset the power of gravity to demonstrate his power.
- b. It contradicts experience.
  - 1) Whose experience?
    - a) Paul's?
    - b) Moses'?
    - c) The enemies of Jesus?
    - d) Pharaoh's?
  - 2) This only proves that you have not experienced it. It does not prove that others have not experience it.
  - 3) 50 years ago if someone said that one day we would see men on television walking on the moon, it would not be believed using the same argument made here. It cannot mean that because someone has never experienced a thing that it will not ever come to pass.
  - 4) 200 years ago men had never experienced the fact that a ship made of iron could float—does that mean that a ship of iron cannot float?
  - 5) Why don't they happen today?
    - a) This is our point.
    - b) Miracles are not a common occurrence. They were used to confirm special revelations from God.
- c. Scientists have confirmed that no supernatural powers exist.
  - 1) Diseases were once thought to have been caused by evil spirits.
  - 2) Four questions to ask such an argument:
    - a) Where did these experiments occur?
    - b) When did these experiments occur?
    - c) Who conducted these experiments?
    - d) What was the nature of these experiments?
  - 3) What can you find as a scientist that touches the non physical?
    - a) Scientists are bound by their five senses.
    - b) Scientists cannot deal with non-physical entities.
    - c) The Scientist that talks about God is not a scientist but a philosopher.
- d. The diseases Jesus cured were psychosomatic cases (men who's diseases were brought on by their own mind).
  - 1) Lazarus was dead physically—he had begun to stink—he was not mentally dead.
  - 2) The wind obeyed Jesus!
- e. The miracles were accepted only by the ignorant people of the day. They saw things that they could not understand, then, they explained them in miraculous terms. Very much like the ghost stories you hear about today.
  - 1) How smart do you have to be to know that you were blind all your life, and now you can see? The beggar said, *"I was blind, now I see..."* How educated must one be to substantiate this fact?
  - 2) Thesidities (misspelled) is considered one of the greatest historians of his day, but even he does not have as much education as the modern day college freshmen.
  - 3) There is ignorance in the world yet today.
    - a) Men today still believe that the world is flat.

- b) Some men deny that men ever walked on the moon.
  - c) Because men believe that it is such does not mean that it such.
- 4) Many very educated men believe in miracles today.
- 5) You do not have to be super educated to understand common everyday life.
  - a) Because superstition and ignorance does exist does not mean that reliable and sane men do not exist.
  - b) This is true today as well as it was true in Christ's day.
- 6) The ordinary or the normal events we tend to forget, but extra ordinary events we remember.
  - a) We will not notice if smoke is coming from our neighbor's chimney, but if smoke is coming from his window, we will notice.
  - b) The every-day events of Jesus' life are forgotten, but the super-natural miracles were recorded and remembered.
- 7) The testimony of man is reliable.
  - a) We will send a man to the gas-chamber on the testimony of men.
  - b) Our judicial system is built on the reliability of man's testimony.
  - c) Look at the host of witnesses to Christ's miracles.
- 2. Miracles are credible and they did happen!
  - a. The existence of a supreme being (a supernatural being)
  - b. The reputation enjoyed by Jesus of Nazareth today in the civilized world makes it clear that miracles have happened.
    - 1) Jesus did exist; if you are a truth seeker you must take one of two views.
      - a) Either He was a good man who taught the truth when he said, "I am God."
      - b) Or He was a raving liar.
    - 2) Could Jesus be a good, righteous and upright man if He taught blasphemy and lies?
      - a) He claimed to have power to raise the dead.
      - b) He claimed to be God.
      - c) His teaching is holy and righteous as no man can deny.
    - 3) The reputation that Jesus enjoys today could not be substantiated unless He proved it with miracles.
  - c. The strong testimony or history makes it clear that miracles took place.
    - 1) There are at least 13 witnesses who testified that all Jesus' claims were true (they all verified his death, burial and resurrection).
    - 2) If Jesus was on trial for slander and blasphemy today, He would be proven innocent of it.
      - a) Thirteen (at least) witnesses verified his account.
      - b) Thirteen sane witnesses.
      - c) Witnesses who had everything to lose.
        - 1] Paul is an example; he inherited hardship and even death.
        - 2] Peter gave up a business to preach Jesus only to die crucified upside down (according to tradition).
    - 3) The testimony of the apostles is not absurd.
    - 4) Miracles are not inherently absurd.
    - 5) About false miracles...
      - a) Experiences felt do not alter scriptural truth.
      - b) Experiences felt miraculous or otherwise are not conclusive proof that a man is in a right relationship with God (Satan can empower people).
        - 1] Example – Balaam (2 Peter 2:15-17).
        - 2] John 11:49-53 Caiaphas the high priest prophesied predicting Jesus' death for the nation, and he was not in a right relationship with God...he was not in a right relationship with God...he was among those who plotted Jesus' death.
        - 3] Matthew 7:21-22 Jesus says that many who prophesy in God's name will be lost.

- c) False miracles are enumerated in scripture, 2 Thess. 2:10ff; Deuteronomy 13:1-5; Revelation 13:13ff.

3. The characteristics of Jesus' miracles.

- a. They were performed in public places. John 5:1ff, 11:33ff.
  - 1) They were not done in dark small rooms.
  - 2) They were done in the midst of great crowds.
- b. They were performed over a long extended period of time. (3 ½ yrs.).
- c. They were performed even in the presence of Christ's enemies. (Luke 6:6ff).
- d. They were performed in great variety.
  - 1) He healed the sick, but He was not restricted to healing (I Cor. 12—Healing and miracles are distinguished between).
  - 2) He withered a tree.
  - 3) He calmed a storm.
  - 4) He raised the dead.
- e. They were performed without sensationalism.
- f. They never made Jesus or the miracle workers extremely rich.
- g. They were never successfully repudiated by Jesus' enemies. John 9.
  - 1) 1) Judas could not tell anything about Jesus to hurt Him except where he prayed.
  - 2) Jesus was impeccably righteous in all He did.
- h. None of His miracles were absurd.
- i. They did not always require faith on the part of the recipient.
  - 1) Trees did not need faith.
  - 2) Wind did not need faith.
  - 3) Beggar in Acts did not need faith.
- j. Christ's miracles form an essential part of the narrative without being unduly prominent.
- k. The very fact of the deeds witnessed were considered miraculous by those who witnessed them is proof that deity was at work (Even Simon the Sorcerer saw the difference).
- l. They fit into the over all context of Christ's life and the scheme of redemption as postulated by Christians.

4. False Miracles

- a. Experiences do not altar Scripture.
- b. Experiences miraculous or otherwise are not conclusive proof that a man is in a right relationship with God.
  - 1) Example—Balaam, 2 Peter 2:15-17.
  - 2) John 11:49-53 records that Caiaphas prophesied concerning Jesus' death even though he was one of the ones who killed him.
  - 3) Matthew 7:21-22 tells of many who prophesy in Jesus' name who will be lost.
- c. The Scriptures speak of false miracles, 2 Thessalonians 2:10ff; Deuteronomy 13:1-5; Revelation 13:13ff.

**C. JOHN 30:30-31, THE INTENDED PURPOSE OF MIRACLES AND SIGNS.**

- 1. The signs (miracles) that John wrote about in the Book of John are only a few chosen ones from many that are not recorded.
- 2. Signs=miracles
  - a. Acts 2:22 Signs are mighty works of God wrought through Jesus.
  - b. All Jesus' signs were done to lead or instruct the one that witnessed it.
    - 1) The word 'sign' denotes the miracle as the finger pointing post of God.
    - 2) It is valuable not so much for what it is, but for what it indicates concerning the grace and power of the one doing them. (cf. John 3:2)
- 3. These signs were able to be recognized by the physical senses.
- 4. These signs were sufficient to uphold a man's faith in Jesus Christ and give him a strong foundation.

- a. Just the 7 signs in John are sufficient to establish a man's faith.
- b. "Believe" = "Continue to Believe"
- c. Faith comes in various degrees.
  - 1) "Strong faith"
  - 2) "Weak faith"
  - 3) "Increase your faith"
- d. The objects of faith may differ.
  - 1) 2 Thess. 2:11 Men who do not love the truth will believe a lie.
  - 2) Atheists are believers.
  - 3) Mormons are believers.
5. The rewards (results) of faith are different.
  - a. Those who believe a working of error (2 Thess.) receive damnation.
  - b. Honest and sincere belief in a dishonest lie causes damnation.
6. Faith is believing what God said as truth and this belief becomes the motivating principle of life.
  - a. Noah believed God would do what He said and this faith motivated him to build an ark. Every hammer blow was a work of faith.
  - b. When the Israelite was bit by the serpent, he believed that if he looked on that brazen serpent that he would be healed. But he was not healed until he walked, crawled or dragged himself to that brass serpent and looked upon it.
7. The power of faith is not in the depth of faith; it is in the object of that faith. "We can do ALL things in Christ that strengthens us".
  - a. The power of faith is not an experience inside of man.
  - b. The power of faith is that it links man with the unlimited power of deity.
8. Faith is like one of our senses.
  - a. When we smell something sweet, it is good...when we smell something bad, it is bad. The object smelled determines the outcome, not the smeller.
  - b. The power in faith is not in our ability to believe, but in what we hook on to through our belief.
  - c. There is no merit in the act of believing—example of baptism:
    - 1) There is no power nor merit in the water applied in baptism with or without faith.
    - 2) Just as there is no power nor merit in a person's confession or repentance.
    - 3) The power of faith lies in the object of that faith.
      - a) Why were Christians baptized?
      - b) Because they believed in the resurrection of Jesus from the dead.
      - c) The power and merit of their baptism lies in the cross.
9. What we are to believe:
  - a. That Jesus was really a human (a man).
    - 1) Jesus was hungry, tired and thirsty (John 4).
    - 2) Jesus wept (John 11:35).
      - a) Weep—to cry
      - b) In Greek—to snort with whole body shivering
    - 3) Tears gushed out in agony when those nails were driven into his hands (Heb. 5:7).
  - b. Jesus is the official of God—the man Jesus was the Christ—the anointed one of God.
  - c. Jesus is deity.
10. The rewards of a faith in Jesus as man, Christ and God will provide life.
  - a. Eternal life=glory, honor and incorruption. Romans 2:7
  - b. Eternal life=glory, honor and peace.
  - c. It is not just senseless existence.

# Gospel of John

by Milt Langston

1:1-51

LESSON ONE

*The Divine Word*

## THE TEXT

### I. PROLOGUE (1:1-18).

#### A. An Outline:

1. (v. 1-5) The Word described.
2. (v. 6-13) The Word manifested and the results.
3. (v. 14-18) The manifestation described as an incarnation and further results.

#### B. What we learn from the first 18 verses.

1. The Word is God.
2. The Word is Eternal.
3. The Word is creative.
4. The Word is personal.
5. The Word is giver.
6. The Word is Light bringer.
7. The Word is born witness to.
8. The Word is incarnated.
9. The Word is not recognized.
10. The Word is rejected.
11. The Word is full of grace and truth.
12. The Word is the Son of God.
13. The Word is Exegete of the Father.

#### A. **THE WORD DESCRIBED:** (1:1-5)

1. "With God" indicates intimacy and warm relationship.
2. In the beginning the Word was; He is eternal.
  - a. The Word was; all else became through Him (v. 3).
  - b. This destroys the Gnostic philosophy that Jesus could not be God, and that this wicked world could never have been made by deity.
3. God=Deity, The substance of divinity.
  - a. God is all powerful.
  - b. God is all knowing.
  - c. God is just and righteous.
  - d. To say that the Word was with God and was God would be like saying Milt was with man and Milt was man.
  - e. The Word God does not denote a personality in the Godhead, but it denotes the substance of deity.
    - 1) In the beginning the Word was=eternal (Phil 2:5-7).
    - 2) Word was with God=perfect fellowship (John 17:5).
    - 3) Word was God=equality.
4. "Life" that is "Light" in darkness. (V. 4-5)
  - a. Could be the created life (the source of physical life).

- b. Probably denotes the spiritual life, which He brought into the world, which shined through the gloom of sin.
  - 1) Jesus gave the world physical life.
  - 2) Here He comes into the world with eternal life, which shines like a bright light to man who through sin is dead.
- c. In Christ is the source of life and knowledge (light).
  - 1) He is the power and wisdom of God. (I Cor. 1:24)
  - 2) He is the treasure house of all God's wisdom. (Col. 2:3)
- d. Jesus as the source of life sheds light.
- e. "Darkness apprehended it not"
  - 1) Cannot overcome the light.
  - 2) Cannot comprehend the light.

**B. THE WORD MANIFESTED AND RESULTS (1:6-18).**

- 1. John the Baptist (v. 6-8).
  - a. He was a witness of the light.
  - b. His job was to cause man to believe.
  - c. He was not "The Light".
    - 1) Does not mean he brought no light, because Jesus said he did. (John 8:30-32)
    - 2) He is not all the light.
    - 3) He was Light as we are to be Light.
- 2. Jesus is the "True Light" (v. 9).
  - a. Alethes (Greek) = True as opposed to false.
  - b. Alethinos (Greek) = Real; Genuine; Full without any mixture.
  - c. The word use here is "Alethinos".
  - d. This is not to say that John's light was not true. It is to say that John was just a flicker of Christ's total light.
  - e. This truth denotes:
    - 1) Christ's fullness of truth.
    - 2) The Genuine and completeness of Christ.
    - 3) He is the source of all the light.
  - f. "Coming into the world".
    - 1) Could denote every man that comes into the world.
    - 2) More than likely it denotes that Christ is the light that is coming into the world.
- 3. (V. 10) He was in the world.
  - a. He did not just seem to be in the world, He was in it.
  - b. He knows all of our problems.
    - 1) He was born of a virgin.
    - 2) He was raised in a tenth rate nation.
    - 3) He conquered the grave.
    - 4) John said "He was in the world" and down went the Gnostics.
  - c. Not only was He in it, He also made it.
    - 1) The God of heaven laid in the womb of a woman and He made it.
    - 2) No wonder when He told the sea to be calm that it did—He made it.
    - 3) "World"
      - a) Used to describe the physical earth.
      - b) Used to describe a certain age.
      - c) Used to describe wickedness.
      - d) The context determines which meaning is being used.
- 4. (V11) "He came to His own."
  - a. "Own is neuter = "His own things."
    - 1) Paul considered himself and Apollos as instruments (neuter) I Cor. 3:5



- 2) Hendricson says He came to His own home.
  - b. He is looking at His own from a creative standpoint.
5. (V 11-13) “They that were His own” = the Jews.
  - a. They received Him not.
    - 1) Does not mean all rejected Him.
    - 2) Some did not; but most did.
  - b. Some did receive (V. 12).
    - 1) They were given the right to become children of God.
    - 2) They that receive Him are those that believe on His name. Believe (present indication) = all them that believe then and now.
  - c. Now it is not people that are born into relation (covenant)—Children of Israel, not will of the flesh but of God.
    - 1) It is not man’s doing at all, but those borne of the will of God.
      - a) James 1:18—God takes the initiative.
      - b)
      - c)
      - d)
    - 2) John 3:3-5 The new birth
    - 3) Jeremiah 31:31-34, Hebrews 8:8-14.
6. (V 14) “The Word became flesh”.
  - a. John again hits the Gnostics in the mouth.
    - 1) Not man, but the disgusting flesh that the Gnostics hated so much.
    - 2) Gnostics held that flesh was inherently evil.
  - b. He dwelt among us.
    - 1) He made His tabernacle with sinful men.
    - 2) John hits the Gnostics again.
  - c. “We beheld Him”
    - I John 1:1—beheld = (Etheasamethe) Greek word from which we get “theater”—not just a casual glance but to look at something for a long time, scrutinizing and contemplating what you see.
  - d. “Only begotten” in this case, only one born.
  - e. “Truth” = fullness of reality; not always; just the opposite of error; Gen. 27:21-24; “very” = truth—in reality.
    - 1) The old law was a shadow of the new law (Col. 2:16-17), and both are truth.
    - 2) The “truth” of John 1:14, 17 is the fullness of reality brought in by Jesus. He revealed all the truth.
    - 3) What Jesus claimed He backed up with miracles.
    - 4) In Jesus is all the fullness of grace and truth.
7. (V 15) Christ came after John time-wise, but Jesus existed prior to John therefore Jesus is more exalted than John.
8. (V 16) We all received from Christ’s fullness.
  - a. Col. 1:19 – all the fullness of the Father dwells in Christ.
  - b. Col. 2:9-10 – all the fullness of the Godhead.
  - c. We are made partakers of Deity.
  - d. “Grace for grace”.
    - 1) One grace following upon another one. Heb. 4:16, Jas. 4:6
    - 2) “For” = in the place of; in exchange for; Matt. 5:30, Ph. 11:11-12, Heb. 12:2.
9. (V 18) Deity revealed to man.
  - a. No man at anytime has seen God.
    - 1) Moses did not see Deity
    - 2) Angels spoke to Moses in God’s name.

- b. Jesus saw the Father; He was a part of the deity; “in His bosom” = side by side.
- c. Jesus explains God to mankind.
  - 1) “declared” = exegete; to bring out the meaning clearly.
  - 2) Jesus explained what Deity is really like.

## **II. THE WITNESS OF THE SON OF GOD TO THE WORLD. 1:19-12:50.**

### **A. INTRODUCTORY WITNESS OF JOHN (1:19-34).**

1. The witness of John to the Jewish leaders (1:19-28).
  - a. These leaders were priests who were descendants of Aaron and Levites who served them. (v 19)
    - 1) Priests during this time were usually always Sadducees. They did not believe in life after death.
    - 2) This group was the political leaders of the Jewish nation. They controlled the temple in Jerusalem.
  - b. Their question by its answer is: “Are you the Christ?” (v 19-20)
  - c. John’s answer: “I am not the Christ.”
  - d. Further questions (v 21-23).
    - 1) “Are you Elijah?”
      - a) John’s reply is “no”.
      - b) John is not literally John, but Jesus said that he is the one represented in prophecy (Mal. 4) as Elijah (Matt. 11:13-18, Lk. 1:17).
    - 2) “Are you the prophet” predicted in Deut. 18:18; John’s reply: “No”.
    - 3) “Who are you then?”
      - a) You are going around despising Jews; what is your authority?
      - b) John’s answer: “I am the voice of one crying in the wilderness, make straight the way of the Lord.” (Isa. 40:3)
  - e. The Pharisee’s question and John’s answer (v 24-26).
    - 1) The question: Why do you baptize?
    - 2) John’s reply: That you might know that one exists among you (a man like them; an attack on the Gnostics) who is greater than John the Immerser.
      - a) This great one is a man like all the rest of them.
      - b) John is so inferior to Him that he would not be worthy to unlatch His shoe.
2. The witness of John to his disciples that Jesus was Christ (1:29-34).
  - a. John’s statement to his disciples concerning Jesus (1:29-31).
    - 1) He is the “Lamb of God” (Isa. 53:7).
    - 2) He will take away the sin of the world.
    - 3) He is the one who I came to prepare the way for (v 30-31).
      - a) He is a “man”. (destroys the Gnostic theory)
      - b) He is greater than John.
      - c) He will be made manifest to Israel soon and that is the reason John preached and baptized.
  - b. John’s witness that proved Jesus to be the Christ (1:32-34).
    - 1) The spirit of God descended as a dove out of heaven and it abided on Him.
      - a) This was the proof promised to John by Him that sent Him to baptize that such a one was the One that will baptize with the Holy Spirit; the Christ.
      - b) This was the proof promised to John; the external testimony from God.
    - 2) This “man” is the Son of God.
      - a) Matt. 3:17. The voice from out of heaven was a witness to John “This is my beloved Son, in whom I am well pleased.”

b) Mark 1:11; Luke 3:22. This was also a witness to Jesus Himself “Thou art my beloved Son...”

c) The intent of the testimony is two fold; it was a testimony to John and to Jesus.

**B. THE WITNESS TO PROSPECTIVE DISCIPLES (1:35-51).**

1. Talking to two of his disciples the very next day, he says, “Behold, (take a long look) at the Lamb of God” (v 35-37).
  - a. “of” (EK) = from among; therefore, we know that John had many disciples.
  - b. These two followed Jesus.
2. Jesus’ question: “What seek ye?” (v 38-39)
  - a. They ask where He lives.
  - b. He said, “Come and see.”
  - c. And they abide with Him.
  - d. Significance:
    - 1) This man, Jesus, had a regular home.
    - 2) He lived at a particular place.
      - a) He wasn’t a spirit that could not be seen.
      - b) He didn’t just seem to be.
    - 3) John emphasizes this by remembering the very hour of the day that they went to Jesus’ house (v 39).
      - a) One of these disciples was Andrew, Peter’s brother (v 40).
      - b) The other must of necessity, have been the Apostle John, who usually does not mention his own name (v 40).
3. (V 40-42) Andrew goes to Peter, his brother, and brings him to Jesus.
  - a. Outline (v 35-42):
    - 1) The greatest discovery is to find Jesus.
    - 2) The greatest fellowship is to be with Jesus.
    - 3) The greatest response to all of this is to tell others.
  - b. Our responsibility to our family cannot be minimized.
  - c. Andrew brought Simon to Jesus.
    - 1) Genesis 49:5-7 Simeon, in this text, was an unstable son of Jacob.
    - 2) Jesus recognized His instability, but gave him a new name, “Peter” (rock) which he was to become.
    - 3) Jesus looked at His disciples and saw what they could become.
      - a) The same Lord that can change the caterpillar to a beautiful butterfly can also change you and me.
      - b) The changing of a name is important.
        - 1] Abram became Abraham.
        - 2] Sarai became Sarah.
        - 3] Jacob became Israel.
      - c) A new name denotes a new relationship with God.
        - 1] Isaiah predicted a new name for Israel, thus a new relationship (Isa. 62:1-5).
        - 2] The church is known by a new name.
4. Philip and Nathaniel made disciples for Jesus (v 1:43-51).
  - a. Philip is found in Galilee (v 43-44).
    - 1) Philip is from Bethsaida, Peter and Andrew’s hometown.
    - 2) Philip is told to “follow Jesus”.
  - b. The first thing Philip does in following Jesus, is to evangelize (v 45-46).
    - 1) He finds Nathaniel and tells him of Jesus, the one spoken of in prophecy.
    - 2) “Can any good thing come out of Nazareth?” is Nathaniel’s response.
      - a) Nothing spoken of in prophesy concerning the Messiah coming from Nazareth.
      - b) Nazareth was just a crude backward rural community.

- 3) "Come and see" was Philip's response.
    - a) This stops all arguing.
    - b) We should share Jesus and let others see for themselves.
  - c. Nathaniel sees just a glimpse and he believes (v 47-50).
    - 1) Jesus showed Nathaniel that He knew him before He saw him.
      - a) Knew his name and his nature.
      - b) Knew where he was sitting.
      - c) This was enough to satisfy Nathaniel. Something Jesus said staggered Nathaniel into a confession.
    - 2) It could be (supposition) that Nathaniel was reading about Jacob (a man known who supplanted others), and when Jesus calls him an "Israelite" without guile, it lets Nathaniel know that Jesus also knew what he was doing under that tree.
    - 3) Nathaniel confesses that Jesus is the Son of God, the Messiah.
    - 4) Nathaniel has seen nothing yet.
  - d. (1:51) Jesus, referring to the greater things spoken in verse 49, tells Nathaniel that He will witness the fulfillment of the meaning of Jacob's dream in the purpose of Jesus Christ.
    - 1) Communion will be established between heaven and earth; between man and God through Jesus the Son of God..
    - 2) Jesus is the ladder, the means by which this glorious thing will come to pass.
- C. THE WITNESS AT THE CANAAN WEDDING FEAST (v 2:1-12).**

# Gospel of John

by Milt Langston

2:1-25

## LESSON TWO

The Miracle at the Wedding Feast in Cana & Jesus' First Visit to Jerusalem

### TEXT:

#### I. PROLOGUE (1:1-18).

#### II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).

##### **A. INTRODUCTORY WITNESS OF JOHN, 1:19-34.**

##### **B. THE WITNESS TO PROSPECTIVE DISCIPLES, 1:35-51.**

##### **C. THE WITNESS AT THE CANAAN WEDDING FEAST, 2:1-12.**

1. One cannot tell from any of the words in the Bible whether the liquid drunk is inebriating or not, only the context will determine whether it is or not.
  - a. Fredrick Lees wrote a book called The Temperance Bible Commentary (not in print anymore).
  - b. The College Press series has an article on this subject by Farras Fenton. This article is in the appendix.
2. Wine (Prov. 20:1).
  - a. Wine is a mocker when it comes as a friend but is really a foe.
  - b. Wine is a mocker when it promises you pleasure but it brings you pain.
  - c. Wine is a mocker when it promises you gain but brings you loss.
  - d. Wine is a mocker when it promises you freedom and brings you slavery.
  - e. If a child's toy turns out to be a danger to that child, we would take that toy off the market, but we will tolerate the production of a beverage that robs man of his mind and destroys his body.
    - 1) What about the man who only drinks one beer a week? That man and thousands just like him, keep Miller in business—that provides 10 beers a day for thousands of other men. They provide men who otherwise would not have the ability to rape, kill and destroy children by removing his conscience.
      - a) Men hired by these companies meet regularly with one purpose: how to get more men, women and children to drink more and to get people to drink more often.
      - b) Thanks to more companies' influence, alcoholism is rising at an alarming rate among 9-12 year olds. (director of the National Institute on Alcohol Abuse.)
    - 2) When we buy even the slightest amount of this beverage, we are helping support these companies that destroy humanity. This industry is of the devil.
  - f. There is no way that Jesus, who knew the thoughts of man, (2:24-25) would produce an intoxicating drink for the feast.
3. **(2:1-2)** Jesus, His mother and disciples at the wedding feast.
  - a. Jesus sanctified the assembly of fellowship (a party or feast).
  - b. Jesus also sanctified marriage with His presence to this feast.
  - c. Jesus had a mother—He was a man (down goes the Gnostic thing).
  - d. He already has disciples (probably the six).
4. **(2:3)** *"They have no wine."*
  - a. Jesus' mother says this, asking a question.
  - b. She knew He had the ability.
5. **(2:4)** *"Woman, what have I to do with thee?"*
  - a. Points out a point of disagreement, it is not a put down.

- b. She is showing Him an opportunity to step out and show Himself as the Messiah (manifest yourself).
    - 1) She knew that He was the Messiah.
    - 2) She had heard the angel speak to her.
    - 3) She had talked to Elizabeth, John's mother.
  - c. Jesus is telling her that "you do not have the right to tell me to do this."
    - 1) Her authority over Him as mother was not over Him now. It is not her say so.
    - 2) Shows her relationship to Him as the Messiah.
  - d. We know that this statement was not saying "No", because Mary's next statement to the servants is "*Do what He says.*"
    - 1) When a child comes to you asking you for money and you say "What am I going to do with you?" This shows the child that (1) He is out of line in his request and (2) he is going to get what he asked for.
    - 2) Mary knew that Jesus was going to do something by His statement.
  6. **(2:4)** "*Mine hour is not yet come.*"
    - a. This statement is used in John 7:30, 8:20, 12:23, 13:1 and 17:1.
    - b. "Mine hour" = his time (great crisis).
    - c. These people had a need, wine. Jesus saw the need of man, salvation through His death. It was not time for the real need yet.
    - d. Does not mean that it was not time to reveal Himself as the Messiah because He does exactly that.
    - e. Mary could not have know what He meant.
  7. **(2:5)** "*Whatsoever He saith unto you, do it.*"
  8. **(2:6-11)** The miracle...
    - a. He tells the servants to fill the jars with water (about 120 gallons worth) (v6-7).
    - b. He tells them to draw some out of the jar and give it to the steward. (v 8-9)
      - 1) It could be (from the Greek construction) that as the water was drawn from the jar, it turned into wine in the cup.
      - 2) "Jesus commanded the water and when it heard Him, it blushed and turned into wine."
      - 3) Jesus did not speak; He just willed it to be so.
    - c. The ruler of the feasts' response to the taste of the new wine. (v 9-10)
      - 1) He did not know where the wine came from (he was the ruler of this feast; he should have known).
      - 2) He commended the bridegroom (the feast being held in his house) for serving the better wine last.
        - a) "*Drunk freely*" = gorged; satiated; full (I Cor. 11:21) "Methvo"
        - b) The word "Methvo" does not always mean being inebriated.
        - c) When the people were full, the best wine was brought out.
    - d. Note: there was no sensationalism or attention brought to Himself by doing this miracle. (v 11)
      - 1) He did not act as the modern so-called healers do today..."Look at what God is about to do through his HUMBLE SERVANT."
      - 2) Christ is calmness and confidence displayed in a quiet way; His awesome power is one small miracle.
        - a) He manifested his glory.
        - b) His disciples who already believed on Him believed on Him more—their faith was strengthened.
  9. Conclusion...
- D. THE WITNESS AT THE CLEANSING OF THE TEMPLE (2:12-25).**
1. **(2:12)** The reason Jesus did not stay in Capernaum was because many signs had been performed there, but they did not believe (cf. Matthew 11:20-24).

2. “HIERON” = the temple as the whole body. “Naos” = the inner sanctuary of the temple. “Naos” is used in verse 19 when Jesus says He will destroy it and raise it up again.
3. **(2:13)** The Passover:
  - a. It was the feast when the lamb was eaten. Hence the “Passover lamb.”
  - b. In Luke 22:1 the week long Feast of Unleavened Bread is mentioned.
4. **(2:14)** As Jesus walked into the temple’s outer courts He saw the market place type of arrangement.
  - a. This was done that worshippers who came to Jerusalem to offer sacrifices might conveniently purchase a sacrificial animal in the temple area.
    - 1) This sounds like a benevolent service, but it was anything but benevolent.
    - 2) The priests ran this service, and they would reject the animal the people brought, and purchase it from them at a discount price, then they were forced to purchase a approved animal at exorbitant prices.
    - 3) Not only that, but they had to exchange their currency into the currency used in the temple area at cut thought exchange rates.
  - b. It was a unholy shame robbing the common folks and making a mockery of worship to God.
5. **(2:15-17)** Jesus chases the crooks out of the temple area.
  - a. Look at the picture of Jesus here: He is not a weak and effeminate man who did not shave or cut his hair.
  - b. Here Jesus is always seen in pictures as a man in need of a mother’s care—this is not Biblical.
6. **(2:18)** The Jews demand a sign of His authority to do this. Notice they do not argue the rightness of what they were doing there.
  - a. They are not asking for a miracle.
  - b. They want a sign to signify by what authority He had for doing what He did.
7. **(2:19-22)** Christ’s answer: “I will destroy this temple, and in three days I will raise it up again.”
  - a. Jews took Him to be speaking of the temple which took 46 years to build.
  - b. Jesus was talking about His body which would be resurrected from the dead.
    - 1) Jesus was literally resurrected. His body was dead, and that same body lived again.
    - 2) Some would have us believe that Jesus was not bodily resurrected, but that He had a spiritual or simulated body that looked like a body but was not (like a holograph). This is taught by the Jehovah Witnesses, and originated by the Gnostic heretics of the first century in various variations to this theme. This is not Biblical.
  - c. The disciples remembered what He said after His resurrection took place.
    - 1) They believed the scripture stated in Psalm 16:9-11.
    - 2) They believed what Jesus said to them.
    - 3) They saw him, touched him and ate with him.
    - 4) Their faith was established and made strong by being with Him.
8. **(2:23-25)** Jesus did not put trust in the faith of the people of Jerusalem at this time.
  - a. He understood their desire to be physical. They had not bought in to what He was teaching.
  - b. They wanted a Messiah that fit into their way of thinking.
  - c. They will all clamor for His death in a few short days.

# Gospel of John

by Milt Langston

3:1-36

## LESSON THREE

Jesus and Nicodemus the Final Witness of the Baptist

### PREVIEW of LESSON AIMS

- I. To understand the nature of the new birth!
- II. To view Jesus as God's magnificent gift of His love.
- III. To learn more of John the Baptist's selfless testimony concerning Jesus.

### **TEXT:**

#### **I. PROLOGUE (1:1-18).**

#### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

##### **A. INTRODUCTORY WITNESS OF JOHN, 1:19-34.**

##### **B. THE WITNESS TO PROSPECTIVE DISCIPLES, 1:35-51.**

##### **C. THE WITNESS AT THE CANAAN WEDDING FEAST, 2:1-12.**

##### **D. THE WITNESS AT THE CLEANSING OF THE TEMPLE, 2:13-25.**

##### **E. THE WITNESS TO NICODEMUS, 3:1-21.**

1. **(3:1)** The "*Pharisees.*"
  - a. This sect arose during the time of Maccabees.
  - b. It was the conservative group of the Jewish religion of that time. They became hard-nosed and arrogant about their positions. It came to be that they would not agree with anything unless it was said just exactly the way they said it.
  - c. Pharisee = separated; they separated themselves from the liberal movement caused by the Greek influence.
2. **(3:2)** "*A ruler of the Jews*" means he was a member of the Sanhedrin.
3. **(3:2)** He came "*to Jesus by night.*" The name Nicodemus = "good blood."
  - a. This does not mean anything significant except that he came at night.
  - b. He called Jesus "*Rabbi!*"
    - 1) Rabbi = "teacher."
    - 2) Remember that Jesus is just a young 30 year old man, and Nicodemus was an older man, a member of the Sanhedrin.
  - c. Proof that Jesus was a teacher of God was his miracles.
    - 1) The purpose of miracles was to emphasize and authorize Jesus' teaching.
    - 2) In Deuteronomy 13:1-5 a Jewish leader like Nicodemus was aware that a prophet was tested by what he taught.
      - a) It must not contradict any other prophecy.
      - b) If a person works signs but teaches error—that person is wrong—a false prophet.
4. **(3:3)** "*Except on be born again he cannot see the kingdom...*"
  - a. The kingdom.
    - 1) The kingdom of God = the domain or the rule of Jehovah (which would include the entire world). The Jews thought it to mean the rule of God through Israel the nation.
    - 2) The kingdom of God in Christ.



- a) Jesus rules the world; He is King of kings and Lord of lords, Psalm 110:1ff; 1 Peter 3:21-23; Revelation 17:17.
  - b) The Messianic kingdom.
    - 1] Jews thought that this was a nationalistic kingdom to be ruled by the Christ.
    - 2] Jesus in talking of it referred to the church.
- b. *“Born again.”*
  - 1) This is a new birth (3:7).
  - 2) It is not natural (or physical) birth.
  - 3) It is a birth of water and the Spirit in order to be born again receiving new life.
- 5. (3:5) *“Except on be born of water and the Spirit, he cannot enter into the kingdom of God.”*
  - a. Titus 3:5, “...he saved us, not because of works done by us in righteousness, but according to his own mercy, by the *washing* of regeneration and renewal of the Holy Spirit...”
    - 1) We are not saved by works of righteousness
    - 2) We are saved by God’s mercy.
    - 3) We are saved through our washing (*loutrou*), and regeneration of the Holy Spirit.
  - b. What is washing and bourn of the water if it is not literal baptism? The context demands that it be literal.
- 6. (3:6-8) This new birth is a spiritual birth to get you into a spiritual kingdom!
  - a. Though this new birth cannot be seen it doesn’t mean that it is not real.
  - b. This new birth is like the wind; you cannot see it, but you can see the results of it.
- 7. (3:9-15) Nicodemus’ answer and Jesus’ response.
  - a. “How can these things be?”
    - 1) Nicodemus can understand this.
    - 2) His prejudice keeps him from accepting it.
      - a) He feels that he is born into the kingdom of God being a Jew.
      - b) He could not accept the thought of an entirely different type of kingdom than the nationalistic Jewish one in his mind’s eye.
  - b. (3:10-12) Jesus says, “Are you a teacher in Israel and yet you do not understand these things?”
    - 1) You are a teacher of Israel and you don’t know (or will not understand) what I am talking about.
      - a) Nicodemus’ prejudice leads him away from understanding and accepting what Jesus is saying.
      - b) Their nationalistic concept of the kingdom will eventually lead to the crucifixion of Jesus because He will not become their national king.
    - 2) (3:11-12) Jesus has only touched on the earthly aspects of His spiritual kingdom, and Nicodemus has not understood, therefore; he cannot understand heavenly things at all.
  - c. (3:13-15) Now Jesus tells him a bit of the heavenly things that he cannot understand.
    - 1) (3:13) No one can ascend into heaven unless the Son of Man first descend and leads the way (by ascending back up for us).
    - 2) Jesus will provide salvation as the serpent on the stake saved the Jews of old who looked upon it when Jesus is lifted up (on the cross).
      - a) The serpent was the trouble for the Jews. It bit the people and they were dying, yet God made a brass serpent as the cure if a person looked on it in faith.
      - b) People were the cause of sin and eternal destruction, and God chose that the Son of Man (a man) be lifted up on the cross to provide salvation for mankind.
- 8. Summary lesson for us...
  - a. The physical part of salvation is required of man at conversion: his baptism when he receives the Holy Spirit.
  - b. The heavenly part of the salvation requires Jesus’ death and ascension into heaven.
- 9. (3:16-21) Jesus’ purpose in the world.
  - a. (3:16) Jesus came to save man from perishing and to provide eternal life.

- b. (3:17) Jesus was not sent into the world to condemn it, but save it!
- c. (3:18-21) Believing in Jesus...
  - 1) (3:18) The believer is not judged.
    - a) The denotes that the believer is worthy of being judged.
    - b) The believer is justified—Romans 4:6-8, “... *just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin.”*”
    - c) Jesus is the only way (John 14:6)...
      - 1] It is God’s heaven.
      - 2] It is God’s Son.
      - 3] It is God’s plan!
  - 2) (3:18b-21) The non-believer is already judged...
    - a) The world is already judged; the non-believer is judged because he rejects the way of escaping judgment!
    - b) (3:19) The world’s judgment is made known to them.
      - 1] Thy have seen the light. They have seen the enlightened way to salvation.
      - 2] But they loved the darkness better than the light. They loved doing evil better than living the most righteous life possible in Christ.
    - c) The reason men reject Jesus is because of the love of sinning.
    - d) “*Whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.*”
    - e) When we are living a sinful life we do not want to view our life in the light of God’s word, but the person who is trying to live right wants to improve so he looks for what is wrong.

#### F. THE FINAL WITNESS OF THE BAPTIST, 3:22-36.

- 1. (3:22) Jesus baptized.
  - a. He probably did not baptize himself, but his disciples did (John 4:2).
  - b. Jesus authorized baptism.
  - c. In one Spirit we were all baptized into one body (1 Corinthians 12:13).
    - 1) This is to say that this is the Holy Spirit’s authorized way to salvation. The Holy Spirit authorizes baptism (Acts 2:38; Mark 16:15-16; 1 Peter 3:21).
    - 2) Acts 20:28 teaches that the Holy Spirit appoints men to be elders, but in 1 Timothy 3 we read that men choose men to be elders through the Holy Spirit’s qualities listed there.
- 2. (3:23-26) Notice the jealousy on the part of John’s disciples.
  - a. John’s disciples were near where Jesus’ disciples were baptizing.
  - b. About jealousy—Proverbs 6:16-19 teaches that God hates people who sow discord among brethren.
  - c. Jealousy leads to envy which is an ugly sin.
  - d. (2:26) John’s disciples statement to John.
    - 1) They say, “*He is baptizing, and all are going to him.*”
    - 2) They already know that John bore witness to Jesus.
    - 3) But here they envied Jesus and His disciple for their popularity.
- 3. (3:27-30) John’s remark and further witness of Jesus as the Christ.
  - a. (v27) What good Jesus is doing is from heaven.
  - b. (vs28-29) John reminds them that he is sent before Jesus.
    - 1) John is less than Jesus and he likes it that way.
    - 2) John feels it a privilege to serve as the bridegroom.
    - 3) He rejoices greatly!
  - c. (v30) John’s shortest statement: “He must increase, but I must decrease.”
    - 1) This is noble language

- a) It is noble because John could have really been somebody.
  - b) Herod thought Jesus was John resurrected.
  - c) Pharisees could not answer Jesus' question: "Is John's baptism from man or from God?"
- 2) John's language is prophetic language.
- 3) John's language is universal language to all believers.
- 4. **(3:31-36)** "*He who comes from above is above all!*"
  - a. Jesus being from heaven is higher than any earthly wisdom or quality (3:31).
  - b. Jesus' witness is a heavenly witness, and man did not listen to Him (3:32).
  - c. Those that received this witness affirm that God is true (3:33)
  - d. The proof that Jesus is what He says is the fact that it is He who gives Spirit without measure (3:34).
    - 1) John 3:34; Acts 2:33—Jesus gave the Holy Spirit; He poured it out.
    - 2) Jesus gives the Holy Spirit to all baptized believers without measure.
  - e. The Gnostic teachers claimed that there was a constant striving after fullness, and there was no way to receive it. John in one sentence crushes their teachings here in John 3:35. God has given "*everything*" to Jesus, and everything is made available to the person that believes and trusts in Jesus.
    - 1) Peter in Acts 2:33-36 is saying the same thing as John says here.
    - 2) It proves that this section from verse 31-36 is the apostles and not the Baptist speaking. If the Baptist is speaking he is talking about Jesus the Son.
    - 3) Jesus has all things under His rule (see Matthew 28:18; John 7:39; Ephesians 1:22-23). Which was given to Him after the cross.
  - f. **(3:36)** Believers obtain eternal life, but the one who does not obey receives God's wrath!
    - 1) Believing includes obeying (the disobedient do not believe).
    - 2) Look at Matthew 7:21-23 and Luke 6:46. They say the same thing about obedience and believing.
    - 3) There is good reason to believe on Jesus as the Son of God, but it involves obedience. Believing here is a continual act, not just a one time action.
      - a) Only believers will be saved.
      - b) But there are believers who were saved who will be lost because they refused to pay the price of obedience.
        - 1] Demas was such a person.
        - 2] The Hebrew writer stated that a man can taste the heavenly gift, be a partaker of the Holy Spirit, and become lost because he refused to obey. Such a person falls away (Hebrews 6:4-6).
        - 3] When a person desires the sins of this world more than obedience to Christ, that person will be lost even if he was once saved.
        - 4] Believing is a continual belief.
    - 4) The wrath of God is based on righteous principles.
      - a) There are men who would take wrath away from God.
      - b) God's wrath is a part of His righteous nature.
      - c) God sent Jesus to the world out of His loving nature to provide for man a righteous and just way to escape God's wrath falling on us.
      - d) He did this by allowing His wrath to fall on Jesus for us!

#### **G. THE WITNESS IN SAMARIA (4:1-42).**

# Gospel of John

by Milt Langston

3:1-36

## LESSON FOUR

The Samaritan Woman and a Jewish Nobleman

### PREVIEW of LESSON AIMS

- IV. To see Jesus' interest in one soul as He talks with the Samaritan woman at Jacob's Well!
- V. To see that Jesus' power is not limited by distance (as He heals the nobleman's son).

### TEXT:

#### I. PROLOGUE (1:1-18).

#### II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).

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##### C. THE WITNESS AT THE CANAAN WEDDING FEAST, 2:1-12.

##### D. THE WITNESS AT THE CLEANSING OF THE TEMPLE, 2:13-25.

##### E. THE WITNESS TO NICODEMUS, 3:1-21.

##### F. THE FINAL WITNESS OF THE BAPTIST, 3:22-36.

##### G. THE WITNESS IN SAMARIA (4:1-42).

1. (4:1-3) Jesus left this area.
  - a. His popularity was exceeding that of John the Baptist.
  - b. Evidently, Jesus wanted to prevent a premature confrontation with the Pharisees.
2. (4:4) *"He had to pass through Samaria!"*
  - a. Why? It was not the usual route for a Jewish traveler. Most Jews avoided Samaria completely.
  - b. Jesus had to go through because of a woman at a well.
3. (4:5-6) Jesus traveled to Jacob's well.
  - a. Jesus was weary; he was very tired.
    - 1) Spooks don't get tired (as Gnostics claim.)
    - 2) Jesus was a man who was worn out.
  - b. He sat down.
4. (4:7-8) Jesus was hungry and thirsty.
  - a. Spooks\* don't get thirsty and hungry; Jesus was a man. \*Gnostics taught that Jesus was not human, but a spirit creature similar to an angel who looked like a man.
  - b. Jesus asks of a Samaritan woman for a drink.
    - 1) Jews don't talk to women.
    - 2) Jews don't talk to Samaritans.
    - 3) Jesus ignored racial barriers.
  - c. The disciples were in the city to buy food.
5. (4:7, 9-26) Jesus' conversation with the Samaritan woman.
  - a. Jesus asks for water (4:7).
  - b. The woman upbraids him for asking (4:9).

- c. Jesus replied to her that if she knew who she was speaking to, would ask him to give her living water (4:10).
  - 1) Note the arrogance she probably saw in this man.
  - 2) *“Living water”*—spring water in contrast to the cistern water in the well.
- d. She upbraids him again showing him that he doesn’t even have anything to dip with (4:11-12).
- e. Jesus describes his living water (4:13-14).
  - 1) Those who drink of it shall never thirst again.
  - 2) It provides eternal life.
  - 3) Jesus is referring to the Holy Spirit (cf—Acts 2).
- f. *“Sir, give me this water, that I thirst not”* (4:15).
  - 1) Jesus was “a Jew” (in verse 9) now he is “Sir”.
  - 2) This statement was still a sarcastic remark (she doesn’t believe yet).
- g. Jesus exposes her way of life (4:16-18).
- h. Jesus is now a “prophet” in her estimation.
  - 1) He was a dirty Jew.
  - 2) Then he was a “Sir”.
  - 3) Now he is a prophet.
- i. She changes the subject to worship (4:20-24).
  - 1) Her question: where is the right place to worship, in Jerusalem or here?
  - 2) Jesus’ answer: There is a time coming when neither place will matter. Samaritans worship in error and Jews are worshipping in the right place, but a time is coming when the place of worship will not matter. He said in a sense, Judaism is on its way out.
  - 3) He replied bluntly that he Samaritans were worshipping in error. This is a blunt statement, but we do not know with what tone he spoke it. He surely did know how to say something in a tone or way to speak without speaking (cf—Matt. 21:45). Jesus’ tone was with authority and with love.
  - 4) “Salvation is of the Jews”—cf Gen. 22:18.
  - 5) Jesus predicts the worship to come in his kingdom (4:23-24).
    - a) True worshipers=the worshiper under the dispensation of truth.
    - b) True worshipers are to worship in spirit.
      - 1] Novelty does not produce spirituality.
      - 2] Yet doing things always the same can lead to placency.
      - 3] If one cannot give his heart to God from the inside, no pattern or anti-pattern will produce what you are not willing to give.
      - 4] Saying or doing things the same way does not destroy spirituality. Jesus prayed three times in the garden and each time he prayed the same thing but with more earnestness. So it is an attitude that matters.
    - c) Worship in truth=worship according to the word of Christ (John 17:17).
- j. (4:25-26) The Samaritan woman’s conclusion from talking to Jesus.
  - 1) The Christ is coming. She knew of the coming of the Messiah.
    - a) She knew he would be a prophet (Deut. 19).
    - b) She said,
  - 2) Jesus said, *“I am he”*.
6. (4:27) At about this time Jesus’ disciples came back and saw him talking to this woman.
7. (4:28-30) The woman’s testimony to the Samaritans.
  - a. *“Come, see a man, who told me all things that ever I did. Can this be the Christ?”*
  - b. She left it open so as to protect herself, but her remark excited the people.
  - c. They came out to see Jesus.
8. (4:31-38) Spiritual food takes precedent over physical food for Jesus.
  - a. Jesus fasted because of the task that was set before him.
  - b. Others labor in sowing and Jesus reaps the harvest. Both are labors.

- 1) 2 Kings 17:24-33. God worked to plant a seed of knowledge among the Samaritans who it seems rejected Jehovah.
- 2) But this passage shows the maturity of a seed planted years ahead.
9. Jesus dwells in Samaria for two days.
  - a. *“Many more believed because of his word.”*
  - b. What the woman said was true; this the people found out for themselves.
- H. **THE WITNESS OF THE 2<sup>nd</sup> SIGN IN CANA (4:43-54).**
  1. (4:43) After the two days in Samaria, Jesus went on to Galilee.
  2. (4:44) Jesus testified that a prophet has no honor in his own country .
    - a. This country could be where he was born; in Judea.
    - b. It could mean in Galilee where he was raised.
      - a) We know from the synoptic that he was rejected in Nazareth.
      - b) It could be that the signs that he has just done in Judea have not been harkened to.
    - c. One must draw his own conclusions.
  3. (4:45) Whatever, we know that he came to Galilee right after he had done signs in Judea.
  4. (4:46-54) The healing of the nobleman’s son.
    - a. This nobleman was a king’s officer; an officer of Herod (4:46).
    - b. This man lived in Capernaum (4:46).
      - 1) The city was known for its lack of faith (Matt. 11:20-24).
      - 2) They would not believe unless they saw signs and spectacles (Matt. 12:38-39).
    - c. This nobleman asked Jesus to come and heal his son. (4:47).
    - d. Jesus is not upbraiding the nobleman, but of Capernaum He says, *“Unless you see signs and wonders you will not believe.”* (4:48).
    - e. The man’s concern is for his son (4:49) and he asks Jesus to come help him.
    - f. Jesus heals the boy (4:50).
      - 1) No spectacle.
      - 2) No fanfare.
      - 3) Jesus said, *“Go; your son will live!”*
        - a) The man believed that his son would be alright. He was an exception to the people living there.
        - b) We also must trust God that our soul will be alright—and trust God’s promises.
    - g. The man’s faith was strengthened when he heard why his son became better (4:51-54).
      - a) He knew that Jesus was the Christ.
      - b) We can strengthen our faith through this witness ourselves.
  5. What is the proof that you and I trust God’s word?



# Gospel of John

by Milt Langston

5:1-47

## LESSON FIVE

The impotent man healed on the Sabbath

### PREVIEW of LESSON AIMS

- VI. To see Jesus' interest in one soul as He talks with the Samaritan woman at Jacob's Well!
- VII. To see that Jesus' power is not limited by distance (as He heals the nobleman's son).

### **TEXT:**

#### **I. PROLOGUE (1:1-18).**

#### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

##### **A. INTRODUCTORY WITNESS OF JOHN, 1:19-34.**

##### **B. THE WITNESS TO PROSPECTIVE DISCIPLES, 1:35-51.**

##### **C. THE WITNESS AT THE CANAAN WEDDING FEAST, 2:1-12.**

##### **D. THE WITNESS AT THE CLEANSING OF THE TEMPLE, 2:13-25.**

##### **E. THE WITNESS TO NICODEMUS, 3:1-21.**

##### **F. THE FINAL WITNESS OF THE BAPTIST, 3:22-36.**

##### **G. THE WITNESS IN SAMARIA (4:1-42).**

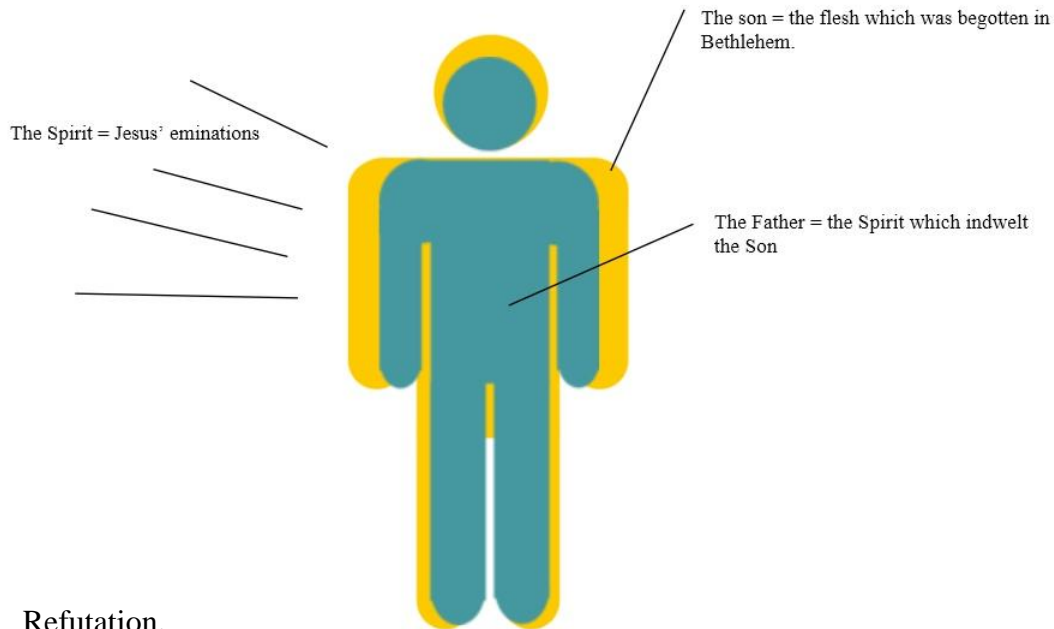
##### **H. THE WITNESS OF THE 2ND SIGN IN CANA (4:43-54).**

#### **I. THE WITNESS OF THE IMPOTENT MAN HEALED (5:1-47).**

1. **(5:1)** Jesus in Jerusalem at a feast of the Jews.
2. **(5:2-5)** The impotent man.
  - a. He was waiting at the pool of Bethesda to be healed.
  - b. He had been crippled for 38 years.
3. **(5:6)** Jesus wonderful question: *"Do you want to be healed?"*
4. **(5:7-8)** Jesus said, *"Take up your bed, and walk."*
  - a. No fanfare or great spectacle.
  - b. Jesus' miracles are not as the so-called healers today.
5. **(5:9b-13)** The Jews response to this miracle.
  - a. They complained because this man was carrying his bed on the Sabbath.
  - b. They inquired as to who healed this man so they could persecute him.
6. **(5:14)** A privilege requires added responsibility.
  - a. Jesus tells the man to sin no more.
  - b. This is just as impossible as the other two commands Jesus gave the man.
7. **(5:15)** The man tells the Jews that it was Jesus that healed him.
8. **(5:16)** The Jews persecuted Jesus because he healed the man on the Sabbath.
  - a. Persecution is not always physical.
  - b. In John 9:22, the persecution was to throw a man out of the synagogue.
9. **(5:17-18)** Jesus' answer to the Sabbath issue.
  - a. The Father works on the Sabbath, the world goes on through the power of deity.
  - b. Because the Father works, I (Jesus) work.

- c. The Jews sought to kill Jesus because he called God his own father making himself equal with God.
- 10. (5:18) Jesus, the Son of God (A view by those called the “Jesus Only People”) taken from V. 18.
  - a. Their View:

**Views of the “Jesus Only” people...**



- b. Refutation.
  - a) Hebrews 1:2-3 The Son existed prior to Bethlehem; He created the world.
  - b) Hebrews 1:8-9 The Son is called “God” by the Father.
  - c) John 1:1-3 Jesus, the Word, was with God; He is God and through Him was all things made.
  - d) Philippians 2:5ff Jesus is equal to the Father.
  - e) Isaiah 9:6-7 *“Everlasting Father”*=Father of Eternity; He is also called *“Mighty God”*.
- c. This passage shows Jesus as the Son to be equal with God (John 5:18).
- 11. (5:19-29) Jesus’ discussion on his son ship; His relationship to God; unity of Father & Son.
  - a. The Son does nothing of himself, but of deity (V. 19).
  - b. Sermon:
    - a) The Father loves the Son (V. 20).
    - b) The Father revealed the Son (V.20).
    - c) The Father exalted the Son (V.21).
  - c. The judgment of the Son was given Him by the Father (V. 22). This is a sentencing.
  - d. You can’t exalt the Father without exalting the Son and vice versa.
    - a) Anti-Christ or Anti-Father.
    - b)
  - e. Sermon (5:24):
    - a) The wonderful Word.
    - b) The wonderful Possession.
    - c) The wonderful Immunity.
    - d) The wonderful Transition.
  - f. Summary of verses 22-24.
    - a) When man stands before the judgment seat, it will not be to determine whether one is saved or lost, it will be the sentencing of those who are not believers.
    - b) Believers have passed from death unto life.
    - c) The state of the world without Christ is death.
    - d) The Christian has passed out of death into life (I John 3:14).



- g. They that give attention to the voice of the Son of God shall live (5:25).
  - a) Not the preacher.
  - b) Not the church.
- h. The source of life (eternal) is in Jesus and judgment will come from Him (5:26).
  - a) Man will be saved by his peer...the man, Jesus.
  - b) Man will be judged by his peer...the man Jesus.
  - c) Jesus is deity, but it is true that as a man, he earned the right to be and do what he does as a man (with his deity self-suppressed) cf Phil 2:5ff
  - d) Proof of this will be the resurrection of the dead (V 28-29).
  - e) Rom 8:11, I Corinthians 15:42, 53-54.
  - f) The Bible teaches of a bodily resurrection.
  - g) Philippians 3:20-21.
- 12. **(5:30-47)** The witness of Jesus as the Son of God.
  - a. I can do nothing on my own; I do what the Father tells me to do (V.30).
  - b. The witness of Jesus (V.31-32).
    - a) The legality of His witness is not established.
    - b) His witness is true (John 8:14).
    - c) His witness is not established at his Word (cf. Matthew 18:16; I Timothy 5:19).
    - d) The other witness=either John's or the Father's.
  - c. The witness of John the dipper (5:33-35).
    - a) John bore witness that Jesus was the Christ (v. 33).
    - b) Jesus brings to their remembrance what John said (v. 34-35).
    - c) They went to Him.
    - d) They believed Him.
    - e) They enjoyed His message of truth.
  - d. The witness of His works (5:36).
    - a) John performed no miracles.
    - b) Jesus came doing mighty signs as a witness of his Sonship.
  - e. The witness of the Father (5:37-38).
    - a) No one has seen God or heard Him.
    - b) Jesus' words are the words of God.
  - f. Witness of the scriptures (5:39-47).
    - a) The foolishness—the Jews would not come (v. 40).
    - b) The liberty—they did not have to come (v. 40).
    - c) The problem—no love of God (v. 42).
    - d) The perversity—reject Christ but accept man (v. 43).
    - e) The reward—man's glory (v. 44).
    - f) The accuser—Moses (v. 45).
    - g) The logic (v. 46).
    - h) The assessment (v. 47).

**J. THE WITNESS OF THE BREAD OF LIFE (6:1-71).**

# Gospel of John

by Milt Langston

6:1-71

LESSON SIX

The Bread of Life

## PREVIEW of LESSON AIMS

VIII. To understand the significance of Jesus as the Bread of life!

### **TEXT:**

#### **I. PROLOGUE (1:1-18).**

#### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

##### **A. INTRODUCTORY WITNESS OF JOHN, 1:19-34.**

##### **B. THE WITNESS TO PROSPECTIVE DISCIPLES, 1:35-51.**

##### **C. THE WITNESS AT THE CANAAN WEDDING FEAST, 2:1-12.**

##### **D. THE WITNESS AT THE CLEANSING OF THE TEMPLE, 2:13-25.**

##### **E. THE WITNESS TO NICODEMUS, 3:1-21.**

##### **F. THE FINAL WITNESS OF THE BAPTIST, 3:22-36.**

##### **G. THE WITNESS IN SAMARIA (4:1-42).**

##### **H. THE WITNESS OF THE 2ND SIGN IN CANA (4:43-54).**

##### **I. THE WITNESS OF THE IMPOTENT MAN HEALED (5:1-47).**

##### **J. THE WITNESS OF THE BREAD OF LIFE (6:1-71).**

###### **1. (6:1-21) The demonstration.**

- a. A great multitude follows Jesus because of the signs that he did (v. 1-2).
- b. The witness of Philip, Jesus and Andrew that there is no food to feed such a multitude (v. 3-9).
  - 1) Jesus lifted up his eyes and saw (a need, v.5).
  - 2) Jesus then acted as to that need.
- c. Why did Andrew even mention the five loaves and two fishes (v. 9-11).
  - 1) Remember that Andrew has seen Jesus work staggering signs.
  - 2) When Jesus told them to set the people down, Andrew must have known that a sign was coming.
  - 3) It would have cost over half a year's salary to buy just a little food for such a huge group of people.
- d. The proof that a miracle happened (6:12-15).
  - 1) Twelve baskets full of broken pieces taken up after they had eaten (v. 12-13).
  - 2) The People believed that Jesus was the prophet predicted in Deut. 19 (V. 14).
  - 3) They would have made Jesus king by force if they could have (v. 15).
- e. If Christ had ever wanted to be a physical king, he had every opportunity to do so (v. 15).
- f. Jesus walking on the water (6:16-21).
  - 1) The disciples were passing over the sea in a boat without Jesus (v. 16-17).
  - 2) A storm could blow up in a moment's notice in Galilee (v. 18).
  - 3) The disciples out in the dark stormy sea...they were afraid (v. 19).
  - 4) When the disciples recognize Jesus' voice, their fear is calmed and they take Jesus into the boat (v. 20-21).

- a) No spook that these frightened men took into the boat.
  - b) When they took him in *“straightway”*, the boat was on the other shore. This could denote a miracle, but many times this word can be used including a period of times having passed by.
- 2. (6:22-59) The discourse.
  - a. When the multitude notices that Jesus is not there, they follow across the sea to where he is (v. 22-24).
  - b. The multitude had been seeking Jesus (v. 25).
  - c. Jesus shows then that the reason they are seeking him is because of the loaves (v. 26).
  - d. The spiritual food is more important than physical food (v. 27).
    - 1) Not suggesting honorable income is not proper.
    - 2) “Sealed”
      - a) Not to be tampered with.
      - b) To ratify: place a stamp of approval.
      - c) Ownership.
  - e. *“What must we do, to be doing the works of God?”* (What does God want me to do?) (v. 28-29).
    - 1) Works here does not mean a system that demands a flawless practice as Paul refers to “works”.
      - a) To him that “worketh” justification is a “debt” (Rom. 4:4).
      - b) The only workers that God could be in debt to would be the flawless worker.
      - c) Therefore, when Paul speaks of works, he speaks of flawless works.
      - d) One that “worketh not” (Rom 4:5) is not a man that does nothing; it is the man that does not rely on flawless works for salvation.
      - e) Works to Paul does not = obedience.
      - f) To be justified by works is to be justified under a system whereby and wherein one is justified by flawless obedience (w/o sin).
    - 2) Salvation is unmerited, but it is not unconditional.
    - 3) God demands of man that he accept Jesus as all that he claims (believe him).
    - 4) The work that God demands of man here is faith (flawless obedience is not demanding, but obedience is).
  - f. The people demand a sign to back up his statement (6:30).
    - 1) Jesus listened to this demand knowing full well the sign he would give on that hill-Golgotha.
    - 2) If these people would have only known what Jesus was going to do for them, they would never have asked such a stupid question.
    - 3) Now the cross of Christ is a reality.
      - a) Do we demand of God a smooth life when things are not going smooth?
      - b) When we look back at that cross, how can we say Jesus does not love us, because we lost a \$5000 car, a child, a wife, etc.
      - c) “Where was God when my son died”, a grieving mother said. “The same place he was when his Son died”, another replied.
      - d) We are stupid when we forget that cross.
  - g. The people bring up the subject of the manna in the wilderness. Their minds are still on their stomach (6:31).
  - h. The manna given by Moses was a type of the real bread of heaven which is Jesus Christ (6:32-35).
    - 1) Revelation 2:17. Jesus is the hidden manna.
    - 2) This real heavenly bread brings life to the world (v. 33).
    - 3) The multitude thinking he was about to perform another miracle probably started sitting down in droves waiting for the bread (v. 34).

- 4) Jesus' response is not the one that they want.
  - a) Jesus said, "I am the bread of life".
  - b) They probably said, "I thought there was a trick".
- i. Many will not believe Jesus, but some will and it is the Father's will that Jesus came down out of heaven for the sake of those that will believe (6:36-40).
- j. The Jews murmur at this saying that he came down out of heaven because they knew where he came from; Nazareth, not heaven (6:41-42).
- k. "No man comes to Christ except the Father draw him" (6:44-45).
  - 1) The Christian system is greater than any human system (Mosaic-Moses) included.
  - 2) God draws men through the word of Christ (v. 45).
    - a) All who will be saved will be taught of God (Heb. 8:8-12; Jer. 31:31-34).
    - b) Power of salvation is in the gospel message (Rom. 1:16-17).
    - c) This destroys Calvinistic doctrine.
- l. No man has ever seen God (6:46).
- m. Bread of Life is that bread that gives eternal life (6:47-59).
  - 1) The manna eaten in the wilderness did not produce eternal life. It is not the Bread of Life (v. 47-50).
  - 2) Jesus' life is the Bread of Life (v. 50-51).
  - 3) This passage is not talking about the Lord's Supper.
  - 4) Eating Jesus' body and blood denotes the adopting of his life into ours (v. 53-59).
    - a) It means that Jesus must be able as a living sacrifice.
    - b) It means that we must be able to have it.
    - c) It means that we must partake of him for salvation.
    - d) We must be in him and he in us in order to have eternal life.
    - e) Man's real need in life is not the eating of food; the giving of gifts; the joy of life; but is that men get to Jesus whose blood can cleanse him.
      - 1] To eat Jesus flesh and blood is to absorb his life (the example of it) into our life.
      - 2] His life provides life for all—it is the only example that we must follow.
      - 3] Now we know what to aim for.
      - 4] If every time we approached the Bible, we approached it wanting to please God and do his will as did Jesus, we would know the bible better than anyone else (like Jesus did).
      - 5] To eat and drink of Jesus one must be an avid Bible studier.
      - 6] Jesus and doctrine are indivisible. You can't have one without the other.
  - f) Life to Paul was Christ: life to Christ was the Father (v. 57).
  - g) Jesus, the Bread of Life, gives eternal life (v. 58).
  - h) Jesus was teaching in the synagogue (v. 59).
    - 1] God had only one son and he was a teacher—what is your game?
    - 2] God had only one son and he was a preacher—what is your game?
    - 3] God had only one son and he was sacrificed—what is your game?
3. (6:60-71) The division in His listeners.
  - a. "This is a hard saying; who can hear it?" (v. 60).
    - 1) The desperate can hear it.
    - 2) The sincere can hear it.
    - 3) The Gospel is not simple and made easy.
  - b. Jesus's claim to Deity (v. 61-62).
  - c. The nature of the hard saying (v. 63).
    - 1) These words are from the spirit that gives life.
    - 2) These words are spiritual.
  - d. Jesus knew that many would not believe him (v. 64-56).
    - 1) Jesus was a spokesperson for the Father, as we are to be for Him.

- 2) Jesus let the Father draw men through His word, as we must let the Father do through
    - 1] Christ's word, which we speak.
  - e. Many ceased to follow Jesus after this (v. 66).
  - f. Jesus' questions to the twelve (v. 67).
  - g. Peter's answer... "To whom shall we go?" (v. 68-69).
    - 1) Peter, who made so many mistakes was a man of courage and conviction.
    - 2) Without Christ, what is there?
      - a) Without Life, what is there?
      - b) Without Christ, there is no hope.
  - h. Even in all this, Jesus knew that one of the twelve would betray him (v. 70-71).
- K. THE WITNESS AT THE FEAST OF TABERNACLES (7:1-53).**

# Gospel of John

by Milt Langston

7:1-52

## LESSON SEVEN

Jesus at the Feast of Tabernacles

### TEXT:

#### I. PROLOGUE (1:1-18).

#### II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).

- A. INTRODUCTORY WITNESS OF JOHN, 1:19-34.
- B. THE WITNESS TO PROSPECTIVE DISCIPLES, 1:35-51.
- C. THE WITNESS AT THE CANAAN WEDDING FEAST, 2:1-12.
- D. THE WITNESS AT THE CLEANSING OF THE TEMPLE, 2:13-25.
- E. THE WITNESS TO NICODEMUS, 3:1-21.
- F. THE FINAL WITNESS OF THE BAPTIST, 3:22-36.
- G. THE WITNESS IN SAMARIA, 4:1-42.
- H. THE WITNESS OF THE SECOND SIGN IN CANAAN, 4:43-54.
- I. THE WITNESS OF THE IMPOTENT MAN HEALED, 5:1-47.
- J. THE WITNESS OF THE BREAD OF LIFE, 6:1-71.

#### K. THE WITNESS AT THE FEAST OF TABERNACLES, 7:1-53.

As you study John's gospel it sometimes feels like you are in a debate with the Jewish leaders on one side and Jesus on the other side. Sometimes you will even see the Jews debating among themselves.

#### THE DEBATE IN CHAPTER SEVEN

7:3-8 Jesus unbelieving brothers vs. Jesus

7:12 Jews vs. Jews

("Jesus is a good man" vs. "Jesus is not a good man")

7:15-30 The prejudiced Jews vs. Jesus

7:31-32 The believing Jews vs. The Chief Priests and Pharisees

7:41-43 The multitude vs. The multitude

("He is the Christ" vs. "He is not the Christ")

7:45-47 The Officers vs. The Chief Priests and Pharisees

7:50-52 Nicodemus vs. The Chief Priests and Pharisees

1. (7:1) Jesus protected His life from being taken prematurely.
2. (7:2) The Feast of Tabernacles.
  - a. It was a celebration remembering that Jehovah was with the Children of Israel during the wilderness wanderings.
  - b. It was a family time of great joy like a holiday.
  - c. It took place in late September or early October during the year.
3. (7:3-5) Jesus is persuaded by His brothers to go to Judea and prove Himself as the Messiah.
  - a. They had seen Jesus' signs.

- b. They disapproved of His methods
- c. Therefore, they did not believe Him when He would not do what they wanted Him to do—that sound familiar today?
- d. One can live in a home where Jesus is and be an unbeliever.
- 4. **(7:6-9)** Jesus' answer to His brothers.
  - a. His brother did not understand Him yet. He tells them that His time is not yet come.
    - 1) They wanted Him to show Himself as the Messiah.
    - 2) They did not realize at the time that in order for Jesus to prove Himself as the Christ, He would first be required to go to a bloody death on the cross.
    - 3) This He would do in obedience and in faith that the Father would rise Him up again.
  - b. Jesus says, "Your time is always ready..." "the world does not hate you!"
    - 1) His brothers were one with the world.
      - a) How do we loose our worldliness?
      - b) How do we begin to think spiritually? (Galatians 3...)
    - 2) Jesus was in the world, but He was one with Diety.
  - c. Jesus sends his brothers on to the feast while He stays in Galilee intending to go up later.
- 5. **(7:10-13)** Jesus went up to the feast in secret.
  - a. The Jews hounded Jesus (v.11)
    - 1) Sinners hounded Jesus out of heaven.
    - 2) Sinners hounded Jesus when He was a baby.
    - 3) Sinners hounded Jesus when He was a young boy.
    - 4) Sinners hounded Jesus because He did not go to school.
    - 5) Sinners hounded Jesus because He ate and associated with sinners.
    - 6) Sinners hounded Jesus to a cross and there killed Him.
    - 7) Sinners still hound Jesus by corrupting His word and trying to change its content and purpose.
  - b. There arose a murmuring among the crowds...the crowd talk centered on Jesus (v.12).
    - 1) Some were saying that He was a good man.
    - 2) Others were saying that He was a teacher of error (bad man).
  - c. No one would dare say anything good in the presence of the Jewish leaders (v.13).
    - 1) Note the respect of men.
    - 2) A degree does not make a person an authority on the Bible or anything else.
- 6. **(7:14-36)** Jesus' teaching in the midst of the crowd—He answers their prejudices.
  - a. Jesus who was the talk of the crowd shows up, and He teaches as He always did (v.14).
  - b. The Jews marveled because He spoke as a learned man when everyone knew that he did not go to any of their schools (vs. 15-18).
    - 1) Jesus' answer—"My teaching is not mine, but His that sent Me" (v.16).
    - 2) "Those who want to do God's will know whether or not my message is from God or just from myself" (v.17).
    - 3) A man that speaks from himself speaks for his own glory, but a man that speaks for another will be free of unrighteousness—Jesus' logic.
      - a) Ask yourself why you are preaching or teaching?
      - b) Who are you seeking to please and who are you seeking to serve?
  - c. **(7:19-24)** The Jews were inconsistent concerning their judgments about Sabbath keeping.
  - d. **(7:25-31)** The people wonder if Jesus really is the Christ.
    - 1) The fact that Jesus was still teaching openly caused the people to think that He might be the Christ (vs. 25-26).
      - a) Everyone was afraid of the Jewish leaders—if you lived in that day—you just knew it.
      - b) Their rule of things was undisputed.
      - c) But with Jesus it was different.
        - 1] He contradicted the Jewish leaders.

NOTE



- 2] He spoke with authority.
- 3] The leaders could not shut Him up try as they might.
- 4] In the end that is why they had to kill Him in their own thinking.
- 2) But the people build up their own presuppositions to convince themselves that Jesus is not the Christ. A debate was going on in their minds.
  - a) They knew where Jesus came from.
  - b) They said, "If he was the Christ we would not know that he was raised up in Nazareth."
- 3) Jesus' claim is that He came from God (vs. 28-29).
  - a) He was sent to earth by the Father.
  - b) He was the Father's messenger.
- 4) It is impossible to kill God's messenger before His task is finished (v. 30).
- 5) Many believed Jesus to be the Messiah (v. 31).
- e. The Jews could not understand what Jesus said because they did not understand His Deity (vs. 32-36).
7. (7:37-53) The last day of the Feast—Christ's answers cause division among the crowd.
  - a. The Feast of Tabernacles commemorated the time during the wilderness wanderings when God cared for the Children of Israel.
    - 1) For the week the people build booths to live in outdoors—it was like a camping trip to the kids.
    - 2) On the last day of the feast (the eighth day) all the people gathered water from the Pool of Siloam and it is poured out on a rock representing the rock that poured forth water during Moses' time.
  - b. In this context Jesus arises and states that He is the source of living water providing everlasting life (vs. 37-39).
    - 1) Thirsty come to Jesus for drink—we in west Texas ought to appreciate what Jesus is saying.
    - 2) Through Jesus living waters from within are made possible.
      - a) He was speaking of the Holy Spirit.
      - b) John 16:7-15; John 20:22-23; Acts 2.
      - c) For more discussion...Galatians 3:2, 5, 6, 14, 5:5.
  - c. 7:40-44) The diversity of thought and discussion in the crowd (Christ divided the multitudes).
    - 1) Some thought He was the prophet of Deuteronomy 18:18 (v. 40).
    - 2) Some thought He was the Christ (v. 41).
    - 3) Many discredited Him saying he did not come from Bethlehem (vs. 41-42).
    - 4) The result was division (v. 43).
    - 5) Jews wanted to take Jesus by force, but couldn't (v. 44).
  - d. (7:45-49) The soldiers that the Jews sent out to get Jesus came back to the Jews half converted.
    - 1) These are Jewish temple guards.
    - 2) They have heard the rabbis and lawyers speak.
    - 3) They say, "Never did a man speak the way this man speaks."
    - 4) The Pharisees dodge...
      - a) They ask, *"Has any of authorities of the Pharisees believed Him?"*
        - 1] As if this was an answer.
        - 2] These power sated rulers really believed that knowledge was born with them and would die with them.
        - 3] Have you seen this type of attitude before?
      - b) They declare that this bunch is accursed.
        - 1] Do you get the implication?
        - 2] The rulers are telling the people that because they are on the verge of accepting Jesus as God's Son—they are accursed—dumb—stupid!



- a] The truth is that these rulers understand fully what Jesus has been trying to say.
- b] They are not Spirit led, they are Satan led.
- e. **(7:50-53)** Nicodemus defends Jesus.
  - 1) Nicodemus reminds the Pharisees that the law allows a man to testify before he is to be judged.
  - 2) The Pharisees over react this counsel.
    - a) They change the subject to cover their weak argument—No prophet comes out of Galilee.
    - b) Galilee was the hick rural area of the Jews.
    - c) The elite came from Judea.
    - d) But they were even wrong in what they were saying because Jonah came from Galilee.

**L. THE WITNESS OF THE FORGIVING SAVIOR (8:1-11).**

**QUESTIONS:**

**JESUS ANSWERS HIS UNBELIEVING BROTHERS**  
**John 7:1-13**

Why did Jesus not walk in Judea?

What did Jesus' physical brothers urge Him to do?  
Why?

What was Jesus' answer to their suggestion?

Why did Jesus say the world hated Him?

How did Jesus go up to the feast?

What "hush" conversation about Jesus was circulating among the multitude at the feast?

**JESUS' ANSWERS THE JEWISH PREJUDICES**  
**John 7:14-36**

At what point in the feast did Jesus go up to the temple and teach?

What did Jesus say about His teaching?

What defense did Jesus make for having healed a man on the Sabbath Day?

What did the people wonder when Jesus spoke openly and the rulers said nothing to Him?

Did any of the multitudes believe on Jesus?

Did the Jews understand Jesus' words about His going away to the Father?

**CHRIST'S ANSWERS CAUSE DIVISIONS**  
**John 7:37-52**

What did Jesus say to the people on the last day of the feast?

Why had the Spirit at that time not been given?

In what way was the multitude divided concerning Jesus?

What reason did the officers give for not arresting Jesus?

How did the Pharisees respond to the reasons of the officers and of Nicodemus?

**APPLICATION**

The thing that impresses me most about Jesus' answers in my study of this lesson is....  
Because...

# Gospel of John

by Milt Langston

8:1-59

LESSON EIGHT

*Who Is this Jesus?*

## **TEXT:**

### **I. PROLOGUE (1:1-18).**

### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

- A. INTRODUCTORY WITNESS OF JOHN, 1:19-34.**
- B. THE WITNESS TO PROSPECTIVE DISCIPLES, 1:35-51.**
- C. THE WITNESS AT THE CANAAN WEDDING FEAST, 2:1-12.**
- D. THE WITNESS AT THE CLEANSING OF THE TEMPLE, 2:13-25.**
- E. THE WITNESS TO NICODEMUS, 3:1-21.**
- F. THE FINAL WITNESS OF THE BAPTIST, 3:22-36.**
- G. THE WITNESS IN SAMARIA, 4:1-42.**
- H. THE WITNESS OF THE SECOND SIGN IN CANAAN, 4:43-54.**
- I. THE WITNESS OF THE IMPOTENT MAN HEALED, 5:1-47.**
- J. THE WITNESS OF THE BREAD OF LIFE, 6:1-71.**
- K. THE WITNESS AT THE FEAST OF TABERNACLES, 7:1-53.**

### **L. THE WITNESS OF THE FORGIVING SAVIOR (8:1-11).**

#### **WHO IS THIS JESUS?**

Look at the following verses which contain the words “I am...” from the lips of Jesus—

John 4:25-26

5:17

6:35, 48, 51

7:28-29, 33-34, 36

8:12, 14-16, 18, 21-24, 28, 58

Notice the progression of times Jesus uses this “I am...” statement till finally in John 8:58 He says, *“Truly, truly, I say to you, before Abraham was, I am!”*

1. **(8:1)** Jesus went to the Mount of Olives.
  - a. Other people went home to rest.
  - b. Most go to a garden to play.
  - c. Jesus went to a garden to pray.
2. **(8:2)** Jesus on the next day began to teach.
3. **(8:3-6)** The “watertight” test case for the prosecution.
  - a. **(8:3-4)** The evidence is complete.
    - 1) A woman caught in the act of adultery was brought before Jesus.
    - 2) She was a pawn in the hands of the scribes and Pharisees.
  - b. **(8:5)** The law is clear.
  - c. **(8:6)** The dilemma was perfect or so thought the scribes and Pharisees.

- 1) They were trying to trap Jesus.
  - a) If Jesus consented to her death He would be in jeopardy of Roman law (18:3). With this ammunition they thought they could get rid of Jesus.
  - b) On the other hand, if Jesus would not consent to her execution, He would be in violation of the Law of Moses.
- 2) Jesus stooped down and began to write with his finger on the ground.
  - a) This was done in this time to let others know that one doesn't find what they were doing and saying as very important.
  - b) It is quite possible that Jesus did it to control his temper.
    - 1] Jesus loved this woman—a product of His own creation.
    - 2] And He hated those who would use her to accomplish their own desires.
      - a] What they were doing was worse than the adultery in the first place.
      - b] God's desire is that His creation be honored—never used and abused.
4. **(8:7-11)** Christ's invincible answer for the defense.
  - a. **(8:7-9)** Law answers law.
    - 1) When these Jewish leaders come to Jesus with their request, Jesus reminds them that under the Law it is they who must cast the stones in her execution.
      - a) Now the tables are turned on these who intended to trap Jesus, and they find themselves in the trap with Him.
      - b) They are now in jeopardy themselves.
    - 2) Jesus leaves them a way of escape by saying, "He who is without sin among you, let him throw the first stone."
      - a) The wisest among the Jews understands the way of escape first, and they leave.
      - b) Eventually all who accused this woman are gone.
  - b. **(8:10-11a)** Grace answers law.
    - 1) There is no preaching by Jesus on this woman's sins.
    - 2) When it is obvious that a person is in sin, there is no need to preach about that sin.
    - 3) Jesus freed this woman from her dilemma.
  - c. (v. 11b) Grace answers grace.
    - 1) Jesus does not choose to condemn, but to forgive.
    - 2) The purpose: that we might sin no more.

#### **M. THE WITNESS OF THE "I AM" (8:12-59).**

##### **JEHOVAH**

When asked by Moses as to His name God gave this name, "Hayah" which we translate "I Am who I Am," or "I Am what I Am" or "I Am what I will Be!" This is the name God gave to Moses, and from it in verse 15 of this same chapter we get the word "Yhwh" or Yahweh which is translated in some versions as "The Lord." So God's real, personal, intimate name is better Yahwe. Jehovah is our transliteration of God's name given in Exodus 3:14.

1. **(8:12-20)** I Am the Light of the world.
  - a. **(8:12)** Jesus claims to be the light of the world.
    - 1) His implication is that those who oppose Him are in darkness.
    - 2) Jesus also indicates that the light He illuminates reveals life—real life!
  - b. **(8:13)** The Pharisees challenge Jesus.
    - 1) Remember chapter seven. The crowds want to believe that He is who He claims to be.
    - 2) But the leaders are fighting it.
  - c. **(8:14-18)** The witness of Jesus and the Father.
    - 1) Jesus bears witness to Himself, and it is true.

- a) Men judge from sight.
  - b) But Jesus judges from the heart.
- 2) Jesus in this context is going to equate Himself to “Yahwe” Himself. It will not escape the attention of the Jews.
- 3) The comments of Jesus here either denote that He was an arrogant conceited man, or He is telling the truth which He had been preaching.
- 4) In verse 18 Jesus tells us that the Father bears witness to who He is also.
- d. **(8:19-20)** The Jews further question Jesus about His Father.
  - 1) They are thinking in carnal terms—they were thinking of Joseph, Mary’s wife.
  - 2) Jesus is talking about His claim to be the Son of God.
  - 3) When it soaks in for the Pharisees, they redouble their efforts to seize Him, but Jesus is vindicated because they are not able to get Him.
- 2. **(8:21-30)** Jesus is an enigma to men, but not to the Father nor to believers.
  - a. **(8:21-24)** The mysterious destination of Jesus and the destination of mankind without Him.
    - 1) Where is the place where Jesus was going?
    - 2) Where is the place he told them they were going unless He went?
    - 3) What does all this mean?
  - b. **(8:25-26)** The enigmatic person of Jesus.
    - 1) All the answers of the ages were right there before them in the person of Jesus, and instead of sitting at Jesus’ feet to learn the answers, they oppose Him.
    - 2) Is Jesus still a mystery to many today?
      - a) In the eye candy literature of you can buy in any Christian book store, have you noticed the accounts of dancing with Jesus?
      - b) It is not a dance of pleasure Jesus offers, but a rocky road back to righteousness that He offers.
      - c) Jesus is not going to join the complacent; He came to lead the determined.
  - c. **(8:27-30)** The clarifying event in determining Jesus’ identity is the cross and sacrifice for sins.
    - 1) The way of Jesus does not lead through the country club.
    - 2) It leads down the halls of persecution and dedication.
      - a) We like to think of following Jesus when our kids get married, or when they get baptized.
      - b) But we need Jesus when they get arrested for drug abuse, or illness befalls us or when one begins to loose their faith.
    - 3) Jesus is not just the Lord when things go well and we are in assembly—we may need him most when life becomes threatening and hard.
    - 4) He wants to walk with us all the way as He brings the light of life into our days upon this planet.
- 3. **(8:31-59)** Jesus’ discourse to those who wanted to believe on Him.
  - a. **(8:31-38)** Freedom....
    - 1) **(8:31-32)** Freedom is possible—there is a connection between truth and freedom (that’s Jesus’ argument proving that they are not free—they hate the truth, and they seek to kill Jesus).
      - a) Why should we bother with truth—hardly anyone does these days.
      - b) Jesus says, “It makes you free!”
      - c) But notice that the sign of true discipleship is not knowing everything, but like Abraham of old—trusting God till understanding comes!
    - 2) **(8:33)** Freedom claimed by the Jews—they claim to be Abraham’s children and because of that they consider themselves already to be free.
    - 3) **(8:34-38)** Freedom disputed by Jesus.
      - a) Sinners are not free.
        - 1] Everyone who commits sin is a slave to sin.

- 2] These Jews are slaves to sin.
- b) Sinners cannot dwell in the Lord's house—Jesus reasons.
  - 1] Slaves—they are slaves because of sin—do not dictate terms to their owner.
  - 2] Only legitimate sons (the children) stay in the house.
- 4) Yes, they are Abraham's seed, but they are not God's children.
  - a) Proof of this is the fact that they are trying to kill Jesus because of the words He is speaking (which is the truth).
  - b) He speaks the truth, and they don't like it.
- b. **(8:39-47)** Jesus' discourse on coming from God or Satan.
  - 1) **(8:39-41a)** The boasting of Abrahamic descent.
    - a) If the Jews were Abraham's children they would do the works of Abraham—they would believe like Abraham.
    - b) Jesus tells them that they are doing the works of their father—Satan.
      - 1] This was a powerful point.
      - 2] It indicates that they were not real Jews.
      - 3] They are living like Gentiles—not like Abraham's seed.
  - 2) **(8:41b-45)** The evidence of Satanic descent.
    - a) They claim to be God's children, but they are not God's children—means they are not the chosen!
    - b) They are the devil's children.
      - 1] The proof is that they speak lies.
      - 2] Satan is the father of lies.
      - 3] Not only that, they are aiding Satan by hindering people from believing in Jesus.
        - a] Do you think Satan is as active today as he was in Jesus' day in his opposition?
        - b] How do you think Satanic opposition to Jesus comes now?
  - 3) **(8:46-47)** Is Jesus divine or demonic?
    - a) Jesus was without sin—which is the proof of His veracity.
    - b) The greatest test of coming from God is hearing and believing God's message (v.47).
      - 1] **READ** 2 Thessalonians 2:2-12.
        - a] A time of great apostasy is predicted for the church.
        - b] Men perish because they do not love the truth.
        - c] God even enables them to be swept away with a great deception which leads from the truth because they do not love the truth.
      - 2] This aversion to the truth was evident when Jesus preached to the Jewish leaders.
      - 3] I believe it is still evident in people who will not abide in the truth but insist upon changing it.
        - a] Are there churches which actually teach that God approves abortion?
        - b] Are there churches which actually teach that God condones and advocates homosexuality?
        - c] Sometimes this hatred of the truth is not as obvious as these examples, but more subtle.
      - 4] No one can be a Christian—no one can be saved—who does not yield to God through Christ.
        - a] To face God without Christ is to face God in judgment.
        - b] Christ cannot be bought—bribed—or coerced into abandoning the Father's will.
- c. **(8:48-59)** Who is Jesus—*“Whom do You make Yourself out to be?”*
  - 1) **(8:48-53)** He is greater than Abraham.
    - a) The Jews insult Jesus by calling Him a Samaritan with a demon.
    - b) Jesus insists that He speaks for the Father.
    - c) Then Jesus tells them that if anyone keeps His words he will not see death.

- 1] This is too much for the Jews.
- 2] They claim that this statement verifies that He has a demon.
- d) Jesus has just made Himself greater than Abraham and the prophets, and this does not escape the notice of the Jews.
  - 1] Notice how quick they are to grasp what Jesus is teaching.
  - 2] It is sad that they grasped His doctrine before anyone else, but they hated Him and hated what He was saying.
- e) They say, *“Are you greater than our father Abraham?”*
- 2) **(8:54-56)** Jesus is the fulfillment of Abraham’s vision.
  - a) Jesus tells them, “If I say I am not greater than Abraham I would be a liar like you!”
  - b) This did not go over too well with the Pharisees I am sure.
  - c) Then Jesus tells them that Abraham rejoiced to see His day—Abraham longed to see Christ’s day even though He did not understand it at the time.
- 3) **(8:57-59)** He preceded Abraham.
  - a) Jesus comes right out and claims to have existed before Abraham using the “I am” play on words = Jehovah.
  - b) The dialogue was over—the Jews pick up stones to kill Jesus.
    - 1] If Jesus’ claims are not true, He deserved every rock they picked up.
    - 2] But He was protected by God once again.

#### **N. THE WITNESS OF THE LIGHT OF THE WORLD (9:1-41).**

##### **QUESTIONS:**

##### **THE CLOSED CASE**

##### **John 8:1-11**

Whom did the scribes and Pharisees bring to Jesus as he taught in the temple?

For what purpose did they bring the woman to Jesus?

How did Jesus respond to the dilemma?

When left alone, what did Jesus say to the woman?

##### **JESUS’ WITNESS OF HIMSELF**

##### **John 8:12-59**

What claims does Jesus make about Himself in this context?

What did the Pharisees say about Jesus’ bearing witness of Himself?

How did Jesus answer that statement?

How important does Jesus make belief in Him as the Son of God?

What did Jesus say the people would know when they had lifted Him up?

What did Jesus say about the truth as He talked to those Jews that had believed Him?

How did the people respond to that teaching concerning the truth?

Who did those Jews claim as their father?

Who did Jesus say was their father?

What did the people do when Jesus claimed to have existed before Abraham?

##### **APPLICATION**

One valuable lesson that I have learned from Jesus’ treatment of the woman taken in adultery is....

Because...

The thing that impressed me most as I studied verses 12-59 was...

Because...

## **APPLICATION:**

### **JESUS TEACHES US HOW TO LIVE**

1. We learn how to imitate Jesus in the treatment of sinners from verses 1-11.
  - a. We see how sinners treat sinners—they use and abuse them.
  - b. We see how the law treats sinners—it condemns them.
  - c. We see how Jesus treats sinners—He forgives them.
2. It is a blessing beyond description to follow Jesus—v.12; 1 John 1:5-7; Matthew 5:16; Philippians 2:15.
3. It is extreme folly not to believe in Jesus—v. 24.
4. It is necessary to continue in Christ's word even if we don't understand everything yet—vs. 31-32.
5. We must fully believe all the claims Jesus makes—vs. 12; 58.



# Gospel of John

by Milt Langston

9:1-41

LESSON NINE

*Jesus Heals a Man Born Blind*

## **TEXT:**

### **I. PROLOGUE (1:1-18).**

### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

- A. INTRODUCTORY WITNESS OF JOHN, 1:19-34.**
- B. THE WITNESS TO PROSPECTIVE DISCIPLES, 1:35-51.**
- C. THE WITNESS AT THE CANAAN WEDDING FEAST, 2:1-12.**
- D. THE WITNESS AT THE CLEANSING OF THE TEMPLE, 2:13-25.**
- E. THE WITNESS TO NICODEMUS, 3:1-21.**
- F. THE FINAL WITNESS OF THE BAPTIST, 3:22-36.**
- G. THE WITNESS IN SAMARIA, 4:1-42.**
- H. THE WITNESS OF THE SECOND SIGN IN CANAAN, 4:43-54.**
- I. THE WITNESS OF THE IMPOTENT MAN HEALED, 5:1-47.**
- J. THE WITNESS OF THE BREAD OF LIFE, 6:1-71.**
- K. THE WITNESS AT THE FEAST OF TABERNACLES, 7:1-53.**
- L. THE WITNESS OF THE FORGIVING SAVIOR (8:1-11).**
- M. THE WITNESS OF THE “I AM...” (8:12-59).**

### **N. THE WITNESS OF THE LIGHT OF THE WORLD (9:1-41).**

#### **AIM:**

- Study the healing of the man born blind as Jesus illustrates that He is the light of the world.
- Notice the effect this miracle has on the man himself—his neighbors—his parents—and the Pharisees.

1. **(9:1-12)** The Miracle—Jesus Healing a Man Born Blind.
  - a. The problem of theology (9:1-5).
    - 1) **(9:1)** Jesus saw a blind man...
      - a) He saw his misery.
      - b) He saw his helplessness.
    - 2) His disciples saw...
      - a) Debate.
      - b) Theology.
    - 3) **(9:2)** They ask the question, “Who sinned, this man or his parents.”
      - a) Some sins do come from the parents sins—a child born a drug addict—a child born with A.I.D.S.
      - b) Many Jews and most Gentiles thought disease or ailments of the flesh came from a person’s sins.
        - 1] In verse 34 the Pharisees will say to this same man, “*You were born in utter sin...*”

- 2] Remember the theme of Job's friends in the book of Job?
- 4) (9:3a) Jesus' answer was that neither this man's sins nor his parent's sins caused this blindness.
- 5) (9:3b) The purpose of this man's blindness according to Jesus was so that Jesus might be manifested through God's work in healing him.
- 6) (9:4) Jesus came to do the Father's work.
  - a) What is the Father's work today?
  - b) How does Jesus continue to do the Father's work today?
- 7) (9:5) Since I am in the world, *"I am the light of the world!"*
  - a) In Jesus we find purpose and meaning in life—He enlightens us.
  - b) Apart from Jesus there is confusion and darkness.
  - c) The rest of this chapter stands to verify the truth of this statement: *"I am the light of the world."*
- b. (9:6-7) The act of compassion—Jesus heals the blind man.
  - 1) Jesus spat on the ground.
    - a) Jesus was an ordinary man who spit.
    - b) He sweated like we do, got tired like we do, Jesus was a man.
  - 2) From his spit he made some mud and place it on the blind man's eyes and told him to wash in the pool of Siloam.
    - a) The historical context of Siloam is the sending of Isaiah which is recorded in Isaiah chapter 6.
    - b) Siloam = "sent."
    - c) The blind man had to go to the pool named "sent" for physical healing.
    - d) The blind spiritually must go to Jesus who is the one sent by God to be the light of the world.
  - 3) The blind man saw!
- c. (9:8-12) The effect of the miracle on the people—they wonder if this is the same man who was a beggar and blind.
  - 1) After some questioning it is proved that this man actually is the blind man who can now see.
  - 2) They question him as to how he was healed.
    - a) The Pharisees probably thought, "Oh no not Jesus again."
    - b) Satan beats and batters us to weakness, then he tempts to snare us in sin, but Jesus went out looking for Satan and whipped up on him every time he saw him.
    - c) The blind man who had been healed tells them what had happened.
      - 1] The blind man tells them how Jesus made the clay and anointed his eyes and told him to wash them in the pool of Siloam.
      - 2] He tells them when I did it, my sight was restored.
      - 3] They ask, "Where is Jesus?" and He says, "I don't know."
  - 3) The inescapable fact is that he was blind, but now he can see after doing what Jesus said to do.
2. (9:13-34) The Blind Man on Trial before the Pharisees.
  - a. The Evidence that cannot be explained away—this man was blind, but now he can see (9:13-25).
    - 1) The blind man healed is brought before the Pharisees the first time (9:13-18).
      - a) (9:13-14) It was the Sabbath when Jesus did this miracle.
      - b) (9:15) The Pharisees asked the blind man a second time how he received his sight, and again the blind man tells them.
      - c) (9:16) In desperation the Jews say that Jesus cannot be from God because He worked this miracle on the Sabbath.

- 1] Others were thinking that He had to be from God because he healed this man—something that only God could do.
- 2] A division arises from among them.
- d) (9:17) They ask the blind man who Jesus is. He tells them that He must be a prophet.
  - 1] This poor blind man. All he knows is that he was blind, and now he can see.
  - 2] They are asking him who Jesus is.
- e) (9:18) With a fleeting ray of hope and grasping at straws the Pharisees now try to find out if this man really was blind or not.
  - 1] They are in sinking sand, and they are grasping at anything.
  - 2] Are there still people who resist believing in Jesus because of the consequences?
  - 3] What are the consequences?
- 2) (9:19-23) Now the parents of the blind man are brought before the Pharisees.
  - a) They prove that the man truly was born blind.
  - b) They are too shrewd to fall into the trap set by the Pharisees.
    - 1] They refuse to tell them how their son was healed.
    - 2] They tell them that he is of age and refer them back to him.
  - c) They know that the Pharisees were going to cast them out of the temple if anyone said that Jesus was the Christ.
    - 1] Isn't this sad. Jesus is indeed the Christ.
    - 2] And these Jewish leaders are actively resisting the common folks from coming to Him—they were serving Satan.
- 3) (9:24-25) The blind man is re-examined by the Pharisees.
  - a) In the guise of giving glory to God they ask this man to agree with them that Jesus was a sinner.
  - b) The blind man's reply is the irrefutable fact that *“one thing I do know, that, whereas I was blind, now I see!”*
    - 1] This man is not going along with the Pharisee.
    - 2] Now they begin to get hostile towards this man.
- b. (9:26-34) The Testimony by the witnesses refutes the Pharisee's claims that Jesus is not Christ.
  - 1] This poor fellow doesn't even know what is going on. He asks them if they are asking all these questions because they want to become his disciples.
  - 2] He even preaches to them concerning why Jesus cannot be a sinner.
    - a) This unlearned man with no college credentials is preaching to these learned Pharisees.
    - b) It is more than they can take, so they insult him.
  - 3] Then they cast him out of the temple.
3. (9:35-41) The Progress of Faith.
  - a. (9:35) Jesus comforts the blind man and challenges him to believe.
  - b. (9:36-38) The blind man gets to see Jesus for who he really is, and he confesses his faith.
    - 1] He was blind and now he can see.
    - 2] The Pharisees could see, but now they are blind.
  - c. (9:39-41) An absence of belief gives power to sin.
    - 1] Jesus came to destroy sin.
    - 2] Faith in Him will help us become completely free from it.
    - 3] But disbelief will give power to sin.

**O. THE WITNESS OF THE GOOD SHEPHERD (10:1-42).**

### **THE MIRACLE**

John 9:1-12

What question did the disciples ask Jesus when they saw the man born blind?

What was Jesus' answer to the question?

Describe the actions of both Jesus and the man in the miracle.

What was the reaction of the neighbors when they saw the man had received sight?

What did the neighbors want to know from the man?

### **THE TRIAL**

John 9:13-34

On what day was the miracle performed?

When the man first related the miracle to the Pharisees, what division arose among the Pharisees?

What did the Jews not believe about the man who was healed?

What did the man's parents say when they were called before the Pharisees?

Of whom were the parents afraid? Why?

When the healed man was re-examined by the Pharisees, what statements did he make in defense of Jesus and the miracle?

What did the Pharisees finally do to the man?

### **THE PROGRESS**

John 9:35-41

What did Jesus do when He heard that the man was cast out?

What was the response of this man when Jesus told him that He was the Son of God?

What question did some of the Pharisees ask when they heard that Jesus stated?

## SIN AND SUFFERING

### 1. THE CONNECTION BETWEEN SIN AND SUFFERING (9:2-3).

- a. A common theory among Jews was that all suffering was the result of personal sin (Job; Luke 13:2-5; Acts 28:4).
- b. Some do suffer because of their own sins (Proverbs 13:15).
- c. Some do suffer because of their parents' sin.
- d. Many suffer, however; when no particular sin has been committed (9:3).

### 2. BLESSINGS MAY COME FROM GREAT TRIBULATIONS (James 1:2-3; Hebrews 12:7-13; Romans 8:28).

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## Gospel of John Passage Proven True

**It turns out that a specific passage from the Gospel of John wasn't a religious conceit, that is a kind of poetic license John took to prove a point. It's true. Now there is proof.**

When the sewer line in the Old City of Jerusalem needed repairs in the fall of 2004, the workmen made a historic discovery: the biblical Pool of Siloam. The Gospel of John cites this as the place where Jesus cured the blind man. Theologians have long thought the setting of the pool was a "religious conceit" used by John to illustrate a point. Turns out, the place is real. And it's exactly where John said it is, reports The Los Angeles Times of a new study published in the Biblical Archaeology Review.

What's more, it is much grander than anyone ever realized with three tiers of stone stairs on three sides that allow easy access to the water. Each group of steps is separated by narrow landings. The pool is about 225 feet long.

It was here that Jesus, as he was fleeing the Temple, encountered a blind man. The disciples asked Jesus whether it was the man or his parents who had sinned and caused him to be born blind. Jesus replied that neither had sinned. Instead, the man was born blind so God's work could be revealed through him. Jesus then spat in the dust to make mud and rubbed the man's eyes with it. He told him to wash in the Pool of Siloam. After the man washed in the pool, he could see.

The Pool of Siloam is not only a holy site for Christians, but also Jews. In ancient times, Jews who made their annual pilgrimages to Jerusalem gathered at this very reservoir. Since Jesus was a Jew it would have been natural for him to have gone here, too. Scholars have long said that the place didn't exist and was just created by John as the setting for Jesus' miracle when he cured the blind man. A gospel that was thought to be "pure theology is now shown to be grounded in history," New Testament scholar James H. Charlesworth of the Princeton Theological Seminary told the L.A. Times.

Less than 200 yards away from this newly-discovered pool that was built in the 8th century BC by the Judean King Hezekiah is another pool of water that is also called the Pool of Siloam. This one was built sometime between 400 and 460 AD by the Empress Eudocia of Byzantium, who reconstructed several biblical sites. And just to confuse matters thoroughly, there is yet a third Pool of Siloam that predates the one visited by Jesus; its whereabouts are still



unknown.

Hezekiah built the pool to provide a safe water supply to the people of Jerusalem in case they were attacked by the Assyrians. The workers also built a tunnel measuring 1,750 feet under the City of David that connected to the Gihon Spring in the adjacent and less vulnerable Kidron Valley. This pool was destroyed in 586 BC by Babylonian King Nebuchadnezzar, but rebuilt in the 1st century BC before being destroyed again in 70 AD by Titus, the man who would become the Roman emperor.

**Fast forward to the fall of 2004:** When the men repairing the sewer line uncovered two steps, the work stopped so the antiquities' experts could have a look. They didn't have to look long before they were "100 percent sure it was the Siloam Pool," Eli Shukron of the Israel Antiquities Authority told the L.A. Times. How could they be so sure? When the workmen crafted the steps centuries ago, they buried four coins in the plaster, all of which date from 103 to 76 BC. In addition, in the soil in one corner of the pool, the archaeologists found a dozen coins that date from 66 to 70 AD, indicating that the pool was being filled in at that time.

The tunnel built by Hezekiah is also mentioned twice in the Old Testament, specifically Kings 20:20 and 2 Chronicles 32:30. The Associated Press reports that several years ago, geologists from the Cave Research Center at Hebrew University in Jerusalem used radiocarbon testing to analyze the age of stalactite samples from the ceiling of the Siloam Tunnel and plant material recovered from its plaster floor. The biblical record and the tunnel's age have been confirmed, the researchers wrote in the journal *Nature*. The Siloam Tunnel, a popular modern-day tourist site, is the one built by King Hezekiah. This is also significant because it is the first time that a well-identified biblical structure has been subjected to extensive radiocarbon dating.

# Gospel of John

by Milt Langston

10:1-42

LESSON TEN

*The Good Shepherd and His Sheep*

## **TEXT:**

### **I. PROLOGUE (1:1-18).**

### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

- A. INTRODUCTORY WITNESS OF JOHN, 1:19-34.**
- B. THE WITNESS TO PROSPECTIVE DISCIPLES, 1:35-51.**
- C. THE WITNESS AT THE CANAAN WEDDING FEAST, 2:1-12.**
- D. THE WITNESS AT THE CLEANSING OF THE TEMPLE, 2:13-25.**
- E. THE WITNESS TO NICODEMUS, 3:1-21.**
- F. THE FINAL WITNESS OF THE BAPTIST, 3:22-36.**
- G. THE WITNESS IN SAMARIA, 4:1-42.**
- H. THE WITNESS OF THE SECOND SIGN IN CANAAN, 4:43-54.**
- I. THE WITNESS OF THE IMPOTENT MAN HEALED, 5:1-47.**
- J. THE WITNESS OF THE BREAD OF LIFE, 6:1-71.**
- K. THE WITNESS AT THE FEAST OF TABERNACLES, 7:1-53.**
- L. THE WITNESS OF THE FORGIVING SAVIOR (8:1-11).**
- M. THE WITNESS OF THE “I AM...” (8:12-59).**
- N. THE WITNESS OF THE LIGHT OF THE WORLD (9:1-41).**

### **O. THE WITNESS OF THE GOOD SHEPHERD (10:1-42).**

Jesus was a master at using figures of speech in communicating new ideas which were difficult to understand.

He used similes, metaphors, personifications, and other figures of speech as He taught. Figures of speech involve comparisons of characteristics of something familiar to us to characteristics of something unfamiliar. Through the comparisons we are led to a better understanding of what Jesus was teaching.

Think of some of the characteristics of each of the familiar and unfamiliar examples below:

Physical Birth—Born Again

Water from a Well—Living Water

Bread of Life—Jesus’ Life

Light of the World—Jesus’ Life

1. **(10:1-21)** The Picture of the Sheepfold.
  - a. **(10:1-10)** I am the Door...

- 1) (10:1-6) The Parable of the Sheepfold. Jesus here portrays a flock of sheep and their relationship to the Shepherd.
  - a) (v. 1) The false shepherds.
    - 1] The discussion is about shepherds. Just look at verse 2.
    - 2] In verse 8 he says, *"All who came before me are thieves and robbers; but the sheep did not heed them."*
  - b) (vs. 2-4) Jesus is the true Shepherd.
    - 1] The door is opened for the Good Shepherd, not for the false shepherds.
    - 2] Jesus is the legitimate shepherd—he enters by the door—he is not trying to force his way in by unauthorized means.
  - c) (vs. 5-6) The sheep know (discern) the good Shepherd.
    - 1] The disciples of God know Christ!
    - 2] But the hearers still did not understand Jesus.
- 2) Jesus—the Door and the Good Shepherd (10:7-14). Here Jesus explains the parable of the Sheepfold.

#### Notice

Jesus is the Door (vs. 7,9).....Jesus is the Good Shepherd (vs. 11,14)  
 The thieves (vs. 7,10).....The Hirelings (vs. 12,13)

- a) (vs. 7, 9) I am the door of the sheep.
  - 1] Being the door Jesus is the source of entry into the flock of God—the kingdom.
  - 2] Salvation is linked with Jesus as well as access to God and His blessings in His kingdom.
    - a] Salvation was necessary...
    - b] ...before access could be established.
- b) (vs. 8,10) All that came besides Jesus are thieves and robbers.
  - 1] They came to destroy life.
  - 2] Jesus came to give life.
    - a] When Jesus talks about life, what kind of life is he talking about?
    - b] He is talking about a life that will survive the wrath of God (Look at Jeremiah 45:3-5).
  - 3] The thieves and robbers Jesus is talking about are the Pharisees.
- b. (10:11-21) I Am the Good Shepherd.
  - 1) (vs. 11-14) I am the Good Shepherd.
    - a) The Good Shepherd lies down His life for the sheep.
    - b) A hireling runs when the going gets tough and rough.
      - 1] This is the test for a hireling
      - 2] Those who run in the face of opposition are hirelings.
  - 2) The necessity of the Good Shepherd (10:15-21).
    - a) (v. 15) The Good Shepherd will lie down his life for the sheep.
      - 1] Remember the hireling will run.
      - 2] But God has placed a shepherd over His flock who will not run away.
    - b) (v. 16) Jesus' flock.
      - 1] Other sheep refer to the gentiles.
      - 2] The Pharisees knew what Jesus was talking about.
        - a] Ezekiel 37:15-23 sounds like God is promising to unite Israel and Judah (the divided kingdom) into one kingdom, but it goes even further than that.
        - b] Ezekiel 37:24-28.
        - c] Look also at Hosea 1:10-11; 2:23.



- 3] When men follow the Jesus—the Good Shepherd—they become one flock with one Shepherd—one king—one stick—one nation; Jesus has a uniting force in Himself.
  - c) (vs. 17-18) The paradox of Christ.
    - 1] Jesus was to die that He might live again.
      - a] This is to forever reveal that there is a life after death for God's creation.
      - b] It also gives us an object for our faith to connect ourselves to that better life.
    - 2] No one is going to take Jesus' life away from Him.
      - a] The Jews did not defeat Jesus—He defeated them—He defeated Satan who was working through them by dying because His resurrection proved His power over death.
      - b] It was foreordained that Jesus was to die.
      - c] But He tells us here that He died of His own free will.
      - d] Foreordination does not destroy or remove free will—it merely reveals God's ability to foreknow all things concerning His own creation.
      - e] God allows us to chose—but with this gift comes responsibility—we are held accountable for our choices.
    - 3] Jesus did what He did from His own free will but it was in complete obedience to the Father's will—by doing this He reveals to us the secret to our own success, and He offers Himself to us as guide and protector to return us to God's will.
  - d) (vs. 19-21) There arises once again a division among the people concerning Jesus—that rift still exists today.
2. (10:22-39) Jesus at the Feast of Dedication.
- a. (10:22-24) The Question—Tells us plainly who you are.
    - 1) (vs. 22-23) The feast of dedication (also called the feast of lights).
      - a) This was a national holiday for the Jews.
      - b) It celebrated the time the temple was dedicated after three years of defilement when the Greeks offered a pig on the alter in the Macabean Era.
    - 2) (v. 24) The people ask Jesus to tell them plainly that He is the Christ.
  - b. The Answer—the Unanswerable logic (10:25-39).
    - 1) (v. 25) The works I do don't lie—the works Jesus had been doing had already given the people their answer.
    - 2) (v. 26) The reason they do not believe Him is because they are not His sheep—remember the parable of the sheep fold.
    - 3) (vs. 27-29) A description by Jesus of His sheep.
      - a) Jesus' sheep hear His voice.
      - b) Jesus' sheep follow His lead.
      - c) Jesus gives His sheep eternal life.
      - d) No one can snatch His sheep from His hand.
      - e) Note the formula:
        - 1] If you listen to Jesus word and if you obey His commands you have eternal life and are protected by His power.
        - 2] Backwards: the saved are recognized by who they listen to and who they follow.
    - 4) (v. 30) The staggering claim: The Father and Jesus are One!
      - a) They asked Him to speak plainly—Jesus does!
      - b) He and the Father are One—
        - 1] In mind.
        - 2] In spirit.
        - 3] In purpose.
        - 4] In will.
  - c. (10:31-39) The response by the Jews.
    - 1) (10:31) They Jews pick up stones to kill him.

- 2) (10:32-33) They don't want to kill Jesus for what He has done, but for what He said.
  - a) Remember what Jesus said in verse 27.
    - 1] Jesus' sheep hear His voice.
    - 2] Can you think why these Jews were having so much trouble with Jesus claiming to be God?
  - b) The Jews' accusation against Jesus is stated, *"You, being a man, make yourself God."*
    - 1] Go back to verses 29 & 30; Jesus is actually claiming to be the Son of God.
    - 2] Look at verse 36.
    - 3] Therefore, we must realize that when Jesus claimed to be the Son of God, it is equivalent to claiming to be God.
    - 4] Do you notice that Jesus does not argue that He is not God?
- 3) (10:34-39) The unanswerable logic of Jesus.
  - a) (vs. 34-36) Christ's appeal to scripture.
    - 1] Why think it strange that I be called God.
    - 2] The judges were called gods, and I am sent strait from the Father.
  - b) (vs. 37-39) Christ's appeal to His miracles—the works Jesus did testify that He is God.
3. (10:40-42) Jesus crosses the Jordan where many people believe.

**P. THE WITNESS OF THE RESURRECTION OF LAZARUS (11:1-57).**

**THE PICTURE OF THE SHEEPFOLD  
John 10:1-21**

Jesus uses what figures of speech to refer to Himself?

What does Jesus say in verses 15-18 about "other" sheep?

What does Jesus say about His life in this context?

What division arose among the Jews because of all of "these words" of Jesus?

**THE REJECTION OF THE GOOD SHEPHERD  
John 10:2-42**

What request did the Jews make of Jesus?

What answer did Jesus give to that request?

What reason did the Jews give for trying to stone Jesus?

How did Jesus reply to that reason?

Where did Jesus go when He left Jerusalem?

What happened there?

**APPLICATION**

One of the characteristics of the Good Shepherd which impressed me most in this lesson was...

What are the blessings you can list from following the Good Shepherd?

### **LESSONS**

1. God help us to tune our ears to the voice of Jesus, The Good Shepherd (vs. 3-5, 16, 27; Deuteronomy 18:15-18; Matthew 17:1-5; Hebrews 1:1-2; 12:25-29).
2. The access to great blessings is only through Jesus the door (vs. 9, 28; John 14:6; Acts 4:12; Romans 5:1-2; Ephesians 1:3).
3. Considers Jesus' love for us in that He voluntarily laid down His life for us (vs. 15-18).
4. Look at the security and protection that we have in Jesus (vs. 11-13, 28-29; Romans 8:31-39).

# Gospel of John

by Milt Langston

11:1-57

LESSON ELEVEN

*The Resurrection and the Life*

## **TEXT:**

### **I. PROLOGUE (1:1-18).**

### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

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- G. THE WITNESS IN SAMARIA, 4:1-42.**
- H. THE WITNESS OF THE SECOND SIGN IN CANAAN, 4:43-54.**
- I. THE WITNESS OF THE IMPOTENT MAN HEALED, 5:1-47.**
- J. THE WITNESS OF THE BREAD OF LIFE, 6:1-71.**
- K. THE WITNESS AT THE FEAST OF TABERNACLES, 7:1-53.**
- L. THE WITNESS OF THE FORGIVING SAVIOR (8:1-11).**
- M. THE WITNESS OF THE “I AM...” (8:12-59).**
- N. THE WITNESS OF THE LIGHT OF THE WORLD (9:1-41).**
- O. THE WITNESS OF THE GOOD SHEPHERD (10:1-42).**

### **P. THE WITNESS OF THE RESURRECTION OF LAZARUS (11:1-57).**

#### **LESSON AIMS**

- ➡ To picture the pathos surrounding the death of Lazarus, and the joy of his resurrection.
- ➡ To understand Jesus’ claim to be the resurrection and the life as He demonstrated His power over death by raising Lazarus from the dead.

#### **1. The Christ Revealed at the tomb (11:1-44).**

- a. JESUS IN PEREA—A REVELATION TO HIS DISCIPLES.
  - 1) (11:1-16) Jesus’ strange delay when He learns that Lazarus is sick (11:1-6).
    - a) (vs. 1-3) Jesus’ relationship with Mary, Martha and Lazarus.
      - 1] Martha—probably the older sister.
      - 2] Mary—always at Jesus’ feet—this means she was listening to Him.
        - a] A disciple was said to sit at the feet of his teacher.
        - b] Mary was a disciple as well as a friend to Jesus.
        - c] Read Luke 10:38-42. Discuss what Martha’s fault might be...
          - 1} Were there good qualities in Martha?
          - 2} Did Jesus love Martha?
          - 3} How can we be like Martha sometimes?
      - 3] Lazarus was the brother to these two sisters, and according to verses 3 & 5 was loved by Jesus. What are some of the marks of love?

- a] You want to be with someone you love.
  - b] You listen to someone you love. You pay attention to them.
  - c] You serve someone you love.
  - d] You obey someone you love.
  - e] You brag on someone you love.
  - f] You speak up for someone you love. Do we always speak up for Jesus?
- 4] The two sisters send word to Jesus that Lazarus is sick.
- a] Remember that there was no mail service in these days.
  - b] They sent word to Jesus by sending someone who traveled all the distance from Bethany to beyond the Jordan where Jesus was staying.



- 1} This was a journey of about 20 miles or more.
  - 2} In chapter 10 Jesus had been in Jerusalem, now he is in Perea where John the Dipper had been baptizing.
- b) (v. 4) When Jesus hears of his close friend's sickness He declares that its purpose is to glorify Christ.
- 1] Jodie Robbins—cancer saved him and part of his family.
  - 2] Lavita Searcy's son—the accident that paralyzed him saved him—on the day he died he said, "I have good news. Today I'm going to see Jesus. Is there anything you want me to say to him for you?"
- c) (v. 5) Jesus loved this family.
- 1] The word used here is "agape."
  - 2] When you and I learn how to love the way Jesus loved it will deepen the other ways we love our parents, our spouses, our children and our friends.
  - 3] Agape does not distract from other forms of love; it deepens and enriches them.
- d) (v. 6) Jesus delays for two more days after hearing that Lazarus is sick.
- 1] It could be that Jesus was busy in Perea—therefore, he delayed.
  - 2] It is more likely that he delayed that His disciples might see a greater display of His power.
    - a] In Mark 5:3 Jesus had raised Jairus' daughter.
    - b] In Luke 7:11-17 he raised a widow's son from the dead.
    - c] But Jesus had never raised one who had been in a tomb before.
- 2) (11:7-16) Jesus' new interpretation of death.
- a) (vs. 7-8) He was determined to go back to Judea, and His disciples advise Him not to go because of the threat to His life.
    - 1] Remember that death is the theme here.

- 2] The implication to Jesus is this: don't go—they are going to kill you.
- b) (vs. 9-10) The perplexing tranquility in the face of the threat of death.
  - 1] Jesus tells his disciples that there is something worse than dying.
  - 2] Not doing God's will is worse than dying.
    - a] Walking in the light is doing God's will.
    - b] Walking in the dark is to refuse God's will.
    - c] Darkness is worse than death—the danger the disciples don't see is greater than the danger they can see.
    - d] What are some of the dangers we can see today, and what are some of the dangers that we do not always see?
  - 3] The disciples have told Jesus not to go back to Judea—Jesus here shows them that it is He, not they who know what to do—following Jesus is better than avoiding danger!
- c) (11:11-16) The New interpretation of death by Jesus.
  - 1] (v. 11) Jesus tells them that Lazarus is asleep.
    - a] The word “cemetery” = “sleeping chamber.”
    - b] Jesus is trying to get His disciples to see a new meaning for death because He is talking about Lazarus' death.
      - 1] It is easy to wake up a sleeping man.
      - 2] It is just as easy for Jesus to wake up a dead man!
        - a] Do you believe that?
        - b] What are some of the implications of this fact?
  - 2] (vs. 12-13) The disciples don't understand what Jesus is trying to say.
  - 3] (v. 14) Jesus tells them plainly that Lazarus is dead.
    - a] In the Greek Jesus said, “He died.”
    - b] How did Jesus know? That's the point—He knows!
  - 4] (v. 15) Jesus' intention is to perform a sign for them concerning His power over death.
    - a] Suffering sometimes must be endured.
    - b] Jesus had to suffer the cross to fulfill the heavenly love and wisdom of God the Father.
    - c] Suffering avoided most times introduces more grief than what it avoids—for a Christian suffering endured brings a far greater reward than the grief it causes.
  - 5] (v. 16) A brief view of what Thomas was thinking is revealed here—he is known for his doubting faith, but here we see his undying loyalty to Christ.
    - a] The reason the disciples said what they said in verses 8-10 is so they could preserve their own lives.
    - b] Thomas is ready to die with Jesus.
- b. (11:17-37) JESUS OUTSIDE OF BETHANY—A REVELATION TO THE MOURNERS.
  - 1] (11:17-19) Jesus returns to the impossible situation—Lazarus has been dead and buried for four days.
    - a) Lazarus has been buried for four days.
    - b) Jews from nearby Jerusalem have come to console Mary and Martha.
      - 1] Note John's use of the word “Jews” does not mean Hebrews or residents of Judea.
      - 2] It denotes influential folks of the ruling class among the Jewish nation.
  - 2] (11:20-24) Martha's reproachful greeting.
    - a) Martha hears of Jesus' coming and goes out to meet Him before He arrives.
    - b) She states her faith in Jesus in a reproachful manner.
      - 1] She knew and confesses Jesus' power—He could have healed Lazarus.
        - a] She tried to tell him that he was sick.
        - b] She reminds him that Lazarus would not be dead now if he had come back.

- 2] Martha also knows about the resurrection (vs. 23, 24).
- 3] And she knows that Jesus has a special relationship with the father—anything He asks will be given to Him (v.22). She may have even believed that He could rise Lazarus from the dead.
- 3) (11:25-27) Jesus' joyous revelation.
  - a) This young man's claim: *"I am the resurrection and the Life; he who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die."*
    - 1] Jesus' answer to Martha's comment in verse 24 is, ***"You are looking at the resurrection!"***
    - 2] Death with all his army came—cancer, heart disease, murder, food poisoning, old age and everything else...
      - a] Alexander the great came—death won!
      - b] Julius Caesar came—and death won.
      - c] Ganges Kang came—and death won.
      - d] Confucius came—and death won.
      - e] Mohamed came—and death won.
    - 3] This young man Jesus came—and death was forever destroyed!
  - b) Jesus asks Martha if she believes, and she gives the good confession!
    - 1] I don't think Martha fully understood what this confession meant, nor what it means that Jesus is the resurrection and the life.
    - 2] Are we any different?
    - 3] What are the implications of what Jesus says here in light of what He is about to do?
- 4) (11:28-32) Jesus calls for Mary who comes to where Jesus is.
  - a) She like Martha knows of Jesus' power.
  - b) She also gives Him a gentle reproach.
- 5) (11:33-37) Jesus' reaction to the scene of death.
  - a) Jesus was touched by the scene of mourning caused by his friend's death.
    - 1] The ASV reads that he "groaned in the spirit."
    - 2] That word "groaned" or "moved" comes from a Greek word meaning to "snort like a horse."
    - 3] Jesus was deeply touched by man's helplessness against death.
  - b) ***"Jesus wept."***
    - 1] The Gnostics will teach that Jesus could not be a man—He was a spirit.
    - 2] Spirit's do not cry.
    - 3] John destroys the Gnostic argument with the Bible's shortest verse.
    - 4] Why did Jesus weep?
      - a] Not for Mary and Martha and Lazarus—He knew what was going to happen.
      - b] We do not serve a God who cannot be touched with our plight.
        - 1} I may never be able to trust you.
        - 2} But we can both trust Jesus with all our secrets, with all our weaknesses, with all our fears.
  - c) Jesus' emotions touched the Jews where His preaching could not. Even they were impressed by Jesus.
- c. (11:38-44) JESUS BEFORE THE TOMB OF LAZARUS—A REVELATION TO EVERYONE.
  - 1] Jesus orders the stone rolled away.
  - 2] Martha reminds Him that by now there will be a terrible smell—remember the Levitical commandments of cleanliness.
    - a) Martha thought she believed—but she is about to see something to deepen her faith—she is about to see Christ's glory.
    - b) Jesus has told her not to worry...



- 1] When you or I (sinners) touch someone unclean, it makes us unclean too.
- 2] When you or I (sinners) touch a dead person, it makes us unclean.
- 3] But when Jesus touched a sick person or an unclean person, Jesus did not become unclean. The sick person became clean.
- 4] When Jesus touched a dead person, He did not become unclean. The dead person became alive again!
- c) What is all this saying to us about Christ and our relationship with Him?
- 3) Without the sensationalism of the TV evangelist healers, Jesus orders Lazarus to come out—and the dead stinking man obeys!
  - a) What a sign!
  - b) I wonder if the smell of death remained when he came out?
  - c) I wonder how Martha and Mary removed the napkin that covered Lazarus' face—just imagine it!

## 2. The Christ Appointed Unto Death (11:45-57).

- a. (11:45) MANY BELIEVED IN JESUS.
  - 1) They came to weep—they went away rejoicing!
  - 2) They came to see death—they saw new life!
  - 3) They came to see sadness—they found joy!
  - 4) They came to see darkness—they saw noonday sun!
  - 5) They came to see a dead man—they met a life-giver!
  - 6) Who would take Barabbas if he could have Jesus?
- b. (11:46-53) THE CHIEF PRIESTS AND PHARISEES ORGANIZE TO PUT JESUS TO DEATH.
  - 1) (11:46) Some believed in Jesus when they saw this great sign, but unbelievably went to the Jewish leaders to tell them what had happened.
  - 2) (11:48) The Jewish leaders expose their motives for rejecting Jesus.
    - a) There is a similarity of the Jewish leaders situation to a similar situation from the past.
    - b) [READ ISAIAH 28:14-20.](#)
      - 1] In Isaiah's time Judah will make a treaty with Assyria ("death" in this passage) to save their nation from attack from Syria and Israel.
      - 2] God spoiled their plan, and the nation was destroyed by God anyway—not by Assyria, but Babylon.
      - 3] In Jesus' day the Jewish leaders feared that Jesus would cause Rome to destroy them.
      - 4] So they will make an agreement with Rome ("death") to have Jesus crucified.
      - 5] God will spoil their plans again, and the nation will be destroyed anyway.
  - 3) (11:49-53) Caiaphas' prophesy that one man would die for the nation!
- c. (11:54-57) JESUS WALKED NO LONGER OPENLY.
  - 1) The Passover was at hand.
  - 2) The Jews plotted to arrest Jesus if he shows up publicly in Jerusalem.

## Lessons to Take Home

### I. CONSIDER JESUS' CLAIM—"I AM THE RESURRECTION AND THE LIFE" (vs. 25-27).

- A. Jesus — The Source of All Life (John 1:4; 5:26)
  1. The Source of Physical Life (Genesis 1:26; John 1:3-4; Colossians 1:16).
  2. The Source of Spiritual Life (Ephesians 2:1; 1 John 5:11; Colossians 3:4; Romans 6:3-5).
- B. Jesus — The Source of the Resurrection (1 Corinthians 15:20-22, 50-54; Philippians 3:20-21; 1 Thessalonians 4:16).
  1. The Resurrection Past — Christ Rose.
  2. The Resurrection Present — Sinners Rise to Walk in Newness of Life.
  3. The Resurrection Future — Bodies come Forth.



C. Precious Promise — Shall Never Die.

1. Die Physically and Not Spiritually.

2. Conditional Promise — Believe and Obey (Matthew 7:21; Hebrews 5:8-9).

**II. THE RAISING OF LAZARUS WAS DIVINE PROOF OF HIS DIVINE CLAIM. JESUS WILL ONE DAY CALL ALL FROM THE GRAVE (John 5:28-29).**

**CHRIST REVEALED**

**John 12:1-44**

List the things that are said about Lazarus and his family in verses 1-5.

What did Jesus do when He heard the message that Lazarus was sick?

What purpose (s) do you see in this context for the sickness and death of Lazarus?

How did the disciples react when Jesus said, "Let us go into Judea again?"

Lazarus' body had been in the tomb \_\_\_\_\_ days when Jesus arrived in Bethany.

What statement did both Martha and Mary make to Jesus when they went out to Him?

Jesus told Martha, "I am..."

What objection was made when Jesus asked for the stone to be rolled away?

At the tomb, for what purpose did Jesus pray, "Father, I thank Thee that Thou heardest me"?

How did Jesus summon Lazarus from the tomb?

**CHRIST APPOINTED UNTO DEATH**

**John 11:45-57**

What result (s) of the miracle do you see from these verses?

What did the chief priests and Pharisees fear would happen if they left Jesus alone?

What does the writer say about Caiphus' statement that it was expedient for one man to die for the people?

What did Jesus do after these events?

What were the people in Jerusalem wondering as the Passover feast drew near?

What commandment had the chief priests and Pharisees given?

**APPLICATION**

In studying this lesson, I was impressed with Jesus' \_\_\_\_\_

My study of this miracle has strengthened my faith in Jesus because....

# Gospel of John

by Milt Langston

12:1-50

LESSON TWELVE

*One Last Chance to Believe*

## **TEXT:**

### **I. PROLOGUE (1:1-18).**

### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

- A. INTRODUCTORY WITNESS OF JOHN, 1:19-34.**
- B. THE WITNESS TO PROSPECTIVE DISCIPLES, 1:35-51.**
- C. THE WITNESS AT THE CANAAN WEDDING FEAST, 2:1-12.**
- D. THE WITNESS AT THE CLEANSING OF THE TEMPLE, 2:13-25.**
- E. THE WITNESS TO NICODEMUS, 3:1-21.**
- F. THE FINAL WITNESS OF THE BAPTIST, 3:22-36.**
- G. THE WITNESS IN SAMARIA, 4:1-42.**
- H. THE WITNESS OF THE SECOND SIGN IN CANAAN, 4:43-54.**
- I. THE WITNESS OF THE IMPOTENT MAN HEALED, 5:1-47.**
- J. THE WITNESS OF THE BREAD OF LIFE, 6:1-71.**
- K. THE WITNESS AT THE FEAST OF TABERNACLES, 7:1-53.**
- L. THE WITNESS OF THE FORGIVING SAVIOR (8:1-11).**
- M. THE WITNESS OF THE “I AM...” (8:12-59).**
- N. THE WITNESS OF THE LIGHT OF THE WORLD (9:1-41).**
- O. THE WITNESS OF THE GOOD SHEPHERD (10:1-42).**
- P. THE WITNESS OF THE RESURRECTION OF LAZARUS (11:1-57).**
- Q. THE WITNESS OF MARY OF BETHANY (12:1-11).**

#### **REVIEW**

Jesus was like us. He had feelings. Do you think it hurt his feelings...  
...when his brothers did not believe in him (7:5)?  
...when the Jews took up stones to kill him (8:59)?  
...when he heard that the Pharisees has “cast out” the man born blind (9:34-35)?  
...when the Jews accused him of being “demon-possessed and raving mad” (20:19-20)?  
...when he saw the sorrow endured by Lazarus’ family when he died (11:32-36)?  
...when the Jewish leaders “plotted to take his life” (11:53-57)?

How do you react when someone hurts your feelings? Does it sometimes detract you from your mission and purpose to serve others? But how did Jesus respond when his feelings were hurt? How did Jesus respond to suffering?

#### **LESSON AIMS**

- ➡ To see Jesus being anointed in Bethany.
- ➡ To witness Jesus’ Triumphal Entry into Jerusalem.
- ➡ To hear Jesus as He cries out His Purpose.

### **1. (12:1-2) At a Supper.**

- a. They are in Bethany at Martha, Mary and Lazarus’ house enjoying a supper.
- b. Martha is serving, and Lazarus is entertaining the guests.
- c. It is six days prior to the Passover feast.

- d. This house was one of Jesus' favorite places to stay.
  - 1) Jesus loved this family (11:3, 5).
  - 2) It is obvious that He stayed here often when He was near Jerusalem.
2. (12:3-8) **The Anointing.**
  - a. (12:3) MARY ANOINTED THE FEET OF JESUS WITH COSTLY PERFUME OF NARD.
    - 1) The name Christ = "the anointed One."
      - a) The "anointed ones" in Jewish culture were the prophet, the priest and the king.
      - b) Jesus embodied all three of these offices making Him unique among all other rulers of Israel—the Messiah.
        - 1] The Jewish nation refused to accept Jesus as the Christ.
        - 2] They would not anoint Him.
    - 2) However—to a small group who loved Jesus and believed in Him—from among these Jesus will receive his anointing.
      - a) I believe that this incident was a powerful encouragement to Jesus who knew what He was facing in the days to come.
      - b) It was a precious moment that few at the time other than the Father and Jesus understood.
    - 3) How can you characterize Mary—from what you know of her—who gave this precious gift?
  - b. (12:4-6) JUDAS LODGES A GREEDY COMPLAINT.
    - 1) He criticizes the action as wasteful and the cost better spend in feeding the poor.
    - 2) He was not concerned for the poor—he was a thief and wanted more for himself—he was the keeper of the bag for Jesus entourage.
  - c. (12:7-8) JESUS DEFENDS MARY'S ACTIONS.
    - 1) Jesus acknowledges the anointing as a prelude to his burial.
    - 2) Mary's love.
      - a) Love is extravagant.
      - b) Love has no reservations.
      - c) Love is not inhibited.
    - 3) Jesus alludes to Deuteronomy 15:11, *"For the poor will never cease out of the land; therefore I command you, You shall open wide your hand to your brother, to the needy and to the poor, in the land."*
      - a) Jesus is not saying we do not need to minister to the poor.
      - b) He is speaking of opportunities.
        - 1] There is plenty of time to practice benevolence because there will always be poor people around.
        - 2] But the opportunity to serve Jesus is limited.
          - a] In the context here this is true because Jesus is going to die very soon.
          - b] But in our own situations how is this also true?
  3. (12:9-11) **The Response.**
    - a. (12:9) JESUS AND LAZARUS GAIN POPULARITY.
      - 1) Great crowds of the "Jews" come not to listen to Jesus but to see Lazarus for themselves.
      - 2) Obviously the resurrection of Lazarus caused quite a stir.
    - b. (12:10-11) THE JEWS ADD LAZARUS TO THE "HIT" LIST WITH JESUS.
      - 1) Being near Jesus makes being near God safe, but it makes being near the world dangerous.
        - a) All this forces us to count the cost.
        - b) There is a cost in following Jesus.
      - 2) The Jews have redoubled their efforts to kill Jesus because now many are deserting them and turning to Jesus.
        - a) Examine for a minute their twisted logic.

- 1] Jesus has demonstrated power over death—he has successfully raised Lazarus from the dead four days after he was buried.
- 2] So they decide not only to kill Jesus but to kill Lazarus again.
  - a] What were they thinking?
  - b] Really, it is sad!
- b) Can you follow their logic?

**R. (12:12-19) THE WITNESS ON PALM SUNDAY.**

**1. (12:12-13) The exultant crowds.**

- a. JESUS IS HERE ENJOYING A WORLDLY KIND OF POPULARITY MANY TODAY STILL GIVE TO JESUS.
  - 1) This crowd was not drawn to Jesus' teaching.
  - 2) They were fascinated with his miracles, but their devotion to Him went no further—a short time later they will cry for his crucifixion.
- b. THIS KIND OF EXULTATION IS SIMILAR TO PEOPLE WHO WORSHIP JESUS ON EASTER AND CHRISTMAS.
- c. IT IS WORLDLY, AND IT IS BASED UPON WHAT HE CAN DO FOR THEM.
  - 1) Their words were right: "Hosanna! Blessed is He who comes in the Name of the Lord, even the King of Israel."
  - 2) But their hearts were wrong.
    - a) What a sad depressing commentary on man.
    - b) Their mouths were speaking the truth.
    - c) But in their hearts they did not believe it.
      - 1] They wanted a king they could dominate—or at least was a king the way they thought he ought to be king.
      - 2] They did not trust Jesus enough to submit to His teachings and His revelation.
      - 3] Is it possible to fall into this same trap in our devotion to Jesus today?

**2. (12:14-15) The royal entry.**

- a. THE GREATEST SPECTACLE THE EARTH HAS EVER WITNESSED WAS HAPPENING—THE SON OF GOD WAS ENTERING ZION TO RECEIVE HIS RIGHT OF RULE—FROM WHAT WE KNOW GOD WAS ABOUT TO ATONE FOR THE SINS OF THE WORLD.
- b. A GREATER EVENT IN THE WORLD'S HISTORY HAS NEVER OCCURRED SINCE.
- c. HOWEVER, FROM A STRICTLY WORLDLY POINT OF VIEW LOOK AT THESE EVENTS...
  - 1) Jerusalem was almost to erupt into civil war over the controversy caused by Jesus.
  - 2) The Son of God arrived into town with his sandals dragging in the dust riding on a borrowed donkey—does that look like God to you?
    - a) One of his closest apostles will betray him to the Jews.
    - b) The most outspoken of his followers will deny him publicly.
    - c) And all his followers will run and desert him to die alone.
    - d) Because of mine and your sins he will carry, even the Father will desert him and Jesus will die ALONE!
  - 3) Honestly, does this look like victory to you?
    - a) It was you know.
    - b) The lesson to us is the lesson Jesus tried constantly to teach us—it is not up to us to understand everything; that which is required of us is to trust God no matter what!
      - 1] Jesus trusted God to the end.
      - 2] Jesus obeyed the Father to the end.
      - 3] Because of his trust—he died, but he won—he lost everything, but he gained it all for us!
      - 4] Do you suppose there is a lesson in here for us? (DISCUSSION)

**3. (12:16-19) The slow disciples.**

- a. THE DISCIPLES WHILE ALL THIS WAS HAPPENING DID NOT UNDERSTAND ITS SIGNIFICANCE. IT WAS NOT TILL AFTER JESUS' RESURRECTION THAT THEY BEGAN TO UNDERSTAND.

- b. MEANWHILE JESUS' POPULARITY WAS PEAKING FOR EVERYONE HAD HEARD ABOUT LAZARUS' RESURRECTION AND WERE COMING OUT TO SEE JESUS.
  - 1) The Jewish leaders were greatly alarmed at this turn of events.
  - 2) But this type of popularity is not Christian faith.
    - a) The majority of the people were not interested in what Jesus was saying.
    - b) They were being drawn to the implications of the miracle.
      - 1] They were being drawn to Jesus for the wrong reasons.
      - 2] That's not to say that they might not have been drawn by his words eventually—remember that John begins his book by telling us that Jesus is the “Word!”
    - c) However, the Jewish leaders because of this popularity were goaded on to more drastic action—this too worked according to God's ultimate plan.
  - 3) Many followers of Jesus today come to Jesus for the wrong reasons—they too are looking for what they can get, but they think they will get it without it costing them anything at all.
    - a) Why do half the people who attend Sunday morning worship not return Sunday night?
    - b) Why do people who have a problem with someone else go to everyone before going to the person with whom they have the problem?
    - c) Why do Christians divorce?
    - d) Why do Christians try to live like the world?
  - 4) Because they don't listen to Jesus, and they really don't know Him!
- S. **(12:20-50) THE WITNESS OF JESUS' PURPOSE AS HE NEARED JERUSALEM.**
  - 1. **(12:20-36a) Jesus reveals that He will be uplifted on the cross for mankind.**
    - a. **(12:20-22) SOME GREEK JEWS AT THE FEAST DESIRE TO SEE JESUS.**
      - 1) They will not take here—say about Jesus.
      - 2) They want to see Him, so they contact Philip.
      - 3) In verse 23 Jesus responds to them—
    - b. **(12:23-26) THE DEATH PRINCIPLE OF JESUS.**
      - 1) Jesus tells these Greeks that the hour when He will be glorified is come—it is now very near.
      - 2) This glory is the same type of glory found in a seed—it dies in order to multiply itself over and over.
        - a) In verse 25 Jesus speaks of the cost of serving Him—it will require our lives dedicated only to Him!
        - b) In verse 26 Jesus speaks of the benefits to all men (v.26) who do serve him—those who are willing to give themselves in service will be wherever Jesus is, and they will be honored by the Father.
        - c) This important part of Jesus' ministry to sinners is near.
          - 1] The triumph of Jesus will come through his death.
          - 2] Our triumph over sin will follow suite in our death to self to serve Him.
      - 3) This death principle of Jesus was not well accepted...
        - a) His disciples did not yet understand it even if they accepted it.
        - b) The “hangers on” group who followed his miracles did not like it at all.
        - c) The death principle restated in verse 25 is resisted still to day by would be followers of Jesus, but it is the basis of salvation—death!
          - 1] One of the greatest dangers in the church is an attitude that seeks a form of Christianity which interrupts my life as little as possible...et.al.
            - a] There is absolutely no death in this type of Christianity—indeed it is not Christ like at all.
            - b] There is only a continuation in the old life for self.
          - 2] If there is not death to an old life, there can be no new life in Christ.
        - d) What do you suppose characterizes new life living for a Christian? (discussion)

- 4) In the following verses we will see that Jesus does not look forward to what is to come, but He is willing to do it.
- c. **(12:27-29) HOW JESUS FELT—HIS PRAYER—AND GOD’S ANSWER!**
  - 1) **(12:27)** Christ’s feelings are revealed: He says, *“My soul has become troubled...”*
    - a) He says, *“What shall I say, ‘Father, save Me from this hour?’”*
      - 1] This reveals that Jesus’ personal desire was not with dying and suffering.
      - 2] Have you ever struggled like this to do what was right?
        - a] Have you wanted to do what was right...but you didn’t like what it was going to cost you to do it?
        - b] Dying to self starts here!
    - b) He knows that it is in this “hour” that His very purpose and destiny lies.
      - 1] What is revealed about Jesus is that His passion to save us was greater...
        - a] ...than his fear of death.
        - b] ...than his troubled soul.
        - c] ...than his desire to live—than his desire period!
      - 2] No wonder God will given Him a heavenly testimony in verse 28.
  - 2) **(12:28a)** Christ’s prayer.
    - a) Christ’s passion stemmed from His desire to “glorify” God’s Name!
      - 1] His passion to save which overcame his fears stemmed from His desire to glorify the Father.
      - 2] His obedience stemmed from His knowledge that the Father’s will is right, therefore; his obedience came from his desire to glorify the Father.
    - b) When Christians adopt this desire to glorify the Father...
      - 1] ...we will not find it difficult to die to self.
      - 2] ...we will want to obey the commands of God.
      - 3] ...we will become like Christ.
  - 3) **(12:28b-29)** God’s heavenly testimony.
    - a) Great comfort is given to us (as Jesus will say in verse 30) concerning Jesus’ purpose.
      - 1] When God speaks of a thing to happen as if it has already happened—it will happen.
      - 2] This assurance as Jesus says is for us...not Him. He already knew it.
      - 3] How is this comfort to us?
    - b) The people hear but do not understand the voice—they thought it thundered.
- d. **(12:30-36a) CHRIST’S EXPLANATION AND PURPOSE OF THE DEATH PRINCIPLE.**
  - 1) **(12:30-31)** The comfort—the world will be judged once for all upon the cross!
    - a) God will show us how despicable sin is.
    - b) Through this Satan (the prince of the world—2 Corinthians 4:4) will be cast out!
  - 2) **(12:32-33)** Through the cross God will draw men to Himself.
    - a) This speaks of a way provided by Christ’s death to bring men to God.
    - b) Not only that but it speaks of the draw and appeal of God which will draw men to God.
  - 3) **(12:34)** The multitude argue that the Christ was to abide forever—they were arguing with Jesus about what scripture taught that he is supposed to do!
    - a) Do you suppose this hurt Jesus?
      - 1] He’s telling of the things that trouble Him.
      - 2] God encourages Him, but the people debate Him.
    - b) This subject was not a Biblical teaching the multitude was talking about.
    - c) It was a controversy or view held among the many views that were held by the Jewish rabbis of that day.
  - 4) **(12:35-36a)** Faith in Jesus is the only way—it is the only light; there is no other source.
2. **(12:36b-50) The Suffering Servant.**
  - a. **(12:36b)** JESUS LEFT THE CROWD AND HID FROM THEM.



- 1) This speaks volumes.
- 2) How do you suppose Jesus was feeling right then?
- b. **(12:37-43)** THE UNBELIEVABLE UNBELIEF OF THE JEWS.
  - 1) **(12:37-41)** They were blinded and could not see in the signs of Jesus that He was who He claimed to be.
    - a) They and those like them could not see that Jesus' suffering to come was because of their sins and not His own.
    - b) The prophet Isaiah wrote of it.
      - 1] When people saw the righteous remnant going into Babylon with the rest of the wicked people who were being punished, they did not recognize them.
      - 2] The world viewed everyone being taken captive as wicked—not so the Lord!
      - 3] Just as Jesus hanging between two thieves looked like a sinner.
      - 4] Do you know what the Jews said to Him? *“If you are the Son of God, come down off that cross!”*
        - a] Oh brethren, don't judge the world by the way things seem.
        - b] Don't ever try to measure success in your service to the Lord by appearances—but that's what we do—isn't it?—we keep up appearances! God goes to the heart and to the eternal reality of everything!
      - 5] The eyes of the Jewish people were blinded because to their unbelief, and they could not see Jesus' signs which should have caused them to believe.
    - c) When the prophet Isaiah saw Jehovah recorded in Isaiah 6:1ff, John says that he saw Jesus (v. 41).
      - 1] Jehovah is the Jewish name for deity in its fullness.
      - 2] Jehovah is not divided into three parts. Jehovah is all God!
  - 2) **(12:42-43)** Some of the rulers believed, but the pressure from the Pharisees kept any from confessing it.
    - a) They had a perverted priority like so many of the world.
    - b) They feared men more than they feared God.
    - c) They allowed peer pressure to keep them from honoring and glorifying God.
    - d) Contrast this to Jesus in verse 28!
- c. **(12:44-50)** THE INESCAPABLE JUDGMENT OF GOD WILL COME THROUGH CHRIST'S WORDS.
  - 1) **(12:44)** Jesus here teaches that to put your faith on Jesus (the Son) is to put your faith on the Father, and only such a faith will escape the inevitable darkness of coming judgment upon the world.
  - 2) **(12:45)** To see Jesus is to see the Father.
  - 3) **(12:46)** The one who believes in Jesus cannot abide in darkness!
  - 4) **(12:47-48)** Jesus does not judge, but the words He is commissioned by the Father to speak will judge the world.
    - a) Hearing the words of Jesus and not keeping them is unbelief.
    - b) The one who rejects Christ's word on baptism, on church discipline, on how to deal with one you are not getting along with, on giving, on church attendance—will be judged by what the word says about these subjects.
  - 5) **(12:49-50)** The words of Jesus came from the Father, and they contain eternal life!

**THE ANOINTING OF JESUS**  
**John 12:1-11**

From this context and Mark 14:3-9, list the people who were present when this incident occurred.

What did Mary do to Jesus at that time?

What was Judas' reaction to Mary's act?

How did Jesus respond to Judas' reaction?

What things are said about Lazarus in vs. 9-11?

**THE TRIUMPHAL ENTRY OF JESUS**  
**John 12:12-19**

What did the multitude who had come to the feast do when they heard that Jesus was coming to Jerusalem?

How did Jesus enter Jerusalem at that time? Why?

When did Jesus' disciples understand these things?

Why had the multitude gone out to meet Jesus?

What was the Pharisees' assessment of the situation?

**THE PURPOSE OF JESUS**  
**John 12:20-50**

What did the Greeks want as they spoke to Philip?

What hour did Jesus say had come?

What did Jesus say about a grain of wheat (in this context)?

Give the gist of Jesus' prayer in vs. 27-28.

How did God respond to Jesus' prayer?

What was the multitude's response?

For whose sake did Jesus say the voice had spoken?

How did Jesus signify in this context the manner of death He would die?

Why did the rulers who believed on Jesus not confess Him openly?

What did Jesus say would judge the people who rejected Him in the last day?

**APPLICATION**

The thing that impressed me most in this lesson was....  
because...

I believe that the principle of dying to myself (vs. 24-25) will help me in coming weeks to....

**LESSONS**

- ➡ Jesus places high value on devotion to His person (vs. 7-8; cf. Matthew 26:10-13).
- ➡ Love to Christ adds infinite value to simple humble service (vs. 3-8).
- ➡ Human popularity is shallow and short-lived. On Sunday they cried, "Hosanna, blessed is the king of Israel," but before the week was over, they cried, "Crucify Him, crucify Him!"
- ➡ The nature of the kingdom – not an earthly kingdom (John 18:36).
- ➡ The principle of dying to self (vs. 24-25).
- ➡ The folly of seeking the praise of men and not God's praise (vs. 42-43).
- ➡ The necessity of receiving Jesus' words (v. 48).



# Gospel of John

by Milt Langston

13:1-38

## LESSON THIRTEEN

*Love—washes the feet of others*

### TEXT:

#### I. PROLOGUE (1:1-18).

#### II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).

Jesus from this point in John will withdraw from the crowds, and John will show us lessons He imparted to His closest disciples. These are Jesus' witness to His own people, and are particularly important to us who have heeded Christ's invitation to become a part of His body.

#### LESSON AIMS

- ➡ To see Jesus as an example of love and humility as He washes the disciples' feet.
- ➡ To see an active love to one another as a badge of discipleship—the world will know we are of Christ by our love.

#### III. THE WITNESS OF THE SON OF GOD TO HIS OWN (13:1-17:26).

##### **A. LOVE'S GREATEST EXAMPLE—JESUS WASHING THE DISCIPLES' FEET (13:1-20).**

###### 1. THE SETTING...

- a. (13:1a) The time—He was going to depart and return to the Father; He was going home.
  - 1) His time had come!
    - a) In John the seventh chapter Jesus' brothers were trying to advise him to go to Jerusalem. Jesus told them that His time had not come.
    - b) In chapter two Jesus tells his mother when she tries to advise him, "*My hour is not yet come.*"
    - c) When Jesus talks to the woman at Jacob's well in chapter four, he says to her, "*The hour is coming...*"
  - 2) What do these references to "*time*" or "*hour*" mean?
- b. (13:1b) The purpose—to show the full extent of His love!
  - 1) We've already seen that Jesus knew that his hour had come.
    - a) He knew that He was going to suffer upon the cross.
    - b) He also knew that He was going to receive His glory afterwards, because He knew that He was going to the Father.
  - 2) Knowing what He knew, He determined to SHOW the full extent of His love.
    - a) He did this by washing His disciples feet and wiping them with the towel.
    - b) This He did knowing who He was—it was based upon confidence.
      - 1] Maybe when we fail to humble ourselves in menial service to others, it is a result of our doubt.
      - 2] Confident people are unafraid to humble themselves.

- c) Love serves the needs it sees regardless of how it might appear—this demonstrated God (or love) to us in a way we can grasp.
    - 1] Because Jesus looked like a slave when He washed His disciples feet did not change the fact that He was God—Lord—and King.
    - 2] We concentrate on keeping appearances, but it does not change the facts!
      - a] Christian love must move beyond the keeping of appearances—hiding behind masks—to unabashed demonstrations of love for one another.
      - b] We like to be seen with our make up on and all spruced up.
        - 1} God wants us to see value in one another regardless.
        - 2} He wants us to love one another—warts and all—as He does.
      - 3] The demonstration of this kind of Christian love is service!
  - 3) In Luke’s account of this last supper a line in His record reads, *“A dispute also arose among them, which of them was to be regarded as the greatest”* (Luke 22:24).
    - a) When we place ourselves on the throne of life, disputes and unhappiness result. This is the scene recorded in Luke as Jesus’ hour came.
      - 1] The reason for this is because we all are in the process of striving to be first.
      - 2] We demonstrate the bite of Satan’s temptation to depend on self to become what we are not.
    - b) Jesus was content to be who He was—God’s Son and our Savior—and it did not make Him less than He was to serve others.
    - c) If we as Christians will accept what Jesus has made us to be—neither will it make us less to become less than others around us which will qualify us to be like Jesus—the servant of others—Jesus shows us that we are God’s creation, and we should be content to be what God made us to be. It is also God’s desire that we become a blessing to the rest of His creation—love’s greatest demonstration is that of a servant!
      - 1] This is again the death principle put into action.
      - 2] It is living after dying to self.
      - 3] Glory follows sacrifice.
      - 4] Jesus is showing us that this is a better life than giving in to the struggle to be the best.
      - 5] It is better because it depends on God’s participation in our life—His reward and His promise is to make us better.
  - c. (13:2) The enemy—Satan had prompted Judas to betray Jesus.
    - 1) All this will be discussed by Jesus in verses 18-20 later.
    - 2) Suffice it to say that Jesus knew before hand that Judas was going to betray Jesus.
      - a) Some argue that Judas being a Zealot probably was not trying to kill Jesus.
        - 1] Perhaps he was trying to prompt Him into more decisive action.
        - 2] I am sure when Jesus was crucified it did not go the way Judas thought it was going to go.
        - 3] So great was his remorse that he committed suicide.
      - b) What is the lesson to us?
        - 1] Abraham and Sarah tried to help God out—how did that go?
        - 2] Are we fit to be God’s advisors? But does God expect us to make good judgments?
        - 3] What is needed from us when working for and with God?
  - d. (13:3) The Source—God had given Him all things. He was from God, and was going to God.
    - 1) When we speak of the *“source”* we are talking about the source of the act of washing feet.
    - 2) Jesus knew what He had and He knew where it came from. He also knew who He was.
      - a) Did washing the disciples’ feet change any of the facts?
      - b) Did Jesus become less for doing this demeaning task?
      - c) Why do you suppose we avoid doing demeaning tasks ourselves many times?
- (Discussion)

2. (13:4-5) THE NATURE OF THE ACT.

- a. Jesus arose from the table and performed a task assigned for the lowest among servants.
- b. Remember that service is the demonstration of genuine love.
  - 1) More telephone calls are made on Mother's Day than on any other day of the year.  
Why?—because a mother's service is the proof of her undeniable love.
    - a) When Noble woke every morning his first inquiry every morning was "Mommy?"
    - b) When a soldier of any country dies his dying words are many times, "Mother!"
  - 2) We know this, Jesus demonstrated it for us.
- c. Someone who gets involved to help you when you need help loves you!
- d. God intends that Christians love one another!
- e. Do you know what that means? (Discussion)
- f. Lessons to us—
  - 1) Jesus demonstrated love that could not be quenched by evil (v. 2).
    - a) Judas' betrayal tried (v. 11).
    - b) Peter's denial tried (v. 38).
    - c) The disciples' cowardice tried (Matthew 26:56).
  - 2) Jesus demonstrated love that was tendered with the full consciousness of His own exalted powers (v. 3).
  - 3) Jesus demonstrated love that transcends the barriers of social class (v. 3).
    - a) He knew His divine origin but he served (v. 3).
    - b) Normally slaves performed the task of washing feet.
    - c) His disciples were preoccupied with dreams of self exaltation.
    - d) There was a fight in the upper room for the throne, but not for the towel.
  - 4) Jesus demonstrated love that is active (v. 4).
    - a) No disciple volunteered for the job.
    - b) Jesus assumed the responsibility Himself (v. 5).

3. (13:6-11) THE SIGNIFICANCE OF THE ACT—LOVE IS BEST EXPRESSED IN HUMILIATING SERVICE.

- a. Peter realized that what Jesus was doing was not right—it is not right that God's Son wash their dirty feet.
  - 1) He objected—others may have wanted to, but it is always Peter who speaks up.
  - 2) Peter tells Jesus that He is not going to wash his feet—it just wasn't right for God's Son to wash sinful Peter's feet.
- b. The lesson on a sustaining relationship.
  - 1) When Peter refused to allow Jesus to wash his feet, Jesus shows him that he must.
    - a) When Peter hears that, he asks for Jesus to wash his hands and head also, but Jesus tells Peter that if you have had a bath, you don't need anything but your feet washed.
    - b) Christianity cleanses us once for all—we live in a sustained relationship with Jesus. John will say, *"If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin"* (1 John 1:7). In this type of relationship with Jesus all that is needed is an occasional "foot washing."
- c. The lesson of humility.
  - 1) Peter learned his lesson; cf. 1 Peter 5:5, *"Clothe yourselves, all of you, with humility toward one another, for 'God opposes the proud, but gives grace to the humble.'"* This is the same term as is used in verse 4.
  - 2) Can you imagine the hush that must have fallen upon the disciples as Jesus began to wash their feet—they had been discussing who would be the greatest in the kingdom.
  - 3) Imagine the hurt Judas must have felt knowing what he was about to do. He must have been eaten up on the inside.

4. (13:12-15) THE TEACHER'S EXAMPLE.

- a. Jesus asks His disciples, *"Do you know what I have done?"* What has Jesus done?

- b. Here's the question. If Jesus would wash your feet (would He?), then why shouldn't we wash one another's feet?
    - c. Why don't we?
    - d. There is a need revealed here for humility on our part (see also James 4:6; 1 Peter 5:5-6 and Philippians 2:5-8).
  - 5. **(13:16-17) THE MASTER'S PRECEDENCE FOR HIS DISCIPLES TO FOLLOW.**
    - a. The slave is not above His master!
      - 1) Jesus has just humbled Himself to serve them like a slave.
      - 2) Yet He was their master—He was their teacher.
    - b. Now what does it mean that a slave is not above his master?
    - c. How are we blessed if we understand what Jesus has done? (Discussion)
    - d. This passage reveals the proper view of true greatness—through service to others (see also Matthew 20:28; 23:7-12).
    - e. We like Jesus should do good to those who do evil to us.
  - 6. **(13:18-20) THE TRAITOR'S PRESENCE.**
    - a. Jesus knew all His disciples, and He knew of Judas' intentions. *"He who eats My bread has lifted up his heel against Me."*
    - b. Jesus reveals this to His apostles so that they might believe (v.19).
    - c. Those who receive those sent by Jesus (His apostles) have received Jesus just as those who receive Jesus have received the Father.
    - d. What does this say about Judas? (Discussion)
- B. THE SEPARATION OF JUDAS—LOVE'S LAST APPEAL (13:21-30).**
- 1. **(13:21) JESUS PLAINLY ANNOUNCES THE PRESENCE OF THE TRAITOR.**
  - 2. **(13:22-26) THE REACTION OF THE TWELVE (Matthew 26:22).**
    - a. The apostles wonder at this announcement. The text states that they were *"at a loss to know"* who he was talking about (v.22).
    - b. John's position at the table is described (v.23).
    - c. Peter asks John who is in the right position at the table to ask Jesus who it is (v. 24).
    - d. John asks Jesus right out (v.25): *"Lord, Who is it?"*
    - e. Jesus' answer to John (v. 26): *"It is he to whom I shall give this morsel when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot."*
  - 3. **(13:27-30) JUDAS FINDS OUT THAT JESUS KNOWS THAT IT IS HE WHO GOING TO BETRAY HIM—SO HE DEPARTS INTO THE NIGHT.**
    - a. Satan entered into Judas, and Jesus said, *"What you do, do quickly."* (v. 27).
      - 1) Who was Jesus talking to? Judas or Satan?
      - 2) Judas became a servant of Satan: *"Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey..."* (Romans 6:16).
    - b. The rest of the twelve did not understand at this point what Judas and Jesus were talking about (vs. 28-29).
    - c. Judas departs— (v. 30).
      - 1) What an awesome statement—Judas left the light and walks into the night!
        - a) With no friend to save him.
        - b) With no future without Him.
        - c) With no priest to offer sacrifice for him.
        - d) With no light—it was night in more ways than one.
        - e) With no salvation—Judas left it; he departed!
      - 2) It was the darkest night of Judas' life.
- C. THE DEPARTING LORD AND THE ABIDING COMMANDMENT (13:31-38).**
- 1. **(13:31-33) THE GLORIFICATION OF GOD IN JESUS.**
    - a. Jesus' death is to glorify God.
      - 1) Jesus spoke of what was to come as if it had already happened.

- 2) This is a familiar way God has spoken in the past to others.
  - a) When God speaks of something that has not yet happened as if it were past.
  - b) It is His strongest indication that it will happen.
- b. Jesus' time with them is very short now: *"I am with you a little while longer..."*
- c. Where Jesus is going they cannot follow.
  - 1) Where Jesus is going He does not want them to follow.
  - 2) He is going to hell for them—He is going to the cross which will bring glory to the Father and provide glory for God's creation.
  - 3) Death before Jesus died held certain destruction for all mankind because sin made death permanent.
    - a) Jesus told the apostles that they could not go where He was going.
    - b) But later He will tell Peter that where He is going Peter will follow later (v. 36).
  - 4) Jesus blew the doors off of death making a way through it that you and I can follow Him to eternity.
2. **(13:34-35)** THE NEW COMMANDMENT .
  - a. (13:34) The newness of the commandment in degree.
    - 1) The command to love one another is not a new command by God.
    - 2) It was NOT as you love yourself as the Jews had been commanded to love others (Leviticus 19:18).
    - 3) It was NOT as you love your wife, your husband, your mother, etc.
    - 4) It was NOT the extent of your love towards others as in the "Golden Rule" (Matthew 7:12).
    - 5) The command was new because it is love patterned after Jesus' love for us. "As I have loved you..." (John 3:16, 18; 4:11).
  - b. **(13:35)** The proof of discipleship is our Christ like love for one another.
    - 1) This command is not optional, but necessary (Matthew 7:21; 1 Peter 2:17; Hebrews 13:1).
    - 2) The result of obedience to Christ is proof of our discipleship (v. 35).
      - a) Active love towards one another is a badge of discipleship.
      - b) Can a person be a Christian if he does not love other Christians?
      - c) Unity is also a proof of our discipleship and Christ's continued life in His body the church (John 17:20-23).
3. **(13:36-38)** PETER'S ARROGANT AND IGNORANT BOASTING.
  - a. Jesus told all the apostles back in verse 33 the same thing he tells Peter here again.
  - b. The place Jesus was going and then to return is death.
    - 1) Peter could not follow.
    - 2) He not understanding what Jesus is talking about wants to follow Jesus.
      - a) So Jesus assures him that later he will follow.
      - b) On his own without Jesus' power Peter will fail miserably—denying Jesus publicly.
      - c) But later Peter walking by faith with Jesus will die to himself and he will go where Jesus went—because Jesus went for us!
        - 1] On his own Peter denied Jesus.
        - 2] But with God's help Peter will become a witness for Jesus who will die faithfully in God's service.
    - 3) This was Jesus' time—it was not Peter's time.
    - 4) Peter's time and mine and your time comes later too for we will all pass through death into life—meanwhile we live by dying to ourselves!
  - c. All this escapes Peter while he is speaking with Jesus, so Jesus tells Peter that soon—very soon—Peter will deny Jesus three times.

**LOVE'S GREATEST EXAMPLE**  
**John 13:1-20**

Reading Matthew 20:20-28 and Luke 22:24-27, why do you think the disciples would need an example of loving service?

From this context, list some things which the writer said Jesus knew.

When did this example of loving service occur?

What service did Jesus render to the disciples?

How did Peter react to that service?

What question did Jesus ask the disciples after He had washed their feet? What did He exhort them to do?

**LOVE'S LAST APPEAL**  
**John 13:21-30**

How did the disciples react when Jesus told them that one of them would betray Him?

What sign did Jesus give to indicate which disciple was the betrayer?

Did the disciples understand Jesus' statement to Judas, "What you do, do quickly"?

**LOVE'S NEW COMMANDMENT**  
**John 13:31-38**

What new commandment did Jesus give to His disciples?

What would the disciples' loving one another reveal to all men?

What boast did Peter make in verses 36-38?

**APPLICATION...**

The thing that impresses me most about Jesus' love and humility as demonstrated in this lesson is...  
because...

**TAKE THIS HOME WITH YOU**

- ➡ Love's greatest demonstration is loving service to those you love.
- ➡ Humility requires confidence and faith.

# Gospel of John

by Milt Langston

14:1-31

LESSON FOURTEEN

*Talk at the Table*

## **TEXT:**

### **I. PROLOGUE (1:1-18).**

### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

### **III. THE WITNESS OF THE SON OF GOD TO HIS OWN (13:1-17:26).**

#### **A. LOVE'S GREATEST EXAMPLE—JESUS WASHING THE DISCIPLES' FEET (13:1-20).**

#### **B. THE SEPARATION OF JUDAS—LOVE'S LAST APPEAL (13:21-30).**

#### **C. THE DEPARTING LORD AND THE ABIDING COMMANDMENT (13:31-38).**

Jesus was the master teacher and the master counselor. Notice how Jesus has related and responded to the following individuals:

1:43-51	Nathaniel
3:1-21	Nicodemus
4:1-26	The Samaritan woman
9:35-41	The man born blind
11:17-44	Martha and Mary
13:6-10, 33-38	Peter

In today's lesson we will see him relate and respond to the following:

14:5-7	Thomas
14:8-15	Philip
14:22-31	Judas (not Iscariot)

#### **LESSON AIMS**

- ➡ To understand the concept(s) of Jesus as The Way—The Truth—The Life—the Bridge to the Father
- ➡ To state in our own words the importance of keeping Jesus' commandments as a means of expressing love to Him.
- ➡ To be able to describe to another the nature of peace that Jesus gives.

#### **CHRIST AS SEEN IN CHAPTER 14**

The Demanding Christ	v.1	The Revealing Christ	v.9
The Comforting Christ	v.2	The Willing Christ	v.14
The Honest Christ	v.2	The Able Christ	v.14
The Essential Christ	v.6	The Providential Christ	v.18
The Narrow Christ	v.6	The Departing Christ	v.28
The Satisfying Christ	v.8	The Returning Christ	v.28

#### **D. THE DEPARTING CHRIST (14:1-4)**

1. **(14:1)** AN EXHORTATION TO TRUST.
  - a. Notice two of the verbs used:
    - 1) STOP being troubled and distressed!
    - 2) KEEP ON believing!



- b. I believe this is a formula for us as well as the apostles!
- c. Don't trouble your heart; we believe in God, believe in Jesus too!
- 2. (14:2) THE PREPARATION OF A HOME—A DWELLING PLACE WHICH IS PERMANENT; NOT A TENT.
  - a. This is a mansion or *"dwelling place"* in the Father's house.
    - 1) The Father's house = the household of God, *"So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, <sup>20</sup>built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, <sup>21</sup>in whom the whole structure is joined together and grows into a holy temple in the Lord; <sup>22</sup>in whom you also are built into it for a dwelling place of God in the Spirit"* (Ephesians 2:19-22).
    - 2) Many teach that the dwelling place Jesus is referring to is heaven—I believe it to be the church which is heaven's outpost upon the earth.
      - a) The church is heaven's door.
      - b) Notice what Jesus says next...
  - b. The church while upon the earth is the heavenly dwelling place for believers.
    - 1) Before men could enter into this spiritual dwelling place it required that Jesus die to atone for sins.
    - 2) Jesus had to die before men could enter into it.
- 3. (14:3-4) JESUS MUST GO TO PREPARE THIS PLACE—HE HAD TO GO TO THE CROSS.
  - a. Jesus paved the way into heaven for believers, *"We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, <sup>20</sup>where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek"* (Hebrews 6:19-20).
  - b. Jesus died that we might be saved.
  - c. It was necessary that Jesus go away (into death vs. 30-31), then rise from the dead and return to them.
    - 1) By doing this He paved the way to God.
    - 2) Fellowship between man and God is restored by Christ upon the Cross.

#### E. THE REVEALING CHRIST (14:5-15).

Don't forget the context surrounding these verses—Jesus is going away to prepare a place for them to dwell with Him!

- 1. (14:4-7) THE PHILOSOPHICAL UTTERANCE—THE DESTINATION AND THE ROAD.
  - a. (14:4) The cross is the destination.
    - 1) When Paul explains what happens to a believer when he is converted in Romans 6:1ff, he indicated that we were baptized into Jesus' death
    - 2) We were crucified with Him.
    - 3) The cross—is the dwelling place of our salvation—no wonder Jesus had to go there for us, and no wonder we must go there too.
      - a) He had to go there to provide salvation through His actions...
      - b) ...and we have to go there obtain it through our faith.
  - b. (14:5-7) Jesus is the road.
    - 1) Jesus is the only access to the Father.
      - a) Sincerity will not get you to the Father.
        - 1] The apostle Paul was sincere as he killed Christians, but that did not get him to the Father.
        - 2] Jesus reminds us, *"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. <sup>22</sup>On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' <sup>23</sup>And*



*then will I declare to them, 'I never knew you; depart from me, you evildoers''*

(Matthew 7:21-23).

- b) A man called the “human fly” was climbing a multistoried building once. He grasped what he thought was a piece of mortar, and fell to his death. When they inspected his body they found in his hand a spider’s web encrusted with gravel dust. It looked like mortar, but it was not what it seemed to be. He placed all his trust in an unstable object.
  - 2) Many religious people believe in God, but they don’t trust Jesus enough to do what He says.
    - a) They say, “I want to believe in God, but I’m not sure I can fully give myself over to the total Lordship of Jesus.” They may not say that out loud, but with their actions they say it.
    - b) That was the problem many were having in Jesus’ day.
    - c) And that’s why Jesus says, *“Believe in God, believe also in Me.”*
  - 3) Only Jesus is the WAY, TRUTH and the LIFE—nothing else is.
  - 4) (v. 7) Because the apostles know Jesus—
    - a) They know the Father.
    - b) They know the way, truth, and have seen the light!
    - c) To see Jesus is to see the Father (v. 9)!
2. (14:8-15) THE DISAPPOINTED JESUS.

Jesus is disappointed because even His closest disciples—the apostles—don’t get it yet. They don’t get it that He and the Father are One.

- ➡ The apostles are saying the right things.
- ➡ They believe that He is the Christ.
- ➡ But they don’t understand fully that He is God.

- a. (14:8) Philip’s request. *“Show us the Father.”*
  - 1) This is not something Jesus wanted to hear.
  - 2) They should have known the Father by now because they knew Him.
- b. Jesus’ answer to Philip’s request (14:9-11).

Jesus claims to be the Son of God. He calls God His Father. He states that the Son is in the Father, and the Father is in the Son. They are both God. According to Jesus deity is one, but plural in nature. The following are the proofs of His deity.

- 1) (14:9) The evidence of His person.
- 2) (14:10) The evidence of His words.
- 3) (14:11) The evidence of His works.
- c. (14:12-15) The believers of Jesus will not only do the works that Jesus did, but more. Jesus calls this the *“greater works.”*
  - 1) (14:12) The promise of *“greater works.”*
    - a) In the context Jesus is talking to His apostles.
      - 1] There are some who would argue that this promise is only to them and not to everyone.
      - 2] I don’t agree. The principles being stated here go beyond miraculous help even though miraculous help is suggested in the next verses.
    - b) By this Jesus is suggesting to the apostles that He worked to save men. When He returns to heaven the disciples will reach more lost with salvation than He did in His ministry—greater works!

- 1] While this is true in the apostles case.
- 2] It can also be true in ours as the principle applies to us also.
- 2) (14:13-14) The power to do *“greater works.”*
  - a) Here’s where many say only the apostles are promised this.
  - b) But notice the context—it is doing the Father’s will—our requests are given when our goal is doing the Father’s will.
    - 1] Read Philippians 4:19.
    - 2] Read 1 John 5:14-15.
    - 3] These passages say the same thing Jesus said to the apostles, but they are promises made to everyone who believes and trusts in Jesus.
- 3) (14:15) The avenue and instruction directing *“greater works.”*
  - a) If we love Jesus we will obey Him.
  - b) When we obey Him—we will do greater works because of His will being done through our obedience.

#### F. THE ABIDING AND REVEALING SPIRIT (14:16-31).

##### 1. (14:16-24) THE INDWELLING OF THE HOLY SPIRIT.

- a. (14:16-17a) The Comforter (*“Helper”* or *“Counselor”*) promised.
  - 1) There are some who conclude that the Holy Spirit is some how inferior to the Father or the Son. These verses dispel that myth.
  - 2) Jesus promises *“another”* helper.
    - a) The word *“another”* = (allos) “another in number (distinct), but of the same kind.”
    - b) This destroys the “Jesus only advocates.”
    - c) God is one, He is plural in nature.
      - 1] The Father has been revealed by Jesus—seeing Jesus is seeing the Father.
      - 2] The Son is in the Father (v. 20).
      - 3] The Spirit is the third member of the Godhead.
  - 3) The Spirit is a *“Spirit of Truth.”*
    - a) Jesus just told us that He is the *“way,”* the *“truth,”* and the *“life.”*
    - b) The Holy Spirit will bring the Father and the Son’s presence into the one in whom He dwells.
  - 4) Christians will *“know”* the Spirit. The world will not.
    - a) The world cannot see Him because the world doesn’t know Him.
    - b) The believer knows Him because He dwells in the Christian (v. 17b).
    - c) The person of the world who is not a Christian cannot receive the Spirit.
- b. (14:17b-20) The indwelling of the Spirit brings the presence of the Father and the Son.
  - 1) (14:17b-18) Jesus promises that the Holy Spirit will abide in the Christian.
  - 2) (14:19) Jesus intends to survive the cross, and the life He lives afterwards will be for Christians.
  - 3) (14:20) Now notice the arrangement for abiding in this new life.
    - a) The Son is in the Father—I am in My Father.”
    - b) Christians are in the Son—“you are in me.”
    - c) Jesus is in Christians—“and I in you.”
    - d) Summery: How all this is possible (vs. 16-19):
      - 1] Jesus will send them the Spirit (cf. Acts 2:38).
      - 2] When the Spirit is with them Jesus will be in them.
      - 3] Therefore, the Son is in the Spirit and the Spirit is in the Son just as the Father is in the Son and the Son in Him.
- c. (14:21-24) To love Jesus is to keep His commandments resulting in the manifestation of Christ.
  - 1) This chapter ends when Jesus says, *“I do as the Father has commanded me, so that the world may know that I love the Father.”*

- a) Jesus demonstrated His love for the Father by doing what the Father commanded Him to do.
  - b) Jesus went to the cross.
- 2) The Father loves those who love the Son.
- 3) Jesus manifests Himself to those who obey Him.
  - a) A person seeking Jesus will find Him.
  - b) To desire Jesus without obeying Him is not loving Jesus—it reveals a love for self which is absent in sacrificial fellowship.
    - 1] Commandment keeping does not stress perfection in personal achievement.
    - 2] Commandment keeping stresses instead the willingness to sacrifice for Jesus as He sacrificed for us.
    - 3] An unwillingness to obey the commandments reveals a damning spirit. The Holy Spirit on the other hand is associated with obedience and truth.
- 2. **(14:25-31)** JESUS' GIFT OF PEACE.
  - a. **(14:25-26)** The work of the Holy Spirit—to teach and to remind.
    - 1) The Holy Spirit will *“teach you all things.”*
      - a) This promise was given to the apostles who are still in the foundation of the Lord's church (Ephesians 2:20-21).
      - b) The truth we have today in the Bible came to us through the Holy Spirit who guided the apostles into all the truth.
      - c) But the principle that the indwelling of the Holy Spirit as associated with truth teaching and revealing still pertains to us today through the word.
        - 1] Some read the Bible and gain only knowledge.
        - 2] But those who are indwelt by God's Spirit read it and are changed by it.
    - 2) The Holy Spirit will *“bring to your remembrance all that I have said.”*
      - a) Again this promise is made to the apostles who were guided into all the truth by the Holy Spirit.
      - b) But again the principle applies to us today as well.
        - 1] A carnal approach to Bible study may gain knowledge, but the carnal influence will not retain it.
        - 2] But a spiritual approach to Bible study will guide the Holy Spirit assisted believer into accepting the truth.
    - 3) Summary: The Holy Spirit will teach all things, and He will teach by bringing to their remembrance all that Jesus said.
  - b. **(14:27-28)** The bequest of peace by Jesus—this is not worldly in origin and kind.
    - 1) Jesus' peace is not like the world's peace.
    - 2) Jesus' peace is associated with His going away—to the cross, v. 28.
    - 3) Jesus' peace is peace with God—an appeasing of His wrath and judgment though Jesus' atonement.
  - c. **(14:28-31)** Jesus is going away—but He will return.
    - 1) Jesus is going away to the cross—this has been a recurring theme.
    - 2) Jesus is going to the Father—this will require his death, burial and resurrection and glorification.
      - a) He has told them this so that they might believe after it has happened.
      - b) The apostles will believe when He comes back (v. 29), and ascends back into heaven and sends the promised Spirit recorded in Acts 2.
    - 3) His coming back recorded in verses 23, 28 and 29 are all speaking of the same thing—the return of Jesus after going to the Father or after his resurrection.
    - 4) Concerning Jesus' departure:
      - a) It was a tragic departure...
        - 1] ...because of the Roman cruelty.

- 2] ...because the nation rejected Him.
- 3] ...because the world hated Him.
- 4] ...because He was left friendless.
- b) But it was glorious...
  - 1] ...because it fulfilled all prophesy.
  - 2] ...because it provided justification to those who love the Father.
  - 3] ...because it resulted in a glory for the Father.
- c) It was temporary...
  - 1] ...because Jesus came back.
  - 2] ...because Jesus is returning again.
- 5) Jesus went to the cross because of His obedience to the Father's command showing His love for our Father.
  - a) Being loyal to Jesus places us into this environment of holiness.
  - b) Becoming a Christian is entering eternal glory.

### **THE GREAT PHILOSOPHICAL UTTERANCE**

**John 14:1-7**

Jesus said, "In my Father's house are..."

What did Jesus say He was going to do? What was He talking about specifically? (going to the cross).

What question did Thomas ask Jesus?

How did Jesus answer the question?

### **THE DISAPPOINTED CHRIST**

**John 14:8-14**

What request did Philip make of Jesus?

What was Jesus' response to the request?

What promise(s) did Jesus make to the ones who believed in Him?

### **THE INDWELLING SPIRIT**

**John 14:15-24**

What will those who really love Jesus strive to do?

What things are said about the Holy Spirit in this context?

What did Jesus say the would not do regarding Him after a little while? What about the disciples?

What would the disciples know in that day?

**THE GIFT OF PEACE**  
**John 14:25-31**

What did Jesus say the Holy Spirit would do when He was sent?

What else did Jesus promise to leave the disciples according to this context?

Why did Jesus tell the disciples He was going away before it came to pass?

# Gospel of John

by Milt Langston

15:1-27

LESSON FIFTEEN

*Abiding in Jesus*

## **TEXT:**

### **I. PROLOGUE (1:1-18).**

### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

### **III. THE WITNESS OF THE SON OF GOD TO HIS OWN (13:1-17:26).**

#### **A. LOVE'S GREATEST EXAMPLE—JESUS WASHING THE DISCIPLES' FEET (13:1-20).**

#### **B. THE SEPARATION OF JUDAS—LOVE'S LAST APPEAL (13:21-30).**

#### **C. THE DEPARTING LORD AND THE ABIDING COMMANDMENT (13:31-38).**

#### **D. THE DEPARTING CHRIST (14:1-4)**

#### **E. THE REVEALING CHRIST (14:5-15).**

#### **F. THE ABIDING AND REVEALING SPIRIT (14:16-31).**

Jesus was the master teacher and the master counselor. Underline in your Bibles every time in chapters 14 and 15 the following words (and words of similar meanings)....

**BELIEVE**

**LOVE**

**OBEY** (do, keep)

**ABIDE**

#### **LESSON AIMS**

- ➡ To understand the necessity of abiding in Jesus always.
- ➡ To understand the blessings and results of a relationship with Jesus abiding in Him.

#### **G. A TRUE DISCIPLE'S RELATIONSHIP WITH CHRIST (15:1-11).**

##### **1. (15:1) JESUS IS THE VINE!**

- a. The vine is almost always used to represent Israel prophetically.
- b. Branches exist only in the vine.
- c. The branches are Christians.

##### **2. THE RESPONSIBILITIES OF THE BRANCHES (15:2-11).**

###### **a. (15:2a) Branches must bear fruit.**

- 1) If a branch does not bear fruit it is cut off.
- 2) Does this teach that it is possible to fall from grace by doing nothing?

###### **b. (15:2b-3) Branches that bear fruit must be cleaned and pruned to bear more fruit.**

- 1) A person is saved to do good works for God ([Read Ephesians 2:8-10](#))
  - a) A Christian is born again ("*created in Christ Jesus*") for the purpose of doing good works.
- b) This is God's preordained purpose and plan...
  - 1] This means that God has a plan for you in Christ.
  - 2] Only the person who remains faithful and pliable in Christ's hands will fulfill his personal purpose. Notice...
    - a] The plan and purpose is God's.

- b] The power of our “*creation*” is God’s in Christ.
  - c] Therefore our destiny “*walk*” as a Christian is to do God’s will in our own lives. This is what God prepared beforehand for us.
- 3] This is described as our “*walk.*”
- 2) Jesus says that God prunes the branches to cause them to bear more fruit.
  - a) What is this saying to us?
  - b) It means that God nurtures us as a husbandman nurtures the plants he is growing.
  - c) God does this by working with us in the things that happen to us daily.
- 3) A Christian is cleaned from his sins when he walks in this newness of life ([Read 1 John 1:7](#)).
  - a) We are clean because of the word which is the light we walk in.
  - b) But walking in the light also involves bearing fruit for the Father.
- c. Branches must abide in Christ and allow Christ to abide in them (reciprocal abiding, 15:4-8).
  - 1) **(15:4-6)** Branches that abide in Christ bear fruit!
    - a) The apostles are exhorted to abide in Christ.
      - 1] It is possible not to abide in Christ or He would not have asked us to abide.
      - 2] Man has a choice—a free will—Calvinism is just not sound interpretation of scripture.
    - b) Fruit is possible only in and through Christ!
      - 1] In verse 5 Jesus says, “*Apart from Me you can do nothing!*”
      - 2] This means that outside of Christ when we are on our own, we cannot bear fruit!
  - 2) **(15:7-8)** The secret of answered prayers.
    - a) Did you see what Jesus said here? *Abiding in Him=His words abiding in us!*
    - b) Therefore when we abide in Christ and allow His word to abide in us we have the promise of answered prayers as it relates to bearing fruit.
    - c) The Father is glorified when we bear fruit.
    - d) Bearing fruit is proof of our discipleship!
- d. **(15:9-11)** Branches must abide in Christ’s Love, “*Abide in My love!*”
  - 1) **(15:9-10)** The secret of abounding fruitfulness.
    - a) We’ve already seen that fruitfulness comes from our abiding in Christ.
    - b) We abide in Christ’s love by keeping His commandments.
      - 1] Christ showed His love to the Father by keeping all the commandments of the Father—even to the point of dying on the cross.
      - 2] We abide in Christ’s love when we endeavor to keep Christ’s commandments.
  - 2) **(15:11)** The secret of abiding joy.
    - a) Abiding in Christ brings Jesus’ joy into our life.
    - b) Our joy becomes His!

#### **ABIDING IN CHRIST—**

- ➡ is Christ’s words abiding in us (v.7).
- ➡ is bearing fruit (proof of discipleship is our fruits, therefore; proof of abiding—v.8)
- ➡ is keeping Christ’s commandments (abiding in Christ’s love, vs. 9-10).
  - Christ’s love is keeping commandments of the Father perfectly.
  - Abiding in His love is keeping His commandments (14:15).
  - Keeping the commandments of Jesus allows us to be used by God who brings forth fruit in us because we abide in Jesus!

#### **H. A TRUE DISCIPLE’S RELATIONSHIP WITH OTHER DISCIPLES (15:12-17).**

- 1. **(15:12-13)** THE COMMANDMENT TO LOVE AS JESUS LOVED.
  - a. This is Jesus’ commandment to us—we are to love others the same way He loved us!

- 1) Remember what we've already seen—
  - a) Loving Christ is keeping His commandments.
  - b) Therefore, keeping His commandments is abiding in Him—or loving others as He loved us is abiding in Him.
- 2) The New Testament teaches that love is the fulfillment of the law.
  - a) Read Matthew 22:34-40.
  - b) Read Romans 13:8-10.
  - c) Read Galatians 5:14.
- 3) John here is brutalizing the Gnostic teachers who were creeping into the Lord's church with their heresies.
  - a) Lawlessness has no place in love.
  - b) Love embraces the law.
  - c) It brings keeping the commandments of God into the heart of the believer much deeper than legalism ever could or will.
- b. Jesus is revealing a sufficiency to love.
  - 1) If you love someone you will serve their needs.
  - 2) If you love someone you will not make a practice of hurting them—your only objective will be to help and save them.
  - 3) Love naturally keeps the commandments of God because God is love.
  - 4) What we need is to learn to love.
- c. This is how Jesus loved us—it is a new commandment because now we know how to love others.
- d. The greatest expression of love is to give your life for others!
  - 1) We give ourselves when we serve others.
  - 2) We give ourselves when we die to self to live for them.
2. **(15:14-15)** FRIENDS TO JESUS.
  - a. Jesus our friend has revealed all things to us.
  - b. We are not treated as slaves to Jesus, we are treated as friends.
  - c. Friendship like discipleship is based upon obedience.
    - 1) Not a forced obedience that comes through legalism.
    - 2) But a willing obedience that comes through love.
      - a) Jesus our friend commands us to love each other.
      - b) You obey a friend.
      - c) You will stand up for a friend.
      - d) You will die for a friend if need be.
3. **(15:16-17)** CHOSEN NOT CHOOSING.
  - a. We did not choose Jesus—He chose us!
  - b. This brings the teaching of Christ full circle.
    - 1) We are created by God with a choice—we are free moral agents.
    - 2) But choosing Jesus costs us to give up our choice—friends and love obeys the commandments of Jesus.
      - a) This is God's purpose.
      - b) This is God's choice.
      - c) We rebelled against God, but Jesus brings us back
      - d) We become the chosen instead of those who choose.
        - 1] Christians learn from Jesus how to love, and the secret behind this is that Christians know that being chosen by God is more important than making all our own decisions.
        - 2] So Christians learn the secret of Christ's power—His power as a man was in submitting to God's will.
  - c. Jesus is trying to get us to give ourselves over to God's will.



## **I. A TRUE DISCIPLE'S RELATIONSHIP TO THE WORLD (15:18-27).**

1. **(15:18-20)** THE WORLD HATES CHRIST'S DISCIPLES.
  - a. **(15:18-19)** Believers are no longer of the world—they are now destined for glory in heaven.
    - 1) A Christian if it is humanly possible will give up all things that cause sin—this mark the believer as distinct from the worldly person.
    - 2) A person of the world will never give up sin for in it he thinks there is pleasure.
    - 3) This is at the seat of the difference between the world and believers.
    - 4) This is the same reason the world opposed and persecuted Christ.
  - b. **(15:20)** The world hated Christ—a servant is not greater than his master.
    - 1) As Jesus was persecuted so will Christians.
    - 2) If the world had believed Jesus, they will also believe those who speak His word.
      - a) You don't have to hear Jesus talk to you plainly.
      - b) His word is just as powerful through the lips of His disciples.
2. **(15:21-25)** THE WORLD HATES CHRIST AND THE FATHER.
  - a. **(15:21-22, 24)** The reason for the hatred.
    - 1) **(15:21)** Ignorance of God.
      - a) This is also the reason the world does not believe our gospel—
      - b) They do not know God.
    - 2) **(15:22)** Exposure to Jesus.
      - a) Rejecting Jesus is a sin because of the works he did!
      - b) The signs Jesus did were enough to substantiated faith in God (John 20:30-31).
      - c) The Jews had as much cause to hate Jesus as God had for saving man (v. 25)—God had no cause to save man except His love.
      - d) Jesus is the great revealer—
        - 1] He revealed the Father to us in terms we can understand.
        - 2] He revealed God's love to us on the cross.
        - 3] He revealed sins nature to us on the cross.
      - e) Those who love sin so much they reject Christ can never be saved.
    - b. **(15:23-24)** To hate Christ is to hate God.
      - 1) The unity between Jesus and the Father is complete.
      - 2) You cannot hate one without hating the other.
      - 3) Jesus verified His Sonship by the things he did among the Jews.
    - c. **(15:25)** Scripture fulfilled, *"It is to fulfill the word that is written in their law, 'They hated me without a cause.'"*
  3. **(15:26-27)** CHRISTIANITY IS THE CONTINUATION OF BEARING WITNESS THAT JESUS IS THE SON OF GOD—the apostolic witness has three characteristics:
    - a. It was a witness TO Christ from the Father.
    - b. It was a witness brought by the Holy Spirit.
    - c. It was a witness brought through the church.

## LESSONS

- 1) Consider Jesus—the True Vine (v. 1).
  - a) Israel had been a vine.
    - i) Psalms 80:8-14—they were brought out of Egypt.
    - ii) Isaiah 5:1-7—Fruit was expected, while grapes harvested.
    - iii) Jeremiah 2:20-21—Israel destroyed.
  - b) Jesus replaces Israel (John 1:17).
    - i) Hebrews 8:6-13; Colossians 2:14—Jesus is the mediator of a better covenant.
    - ii) Hebrews 10:1-18—Jesus instituted a new system which had been foreshadowed by the old.
    - iii) The true vine would produce proper fruit.
- 2) Consider the purging of the branches in bringing forth fruit; this purging may be unpleasant, but it does good (v.2; Hebrews 12:4-13; 1 Peter 1:7; James 1:2-4).
- 3) Consider the necessity of abiding in the vine (v. 5; cf. Romans 11:18).
- 4) Consider some of the results of abiding in Christ and His love.
  - a) Fruitfulness (v. 5).
  - b) Answer to prayers (v. 7).
  - c) Father glorified (v.8).
  - d) Joy (v. 11).
  - e) The world's hostility (vs. 18-20).
- 5) Consider the fact that if we abide in and live for Jesus, we may incur the hostility of the world so that when it comes we will not be shaken (vs. 18-25; Matthew 5:10-12; 2 Timothy 3:12).

# Gospel of John

by Milt Langston

16:1-33

LESSON SIXTEEN

*The Holy Spirit and coming Joy*

## **TEXT:**

### **I. PROLOGUE (1:1-18).**

### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

### **III. THE WITNESS OF THE SON OF GOD TO HIS OWN (13:1-17:26).**

- A. LOVE'S GREATEST EXAMPLE—JESUS WASHING THE DISCIPLES' FEET (13:1-20).**
- B. THE SEPARATION OF JUDAS—LOVE'S LAST APPEAL (13:21-30).**
- C. THE DEPARTING LORD AND THE ABIDING COMMANDMENT (13:31-38).**
- D. THE DEPARTING CHRIST (14:1-4)**
- E. THE REVEALING CHRIST (14:5-15).**
- F. THE ABIDING AND REVEALING SPIRIT (14:16-31).**
- G. A TRUE DISCIPLE'S RELATIONSHIP WITH CHRIST (15:1-11).**
- H. A TRUE DISCIPLE'S RELATIONSHIP WITH OTHER DISCIPLES (15:12-17).**
- I. A TRUE DISCIPLE'S RELATIONSHIP TO THE WORLD (15:18-27).**
  - 1. THE WORLD HATES FOLLOWERS OF CHRIST, BUT IT LOVE ITS OWN (15:18-19).**
  - 2. A SERVANT IT NOT GREATER THAN HIS LORD (15:20-21).**
  - 3. THE REJECTION OF JESUS IS A SIN BECAUSE OF THE WORKS THAT HE DID (15:22-25).**
  - 4. THE SON OF GOD WILL SEND THROUGH THE FATHER THE HOLY SPIRIT (15:26-27).**

#### Goals

1. To understand the purpose and work of the Holy Spirit as Jesus foretells the completion of His mission on earth.
2. To understand the words of warning and exhortation which Jesus gives to His disciples as the cross draws near.

1] **THE** As Jesus took care to speak only what the Father spoke to Him (John 12:48-50)...

2] The Holy Spirit will take care to reveal only what Jesus spoke.

#### **5. PERSECUTION OF THE DISCIPLES TO COME (16:1-4).**

- a. **(16:1)** Jesus' purpose for warning His disciples is to protect them from discouragement and falling away.
- b. **(16:2)** He reveals what the opposition will do to His disciples and He even tells them why they will do it. It will be from misguided zeal for their false beliefs.
- c. **(16:3)** The reason people who claim to follow God turn against believers is because they don't believe the same thing—they don't know Jesus as the Son of God.
- d. **(16:4)** Being forewarned is to be forearmed for the struggle coming for His disciples.

#### **J. THE COMING WORK OF THE HOLY SPIRIT (16:8-15).**

1. **(16:1-4)** In this chapter in the first 4 verses Jesus hints that there will be gain in loss.

- a. Jesus is going to the cross to provide salvation to the world.
  - b. It is going to be a time of severe trial for Jesus.
  - c. And the disciples were not going to escape the persecution either.
    - 1) Salvation of the lost cost the followers of Christ trials they were forced to endure in order to preach this salvation to the lost and rebellious Jews.
    - 2) But it also brought salvation to the Gentiles.
  - d. Do you think that in our time and day Christians continue to suffer the same type of trials the original followers of Jesus endured?
2. (16:5-7) Jesus tells His disciples that He must go away in order for the Holy Spirit to come to them.
- a. (16:4-6) Jesus' departure will be a cause of sorrow to the disciples. Jesus obviously knew what His crucifixion was going to do to the spirits of His disciples.
  - b. (16:7) Jesus points out that His going away to the cross is necessary and of great value to them. They will not understand what He is saying till afterwards, but then it will have greater meaning.
3. (16:8-15) The work of the Holy Spirit is revealed by Jesus.
- a. (16:8-11) The work of the Holy Spirit on the world...
    - 1) He will convict the world of sin—because they do not believe the Son of God.
    - 2) The Holy Spirit will convince the world of righteousness—because Jesus will ascend into heaven and glory.
    - 3) He will correct the world in Judgment
      - a) Satan was judged when Jesus went to the cross.
      - b) Satan was destroyed by the cross (1 John 3:8).
      - c) Sin was exposed and shown to be what it really is—it is weak and inferior to God and to righteousness.
      - d) The cross of Jesus established the case that all outside of the cross are already condemned by sin—and it reveals the need of sinners to come to the cross of Jesus for redemption from the result of sin—death.
  - b. (16:12-15) The work of the Holy Spirit to and for the disciples...
    - 1) (16:12-13) The Holy Spirit will guide Christians to all the truth through the revelations to the disciples.
      - a) As Jesus took care to speak only what the Father spoke to Him (John 12:48-50)...
      - b) The Holy Spirit will take care to reveal only what Jesus spoke.
    - 2) (16:14) The Holy Spirit will glorify Jesus by giving the disciples the message of Christ.
    - 3) (16:15) The Holy Spirit will reveal Jesus to Christians.

#### **K. THE MISSION OF THE SAVIOR (16:16-33).**

1. (16:16-18) The disciples are mystified by what Jesus is saying.
  - a. Jesus knows that they do not understand yet.
  - b. That's why he has promised to send the Holy Spirit and give them what they ask.
2. (16:19-22) Jesus in sympathizing with their lack of understanding gives them a satisfying explanation for the present and the hope of full understanding later.
  - a. They will weep while the world will rejoice (cf. Mark 16:10; Luke 24:13-24).
  - b. But their sorrow will be turned into joy! This seems to be a recurring theme for God's people.
  - c. After the resurrection they will have joy!
3. (16:23-24) After the cross all will be done through Jesus, and Jesus will provide the aid needed to serve God.
  - a. There are several great promises by Jesus made in these verses.
  - b. We can trust what Jesus promises.
4. (16:25-27) The cross will make the Father fully known to all men—which is the mission of Jesus stated in John 1:18.
5. (16:28) Jesus here gives a summary of His mission.

6. (16:29-32) The disciples think they understand, but Jesus warns that they will be scattered when it happens.
  - a. Their faith lacked full understanding—they have a weak faith.
  - b. Do we have a weak faith in similar ways.
  - c. The disciples will forsake Jesus in his hour of trial—are there ways we are like them?
  - d. What they needed we need—our faith needs to grow and get deeper. How does this happen?
7. (16:33) Jesus' encouragement...
  - a. There is no peace in the world.
  - b. The world is out of order and spinning in error and sin.
  - c. But Jesus has overcome the world.
  - d. How do we obtain that overcoming victory?

### QUESTIONS FOR THE CLASS

- ➡ Why did Jesus have to leave his disciples? What was He going to do?
- ➡ Why would the disciples be filled with sorrow?
- ➡ Why would the sorrow be turned to joy?
- ➡ What will the Holy Spirit do for the world leaving it without excuse (16:8)?
- ➡ What will the Holy Spirit do to help the disciples (16:13)?
- ➡ How will the Holy Spirit convict the world of sin, righteousness and judgment?
- ➡ Who did Jesus come to reveal to the world?

# Gospel of John

by Milt Langston

17:1-26

LESSON SEVENTEEN

*Jesus Prayer*

## **TEXT:**

### **I. PROLOGUE (1:1-18).**

### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

### **III. THE WITNESS OF THE SON OF GOD TO HIS OWN (13:1-17:26).**

#### **A. LOVE'S GREATEST EXAMPLE—JESUS WASHING THE DISCIPLES' FEET (13:1-20).**

#### **B. THE SEPARATION OF JUDAS—LOVE'S LAST APPEAL (13:21-30).**

#### **C. THE DEPARTING LORD AND THE ABIDING COMMANDMENT (13:31-38).**

#### **D. THE DEPARTING CHRIST (14:1-4)**

#### **E. THE REVEALING CHRIST (14:5-15).**

#### **F. THE ABIDING AND REVEALING SPIRIT (14:16-31).**

#### **G. A TRUE DISCIPLE'S RELATIONSHIP WITH CHRIST (15:1-11).**

#### **H. A TRUE DISCIPLE'S RELATIONSHIP WITH OTHER DISCIPLES (15:12-17).**

#### **I. A TRUE DISCIPLE'S RELATIONSHIP TO THE WORLD (15:18-27).**

#### **J. THE COMING WORK OF THE HOLY SPIRIT (16:8-15).**

#### **K. THE MISSION OF THE SAVIOR (16:16-33).**

#### **Goal**

To understand Jesus' desire for His people as He prays to the Father for the apostles and all believers.

### **L. THE LORD'S PRAYERS (17:1-26).**

#### **1. FOR HIMSELF (17:1-5).**

##### **a. (17:1-4) Glorify your Son.**

##### **1) (17:1) The hour is come.**

a) An hour does not mean sixty minutes here. It is a specific period of great crisis.

b) This specific period of time is the glorification of the Son by the Father.

1] It is important to note that we live in an ordered world.

2] It seems out of order with sin and rebellion, but God's order is still undergirding everything that happens.

##### **2) (17:2-3) Jesus came to make the Father known!**

a) Jesus is to provide eternal life to all who come to know the Father, and remember His purpose is to make the Father known to the world.

b) Do you know God?

c) The absolute worst words anyone can ever hear is: "I don't know you!"

##### **3) (17:4) Jesus speaks of what He is about to do as if it is already done.**

a) This is not an unusual way for God to speak—because He knows it will be done according to God's purpose and plan.

b) In Jesus' mind his work was done.

##### **4) (17:5) He prays that the glory He had before might be His again like it was before the world began.**

a) Jesus was equal with God.

b) The glory He was to receive on the cross was for sinners who trust in God—it is the glory equal with the Father bestowed on Jesus (see Philippians 2:5ff).

- c) Some think He was longing for His original place of equality with the Father.
- d) We do know His humiliation was turned into exaltation by the Father.
- e) Someone said, Jesus was homesick and wanted to go back home.

## 2. FOR HIS APOSTLES (17:6-19).

### a. Jesus' apostles...

- 1) (17:6-8) He prays for their knowledge.
  - a) They were given from the Father.
  - b) They kept Jesus word, therefore; they kept the Father's word.
  - c) They know that all Jesus had came from the Father.
  - d) They had received the word of God.
    - 1] They did not understand it all.
    - 2] But they accepted it as being from the Father.
- 2) (17:9-12) He prays for their protection.
  - a) Jesus prays that they be united with the Godhead in perfect unity.
  - b) All had stayed in Jesus Name except one.
- 3) (17:13) He prays for their joy.
  - a) Jesus has received joy through His disciples.
  - b) He leaves joy with them as He goes to the Father.
- 4) (17:14-15) He prays and commends them for their unworldliness.
  - a) They are not of the world anymore because they believe Christ's word.
  - b) The word has been rejected by the world, and they have been rejected by the word because they believe the word!
- 5) (17:16-19) He prays for their sanctification.
  - a) Jesus will sanctify Himself by going to the cross.
  - b) Because He does He will sanctify His disciples by what He does.

## 3. FOR ALL BELIEVERS (17:20-26).

### a. (17:20-23) For their unity.

- 1) Jesus prays for the unity of all believers.
- 2) What?—That they all be one.
- 3) How?—As God and Christ are one.
- 4) Why?—That the world may believe.

### b. (17:24-26) For their salvation.

- 1) (17:24) What does this have to do with fellowship?
  - a) Nothing that is not a test of salvation (how to get into Christ and His body).
  - b) It is imperative if the Lord loves and wants to save us that we make very clear how to become saved.
  - c) It is as important to stay saved as it is to be saved.'
  - d) Therefore God has made very clear what we must do to teach in order to stay saved!
- 2) (17:24) What does this have to do with insight?
  - a) That we might see His glory.
  - b) This glory is seen by faith in God's word given by Christ.
- 3) (17:25-26) What does this have to do with love?
  - a) The love between the Father and the Son is recognized by God's children.
  - b) God wants to share this love—that the love the Father has with the Son may be in them.
- 4) (17:26) What does this have to do with indwelling?
  - a) The love of the Father shall be in God's children.
  - b) This love indwells God's children.
  - c) The Holy Spirit indwells God's children—God is love (1 John 4:8).

### **THOUGHT QUESTIONS:**

- ➡ Why did the world hate Jesus' disciples (v14)?
- ➡ What did Jesus give His disciples (v14)?
- ➡ What relationship did Jesus' disciples have with the world (v16)?
- ➡ As believers what is our relationship to the world?
- ➡ Why did Jesus pray for unity of all believers (v21)?
- ➡ What does Jesus want the world to know (v23)?
- ➡ How are believers divided today? Why?



# Gospel of John

by Milt Langston

18:1-40

LESSON EIGHTEEN

*The Beginning of the End*

## **TEXT:**

### **I. PROLOGUE (1:1-18).**

### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

### **III. THE WITNESS OF THE SON OF GOD TO HIS OWN (13:1-17:26).**

#### **AIM**

Try to put yourself in Jesus' place in your mind as he is betrayed, arrested

### **IV. THE WITNESS OF THE SON OF GOD DURING HIS LAST HOURS (18:1-19:42).**

#### **A. THE BETRAYAL AND ARREST OF JESUS (18:1-11).**

##### **1. (18:1) THE PLACE.**

- a. Jesus went to a place He was in the habit of going—the Garden of Gethsemane.
- b. Barclay tells us that rich families built gardens outside of the city because space was at a premium inside the city.
  - 1) The Garden of Gethsemane was located on the slopes of the Mount of Olives.
  - 2) Possibly Jesus knew someone in Jerusalem who owned this garden who gave Jesus permission (a key to the gate) to use this garden spot.
- c. The route to the garden from Jerusalem was down a steep slope to the Brook Kidron, then up the slope of the Mount of Olives to Gethsemane.
  - 1) Historians tell us that during the Passover hundreds of thousands of lambs were slain and their blood poured on the altar at the Temple. A channel was dug from the altar which emptied into the Brook Kidron. During the Passover the Brook Kidron would run red with this blood.
  - 2) Have you ever wondered what Jesus our Passover lamb thought when He crossed that brook that night?

##### **2. (18:2) THE PREDICTABLE HABIT OF A FAITHFUL MAN.**

- a. Judas was with the Jews now, and conspiring to betray Jesus.
- b. If anyone knew anything bad about Jesus it would have been one of His apostles, but of all the things Judas could have said about Jesus as a false teacher there was nothing more than the fact that Jesus went to the Mount of Olives to pray regularly taking His disciples with Him.
- c. In Luke 4:16 we are told that going to the Synagogue on Saturday was Jesus' custom!
  - 1) Jesus' habits as the Son of God were prayer and study and worship.
  - 2) Good habits for a man of God today too!

##### **3. THE MAJESTY OF CHRIST'S SURRENDER (18:3-9).**

- a. (18:3) The Jewish leaders send soldiers to arrest Jesus.
  - 1) We know the "*officers*" sent from the chief priests and Pharisees were the Temple police. They were the police who enforced the rules of the Sanhedrin and who kept order in the Temple area.

- 2) But there was also a band of Roman soldiers present. The NASB translates the Greek word “speira” as *“the Roman cohort.”*
    - a) A Roman cohort was an auxiliary of soldiers of six hundred to one thousand soldiers of cavalry and infantrymen.
    - b) Sometimes a detachment of men called a “maniple” were referred to as a cohort. There were two hundred men in a maniple.
  - 3) Even if the smallest group went to arrest Jesus with the temple police, it was a huge force to go arrest one man.
    - a) It was customary for large numbers of Roman soldiers to be present during the Passover because Jerusalem was teeming with people from all over the country for this religious holiday making their sacrifices at the temple.
    - b) Still this was a large group sent to arrest Jesus.
  - 4) Judas leads this band to Jesus.
  - b. **(18:4)** Jesus’ surrender was a conscious surrender.
    - 1) Jesus knew what was about to happen.
    - 2) There is no attempt to evade the arrest.
  - c. **(18:5-8a)** Jesus’ surrender was a voluntary surrender.
    - 1) We don’t know what caused the soldiers to fall back the first time.
    - 2) But we know that Jesus did not run away and escape them.
  - d. **(18:8b-9)** Jesus’ surrender was a vicarious surrender.
    - 1) Jesus requested that the rest be allowed to *“go their way.”*
    - 2) Jesus surrendered for their sake—salvation was being paid for by His death.
  - e. His surrender was a loving surrender—he healed the ear of the soldier who looses his ear in a skirmish with Peter (18:10-11).
  4. **(18:10-11)** PETER THE IMPETUOUS DEFENDER.
    - a. Peter with a sword cuts off the ear of the high priest’s servant, Malchus’, ear.
    - b. With Jesus’ comment to Peter about drinking the cup he was given—what did He mean?
- B. THE JEWISH TRIAL (18:12-14, 19-24).**
1. **(18:12-14)** JESUS’ ARRAIGNMENT BEFORE ANNAS.
    - a. Annas was a wicked man who ran the money changing business at the Temple that Jesus so opposed during His ministry.
      - 1) Annas was not popular among the Jewish populace, but he was the absolute political power behind the scenes in his day—he stood the most to lose by Jesus’ threat to power.
      - 2) He was a past High Priest an office the Roman rule made up for grabs by the highest bidder.
      - 3) He had five sons who had all served as High Priest who were puppet rulers for him.
      - 4) Caiaphas the present High Priest was Annas’ son-in-law.
    - b. Jesus is now before Annas the real political power behind the Jewish priesthood.
    - c. It is at night—against the law to hold a trial at night—it is a kangaroo court.
  2. **(18:19)** THE HIGH PRIEST’S INQUIRY.
    - a. Jesus the creator of the whole world—God in the flesh—is questioned like a knave and harshly treated by Annas.
    - b. It is obvious that Annas hated Jesus, and now he has Him where he wants Him.
    - c. It was a sad scene.
  3. **(18:20-21)** JESUS’ ANSWER.
    - a. Everything Jesus taught and did He did openly in front of people—it was not secretly behind the scenes.
    - b. Jesus tells Annas to go ask those who listened to Him.
  4. **(18:22-23)** THE OFFICER’S ILLEGAL BLOW.
    - a. One of the Temple officers (police) strikes Jesus for disrespect in his answer to the High Priest—notice that everyone knows that it is Annas who is the real high priest.

- b. In the Sermon on the Mount Jesus says, *“Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also.”*
        - 1) Did Jesus practice what He taught here?
        - 2) Why do you suppose Jesus teaches us this principle?
  5. **(18:24) JESUS BROUGHT BEFORE CAIAPHAS.**
- C. PETER’S DENIAL OF JESUS (18:15-18, 25-27).**
1. **(18:15-16) THE ENTRANCE OF THE TWO DISCIPLES.**
    - a. Peter is let into this gathering because of John’s influence.
      - 1) The other disciple is John.
      - 2) He lets Peter inside.
    - b. So at least two disciples witnessed this trial.
  2. **PETER DENIES CHRIST THREE TIMES (18:17-18, 25-27).**
    - a. **(18:17-18)** Peter’s first denial—to the maid keeping the door.
      - 1) The maid asks Peter if he is Jesus’ disciple.
      - 2) Maybe she asked so she could turn him in to the authorities.
      - 3) But maybe she asked to inquire from Peter whether what they were saying about Jesus was true or not.
      - 4) Peter’s opportunity to talk to her is lost when he denies knowing Jesus.
      - 5) Peter stands with his thoughts and the pain in his mind, yet Christ’s earlier prediction has not yet dawned on him.
    - b. **(18:25)** Peter’s second denial—standing at the fire someone another maid asks him if he is Jesus’ disciple with witnesses hearing his denial (Matthew 26:71; Mark 14:69).
    - c. **(18:26-27)** Peter’s third denial—this to a kinsman of Malchus the man who’s ear was cut off (Matthew 26:73-74; Luke 22:59-60).
      - 1) Again others hear his denial.
      - 2) The cock crows.
      - 3) In Luke 22:61-62 after the cock crows Peter’s and Jesus’ eyes meet, and Peter runs away weeping.
- D. THE DENIAL OF JUSTICE TO JESUS (18:28-19:16).**
1. **THE ROMAN TRIAL—PHASE ONE (18:28-40).**
    - a. **(18:28-30)** Pious legalism.
      - 1) Jesus is taken from Caiaphas to Pilate.
      - 2) The Jews will not enter the Praetorium for to do so would make them unclean and they would miss eating the Passover meal with their families.
        - a) They are sticklers keeping these legal requirements while they ignore the greater sin of murder, lying, and unlawful arrest and trial.
        - b) It is legalism gone to seed—it stresses the flesh above the spirit of the laws of God.
      - 3) Perhaps they woke Pilate from sleep; it is early—he asks, *“What have you got against this man?”*
      - 4) Their reply lets you know what they think of Pilate.
    - b. **(18:31-32)** Implacable hatred.
      - 1) These Jewish leaders hate the Romans—it is so obvious—the Romans hate them too.
      - 2) Yet their hatred of Jesus overpowers their hatred for the Romans as the enlist the Romans to kill Jesus.
    - c. **(18:33-38)** Contrasting kingdoms.
      - 1) Jesus’ answer to Pilate’s questions accurately describes the type of kingdom Jesus came to establish.
      - 2) If it were an earthly kingdom his servants would have fought for him that he not be delivered up to the Jews.
      - 3) His kingdom transcends the fleshly kingdoms of the world.

- 4) All of the problems we have in the church arise when we try to treat Christ's kingdom with earthly criteria.
    - a) When we stress money over God's will.
    - b) When we stress buildings and things over people.
    - c) When we honor power rather than God.
    - d) When we seek our will above God's will.
  - d. **(18:39-40)** Unacceptable alternative.
    - 1) Pilate leaves his interview with Jesus assured that he has done nothing worthy of death.
    - 2) He attempts to placate the people by offering to release Jesus as was the custom during the Passover—the people refuse and ask that a rabble rouser named Barabbas be released instead.
2. THE ROMAN TRIAL—PHASE TWO (19:1-16).

THE BETRAYAL NIGHT  
John 18:1-11

What things are said in this context about the garden of Gethsemane?

How did the officers react when Jesus said, "I am He"?

What request did Jesus make for His disciples?

What action did Peter take?

What did Jesus say to Peter after he took that action?

THE JEWISH TRIAL  
John 19:12-17

To whom was Jesus first taken by the officers?

How did Peter get inside?

What two things did the high priest ask Jesus about?

What was Jesus' answer concerning those two things?

Describe Peter's denial of Jesus.

THE CIVIL TRIAL  
John 18:28-40

Why would the Jews not enter the judgment hall where they had taken Jesus?

Why did the Jews not judge Jesus according to their own law?

How did Jesus answer when Pilate asked Him if He were the king of the Jews?

By what custom did Pilate hope to release Jesus?

#### APPLICATION

One thing that impressed me about Jesus as I studied this lesson was....

Because...

One thing I have learned from Peter's action and denial which will help me in my daily life is...

# Gospel of John

by Milt Langston

19:1-42

LESSON NINETEEN

*The End of the Beginning*

## TEXT:

### I. PROLOGUE (1:1-18).

### II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).

### III. THE WITNESS OF THE SON OF GOD TO HIS OWN (13:1-17:26).

### IV. THE WITNESS OF THE SON OF GOD DURING HIS LAST HOURS (18:1-19:42).

#### **A. THE BETRAYAL AND ARREST OF JESUS (18:1-11).**

#### **B. THE JEWISH TRIAL (18:12-14, 19-24).**

#### **C. PETER'S DENIAL OF JESUS (18:15-18, 25-27).**

#### **D. THE DENIAL OF JUSTICE TO JESUS (18:28-19:16).**

##### **1. THE ROMAN TRIAL—PHASE ONE (18:28-40).**

#### **AIM**

- ➡ To describe the attitude of Pilate in his dilemma.
- ➡ To describe the attitude of Jesus as He endured the trial and the crucifixion.
- ➡ To describe the boldness of the two men who had been secret disciples as they bury the body of Jesus.

##### **2. THE ROMAN TRIAL—PHASE TWO (19:1-16).**

- a. **(19:1-3)** Pilate subjects a man who should be acquitted to scourging and ridicule.
  - 1) He is beat with the Roman scourging.
  - 2) He is ridiculed as a fool who claimed to be a king.
- b. **(19:4-6)** Pilate in an attempt to create in the mob sympathy for Jesus cuts Him up brutally and then brings Him out to the crowd.
  - 1) Pilate's desire is to save Jesus from this obvious trumped up charge against Him.
  - 2) *"Behold the Man!"* is Pilate's cry as he brings Jesus out again—He is saying, "Look at this Jesus now!"
  - 3) In verse 6 he comes right out and states it, *"Take him yourselves and crucify him, for I find no crime in him."*
    - a) Pilate knew that Jesus was completely innocent. He knew that the charges against Him were a series of lies. He was deeply impressed with Him (it could be that Pilate had heard of some of the stories going around in Jerusalem about Him)—he did not want to condemn Him to death—but he did.
      - 1] He tried to refuse to deal with the case.
      - 2] He tried to release Jesus on the grounds that at the Passover a criminal was always released.
      - 3] Then he tried to compromise with the Jews by having Jesus scourged and publicly ridiculed making his last appeal.

- 4] But Pilate never put his foot down by telling the Jews that he would have nothing to do with their schemes to kill this man—instead he fell right into a trap of his own making, and he wound up doing exactly what he did not want to do.
- b) Pilate's dilemma is the same as everyone's!
  - 1] What are we going to do with Jesus?
  - 2] Are we going to make a stand for Him and do what is right?
  - 3] Or are we going to allow the world to have its way and go along?
- c) The reason Pilate was so easily blackmailed by the Jews into crucifying Jesus is because of serious political blunders he had made in his governorship of Judea.
  - 1] His refusal to remove the bust of the emperor (who was a god to the Romans) when he first entered into Palestine—in the course of time he was forced to remove the busts as all other Romans had in the past in deference to the Jewish beliefs by being out maneuvered politically by the Jews.
    - a] This galled him.
    - b] So he started him out hating the Jews.
    - c] And they hated him.
  - 2] He also used temple money to repair the water system in Jerusalem which caused the animosity only to grow between he and the Jews.
  - 3] Lastly he inscribed the shields of his troops with Tiberius' name—again the Jews saw this is taking an idol into Jerusalem—this time Rome forced Pilate to capitulate and remove the name from his shields because of Jewish complaints.
- d) So Pilate could ill afford another incident with the Jews on his record.
- c. (19:7-11) Pilate reopens dialogue with Jesus on a new count—the accusation that He claimed to be the Son of God.
  - 1) Pilate is frightened by what the Jews are now saying. Maybe it was because of his wife, but the text states he was afraid.
  - 2) He is frustrated at Jesus' silence, so he tries to explain to Jesus the consequences of not saying anything.
  - 3) In Jesus' answer to Pilate he says, *"You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."*
    - a) What does Jesus mean by *"he who delivered me to you has the greater sin"*?
    - b) .
- d. (19:12-16) Pilate capitulates before the veiled threats by the Jews and the crowd.
  - 1) The Jews used Pilate's already bruised relationship with Rome against him and blackmailed him into giving them what they wanted.
  - 2) This was not a good day for Pilate.
  - 3) It was a great victory for the Jewish ruling elite.
  - 4) It will become our greatest victory, but it comes to us in the most shameful of ways.
    - a) God took all the wickedness of Rome—He used it to kill Jesus.
    - b) God took all the selfishness and sinfulness of the Jews—He used it to kill Jesus.
    - c) God took all the spinelessness and weakness of Pilate—He used it to kill Jesus.
    - d) God took all the indecisiveness and fickleness of the crowds who were days earlier calling Jesus the king of the Jews—He used it to kill Jesus.
    - e) God took all this SIN and did something good with it—He used it to provide atonement for sin.
    - f) Can anyone deny the power and sovereignty of God?
      - 1] Comparing God to man here and mankind shows up to be puny and insignificant.
      - 2] But seeing God's great love for man reveals our only significance—as God's possession.

## E. THE CRUCIFIXION AND DEATH OF JESUS (19:17-30).

### 1. (19:17-18) THE CRUCIFIXION.



- a. The crucifixion was originally a Persian method of execution.
  - b. We know that the Assyrians impaled their war victims on stakes.
  - c. The Carthaginians took over crucifixion from the Persians, and the Romans borrowed it from the Carthaginians.
    - 1) The Romans would not allow a Roman to be executed by Crucifixion.
    - 2) They used it for slaves and conquered prisoners, and it was used in their provinces to emphasize the power and control of Rome over would be insurrectionists.
      - a) When Spartacus—the arena slave—caused the great slave rebellion which had to be put down by several legions, history tells us that the roads to Rome were lined with thousands of slaves to serve as an object lesson to thousands of slaves under Roman tyranny.
      - b) Jerusalem was almost always decorated by crosses as one entered the city because Judea was a hot bed of Jewish discontent to Roman rule.
    - 3) Life was sustained upon the cross by hanging a man by his arms, and attaching the feet in order to get a breath when the chest began to paralyze breathing. This process could last days till the victim starved to death or bled to death.
  - d. The crucifixion took place outside of the city walls at a place called Golgotha (Hebrew) or Calvary (Latin) meaning the place of the skull. It was probably a hill that looked like a skull.
    - 1) As on the day of atonement the sacrifice was taken outside of the city.
    - 2) So Jesus was led outside of the city to die for the world.
  - e. The victim was traditionally beaten to hasten death, and required to carry his cross to the place of execution in a kind of parade through the streets of the city as an object lesson to onlookers.
2. **(19:19-20) THE TITLE ON THE CROSS—THE KING OF THE JEWS.**
- a. To irritate the Jews Pilate placed a placard on the cross in three languages.
    - 1) Hebrew—this was the language of the world that taught man about God and religion.
    - 2) Greek—this was the language of the world that taught man about the beauty, form and knowledge—thought.
    - 3) Latin—was the language of the world that taught man about law and order and good government.
  - b. Little did Pilate know that this Jesus embodied the wisdom that all three of these languages represented.
3. **(19:21-22) THE OBJECTION BY THE JEWS.**
- a. The Jews didn't like Pilate's placard, and repeatedly requested that he remove it.
    - 1) They asked him to change it to say, "He claimed to be the king of the Jews."
    - 2) But Pilate was unrelenting.
  - b. What a lesson to us—
    - 1) Pilate said, "What I have written, I have written."
    - 2) Here is Pilate the inflexible who was blackmailed pushed around by the Jews into allowing Jesus to be crucified in the first place when he knew that He was innocent.
    - 3) We can all be so stubborn about things that do not matter and weak about things of supreme importance.
      - a) Men have split and divided the body of Jesus Christ over whether or not we should use one or multiple cups during the Lord's Supper—their inflexibility hurt.
      - b) And the same men have been flexible as everything about morality and evangelism which neglected also harm the church.
4. **(19:23-24) THE GARMENTS.**
- a. The four soldiers who attended the crucifixion were allowed to have the possessions of the person being crucified.
  - b. There were five articles of clothing worn by men of this time: a turban, sandals, an outer cloak, a girdle, and a tunic. It was the tunic the soldiers gambled over—the fifth item.



- 1) They were impervious to the significance and world importance of what was going on behind them.
  - a) They were present with Jesus, but did not recognize Him.
  - b) This can be said of many today who come near to worship Jesus, but He doesn't really affect them at all.
- 2) They were gambling—so was Jesus.
  - a) He gave his life in sacrifice.
  - b) In the hope that mankind would respond to it.
    - 1] Some do.
    - 2] Most don't.
    - 3] It was a slim gamble that Jesus was willing to take to save you and me.
  - 3) Here's our gamble—are we willing to risk everything to seek and submit to Jesus?
5. CHRIST'S WORDS SPOKEN FROM THE CROSS—JESUS UTTERED SEVEN STATEMENTS FROM THE CROSS; JOHN RECORDS THREE OF THEM (19:25-30).
  - a. (19:25-27) Provisions for his mother.
  - b. (19:28-29) The cry of human suffering.
  - c. (19:30) The shout of victory.

#### F. THE BURIAL OF JESUS (19:31-42).

1. (19:31-37) THE LAST STROKE!—NO BONES WERE BROKEN—HIS SIDE WAS PIERCED.
  - a. The scripture is fulfilled, *"He keeps all his bones; not one of them is broken"* (Psalm 34:20).
    - 1) The Jews were much more merciful than the Romans.
      - a) The Romans let a person hang on the cross for days subject to the birds and insects—many went mad on the cross.
      - b) And after a person was dead they dumped the body and let the carrion and dogs dispose of the bodies.
      - c) Neither of these practices were allowed under the Law.
    - 2) The Law was specific: *"And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, <sup>23</sup>his body shall not remain all night upon the tree, but you shall bury him the same day, for a hanged man is accursed by God; you shall not defile your land which the LORD your God gives you for an inheritance"* (Deuteronomy 21:22-23).
    - 3) To ensure that no person hang upon the cross overnight, the Romans to honor the Jewish law smashed the legs of those on the cross to speed up death.
      - a) Life was sustained on the cross by pushing up with the feet when the chest was becoming paralyzed from the weight hanging from the arms.
      - b) This was part of the torture of the cross. Life was sustained by severe pain. Some would hang on the cross for days without this practice.
  - b. The fountain opened, *"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born...On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness"* (Zechariah 12:10,13:1).
    - 1) When the Romans came to Jesus they found him already dead; maybe to make sure He was dead they thrust him with a spear in His side.
    - 2) John sees this as the fulfillment of Psalm 34:20 and Zechariah 12:10.
    - 3) As you know a dead body ceases to bleed, but some suggest that this spear thrust pierced the pericardium or the sack of fluid that contains the heart indicating that Jesus' heart was literally broken by the stress and strain on him from this ordeal.

- 4) One reason for John's vivid description was to show the upcoming false teachers in the church—the Gnostics—who taught that Jesus was not a man in the flesh, that, indeed Jesus was a literal man of flesh and blood.
2. (19:38-42) THE LAST RITES.
- a. Belated allegiance.
    - 1) How many times does a son or a daughter neglect a loving father or loving mother, but upon their death; there they are—honoring their loved one, but too late to comfort them in their need. This typifies the allegiance Joseph of Arimathaea and Nicodemus show to Jesus.
    - 2) Both Joseph and Nicodemus were members of the Sanhedrin—but their voices were not recorded during the trial—it may be that they were not present—we don't know because it was a kangaroo court in the first place. But we hear of no one speaking up for Jesus during the trial.
      - a) We know Nicodemus from chapter three when he came secretly to talk to Jesus.
      - b) That what typifies these two Jewish leaders—they were secret disciples of Jesus.
        - 1] Can you relate to this attitude?
        - 2] It reminds me of Teboho Lebajoa in Teyateyaneng, Lesotho.
          - a] He studied repeatedly with me from the very first when I went to Lesotho.
          - b] Finally after years, he was persuaded by brother George Raseleso, the preacher in Teyateyaneng, to put on Christ in baptism according to the New Testament pattern.
          - c] Teboho agreed, but persuaded George to take him to ha Fusi, a village distant from Teyateyaneng, so no one from Teyateyaneng would know about his baptism.
          - d] The good news is that Teboho became a leader in the church in Teyateyaneng—and everyone in Teyateyaneng knew it, but he started out as a secret disciple.
  - b. Calvary makes heroes.
    - 1) When Jesus died there was little time before the Sabbath which began at 6:00 p.m. in the Jewish way of reckoning.
    - 2) All the arrangements for Jesus' burial had to be made in haste before that time made the burial unlawful.
    - 3) Jesus was poor, yet he was buried with the rich, and he was buried with full honors.
      - a) His burial was due to Joseph of Arimathaea.
      - b) Joseph interceded with the Romans for Jesus' body, and he and Nicodemus buried Jesus in a new tomb.
      - c) It was the custom for the dead to be clothed in linen strips which were wrapped around the body with sweet spices wrapped within the folds of the strips.
      - d) Nicodemus provided these burial clothes for Jesus with the expensive spices.
    - 4) It was men of position and dignity who stood up after Jesus died and honored His death.
    - 5) Little did they know that they were all in for the surprise of their lives in just three days time!
    - 6) But at the end of the world's worst day—two men were heroes!
      - a) Both these Jewish leaders laid aside their fear, and let the world know as they honored Jesus in death.
      - b) Jesus own prophesy came true when He said, *"I, when I am lifted up from the earth, will draw all men to myself"* (John 12:32).
      - c) There is power in the cross—it turns cowards into heroes.

### **THE CIVIL TRIAL CONCLUDED**

**John 19:1-16**

In verses 1-3, what did Pilate and the soldiers do to Jesus after the Jews had asked for Barabas' release?

From 18:38-19:16 what efforts did Pilate make to release Jesus?

How did Pilate consider Jesus—innocent or guilty?

What new charge did the Jews make against Jesus according to this context? Describe the conversation between Pilate and Jesus in this regard.

What did the Jews say Pilate would not be if he let Jesus go?

### **THE OLD RUGGED CROSS**

**John 19:17-30**

Where was Jesus crucified? Was He crucified alone?

What title did Pilate put on the cross?

What was the response of the Jews to that title?

What happened to Jesus' garments?

From Luke 19:17-30, Matthew 27:38-50 and Luke 23:33-46, list the seven statements uttered by Jesus from the cross.

### **THE BURIAL**

**John 19:31-42**

Why did the Jews beseech Pilate to hasten the death of those on the crosses.

What did the soldiers find when they came to Jesus body?

What happened when one of the soldiers pierced Jesus' side with a spear?

What did John say about his record?

Who were Joseph of Arimathea and Nicodemus and what did they do?

### **APPLICATION**

From my study of this lesson, the thing that will help me most in my daily life through the coming week is—  
because—

# Gospel of John

by Milt Langston

20:1-31

LESSON TWENTY

*Up from the Grave He Arose*

## TEXT:

### I. PROLOGUE (1:1-18).

### II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).

### III. THE WITNESS OF THE SON OF GOD TO HIS OWN (13:1-17:26).

### IV. THE WITNESS OF THE SON OF GOD DURING HIS LAST HOURS (18:1-19:42).

### V. THE WITNESS OF THE RISEN SON OF GOD (20:1-21:23).

#### AIM

- ➡ To know that the resurrection of Jesus is the crowning sign substantiating His claim to be the Son of God.
- ➡ To know the evidence of Jesus' resurrection as presented by the apostle John.
- ➡ To know the significance of Jesus' resurrection to us.

#### **A. THE EMPTY TOMB—PETER & JOHN VISIT THE TOMB (20:1-10).**

##### **1. (20:1-2) MARY'S LOVE.**

- a. The setting is early Sunday morning.
  - 1) **Προι** (*proi*) is the Greek word used for "**early**." This is a technical word for the last of the four watches of the night (from 3am – to 6am).
  - 2) We can assume that it was dawn shortly after 6:00 a.m.
  - 3) Jews were forbidden by the Law to travel on the Sabbath, and the Sabbath technically ended at 6:00 a.m.
- b. Mary Magdalene could not keep away from Jesus. As soon as she could by law, she came to the tomb.
- c. The only explanation for Mary's presence so early Sunday morning is her love for Jesus—she could not stay away.
- d. Mary's fear—someone has taken the body of Jesus.
  - 1) She could have been thinking of the Jews.
  - 2) She could have been thinking of grave robbers.

##### **2. (20:3-7) PETER SEES THE EMPTY TOMB FIRST.**

- a. After Mary tells Peter and John about the empty tomb, they run to the tomb—John outruns Peter and gets there first—looks in but holds back.
- b. Peter arrives and goes right in.
- c. What they see inside are the grave clothes described not as having been taken off, but as if the body had vanished from inside them with all the folds still in place.

##### **3. (20:8-10) JOHN SEES THE TRUTH FIRST.**

- a. Peter went in first, now John goes in and takes in the scene in a glance.
- b. Peter saw it all first, but John saw something else.
- c. John "saw and believed."

- 1) John remembered what Jesus...
- 2) He remembered about rising from the dead, and he understood first what had happened.
- d. The rest did not yet understand the Scripture that Jesus must raise from the dead (v.9).
- e. As Peter and John go home John knows or suspects that Jesus has risen from the dead!

**B. THE RISEN LORD—JESUS APPEARS TO MARY MAGDALENE (20:11-18).**

1. **(20:10-13) THE ANGELS IN THE TOMB.**

- a. Mary Magdalene is identified as a woman from whom Jesus cast out seven demons (Mark 16:9 & Luke 8:2).
  - 1) We have already seen from earlier verses that her only reason for being at Jesus' tomb was because she couldn't stay away—she loved Jesus.
  - 2) God rewards her devotion in the following verses.
- b. Mary had been to the tomb and found it empty. She then went to tell Peter and John. They have come and already left the tomb—now we see her alone and crying because she thinks someone has taken Jesus' body.
- c. When she looks again into the tomb she sees two angels who ask her, "*Why are you weeping?*"
  - 1) She tells them why she is weeping.
  - 2) She thinks someone has taken the body of Jesus away.
  - 3) Did Mary recognize these two angels as angels?

2. **(20:14-15) Mistaken identity.**

- a. When Jesus is seen by Mary she thinks that he is the gardener because she does not recognize Him.
- b. She relates to Him her fear that someone has robbed the grave and taken the body of her Lord away, and she asks Him where they have put the body.

3. **(20:16-18) Jesus self-revelation.**

- a. It is then that Jesus calls out her name. What a moment for Mary as recognition dawns on her!
  - 1) We all know that Jesus rose from the dead. We celebrate it every Sunday, but do we recognize the reality of Jesus' resurrection and life through us?
  - 2) When Mary recognized Jesus, she addressed him with a endearing term that called Him her teacher, the one she revered, the one she loved, the one she followed.
  - 3) Jesus is Lord when we listen and follow Him!
- b. Jesus had to keep Mary from clinging to Him. Such should be mine and your attitude and devotion to Jesus.
- c. Jesus asks her to go and tell others of His resurrection and coming ascension back to the Father.
- d. Such is our task as disciples of Jesus.

**C. THE SAVIOR'S WOUNDS—JESUS APPEARS TO THOMAS (20:19-29).**

1. **(20:19-23) On that Sunday Jesus appears among His disciples who were behind locked doors for fear of the Jews.**

- a. Jesus appears in their midst showing up behind locked doors, and He revels in their joy showing them His wounds.
- b. He breathed on them to receive the Holy Spirit.
  - 1) This does not occur till the Day of Pentecost recorded in Acts chapter two.
  - 2) But John shows here the power and giver of the Holy Spirit which is coming.

2. **(20:24-29) Jesus shows Himself to Thomas.**

- a. Thomas was not present on that first Sunday, so he did not see Jesus, and he expressed doubts as to the report that Jesus was alive.
- b. Eight days later Jesus shows up again, and Thomas is present this time.
  - 1) Notice that like the first time He shows up behind locked doors.
  - 2) We will see that He will eat with His disciples in the next chapter, but we do not understand how Jesus in His resurrected body can show up behind closed doors.

- 3) It is obvious that His resurrected body may be different after the resurrection because He tells Mary that she should not cling to Him because He is destined to ascend back to the Father in this body.
  - 4) One thing John tells us later in 1 John 3:1-2 is that when we are resurrected from the dead we will be like Jesus is now.
  - c. After greeting the disciples Jesus confronts doubting Thomas.
    - 1) It is more than Thomas can take.
    - 2) His doubt melts, and He confesses this resurrected Jesus as God!
- D. THE GOSPEL'S PURPOSE (20:30-31).**
1. There is much more that could be written about Jesus as the Son of God. John will even repeat this in the last verse of the next chapter.
  2. But here John says that what is written by him are enough to establish saving faith in Jesus.

#### **THOUGHT QUESTIONS:**

- ➡ How did Peter respond to Mary's message about the tomb (v3)?
- ➡ What was John's response when he saw the empty tomb (v8)?
- ➡ What motivates us to share our surprises (both pleasant and unpleasant) with others?
- ➡ What is the first thing Jesus said to His disciples assembled in the locked room (v19)?
- ➡ What did Jesus say to Thomas about seeing and believing (v29)?
- ➡ Why is difficult to believe in Jesus?

# Gospel of John

by Milt Langston

21:1-31

## LESSON TWENTY-ONE

*Lessons from the Gospel of John*

### **TEXT:**

#### **I. PROLOGUE (1:1-18).**

#### **II. THE WITNESS OF THE SON OF GOD TO THE WORLD (1:19-12:50).**

#### **III. THE WITNESS OF THE SON OF GOD TO HIS OWN (13:1-17:26).**

#### **IV. THE WITNESS OF THE SON OF GOD DURING HIS LAST HOURS (18:1-19:42).**

#### **V. THE WITNESS OF THE RISEN SON OF GOD (20:1-21:23).**

##### **A. THE EMPTY TOMB—PETER & JOHN VISIT THE TOMB (20:1-10).**

##### **B. THE RISEN LORD—JESUS APPEARS TO MARY MAGDALENE (20:11-18).**

##### **C. THE SAVIOR'S WOUNDS—JESUS APPEARS TO THOMAS (20:19-29).**

##### **D. THE GOSPEL'S PURPOSE (20:30-31).**

#### **AIM**

- ➡ To know the significance of Jesus' resurrection to us.
- ➡ To see the humanity of the resurrected Jesus.
- ➡ To understand the love and forgiveness of God for all.

#### **E. JESUS SERVES BREAKFAST (21:1-14).**

1. (21:1-3) Seven disciples went fishing on the Sea of Tiberias (Sea of Galilee).
  - a. They had fished all night with no catches.
  - b. Reminds us of another time when this happened.
2. (21:4-8) Jesus reveals Himself to His disciples.
  - a. The disciples do not recognize Him.
    - 1) God gave Jesus the name Immanuel which means that God is with us through Christ.
    - 2) God gave us His Spirit to be with us.
    - 3) Are there ever times when we forget (or as these disciple) and fail to recognize God's presence?
    - 4) How can we exercise our faith to recognize God's abiding presence?
  - b. Jesus asks them concerning their success—He tells them to cast their nets on the other side and they catch a load of fish. What's the lesson to us?
    - 1) John recognizes that it is Jesus.
    - 2) Peter jumps in and swims to shore.
    - 3) The others land and come to shore with the net full of fish.
3. (21:9-14) Breakfast is served.
  - a. The Gnostic teachers who will lead the church into apostasy all taught that Jesus was not flesh and bone man.

- b. John's witness shows Jesus preparing a physical meal. Not only that, but He shared it and partook of it with His disciples.
  - 1) Jesus is the Son of God. His resurrection proves it!
  - 2) But He did what He did as a man in the flesh like us, and this resurrected Jesus is still in the flesh.
    - a) To deny the humanity of Jesus is to deny the redemption through a perfect human sacrifice for our sins.
    - b) False teachers dig holes they fall into because they exchange the word of God for teachings of men.
    - c) Their foolish teaching denies everything. That's why John will label them the "Antichrist."

**F. JESUS' CONFRONTATION OF LOVE WITH PETER (21:15-17).**

- 1. There is a three-fold question by Jesus to Peter.
  - a. Do you deeply love me more than these? (Jesus uses the word "agape" for love).
  - b. Do you deeply love me? (again Jesus uses the word "agape" for love).
  - c. Do you love me? (this time Jesus use the word "phileo" for love).
- 2. Peter's three-fold reply to Jesus' questions (Peter uses the word "phileo" for love in all his answers).
  - a. Yes, You know I love you!
  - b. Yes, You know I love you!
  - c. He groans because of Jesus' use of the lower word and he says, "Lord know everything, You know that I love you."
    - 1) There's no brag in Peter this time as when he spoke before Jesus' death.
    - 2) There is only a statement of truth to an all knowing God.
      - a) This does not mean that Peter did not believe before that Jesus was God's Son.
      - b) He just knows better now that Jesus is God. His faith is stronger than it was.
      - c) Why had Peter's attitude and faith changed?

**G. JESUS' CONVERSATION WITH PETER AND JOHN (21:18-25).**

- 1. (21:18-19) The coming death and commission of Peter.
  - a. Jesus lets Peter know of some things in his future as Jesus' apostle which will include imprisonment.
  - b. After telling Peter of the suffering he will undergo, He tells Peter: "Follow Me!"
    - 1) What do you suppose this means: "Follow Me?"
    - 2) Does this apply to you and to me?
    - 3) What about suffering?
- 2. (21:20-21) Peter's irrelevant inquiry.
  - a. Seeing John who identifies himself in the epistle as "the disciple whom Jesus loved!" Peter asks Jesus about him.
  - b. Maybe Peter has reverted a bit back to his very personal and close relationship with Jesus to ask this type of question.
- 3. (21:22) Jesus' sharp rebuke.
  - a. Jesus tells Peter that what He has for John does not affect what He has for Peter to do, and Peter should concentrate on His ministry, not John's.
  - b. Is there a lesson here for us today and our inter-relationships?
- 4. (21:23) The unfounded rumor.
  - a. Obviously a rumor spread that John would not die before Jesus returned.
  - b. John denies the rumor and re-quotes what Jesus said.
- 5. (21:24) John's personal witness.
  - a. John is known among the apostles as the witness of Jesus.
  - b. John faced down the Gnostic teachers with statements that he knew Jesus.
    - 1) John ate with him.



- 2) John touched him—hugged him.
- 3) John insists that his witness is true.
6. (21:25) Jesus' wonderful works.
  - a. John finishes by claiming that the world could not hold what could be written about Jesus.
  - b.** John's is not the only witness of Jesus as God's Son, but it is true!

#### THOUGHT QUESTIONS

- ➡ What did Jesus ask Peter three times (vx.15-17)?
- ➡ With what did Jesus want Peter to concern himself with (v.22)?
- ➡ How should we demonstrate our love for Jesus?