

THE GOSPEL OF JOHN

with Pastor Joe Meyer

PART 2

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Chapter Seven

“God’s Love for the Doubting”

Read John 7:1-24.

What is “The Feast of Booths?” Check **Leviticus 23:33-44** for the information. Besides remembering the tabernacles they dwelt in, what would the Feast of Booths bring to mind for them? Why is that feast important for us? Consider that and then look at Paul’s words found in **2Corinthians 5:1-10**. It has often been said: “The Exodus is the greatest salvation event the world had ever seen... until Jesus came.” Why is the comparison made? Flesh it out.

The counsel that Jesus’ brothers give to Him is born of the unbelief in their heart regarding who Jesus is/was...John tells us that in verse five. Check **Mark 3:20,21** for more info on them and see how they really felt about their brother. Besides that however, what they tell Jesus to do, namely “go show yourself to everyone,” is actually the antithesis of His earthly mission. Consider what is called “The Messianic Secret” as recorded in **Mark 4:35-43**. Why did Jesus generally tell those who were healed to keep His power a secret? After considering that question, look at the answer as recorded in **John 18:33-36**.

In **verse twelve** it is said about Jesus “*He is a good man,*” probably a prevalent opinion in the day. Certainly the opinion that Jesus is simply “a good man” exists today too. People recognize that Jesus was a real person and a powerful leader/teacher who lived 2000 years ago, but that’s as far they’ll go with Him. Look at the exchange between Jesus and the rich young ruler in **Mark 10:17-22**. What was Jesus saying about Himself in that moment? What does our generation of believers need to do to help people see the truth of Jesus as “the Way, the Truth, and the Life”?

Verse fourteen tells us that Jesus went up to the Feast after all. How do we handle this when He said to his brothers that He wouldn't? Let me say it this way: Did Jesus lie? Since we know the answer is "Nope"...how do we prove that from this text? After discussing that, look at **Hebrews 4:15** and **1Peter 2:18-25**.

Jesus says something important about the Sabbath at the end of this segment. What were the people of His day, particularly the Jewish leaders, missing in regard to the following of the Law? Consider **John 7:20-24** and then also look at **Matthew 12:1-7**. In verse seven of Matthew twelve then, Jesus says something critical for understanding His work on the Sabbath. Why is that verse so important?

Read John 7:25-30.

We come to an interesting "thing" when we come to **verse twenty-five**. Look at **verse one**, **verse twenty** and **verse twenty-five** together. What was the truth? Well, we know that they were seeking to kill Him, look at **John 5:18**. But included in the discussion of this segment and this topic is **verse thirty**. Why is **verse thirty** so important to understanding Jesus and His ministry in our world? Talk about that and then look at **John 10:17,18**. So, when John writes "*no one laid a hand on Him...*", that should be defined as "He did not let them lay hands on Him because it was not His will for them to do so." Talk about that truth and take note of **verse twenty-nine**.

Okay, let's back up to **verse twenty-seven** to deal with that curious statement made about the Christ. Didn't they know where He would be from? Actually they did: Check **Matthew 2:1-6** and **Matthew 2:19-23**...which is strict reading of the Hebrew reference found in Isaiah 11:1 "ntzr", branch or shoot.

Finally, **verse thirty-one** is intriguing...they were figuring Jesus out. For another and yet famous person who struggled figuring Jesus out...look at **Matthew 11:1-6**.

Read John 7:32-52

In **verses thirty-two to thirty-six**, we have a seemingly unimportant dialogue with Jesus and the Pharisees, but it's not unimportant at all! Jesus says "*I am going to Him who sent me.*" In saying this, Jesus is revealing His true nature as God in the flesh by saying that He was "from God" or otherwise said He existed ahead of His Advent in Bethlehem, and was "going back to God" or otherwise said He would exist for all time and eternity. Look briefly at **John 8:58** and **John 17:5** and flesh out not only what Jesus means by what He said in those texts, but what it says about who Jesus really is.

Very quickly, the word "Dispersion" is used in this segment. Look at **1 Peter 1:1** and **James 1:1** to see the word used in other places. What is the "Dispersion" or "diaspora" as it is sometimes called and how is it pertinent to Christians?

One last thing here...why did Jesus say to them "*Where I am you cannot come?*" What was Jesus saying about them? See **John 8:44-47**.

Verses thirty-seven to thirty-nine Jesus uses imagery about the faith that we've heard before, namely, "living water." Do you remember where that came up in John before? Interestingly, Jesus not only uses the term again but this time He also defines the term for us as John writes it "*Now this He said about the Spirit, whom those who believe were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.*"

John 7:39. What does all that mean as you look at Church history from God's Word? Also, see **John 16:4-15** and what Jesus says about the giving of the Spirit.

Verses forty to fifty-two present some conversations with the Jews seem that seem to actually be on target...for once:

First of all, in **verse forty**, they say *"This really is the prophet."* Look at **Deuteronomy 18:15-19** for the reference to *"the prophet"* that they are making. They got it right!

Second, unlike the previous group questioning Jesus, they recognize where Jesus needed to come from. They said *"Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?"* Look at **Micah 5:2** in regard to Jesus being from Bethlehem.

Finally, take note of the fact that in **verse forty-six** that the Temple Officers come back but they did not arrest Jesus as they were told to do. The Officers then tell the Jewish leadership why, namely, that they were swayed by what Jesus said or as they said it, *"No one ever spoke like this man."* Amazing text here! Consider **Matthew 7:28,29** in that regard and then let's throw in **Romans 10:17**.

Notes

Chapter Eight

“God’s Love for the Sinful”

Read John 7:53-8:11.

Your Bible probably tells you that this very famous story is found in our English Bibles, but not in the best available ancient manuscripts. We do not have the original writings of the Apostle’s of course, but we do have old, old copies of the originals and many of those we trust the most don’t contain this story. In other words, did John write this in his copy or was it added later?? Okay...what to do? Well, the question is really “Does this sound like something Jesus would do?” I think we’d all agree that it is. Consider His love and care for people in general as found in **Matthew 14:13-21** in that regard. Also look how tenderly and lovingly Jesus handles the woman with the issue of blood found in **Luke 8:42b-48**.

The Law in question here is found in **Leviticus 20:10** and **Deuteronomy 22:22** but notice that the Law, as it was given by God, is meant for both the man and the woman, not just the woman as these men said to Jesus. Jesus gets at their hypocrisy by saying “*Let him who is without sin among you be the first to throw a stone at her.*” No one threw a stone. **Romans 3:9-20** reminds us of why. This is a reminder to us however, of how we are to handle sinful people in our own, sinful, lives. Look first at **Matthew 7:1-5** and then at **Galatians 6:1**.

Last, but certainly not least, one of the biggest reasons that I believe this to be a true Christ story, perhaps added later, is what Jesus says at the end, namely, “*Neither do I condemn you; go, and from now on, sin no more.*” Notice what Jesus says here. First, that He forgives her but second, turn away from your life of sin. Think back to **chapter four** and the woman at the well and what Jesus said to her. What did Jesus say/do for her?

Oh...so, one last thing...what do you think Jesus wrote in the dirt? What's your guess?

Read John 8:12-30

Needless to say perhaps, **John 8:12** is a very famous and much quoted verse. Jesus turns from His imagery of "Living water" found in **John 7:38** to "light" found here. So...why does Jesus give us imagery to begin with? Look at **1John 1:5**. Also...Jesus said that we were the light of the world in **Matthew 5:14-16**. Who is the light? Him or us? Once you think through that, consider the wording of **Galatians 5:22,23**. Whose fruit is it...and therefore, whose light?

Jesus quietly makes a statement about His inseparable link with His Father in **verse sixteen** and again in **verse nineteen**. Those statements are in effect repeated in the dialogue between Jesus and Phillip found in **John 14:8-11**. After reading that, I'd like you to think about the union of God Father, Son and Holy Spirit. Consider what it means that our Lord is "Three Persons" and yet also "One God"...and how you'd explain that to an unbeliever.

Verse twenty-one to **verse thirty** give us a dialogue with the Jews that I think most people are surprised by. Jesus isn't exactly playing nice-nice here. He lays it out big and bold and tells them that they will "*die in their sins.*" Knowing how Jesus did this, how are we then to handle conversations about God with people? After discussion, look at **Ephesians 4:11-16** in that regard. What does it mean to "*speak the truth in love*"?

Read John 8:31-47

Verses thirty-one and **thirty-two** remind us of what Christ came to do for us, namely set us free! First of all, what is the “truth” that Jesus is referring to here? Consider that from the context and then read **John 17:17**. What then are we “set free” from? Look at **Galatians 5:1** for one answer. What is the “yoke” in that Galatians passage by the way?

In **verse thirty-four** Jesus speaks into the bondage that we need to be set free from by saying “*everyone who practices sin is a slave to sin,*” in other words, every human being ever born! **Read Romans 3:9-20** in that regard.

Jesus then says those amazingly wonderful words “*If the Son sets you free, you are free indeed.*” This freedom is different from the freedom we looked at in **Galatians 5:1**. This freedom is from sin and not the “yoke” of the law as Paul says it in Galatians 5:1. But in what way are we free from sin...since we keep on doing it? In that regard, read **Romans 7:15-20** but then read **Romans 6:1-4**.

Finally, there is a lengthy exchange between Jesus and the Jews. They claim to be “sons of Abraham.” First, what does that mean? Second, are you a son/daughter of Abraham? After thinking through that, **read Galatians 3:1-9** and **Galatians 4:1-8**.

Read John 8:48-59

In this segment we have a continuation of the conversation/argument between Jesus and the Jews from the previous section but it takes a turn in this section of John 8. To begin with, it’s odd that they think Jesus is a “Samaritan.” Why might they have said that? Consider how they felt about the Samaritans. One other item in that regard, where had Jesus been prior to coming to Jerusalem? In fact, look back at **John 4:1-10**.

Jesus says in this segment “*if anyone keeps my word, he will never see death.*” What is “the word” Jesus is talking about? Then consider Christ’s words in **John 11:25,26**. What does Jesus mean when He says “*never taste death?*” Everybody dies, right?

The most important comment from Christ in this section shows up in **verse fifty-eight**, namely, “*before Abraham was...I am.*” What does Jesus mean by that? How do the actions of the Jews indicate how they understood what Jesus said to them? Once discussed, look at **Exodus 3:13,14** and **Matthew 14:22-33**.

Notes

Chapter Nine

God's Love for the Blind

Read **John 9:1-7**

The first thing we need to deal with is the conversation about why this man was born blind. I think you understand that the prevailing sentiment of the day was that if someone had an infirmity or calamity, they had sinned somehow and God was cursing them for the sin. We think this way too btw. Talk about that.

So...why did this happen? Remember, one answer is, in this broken world...things are going to come our way. See **Romans 5:12-14**. But Jesus said that this wasn't just the effect a broken world has on our bodies, etc. Jesus said in effect, "God made Him blind to give me glory." Does God actually make people blind? Look at **Exodus 4:1-17** in that regard. Can He do that and still be "good?" After discussion, think about the reason this man was born blind.

So, again...Jesus spits on the ground and makes mud...yuck. Why did Jesus do that? Consider what Jesus had the man do after the mud was applied. What's the symbolism there? Considering that thought, look at what is said about us in **2Corinthians 5:17**. Also... look at a connection to baptism as mentioned in **Titus 3:4-7**.

Read John 9:8-41

There are three people/groups I'd like you to think about in this segment. Let's start with the Jewish leadership. Take note of how they not only bullied the blind man, but further bullied his parents. This is a classic "absolute power corrupts absolutely." They did have "absolute power" over those in their charge. The sad thing about their behavior is? That was never what God wanted for His "shepherds" given charge of His "sheep." Look at **1Peter 5:1-5** in that regard. Along those lines, remember the principle: "Don't blame the Savior for the sinners." What I mean by that is when you encounter sinful Christian people, Pastors or otherwise, don't blame Jesus for their stupidity. How hard is that though? Talk about it.

The second group of people I want to point to is the blind man's parents. Admittedly, they were seriously intimidated by the Jewish leadership and knew the depths to which they'd crawl to get their way. But...they should have stood up to them because they knew Jesus had done a mighty miracle. I bring that up, because you and I need to be bold in the face of leadership that is not acting according to God's Word. But how do you do that? How do you "call out" church workers/pastors who are not leading the flock the way the Lord wants them to? Consider that and then look first at **Matthew 18:15-17**. What's the primary goal of that passage? Okay, so how do you approach them? If it's a personal "dislike" on your part, admit that and attempt to work it out. If it's theological in nature, then what do you do? In that regard, consider **2Timothy 4:1-5** and how you'd apply those words to your situation.

The last person to look at is the blind man. Why was he so bold? After all, he took on the Jewish leadership head to head and wasn't afraid! Why? To answer that, consider Paul's defense to Herod Agrippa found in **Acts 26:12-32**. Why was Paul so bold? Why then was the blind man so brave in the face of certain expulsion from the synagogue? Consider then Jesus' words in **Matthew 11:1-6**.

Re-read John 9:35-41. This is such an important part of this story. Note that though the religious leaders cast the blind guy out, Jesus sought the blind guy out! Along those lines, look at **Luke 19:1-10** for a similar instance. In the case of the blind man, think about the fact that Jesus opened his eyes twice...what does that mean?

Notes

Chapter Ten

God's Love for His Sheep

Read John 10:1-21

We come to one of the more loved imageries about our Lord and Savior, namely, that of being, as Jesus says it here, our “Good Shepherd.” Why do you think Jesus uses the imagery of Shepherd for us? Consider what was spoken in the equally loved passage known as **Psalms 23**. Having said that, there is another Old Testament connection to the Lord being our Good Shepherd and we being His sheep found in **Ezekiel 34:1-16**. How does this segment of **Ezekiel** correspond not only to our text of **John 10** but also the previous chapter? Look at **Mark 12:38-40** for another example.

Jesus says in this segment that His sheep “hear His voice” and they “follow” Him. What does that mean in our lives 2000 years after Jesus ascended into heaven? How do we “hear His voice”? Talk about that and then look at **Romans 10:14-17** and **1 Timothy 4:11-16**. Jesus also says here that His sheep won't follow a stranger's voice...why do we often do that very thing then?

In the segment from **verse seven** to **verse eighteen**, Jesus says a couple of really important things for us:

First, He reminds us that satan or “the thief” comes to “steal, kill and destroy.” As you look around our world, what evidence of that truth do you see? Also consider satan's “work” in your life and what you can do about it by reading **1 Peter 5:1-6**.

Next, Jesus says that He came to give us “life and life abundantly,” as opposed to satan’s destructive intents of course. What does “life and life abundantly” mean? What does it look like to have an abundant life in and through Christ? After thinking about it, read **Romans 12:9-21**. As you read that passage...would most people in our world, even Christians, consider *that description* an “abundant life?” What do we normally think of with such a descriptor?

Finally, Jesus claims that His Good Shepherd status means that He will lay His life down for the sheep. Would a shepherd actually do that? What is true about Jesus that makes this statement make more sense? In fact, Jesus gave us the answer to that in **verses seventeen and eighteen**. Since we know Jesus claimed to be able to raise Himself from the dead, what do you do with passages like **1Peter 1:17-21**? Once you’ve had time to process that, think about what Peter called Jesus in **Acts 3:14-16**, particularly **verse fifteen**. How does that speak into His resurrection?

One last item from this section...who are “the other sheep” Jesus mentions in **verse sixteen**? Once discussed, look at **Galatians 3:1-9**.

Read John 10:22-42

In **verse twenty-five**, Jesus reminds us that His miracles were proof of who He was. Look at **Isaiah 35** for the Old Testament connection to that truth.

Verse twenty-seven is beautiful and heartwarming. We know and we follow Jesus because He’s called us to faith in Him. Notice what Peter writes in **1Peter 1:3-5** and then look at the parable Jesus tells in **Matthew 7:24-27**.

Verses twenty-eight and twenty-nine get at Jesus' intimate connection with the Father. Notice that while Jesus says "*My Father, who has given them to me, is greater than all...*" He also says that He (Jesus) gives eternal life and uses the same language about "*snatching them out of...*" for Himself and for the Father. This gets at the truth we've looked at previously, namely, that Jesus is both 100% God and 100% Man. Look at the familiar text in **Philippians 2:1-11** for more on that topic.

Last, and most confusing of all, in **verse thirty-four and thirty-five** Jesus quotes **Psalm 82:6** in defending His claim to be the "Son of God" by saying that the Lord called those to whom the Word came "gods." Read **Psalm 82** in total and consider what Jesus is actually saying as He seeks to stop them from stoning Him.

Notes



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