

The Study of the
GOSPEL
OF
JOHN
(#3)

13 Lessons

Produced by:
PAUL E. CANTRELL

2006

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Lesson One

“He Makes the Blind to See”

(John 9:1-41)

INTRODUCTION

1. The time of these events:
 - a) Jesus has finished his tours of Galilee and His two excursions north of Galilee.
 - b) He went up to the Feast of Tabernacles privately at first, but later taught publicly in the Temple area.
 - c) He had long discourses, and much opposition from the religious leaders.
 - d) In fact, just at the end of His efforts, they tried to stone Him.
 - e) These events in chapter nine are on the Sabbath Day—possibly a day or two later—and still in Jerusalem.
2. The persons that are involved in these events:
 - a) Jesus
 - b) A blind man from birth
 - c) His neighbors
 - d) His parents
 - e) A group of Pharisees and some Jewish Rulers (possibly).
3. What to watch for:
 - a) How beautifully Jesus ties His teachings with the miracle of healing of the blind man.
 - b) See how John’s account gives overwhelming testimony to Jesus.

DISCUSSION**I. THE MIRACLE (9:1-7)*****A. Background to healing:***

- 1) Years before, a baby was born unable to see—blind from birth.
- 2) Now he is an adult, sitting by the side of the road—begging!
- 3) Jesus, with His disciples, passed by and stop.
 - a) They may have given a coin?
 - b) The disciples looked upon the man and asked Jesus: **“Who did sin, this man, or his parents, that he was born blind?”**
- 4) It was a common theory that personal sins can bring on all kinds of suffering & calamity.
 - a) Fact:
 - Some do suffer because of their sins.
 - Some do suffer because of parents or others’ sins.
 - Some may suffer when no sin has been committed by person or parents.
 - b) That was the case here—no sin involved.
- 5) God sometimes permits suffering:
 - a) To not only show His power and glory;
 - b) But to bring a blessing into people’s lives (Jas. 1:2-3).
- 6) This miracle served several purposes:
 - a) It showed the power Jesus had (from God).

- b) God was glorified in the eyes of the people.
- c) His disciples were helped in several ways—in particular to correct a miss-teaching.
- d) The blind man was twice blessed—physically and spiritually.

B. Details of Healing:

- 1) Jesus made mud and put on his eyes.
- 2) Told him to go wash in pool of Siloam.
 - a) Notice the involvement of the person in his regaining his sight.
 - b) Like Naaman in the Old Testament—a test of one’s faith.
 - c) Baptism is a test of our faith today.
- 3) Could Jesus have healed him without any exercise of faith or obedience? Yes!
- 4) Could Jesus save us without us having to be baptized? Yes!
 - a) He could, but He didn’t in both instances!
- 5) The man went, washed, and returned seeing.

II. INQUIRY BY THE MAN’S NEIGHBORS (9:8-12)

A. Their unsureness if it is the same man they knew.

- 1) They thought it was, but he looked different.
- 2) Some said: “It looks like the one, but it was hard to believe that he could see (being born blind).”
 - a) Of the six healings of the blind recorded in the Gospels—this is the only one that was born blind.
 - b) It was truly a remarkable miracle.
- 3) The healed man assures them—He is the one that was blind from birth.

B. They wanted to know how such a great miracle was done.

- 1) He told them that a man called Jesus had made clay and anointed his eyes with clay and said go wash.
- 2) I went and washed and could then see clearly.

C. They wanted to know where was this Jesus.

- 1) Evidently Jesus had left the scene by the time the blind man had returned.
- 2) When he looked for Jesus, he didn’t see him—He didn’t know where Jesus had gone to.

III. INQUIRY BY THE PHARISEES AND SOME OF RULERS (9:13-38)

A. First inquiry by the Pharisees (13-17).

- 1) The neighbors brought the healed man to the Pharisees.
 - a) They did not rejoice with him in his great blessing.
 - b) Nor did they want to bring others to Jesus to be healed also.
 - c) They took him to the Pharisees:
 - To let them pass judgment on this healing.
 - Especially, since it was done on the Sabbath Day.
- 2) When the healed man told how Jesus put clay on his eyes and told him to go wash, they reacted immediately!
 - a) They did not react to the miracle.
 - b) But to the fact that Jesus could not be of God—since he healed on the Sabbath Day.

- c) A man who disrespects God's Law of the Sabbath cannot be from God.
- d) Why? Because such a man would not break the Sabbath.
- e) There has to be some other explanation for what has taken place here.
- 3) The grievous sin of the Pharisees—Arrogant self-confidence and pride.
 - a) Their spiritual blindness was so great:
 - They could not see the beauty of this great act of mercy by Jesus.
 - They could not see the beauty of Jesus' life and teachings.
 - They could not see the effect for good on the people.
 - b) *"How often a simple, unlettered believer sees what learned rabbis, or doctors (of the Law), or synods, cannot see."*
- 4) Did Jesus break the Sabbath Day Law of God?**
 - a) The answer is an obvious NO.
 - b) He did not break the Letter or the Spirit of the Law.
 - c) He did go against their absurd traditions they had made law!
 - d) *"Jesus could not be sent of God because He will not take our views about keeping the Sabbath."*
 - e) Jesus chose to heal at least 7 times (recorded) on the Sabbath to show up these religious leaders and their absurdities.
- 5) This brought division in their ranks of the Pharisees.
 - a) How can a sinner do such a miracle?
 - b) They turned and ask the healed man—*"What do you think of Jesus?"*
 - They had already made it clear that if anyone professed belief in Jesus as the Messiah, they would be put out of the Synagogue.
 - They were hopeful the man would cave in and deny or mediate what had happened.
 - Unbelief tries to justify itself.
 - *"There are none so blind as they that will not see."*
 - c) The healed man stood his ground with courage and faith!
 - He could see what they were trying to do.
 - He openly stated, *"He is a prophet."*
 - *Prophets are more authoritative than rabbis.*
 - *The healing showed a Divine Commission.*
 - *He confessed as much.*
 - The Pharisees were stymied here—had to do something else.

B. Second inquiry (18-23).

- 1) They sent for the healed man's parents.
 - a) They did not want to believe that a miracle had been done.
 - b) They called his parents to try to disprove such.
- 2) They asked three questions:
 - a) Is this your son?
 - b) Was he born blind?
 - c) How does he now see?
- 3) Because of their fear of being cast out of the Synagogue, the parents:
 - a) Answered the first two with a "YES."
 - b) But the last, they dodged.

- c) They didn't have the courage to stand with their son.
- d) ***"He is of age, ask him."***

C. Third inquiry (24-33).

- 1) They turn to the healed man again to question him.
 - a) *"Give God the praise: we know that this man is a sinner."*
 - b) They tried again to brunt the edge of this man's testimony of healing.
 - c) Give God the glory—attribute this miracle to God, not Jesus.
 - d) Admit with us that this man is a sinner—He broke the Sabbath.
- 2) The healed man's reply was well stated:
 - a) *"Whether Jesus truly broke the Sabbath, I am not an authority on such, but that I am healed, that is beyond doubt."*
- 3) They asked him again how he was healed.
 - a) *"I have told you, but you didn't hear."*
 - b) *"Are you interested in becoming his disciples along with me?"*
- 4) They revile the man:
 - a) You are His disciple, but we are Moses' disciple.
 - b) We know God spoke through Moses, but we do not know from whence this man is.
 - o They reversed their previous position.
 - o They did know Jesus' parents, brothers and sisters, and his home.
- 5) The healed man could not fathom their ignorance & unbelief:
 - a) What a marvel this is:
 - o You know not where He comes from;
 - o Yet, He opened mine eyes to see;
 - o And, we all know God's Word teaches that God hears not sinners, but he does hear those who worship and do His will.
 - o And, even more, since the world began, never has there been a miracle like this.
 - b) His conclusion—if this man were not of God, He could do nothing.

D. Results (34-38)

- 1) The Pharisee's reaction:
 - a) Obviously rebuked and defeated in their efforts.
 - b) In anger, they reviled the man again: *"You, who was totally born in sin, are you trying to teach us?"*
 - c) Look at their arrogance and pride—unteachable!
 - d) They are the teachers—they don't need to be taught.
 - e) Especially by an ignorant, unlearned, sinner!
 - f) And so, they pronounce their punishment upon the man—cast him out of the Synagogue.
 - g) This was physical, social, and spiritual punishment they inflicted.
- 2) Jesus' reaction:
 - a) When He heard what had happened, He sought out the healed man.
 - b) He asked him: *"Do you believe on the Son of God?"*
 - c) He didn't ask him: *"Do you believe I am a prophet, or the Messiah, or the Savior, but the Son of God?"*

- d) Thus, Jesus was identifying Himself as the Son of God: *“It is He that is talking with you.”*
- 3) The healed man stated: *“Lord, I believe.”* And he worshipped Him!
- 4) The healed man’s courage and faith has been greatly rewarded.
 - a) Physically—sight restored.
 - b) Spiritually—Been given spiritual light—to see the truth!
- 5) The blind man represents the blindness of mankind.
 - a) Even though he did not ask for healing—only money.
 - b) Jesus chose to give him his sight.
 - c) The world is in spiritual darkness—more concerned about carnal, worldly things.
 - d) And Jesus offers to heal their spiritual darkness—as the light of the world.

IV. JESUS’ BRIEF CONFRONTATION WITH PHARISEES (9:39-41)

A. The Pharisee overheard Jesus’ remarks.

- 1) *“For Judgment I am come into the world....”*
- 2) Not the final judgment—but showing the difference between truth & error.
- 3) And the outcome of teaching that truth will cause:
 - a) The spiritually blind (who recognize it) to be able to see.
 - b) But those who think they see spiritually will be shown to be blinded by their sin & error.

B. Reaction:

- 1) *“Are we blind?”*
- 2) Jesus answered: *“If you were blind, you would have no sin.”*
 - a) If you would truly recognize your blindness (ignorance, darkness, sin);
 - b) Then, there is hope that you would turn to Me for cleansing.
- 3) *“But you say, we see; therefore your sin remains.”*
 - a) *“We are not in bondage—Abraham is our father.”*
 - b) *“We know the Law, we have no need of repentance.”*
 - c) So, they would not come to the light to see.
 - d) So, their sin is still there unforgiven.

CONCLUSION

1. What about you and I?

- a) Do we see our need for spiritual healing?
- b) Are we willing to open our hearts to the truth, so we can be freed from the hold of sin?
- c) Do we have the courage that this blind man had to believe & obey Jesus?

Lesson Two

“Jesus, the Door and the Good Shepherd”

(John 10:1-21)

INTRODUCTION

1. Time and place:
 - a) Jesus is still in Jerusalem and teaching publicly.
 - b) The reaction of the Jewish leaders has become almost violent.
2. The Pharisees dominated over the people.
 - a) They feared their leaders.
 - b) They were reluctant to openly express belief in Jesus.
 - c) When the healed blind man did so, they cast him out of the Synagogue.
3. The Pharisees thought of themselves and claimed to be:
 - a) Infallible guides of the ignorant;
 - b) Shepherds over the nation of Israel;
 - c) So, obviously, they resisted Jesus for trying to take their place.
 - d) They not only opposed Jesus and His claims, but tried to keep the people from listening to and believing in Him.
4. The Old Testament prophets had contrasted the good and bad shepherds in Israel (Jere. 23:1-4; Ezek. 34:23, 31; 37:24; Zech. 11:4-17; Ps. 23:1-3; 78:52; 80:1; Isa. 40:11; Num. 27:17, etc._
 - a) Reading the above Scriptures can give insight on Jesus’ teachings here.
 - b) He is showing the difference between good and bad shepherds.
 - c) In hopes of helping the people to see the shepherd that really cared for them.

DISCUSSION**I. THE PARABLE (ALLEGORY) JESUS TOLD TO DRAW THIS CONTRAST (10:1-6)*****A. The Shepherd, the sheep, and the sheepfold were common among them.***

1) Sheepfold:

- a) Usually a rock wall enclosure to put sheep at night.
- b) Brush and/or thorn bushes were placed on top to ward off wolves.
- c) An opening or doorway was guarded by a porter in charge at night.
- d) Shepherds would bring their flocks in for the night for safety, protection, and rest (All the sheep together).
- e) The next morning, different shepherds would come:
 - Call their sheep—who would recognize his voice and follow.
 - Take their flock to a place of food and water.
- f) Sheep will not follow a stranger—do not recognize his voice.

B. Thieves & Robbers:

- 1) They can’t go through the doorway because they would be detected.
- 2) So, they have to sneak over the wall to forcefully grab & take away sheep.
- 3) They are not concerned for the sheep, but what they can get out of it.

C. The people did not seem to understand what Jesus was trying to tell them.

- 1) Of course, they could see a contrast between shepherds and thieves & robbers.
- 2) But how did that apply to them or this situation?

II. **“I AM THE DOOR OF THE SHEEP.” (10:7-10)**

A. Jesus begins to make application:

- 1) He is the door of the sheep.
- 2) He is that means of entrance to the flock of God.
- 3) Or, He is that means of entrance into the fellowship of God & His people.
- 4) He is the door the sheep must enter through to enjoy blessings of God.

B. All others are thieves & robbers.

- 1) All who have claimed:
 - a) To be instructors of the people;
 - b) Who claim to have the right to regulate the affairs of religion;
 - c) And whose only aim was for their own selfish ends without regards to the flock.....
- 2) Are thieves and robbers.

C. The blessings of Jesus being the door.

- 1) To receive blessings, men must enter in.
 - a) It is a choice that man must make and he alone.
 - b) Not forced or coerced to enter in.
- 2) Shall be saved.
 - a) Provides a place of safety, security from dangers without.
 - b) Spiritually—saved from sin, its hold and its penalty.
- 3) Shall go in and out, and find pasture.
 - a) Continual access to all the blessings of God.
 - b) The safety and security is always there.

D. The curse of the thief.

- 1) He wants to steal.
 - a) Take that which is not rightfully his.
 - b) Take them away from their rightful owner.
- 2) He kills and destroys.
 - a) A thief of the soul of mankind is what they are.
 - b) He uses them for his own purposes.
 - c) He causes souls to be lost so he can gain his own ends.
 - d) These leaders brought about the physical & spiritual destruction of Israel.

E. In stark contrast—Jesus states His purpose for coming:

- 1) To give life, not to kill and destroy.
 - a) He wants to bless, not curse mankind.
 - b) He wants the betterment of mankind, not its deterioration.
- 2) To give life more abundantly.
 - a) But more than just an existence—an abundant, abounding existence.
 - b) Things that make life a blessed existence—happy.

III. **“I AM THE GOOD SHEPHERD” (10:11-18)**

A. Contrast between the good shepherd and a hireling.

- 1) The hireling:
 - a) He does not own the sheep—paid wages to care for them.

- b) But when danger comes (wolves), he flees.
 - He does not stay and fight off the wolves to protect the sheep.
 - He protects himself—he does not really care about the sheep.
- c) He has not identified with the sheep he is tending.
- 2) The good Shepherd:
 - a) He knows His sheep—by name!
 - b) And, of course, they know the good Shepherd!
 - They recognize and listen to His voice.
 - They follow where He leads.
 - c) It is a close, loving relationship like Jesus has with His Father.
 - He knows the Father.
 - And the Father knows Him.
 - d) It is so close and caring that a true shepherd defends his sheep with his life.

B. Jesus says that He is that good Shepherd.

- 1) He truly does care for God's people.
- 2) Illustrated in blessing the blind man.
 - a) Showed compassion and concern for him and healed him.
 - b) And then gave him a greater blessing—life—abundant life in Himself.
- 3) He was to literally lay down His life for God's sheep.
 - a) Greater love has no man than this (Jn. 3:16).

C. The Hirelings are those who do not really care.

- 1) They are the false guides who steal their positions of authority over people.
- 2) Who enhance themselves and the sheep suffer.
- 3) Human religious leaders who do not respect Jesus and His word.
 - a) Such can lead people into evil & destructive ways in the name of even religious zeal.
 - b) Like Saul of Tarsus:
 - He lived in all good conscience;
 - But persecuted Jesus and His followers.
 - c) Religious zeal—humanly guided—can be very evil.
- 4) Human religious leaders:
 - a) Who speak with their own authority.
 - b) Or, the authority of some religious creed of men.
 - c) Or, the authority of some learned theologian, etc.
 - d) Rather than the voice of God!

D. In contrast—Jesus wants to be our spiritual leader (shepherd).

- 1) To teach us of God, to guide us, to enlighten us—to feed our souls.
- 2) He wants the very best for us—Life, and even more—abundant life.
- 3) But we must give him that opportunity (8:31-32).

E. If we listen to Jesus:

- 1) We can be a part of a world-wide fellowship of God's people.
- 2) It will be One Fold, as there is to be only One Shepherd.
 - a) One fellowship, One family, One body, One church.
 - b) There is to be a unity, harmony and common love in this One church.

F. What will make all of this possible is soon to take place.

- 1) He is going to lay down His life to make redemption possible.
- 2) The Father's great love and affection for His Son was because of that willingness to die to redeem mankind.
- 3) But, it must be understood:
 - a) His death was not a martyrdom—where men took His life from Him.
 - b) But His death would be voluntary—He had that choice given Him by His Father.
 - c) He not only had the choice of giving His life, but of raising it up again.
- 4) Again—making it clear to these religious leaders:
 - a) You seek to kill me, but you will succeed only because I choose to let you.
 - b) And to prove it—I will raise Myself up again after death.

IV. THE RESULTS (10:19-21)***A. The effect of Jesus upon the people.***

- 1) They were divided in their opinion of Him.
- 2) All the evidence is pointing to Jesus, but they have reluctance to acknowledge Him.

B. Efforts made by leaders to turn the people back to their leadership:

- 1) By accusing Jesus of being possessed and controlled by a demon.
- 2) That He was talking like a mad man—His words did not make sense.
- 3) Why would you want to listen to a crazy person?

C. Their efforts failed.

- 1) Reply was—“*These are not the kind of teachings demons would give.*”
- 2) And besides: “*No demon ever opened the eyes of a blind person.*”
- 3) They are usually the cause of calamities, rather than taking them away.

CONCLUSION

1. Jesus clearly draws the line between Himself and these so-called shepherds of Israel.
2. The real question was: “*Which one really shows concern for you?*”
3. Today:
 - a) We must listen to the voice of Jesus rather than false teachers.
 - b) Jesus is the only one who can really give us the kind of blessings we need.
 - c) Men have no power to fulfill their promises of salvation.
 - d) We need to hear and follow the Good Shepherd!
 - e) We need to enter in the Door that leads to safety and security.

Lesson Three

“The Works Jesus Did”

(John 10:22-42)

INTRODUCTION

1. Background:

- a) The time is two months later from the previous lesson.
- b) It was during the latter part of Jesus’ first tour of the cities of Perea.
 - He had returned to Galilee for a short time.
 - He goes towards the South through Samaria.
 - Then, He goes across the Jordan to the East Side.
 - He sends 70 disciples on a preaching tour of the cities of Perea.
 - He tells them the story of the Good Samaritan.
 - And ends up at Jerusalem for the Feast of Dedication & teaches in the Temple.
- c) Feast of Dedication:
 - Also called the Feast of Lights (candles, oil lamps lite all over the city).
 - It was a celebration of the overthrow of the Syrian Yoke & desecration of the Temple by Antiochus Epiphanes in 165 BC.
 - They cleansed the Temple and rededicated it to the service of God.
 - They enjoyed 8 days of celebration—joy, gladness, and praising God.

2. The Jewish mind at this time:

- a) The excitement of what this feast represented:
 - Cleansing and rededication of Temple.
 - True followers of God emphasized.
- b) But their hearts were also reminded that they were under the Roman Yoke.
 - They were yearning for that Yoke to be removed.
 - They would gladly have followed Jesus as Messiah-King politically.
 - But He was not the Christ of their expectation.

DISCUSSION**I. THE JEWS POINTEDLY QUESTIONED JESUS (10:24-26)*****A. “Are you really the Messiah (the Christ)?”***

- 1) “How long will you hold our souls in suspense?”
- 2) “Tell us in plain, simple words if you are the Christ.”
- 3) If Christ had answered “YES”—He would have misled them.
 - a) Their idea of the coming Messiah was all wrong.
 - b) He did not wish to encourage this.
- 4) If Christ had answered “NO”—He would have told a lie!
- 5) He answered in the only way He could have.

B. My Works bear record of Me!

- 1) He had made His claims:
 - a) God was His Father (5:18).
 - b) He came down from above (6:38).
 - c) God sent Him (5:23).

- d) Moses testified of Him (5:46-47).
- e) He was Deity (8:58).
- f) etc.
- 2) He supported His claims by the Works He did (5:36).
 - a) He cleansed the Temple in Jerusalem—fulfilling prophecy (2:13-25).
 - b) He healed the impotent man (5:1-9).
 - c) He healed the blind man (9:1-7).
 - d) And many others that John does not record.
 - e) After each work—He made His claim to Deity in one form or another.

C. These Jewish leaders still would not believe.

- 1) They tried to put the blame on Jesus for their unbelief.
- 2) The real reasons for their unbelief:
 - a) Jesus did not conform to their idea of the Messiah.
 - b) He did not come to establish the kind of kingdom they wanted.
 - c) They could not reconcile His claim to Deity with the concept of One God.
- 3) People still have problems believing today:
 - a) Even though the Bible speaks plainly—they still will not believe it.
 - b) The Bible tells man clearly how to be saved—won't believe it.
 - c) It tells man how to be baptized—won't believe it.
 - d) It tells us the Lord established His church—but people insist on many churches being acceptable to God.
 - e) It tells us plainly how to worship—men worship the way they want.
 - f) etc.
- 4) Their unbelief showed they were not of Jesus' sheep.
 - a) They had the wrong outlook & expectations.
 - b) They did not have the disposition of teachableness and humility.
 - c) Jesus' sheep hear His voice:
 - They recognize who He is—the Good Shepherd that loves the sheep.
 - And they follow His leadership.

II. JESUS' DESCRIPTION OF HIS SHEEP (10:27-30)

A. They are His sheep:

- 1) By right of purchase (His death on the cross).
- 2) By a gift from the Father.
 - a) The Father gives those who hear, learn, and are willing to follow Jesus.
 - b) Those who are unwilling to hear & follow, He refuses to give.
 - c) The Pharisees were not His sheep—They did not qualify—They did not hear and follow.
- 3) By their hearing and following.
 - a) There are many voices in the world calling to be heard.
 - b) Jesus' sheep hear only His voice and follow Him.
 - c) They acknowledge His Lordship over their lives.

B. They are blessed Sheep.

- 1) They are known—recognized by Jesus as His sheep.

- 2) To His sheep He gives eternal life.
 - a) This is the highest form of existence for man.
 - b) And emphasis upon the continuity of this high existence.
- 3) They have complete safety and security.
 - a) No power in heaven or in earth can forced them out of God's hands.
 - b) He is protected as long as He wishes to stay.
 - c) God does not hold one against his will.
 - d) If one has a choice in following, he also has a choice in not following.
 - e) But no one can force him to stop following Christ.

C. The guarantee of those blessings:

- 1) The Father is greater than all others.
- 2) His eternal love and power is His pledged to these blessings.
- 3) The oneness of the Father and Son guarantees Jesus' promises.

III. THE REACTION OF THE JEWISH LEADERS—THEY WANT TO STONE HIM

(10:31-39)

A. They took up stones....

- 1) Their previous attempt failed (8:59).
- 2) They considered themselves the official and legal custodians of God's dignity and honor.
- 3) And they understood Jesus' claim to Deity.
- 4) To them, He blasphemed—a stoning offense to them.

B. Jesus wanted to know "For which good work do you stone me?"

- 1) Many had been done—some they had access to see or inquire about.
- 2) His good works showed Divine power and approval.
- 3) They could not deny the works, but they were reluctant to believe in Him.
- 4) They justified themselves by saying:
 - a) "Jesus is doctrinally wrong"
 - b) "Not only does He break the Sabbath, but shows disregard for God's Law.
 - c) "He now blasphemes God's Name by claiming equality with Him."
 - d) "A mere man claiming to be God or equal with God."

C. Jesus' surprising argument to them.

- 1) He quotes from Ps. 82:6.
 - a) The reference is to the Judges over Israel.
 - b) They judged for God—a position of honor and responsibility.
 - c) They were men, but the title was appropriate for their position.
- 2) This emphasized the drawing together of God & man into close fellowship.
- 3) The Scriptures said it—and that is it—cannot be gainsaid.
- 4) So, why stone Me for saying I am the Son of God?
- 5) Especially in view of the fact that:
 - a) The Father sanctified Me and set Me apart for a special work;
 - b) He sent Me into the world to reveal the true God to mankind.
- 6) Now, if I do not the works of the Father, don't believe in Me.
- 7) But if I do the works of the Father:
 - a) Even if you do not believe my claims;

- b) Believe in the works because they:
- Show that the Father is in Me.....
 - And I in Him.

D. They sought to take Him again.

- 1) But were unsuccessful again.
- 2) It doesn't tell us how He escaped out of their hands.

IV. JESUS LEAVES THE CITY (10:40-42)

A. He goes up the Jordan River where John had first Baptized.

- 1) It was here that Jesus was baptized—fasted 40 days—then tempted.
- 2) The first recognition of Jesus by God's voice from heaven.
- 3) Where John bore testimony of His Messiahship—the Lamb of God—the Son of God.
- 4) He made His first disciples.
- 5) Abode there a short time until News came of Lazarus' death.
- 6) He later went back to Jerusalem areas (Bethany).

B. Many follow Jesus and hear His messages.

- 1) They recognize that John did no miracles, but everything he had said about Jesus was true.
- 2) Emphasized that many believed on him there.

CONCLUSION

1. Jesus does not back off from controversy—where He can teach people.
2. His efforts were sincere in trying to help people to believe.
3. But in no way does He try to force or coerce men to believe in Him.
4. Man must be willing to believe in Jesus as the Christ, the Son of God, to be right with God.
5. Have you expressed your faith in Christ in your obedience to His Gospel call.

Lesson Four

“I Am the Resurrection and the Life”

(John 11:1-27)

INTRODUCTION

1. The time and place of these events:
 - a) Jesus was in the process of His 2nd tour through the cities of Perea.
 - b) It would be several weeks after the Feast of Dedication (occurred in December).
 - c) It would be just a short time before the Feast of the Passover (our April).
 - d) Possibly in the vicinity of where John first baptized.
2. Jesus is called to the home of Mary, Martha, and Lazarus at Bethany.
 - a) Bethany was about two miles outside of Jerusalem—east of the city.
 - b) It was the home of Mary, Martha, and Lazarus where Jesus often stayed while in Jerusalem.
 - c) They seemed to be special friends with Jesus.
3. The chapter opens with Jesus in one of the cities of Perea.

DISCUSSION**I. THE BETHANY FAMILY (11:1-2)*****A. Martha***

- 1) Indications are that she is the older of the two women.
- 2) She seemed to have felt responsible for the house, meals, etc.

B. Mary

- 1) Possibly, the younger of the two women.
- 2) She was more interested in Jesus’ teachings than doing housework.
- 3) She may have been more emotional—had a harder time dealing with her brother’s death than Martha.
- 4) She was the one who anointed Jesus with the expensive ointment.
 - a) This event occurred a few weeks later when Jesus came back to Jerusalem for the Feast of the Passover.
 - b) She anointed Jesus for His death (Jesus’ remarks).

C. Lazarus

- 1) Could have been the youngest of the three—not sure.
- 2) Their father or mother were not mentioned—may not have been living at this time.
- 3) He was sick—possibly with a high fever that often ended in death.

D. Jesus’ love for them.

- 1) Special relationship with them—as He did also among His close disciples.
- 2) We are not sure of why such a strong attachment, but it was there.

II. THE MESSAGE TO JESUS (11:3)

A. When sickness came, they sought Jesus (their friend & a person with power from God).

B. The Message was simple: “Lord, he whom you love is sick.”

- 1) They knew Jesus would want to know.

- 2) They also felt the need of His presence.
- 3) But they also felt He could have done something about Lazarus' sickness.

III. JESUS' REACTION TO THE MESSAGE (11:4-6)

A. His remarks.

- 1) "This sickness is not unto death."
 - a) What will happen is not to be permanent.
 - b) Death will not be the ultimate outcome of this sickness.
 - c) Jesus knew that Lazarus would die, but also that He would raise him up.
- 2) "But for the glory of God."
 - a) God's glory would be upheld by the great miracle of raising Lazarus up.
 - b) Lazarus had to experience death so that God could be glorified in his resurrection.
- 3) "That the Son of God might be glorified thereby."
 - a) Lazarus' resurrection would bring on greater hostility by the Religious leaders.
 - b) It would result in Jesus' death on the cross.
 - c) But then his glorification would come in His resurrection from the dead.

B. The writer's re-assurance of Jesus' love for them.

- 1) His statement must be understood in a way that His love for them was still there even though He allowed Lazarus to die.
- 2) And that His delay in getting there had a very good reason.

C. He delayed two more days after hearing the message.

- 1) You would have expected Him to have left immediately to go to the family.
- 2) He loved them—why the delay?
- 3) We are not told directly, but it is possible that sufficient time had to be allowed for Lazarus to die and be buried—so that all knew He was dead!

IV. THE CONCERN OF HIS DISCIPLES (11:7-10)

A. Jesus states His plans to go to Judea.

- 1) All is in readiness for Him to leave.
- 2) But, He was going back into a place where He had barely escaped being stoned to death.
- 3) It would be dangerous for Him to go back at this time.

B. "Master, why do you want to go back there and endanger Your life?"

- 1) Were they only fearful for Jesus' life?
- 2) Didn't they understand that He had the power to protect Himself, if need be?
- 3) Were they also fearful for their own lives?
- 4) They did not seem to have comprehended yet the true nature & purpose of Jesus.

C. Jesus' answer:

- 1) Man does His work in the day time so He can see clearly.
- 2) If he tried at night, he would stumble and fall.
- 3) Man sleeps in the night and works in the day.

- 4) Application:
 - a) Jesus had work to do (the disciples did not realize what Jesus had in mind).
 - b) The night will come when I can't work (be put to death).
 - c) He heeded to get His work done before His death.

V. JESUS TRIES TO HELP HIS DISCIPLES UNDERSTAND HIS PLANS (11:11-16)

A. "Our friend Lazarus sleeps."

- 1) Jesus helps us to see Death in a different light.
 - a) It is like a pleasant sleep—the repose of the body.
 - b) God does not regard the death of His saints as tragic (Ps. 116:15; Phil. 1:21-23).
 - c) Death is not final—there will be an awakening.
 - d) The terror of death lessen when we realize that it is an entrance to a new and better existence.
- 2) "I go to awake him."
 - a) Jesus intended to raise Lazarus from the dead.
 - b) The final resurrection will be like an awakening from a night's rest.

B. The disciples still did not comprehend.

- 1) They thought Jesus was saying that Lazarus had passed the crisis.
- 2) That he was now peacefully sleeping and would be alright.
- 3) "He will recover"—a favorable sign.
- 4) There is no need to go to Judea now, is there???

C. Jesus plainly said: "Lazarus is dead!"

- 1) To help them realize that He knew what the conditions were with Lazarus.
- 2) He knew that he was dead.

D. "And I am glad for your sakes I wasn't there."

- 1) Obviously, not for Lazarus' death.
- 2) If He had been there—His friends would have prevailed on Him to heal him.
- 3) But now, they can witness him be raised from the dead.
- 4) And their faith would be greatly strengthened.

E. Thomas said: "Let's go with him and die!"

- 1) Still they did not seem to get the message.
- 2) But they had confidence in Him and courage to want to go with Him even in the face of grave danger.
- 3) Duty performed—in spite of the dangers.

VI. THE COMFORT OF FRIENDS (11:17-19)

A. Jesus arrived four days after Lazarus had been buried.

- 1) Probably buried the day he died.
- 2) No doubt about his death.

B. Friends & neighbors came from Bethany and Jerusalem to comfort Mary & Martha

- 1) What a great blessing at the time of death—someone cares!
- 2) Their very presence helped to express their concern.
- 3) Mourners often stayed more than one day—it was the 4th day now.

- 4) The mourners also became the audience of the great event of Lazarus' return to life.

VII. JESUS' EFFORTS TO STRENGTHEN MARTHA'S FAITH (11:20-27)

A. Her present faith expressed: "Lord, if You had been here, my brother had not died."

- 1) She had witnessed enough of Jesus' power and compassion to be assured that He would have saved Lazarus' life.
- 2) "But I know, that even now, whatever you ask of God, He will give it."
 - a) She knew Jesus had special access to the Power of God.
 - b) If Jesus wanted to, He could raise Lazarus up.
 - c) She didn't request it, but really wanted Him to do it.
- 3) "I know that he shall rise again in the resurrection at the last day."
 - a) Jesus had just told her that her brother would rise again.
 - b) Yes, she knew there was to be a resurrection at the last day.
 - c) The very thing she was hinting for, she missed in Jesus' words.
 - d) She misunderstood His statement.

B. Weakness in Martha's faith:

- 1) She evidently did not believe that Jesus could heal at a distance—He had to be there.
- 2) She didn't seem to understand that Jesus had the power in Himself to heal or to raise people from the dead—that He, too, was Deity.

C. Jesus helps her faith to be strengthened.

- 1) Trials often can make us stronger.
 - a) The absence of Jesus at this critical time.
 - b) His long delay in coming.
 - c) The sad bereavement.
- 2) Jesus' further revelation of Himself to Martha.
 - a) "***I am the resurrection and the life.***"
 - Not only can I raise the dead and give life back again....
 - But, "I am the resurrection and the life!"
 - Not that I shall be, but I am now and always have been!
 - Emphasis was upon His Deity—defining Deity.
 - b) "***He that believes in Me, though he were dead, yet shall he live.***"
 - The dead shall be raised back to life.
 - The living will be given eternal life—never die spiritually.
 - Death is abolished—it is a pleasant change from one realm of existence to another more desirable.
 - Physical death does not change this kind of life.
 - c) "***Do you believe this?***"

D. Martha's willingness to openly confess her faith in Christ.

- 1) "Yes, Lord, I believe."
- 2) More than likely, she did not fully comprehend even this teaching.
- 3) But it was stretching her faith—enlarging it.
- 4) Later, she would understand more fully.
- 5) But her faith was firmly set on Jesus as "the Christ, the Son of God!"
 - a) The Anointed One that was to come to bless all nations.

- b) The Son of Deity in some sense.
- c) Probably as yet not fully grasping His Absolute Deity.

CONCLUSION

1. Belief in Jesus is a growing, learning process.
2. Faith comes by hearing the Word of God.
3. “This is life eternal—to know God and His Son.”
4. John’s Gospel helps us to fully know both the Father and the Son.

Lesson Five

“The Raising of Lazarus”

(John 11:28-54)

INTRODUCTION

1. This lesson is a continuation of the previous one.
 - a) Jesus had been busy preaching and teaching in the cities of Perea when word came to Him about Lazarus’ sickness.
 - b) He delayed two more days before going up to Bethany, a suburb of Jerusalem.
 - c) When He came near Bethany—Martha hears He was close by and goes out to meet Him.
 - d) She confessed her faith in Jesus as the Christ, the Son of God.
2. The scene now turns the events that lead up to the raising of Lazarus.

DISCUSSION**I. JESUS ASKED MARTHA TO SEND MARY TO HIM (11:28-37)*****A. Martha told Mary that the Master wants to see you.***

- 1) She responds quickly and goes out to see Jesus.
- 2) The mourners, thinking she was going to the grave, goes with her also wailing.

B. The emotional scene she is comes to Jesus.

- 1) Mary falls at Jesus’ feet, weeping.
- 2) All she could get out was: “Lord, if You had been here, my brother would not have died.”
 - a) Both sisters had much confidence in Jesus’ concern and ability to heal.
 - b) It was not a rebuke to Jesus, but expressing their faith in Him.
- 3) The mourners arrived with their wailing and weeping.
- 4) The scene was a vivid reminder to Jesus of the terribleness of death to the human family.
 - a) Such a scene stirred within Him a groaning in His spirit—being deeply moved.
 - b) It was like a holy anger over the effects of sin over mankind.
 - c) He was stirred and moved by the mighty wave of feeling which swept over His spirit.
 - d) He identified with the human race and it’s calamities.

C. The emotional scene at the grave site.

- 1) “Where is Lazarus buried?”
- 2) “Come and see”—and they showed Him.
- 3) When they came to the grave-site, with all that it reminds us of:
 - a) The emotions within the human heart of Jesus broke down!
 - b) He wept!
- 4) Deity cannot weep—no body, eyes or tears.
 - a) But incarnate Deity can weep because it has eyes and tears.
 - b) His tears showed His humanity and God’s concern for man’s miseries.
- 5) He could not hold back the tears—they flowed involuntarily.
 - a) Tears of sympathy.

- b) Tears—from anger over the consequences of sin and death—to tears of deep emotion.
- 6) And because of Jesus' tears—our's can be wiped away!
 - a) Heb. 4:15—Our High Priest, Jesus, was touched by our infirmities.

D. The Crowd's response:

- 1) As they witnessed the sight at the grave of Jesus' obvious concern and sympathy, they said: "Behold, how He loved Lazarus."
- 2) Tears of grief are also tears of love.
- 3) But some also remarked:
 - a) If Jesus could give sight to the blind---
 - b) Why couldn't He have prevented Lazarus' death?

II. JESUS RAISES LAZARUS (11:38-44)

A. Jesus requested that some of them remove the stone.

- 1) Graves were often in a hill side—dug out—or a cave.
- 2) To seal the grave—a large stone was placed over the mouth of the grave.
- 3) Jesus could have removed the stone miraculously, but He didn't.
 - a) He does not do for us what we can do for ourselves.
- 4) But Martha offers an objection—"Lord, by now he stinks."
 - a) She evidently did not want to see her brother's body in a putrefied condition.
 - b) Her sense of dread caused her to doubt Jesus' intentions.

B. Jesus' challenge to Martha:

- 1) "Didn't I tell you, if you believed, you would see the glory of God?"
 - a) Jesus' statement in verse 4 had obviously been taken to Martha and Mary.
 - b) Jesus challenged her not to weaken in her trust in Him.
- 2) "Keep your trust strong and you will see God's glory."
 - a) You will see His divine power and love at work.
 - b) Your faith will help you see the great love of God for His creatures.
- 3) The raising of Lazarus was more than giving life back to a man.
 - a) It could show something about God that was glorious.
 - b) While disbelievers would not and could not see God's gloriousness in his miracle.

C. Jesus openly talks to the Father before the crowd of people.

- 1) After the stone was removed, Jesus expresses His thanksgiving to the Father for hearing Him.
 - a) It is possible that Jesus had already prayed to the Father about this matter.
 - b) And, He was given assurance concerning His prayer.
 - c) So, He thanks the Father before them all—showing God's involvement in this great miracle about to occur.
 - d) The Father and the Son are one—working together as one.
- 2) Reason—So these people will truly believe Jesus was sent by the Father.

D. Lazarus is called forth.

- 1) Lazarus was dead—yet, Jesus called to him.

- a) Could he hear Jesus?
- b) He must have—for he came forth.
- c) In fact, he was still bound with grave clothes.
- 2) “Untie him and let him go.”
 - a) No questions were recorded that would satisfy the curiosity of men.
 - b) Nothing recorded about Lazarus and his unusual experience—how he felt, experienced, etc.
 - c) Paul stated that he saw things that he could not talk about (2 Cor. 12:4).
- 3) Lazarus arose—his spirit came back into his body.
 - a) Same body—subject to the same limitations.
 - b) He arose to die again.
- 4) But Jesus was impressive here.
 - a) His kingship over this world and the next is evident.
 - b) He spoke as one having authority—for He did have it.
 - c) The power of God’s Word is awesome!
 - d) Man can only roll away the stone—but Jesus can raise the dead back to life.

III. THE REACTION CAUSED BY THIS MIRACLE (11:45-54)

A. It caused belief on the part of many.

- 1) This miracle was so convincing that it caused many to believe in Jesus.
- 2) These mourners came to comfort—but found consolation themselves in Jesus.

B. It caused some to go tell the Pharisees.

- 1) They felt it their duty to tell them of this great event.
- 2) Whether their intentions were good or not is not stated.
- 3) But it brought about more reactions.

C. The chief priests and Pharisees met together to consider what to do.

- 1) Their first question: just what are we allowing to happen right under our noses?”
- 2) With this additional miracle—Jesus is going to turn the whole nation from them to Himself.
 - a) If we don’t do something fast, terrible things could happen.
 - b) The people will get behind Jesus as king in opposition to the Romans.
 - c) Then, the Romans will come and punish the nation.
 - d) And, we will lose our freedoms and our position of authority.
- 3) They did not dispute the miracle—they were stunned by it.
 - a) There was no JOY for Mary, Martha and Lazarus from them.
 - b) There was only fear for what would happen to them.
- 4) The High Priest, Caiaphas, offers a solution.
 - a) He was insolate and haughty about it.
 - b) “You know nothing at all, nor realize what is the expedient thing to do.”
 - c) “It is better that one man die, rather than the whole nation.”
- 5) Caiaphas did not realize the spiritual significance of his statement.
 - a) Jesus was to die for the nation—but as well as for all other nations.
- 6) From that day forth, they sought a way to kill Him.
 - a) All in the council did not agree with the decision.

b) Joseph of Arimathea did not (Luke 23:51).

IV. JESUS AGAIN RETIRES FROM JERUSALEM (11:54)

A. He went north of Jerusalem to Ephraim.

1) It was close to the wilderness where He would not be bothered for a while by these Pharisees.

2) It was no longer wise for Jesus to stay there and teach.

B. He & His disciples stayed there until the time of the Passover.

CONCLUSION

1. God was glorified by the raising of Lazarus.

a) The people praised God for His power and compassion.

b) Man cannot add or take away from God's essential glory.

c) But He does desire that men recognize and praise His glory.

2. This miracle gives great assurance to our hearts.

a) Someday we all will be raised:

- This mortal must put on immortality.
- This fleshly body must be changed into a spiritual body fit for eternity.
- This body of dishonor must be changed into one of honor.

b) This body that grows feeble and weak with age will be changed into a glorious body.

- One that is beautiful and wonderful.
- One that is freed from the laws of death.

3. Do you have this hope and assurance?

Lesson Six

“The Anointing of Jesus”

(John 11:55-12:1-11)

INTRODUCTION

1. The previous lesson ended with Jesus going North of Jerusalem to Ephraim near the wilderness away from the wrath of the Religious leaders.
2. The setting of this lesson is given in John 11:55-57.
 - a) The Passover was near (April).
 - b) The people are leaving their homes up North and making their way to Jerusalem.
 - They would travel in large groups or caravans for company & protection.
 - This should remind us of Jesus at age 12 where He and His family and relatives go up to city of Jerusalem together.
 - c) Many left to go early in order to purify themselves.
 - It was not required in the Law of Moses---
 - But, it became the practice of many devout Jews.
 - 2 Chron. 30:15-20 tells of some doing this before the Passover.
 - Priest would sprinkle blood to purify them.
 - It required one to six days to complete (Exo. 19:10-11; Num. 9:10).
 - d) When these people arrived, they began asking about Jesus.
 - “Where is He? Is He here? Will He come to the Feast?”
 - The raising of Lazarus had done much for Jesus’ popularity.
 - There was great excitement and expectations at this time.
 - e) However, the Chief Priests and Pharisees had given a command:
 - If anyone learned where Jesus was.....
 - He was to report it to them, so they could seize Him.

DISCUSSION**I. THE SETTING FOR THE ANOINTING OF JESUS (12:1-2)*****A. The Time:***

- 1) It was six days before the Passover (possibly Saturday or Sunday evening).
- 2) However, it may have been later that the anointing took place according to Matthew and Mark’s accounts—They say two days before!

B. The Place:

- 1) Bethany (2 miles outside of Jerusalem).
- 2) It was at the house of Simon the Leper.
 - a) We know nothing of him.
 - b) Probably healed by Jesus.
 - c) May have been a way of showing his gratitude to Jesus and His friends.

C. The people present:

- 1) And what a remarkable company was gathered.
- 2) Simon, who had been healed of the dreaded disease of Leprosy.
- 3) Lazarus, who had been raised from the dead.

- 4) Mary and Martha, who were very close to Jesus and who had opened their home and hearts to Him many times.
- 5) The 12 disciples (later called Apostles).
- 6) Don't you know that it was a joyous occasion—even a celebration.
- 7) Jesus enjoyed the atmosphere and company of common people.
- 8) He found love, sincerity, understanding, and relaxation.

II. THE ANOINTING OF JESUS BY MARY (12:3; Matt. 26:6-7; Mark 14:3)

A. Jesus was anointed with an expensive perfume.

- 1) Estimated to be worth almost a year's pay for a poor man.
- 2) It was an extravagant expression of Mary's profound esteem for Jesus.
- 3) Words of thanksgiving had been expressed to Jesus by the family—over & over.
- 4) Now, they took the best they had to show Him their gratitude!
- 5) She broke the seal on the container and used it all.

B. Jesus was anointed from head to toe.

- 1) Matthew and Mark's accounts said she anointed His head.
- 2) Evidently, it was so much that it ran down his garments, even to his feet.
- 3) Then, a great act of humility and self-forgetfulness occurred:
 - a) She wiped His feet with her hair.
 - b) Showing the deep gratitude and adoration for Jesus.
- 4) Her act of kindness was unsurpassed in the rich records of the writings and poetry of men.
 - a) Never did feet have a softer towel.
 - b) Never did a towel have worthier feet to wipe.
- 5) The amount of perfume was so much that the odor filled the room.

III. CRITICISM OF THE EXTRAVAGANCE & JESUS' REACTION (12:4-8; Matt. 26:8-13; Mark 14:4-9)

A. Judas Iscariot was the spokesman for the disciples.

- 1) One among the disciples made a derogatory remark about such wastefulness.
 - a) It was picked up by the others—"Yes, what a waste!"
 - b) Then Judas is pictured to us as the one who spoke openly.
- 2) This extravagance is:
 - a) Uncalled for.....
 - b) A waste of good money that could have been better used to feed the poor.
- 3) Mary certainly felt put down, but said nothing.
- 4) Oh, how easy it is to find fault in the best of ideas or actions.
 - a) It is so easy to see the small note, and fail to see the beam in one's own eye.
 - b) How many good works have been shot down by such criticism?
- 5) They failed to see:
 - a) The beauty of this unselfish act;
 - b) The praise and adoration that it gave and showed to Jesus.

6) All they could see was the waste!

B. Judas characterized by the writer:

- 1) He was the one that was going to betray Jesus.
- 2) He really didn't care about the poor receiving that money.
- 3) He was a thief—He stole from the common treasury used by the disciples.
 - a) He was upset because he would have had opportunity to steal more money.
 - b) His objections—a cover for his real motives!
- 4) We need to be careful when we object—it reveals our real motives!

C. Jesus defends Mary:

- 1) “Let her alone—stop troubling the woman.”
 - a) They were murmuring, whispering about her actions.
 - b) Instead of rejoicing, they criticized.
 - c) Jesus' words put a stop to all such.
- 2) He accepted the gift graciously.
 - a) It showed Mary's sincerity and genuine affection and gratitude.
 - b) He called it a good work.
 - c) Jesus stood between the innocent and the foul tongue slanderers.
 - d) He showed the difference between an expression of love and the cold touch of greed.
 - e) The gift was not the important thing, but the giving heart of love.

D. As to the poor:

- 1) There will always be opportunities later to help the poor.
- 2) And when you do it in my name, you do it unto me.
- 3) But the opportunity to show love and honor to Jesus in the flesh was soon to cease—a matter of a few days and He would be put to death.

E. So, Mary was really anointing Him for His coming burial.

- 1) Whether Mary realized this is certainly questionable, but not impossible.
- 2) But Jesus took it that way anyway.
- 3) And what Mary began here, Joseph & Nicodemus finished a few days later.

F. An act of love and kindness will be memorialized.

- 1) When the Gospel is preached—Mary's act will be talked about.
- 2) It will be held up as that which is to be emulated.

G. Results of Jesus' words:

- 1) Judas was silenced.
- 2) The Disciples were over-awed.
- 3) Mary was comforted.
- 4) The Poor not forgotten.
- 5) And unselfish love & kindness memorialized.

VI. THE PLOT TO KILL LAZARUS (12:9-11)

A. Jesus' popularity:

- 1) Even though hostility of these leaders was increasing.....
- 2) Jesus' popularity among the people was also increasing.
- 3) When they found where Jesus was, they flocked to see Him.

- 4) But they also heard that Lazarus was there also—they wanted to see Him also.
- 5) The excitement, the joy, and the believing in Jesus was too much for these Religious leaders.

B. The plot to kill Lazarus.

- 1) They had nothing personal against Lazarus, but:
 - a) He made Jesus look great!
 - b) The leaders wanted Jesus to look bad!
- 2) One solution to their problem—kill Lazarus!
 - a) They had rather see these Jewish people backslide than follow Jesus.
 - b) It is the same today—go to no church, rather than go to the church of Christ!
 - c) They had rather commit murder than admit they were wrong about the resurrection.

CONCLUSION

1. No genuine offering to honor Christ is wasted.
2. Unselfish giving is upheld by Jesus (He is a living example of such).
3. In any congregation:
 - a) You can have unselfish, self-sacrificing love like Mary's;
 - b) Or, you can have selfish, greedy, covetous persons like Judas.
 - c) Which are you?
4. Our greatest offering to God is the giving of ourselves in surrender to His will.

Lesson Seven

“Jesus’ Triumphal Entry into Jerusalem”

(John 12:12-19)

INTRODUCTION

1. All four Gospels record this event of Jesus’ triumphal entry into Jerusalem.
2. According to John’s account:
 - a) This event occurred the next day after His anointing.
 - b) This could have been Sunday afternoon that He finally arrived in the city.
 - c) He does not seem to have stayed long, but returned back to Bethany by evening.
 - d) Remember, it was a two-mile walk to Bethany.
3. This lesson will use the other Gospel accounts where appropriate to give a fuller picture.
4. It is called His triumphal entry because of its likeness to a King being appointed to his new position.
 - a) Solomon was an example of such.
 - b) 1 Kings 1:32-35

DISCUSSION**I. SEQUENCE OF EVENTS (12:12-19)*****A. On the way to Jerusalem.***

- 1) Jesus sends two disciples ahead to secure a mule and its colt.
- 2) When the owner asked why they wanted them, tell him: ***“The Master has need of them.”***
- 3) They arrive back with the animals while Jesus was a ways out of Jerusalem.
- 4) The disciples used their garments to make a saddle and Jesus rode on the colt the rest of the way into Jerusalem.
 - a) This was a fulfillment of prophecy.
 - b) Zech. 9:9—***“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, your King comes unto you: He is just, and having salvation; lowly, and riding upon a mule, and upon a colt, the foal of a mule.”***

B. The crowd gathers around Jesus.

- 1) Those that traveled with Jesus from Bethany were the first ones.
- 2) And when the people in the city heard He was coming, they went out to meet Him.
- 3) They spread their garments along the way.
- 4) They cut branches off of the trees and laid them in the way of Jesus as an act of homage and respect.

C. They shout praises to Jesus and to God.

- 1) All four accounts give an over-all picture.
 - a) Matt. 21:9—***“hosanna to the Son of David: Blessed is He that comes in the name of the Lord; Hosanna in the highest.”***
 - b) Mark 11:9-10—***“Hosanna; Blessed is He that comes in the name of***

the Lord: Blessed be the kingdom of our father, David, that comes in the name of the Lord: Hosanna in the highest.”

- c) Luke 19:37-38—*“And when He was come near, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the king that comes in the name of the Lord: peace in heaven and glory in the highest.”*
- 2) These accounts indicated that the people thought Jesus was the Messiah.
 - a) Looked upon as a savior for the Jewish nation.
 - b) They would have a king that would sit on David’s throne and rule.
- 3) Luke’s account indicates they were on a high area across the valley from Jerusalem.
 - a) From there they could see the city of Jerusalem.
 - b) They could see the throng of people present.
 - c) It seemed appropriate to raise their shouts of praise to God for the coming of His anointed One.
- 4) Some of the Pharisees among the crowd asked Jesus to rebuke His disciples for such an outburst.
- 5) Jesus’ reply: *“I tell you that, if these should hold their peace, the stones would immediately cry out.”*
 - a) Such an occasion demanded that recognition be given.
 - b) A proverbial statement is used to emphasize this concept.

D. Jesus weeps over the city of Jerusalem.

- 1) Luke 19:41-44
- 2) A second time that Scripture states that Jesus wept.
- 3) There may have been a third time during the later time in the week (Matt. 23:37-39).

E. Jesus comes into the City.

- 1) The whole city was moved with great excitement and expectation.
- 2) When some asked: “Who is this that is causing such excitement?”
- 3) The answer was: “It is Jesus, the prophet of Nazareth.”
- 4) The whole city was stirred to its depths.

F. Reaction of the Chief Priests and Scribes.

- 1) They had witnessed the wonderful things Jesus had done.
- 2) They heard the people crying praises to God for sending the Messiah.
- 3) They became terribly displeased and discouraged in their efforts to stop Jesus’ popularity.
- 4) “Look, the actions you have taken have accomplished nothing but give Jesus more time to build his popularity.”
- 5) The whole world is gone after Him!
- 6) Thus, it is evident—it is past time for half-measures!
- 7) His death is the only answer.
- 8) So, they continually sought an opportunity to kill Him, but could not figure out a way to do it with the people so interested in Him.
- 9) Mark 11:18—*“The people were astonished at His doctrine.”*

II. THE NEXT FEW DAYS ARE GENERALIZED

A. Jesus goes back & forth for the next four days.

- 1) From Bethany to Jerusalem.
- 2) Public teaching in the city and at the Temple area.
- 3) Jesus cleanses the Temple again during this time.
- 4) Curses a fig tree for not being productive.
- 5) Establishes His authority in the eyes of the people.

B. Some important public teaching done during these four days:

- 1) Parable of the two sons emphasizing Repentance.
- 2) Parable of the wicked husbandmen—leaders think that Jesus was referring to them.
- 3) Parable of the Marriage feast—those bidden—kinds of people that respond.
- 4) Parable of the ten virgins—be prepared to enter in at the appointed time.
- 5) Parable of the talents—Judgment based on ability & opportunity.
- 6) Deals with the question of paying tribute to Caesar.
- 7) Teaching on the Resurrection.
- 8) The two great commands.
- 9) Foretelling of the destruction of Jerusalem and the Temple.
- 10) The great woe chapter (Matt. 23)—woes on Religious leaders and those who follow their teachings.
- 11) Judgment scene depicted.

C. John skips all of this.

- 1) All that John gives of the 4-5 days of Jesus public teaching is the later part of John 12.
- 2) Chapters 13-17 is His time with his disciples at the Passover—teaching and preparing them for what was ahead.

III. TWO IMPORTANT LESSONS TO EMPHASIZE.

A. Human popularity is shallow and short-lived.

- 1) Here, large crowds of people are praising God for Jesus.
- 2) Then, a few days later, some of the same ones were crying: ***“Crucify Him.”***
- 3) Obviously, not all—but some of the same ones.
- 4) Jesus did not give them what they wanted—so they turned on Him.
- 5) Popularity of a crowd is an unstable thing.
- 6) And yet, just imagine what people will do to get it:
 - a) Young people compromise their convictions to be popular with the crowd.
 - b) Mothers neglecting their homes to be in with the in-group.
 - c) Politicians compromising principle to remain popular.
 - d) Fathers wind up destroying their home—to be with and do the things the crowd does to be popular.

B. The Jews’ wrong concept of the New Kingdom of Heaven.

- 1) Jewish people were expecting an earthly kingdom like David’s.
 - a) Even Jesus’ own disciples after 3 and 1/2 years did not seem to understand that it was not to be an earthly kingdom.

- b) Acts 1:6—“*Lord, will You at this time restore again the kingdom to Israel?*”
- c) If Jesus had given in—they would have made him an earthly King.
- 2) Many in the religious world are still looking for an earthly kingdom.
 - a) The doctrine of pre-millennialism teaches that Jesus is coming back to earth to reign in Jerusalem over an earthly kingdom.
 - b) It is generally taught and believed in the Protestant churches.
 - c) Jehovah Witnesses and 7th Day Adventists have extreme emphasis on such.
- 3) Jesus came to set up a spiritual kingdom—not an earthly one.
 - a) Peter states in Acts 2:25-35 that Jesus was then on David’s throne, sitting on the right hand of God in heaven.
 - b) And, that He will reign until the last enemy (death) is destroyed (1 Cor. 15:25-26).

CONCLUSION

1. To follow Jesus may not be popular, but it is the right thing to do.
2. Are you praising God for the sending of the One who can save us from our sins?

Lesson Eight

“The Drawing Power of Jesus’ Death”

(John 12:20-36)

INTRODUCTION

1. Jesus had been highly praised by the multitudes during His triumphal entry into Jerusalem.
 - a) This occurred, we believe, on Sunday afternoon.
 - b) For the next several days, He went back and forth from Bethany to Jerusalem.
 - c) During these days, He would teach in the Temple area.
2. This is Jesus’ last week on earth before His death.
 - a) He did much public teaching each day.
 - b) On the last afternoon of His public teaching, some Greeks were asking to talk with Him privately.
 - c) This request & visit brought on Jesus’ last public teaching that He did.
 - d) In his thoughts He gave the basic reason for His upcoming death.

DISCUSSION**I. WHO WERE THESE GREEKS WANTING TO TALK WITH JESUS? (12:20-22)*****A. They may have been from the cities of the Decapolis.***

- 1) These cities were mostly made up of Gentiles—Greek-speaking people.
- 2) Ten cities just East of the Sea of Galilee.

B. They may have been Jewish proselytes.

- 1) They had turned from idols to worship the God of Abraham, Isaac, and Jacob.
- 2) Since they were there to worship, they would have to be proselytes.

C. Jesus’ teachings and deeds caused them to want a private interview with Jesus.

- 1) It was accomplished by asking Phillip if they could see Jesus.
- 2) Phillip and Andrew approached Jesus together to see if He would see them.
- 3) We are not told the reason for their wanting to see Him.

II. OUT OF THIS REQUEST, JESUS SHOWS THE NECESSITY OF HIS DEATH (12:23-27).***A. The Greeks’ request seems to have triggered the statement of Jesus that His hour for glorification has come.***

- 1) The time that everything has been waiting on from Eternity has come.
- 2) Up until now, it was not His time.
- 3) Now, all is in readiness!
- 4) His death, burial, resurrection & ascension to glory lay just ahead.
- 5) The path to His glorification led to Calvary—to His death.

B. He illustrates His concept (thought) with a common occurrence among them.

- 1) A seed that is not sown abides by itself.
 - a) It does not produce more seed in multiplying itself.
 - b) It is fruitless for the good of mankind.
- 2) But a seed that is put in the ground and dies will produce fruit, multiply itself.
 - a) The seed must undergo a death-like change, a death-like transformation.
 - b) It must be buried, deteriorate, before it can bear fruit.

- c) And, from death comes life.
- 3) And so, Jesus must die in order to become fruitful.
 - a) Without His death—no fruit unto God!
 - b) If He had been translated like Enoch and not seen death:
 - He would have remained alone, too.
 - He would have been without a ransomed people.
 - c) By His death—untold millions will be blessed with eternal life.
 - d) But He had to die to impart life to us.
 - e) His heart was set on bearing fruit, and He knew what had to be done.

C. But the same principle is true in regards to mankind.

- 1) If we try to hold on to our life, we will lose it.
 - a) Self-seeking, self-pleasing, self-centered, selfish ambitions, hopes and desires must die—be put to death!
 - b) And, no one needs to teach us how to live that self-centered life—it comes naturally.
- 2) But this old way of living must come to an end if we want to live eternally with God.
 - a) We must allow the old man to be crucified with Christ.
 - b) Then, to bury the old man—put him off.
 - c) Then, raise up a new man to life and fruitfulness unto God.
- 3) Without death to self, we cannot follow Jesus.
 - a) Because He has led the way of dying to self.
 - b) And to follow Him, we too must die to self.
- 4) Only those who die to self will serve Jesus.
- 5) But those who willingly serve Him will be given honor from the Father!

D. As Jesus thought about and spoke of His coming death, He shuddered in His soul.

- 1) What followed was like He was talking to Himself in front of those people.
- 2) His reaction was no sign of weakness or lack of courage.
 - a) He was courageous, but also human.
 - b) He was not a coward, but neither was He a heartless stoic.
 - c) But rather, it shows us the humanness, the feelings, and the sincerity of Jesus.
- 3) He asked: ***“What shall I say? Father, save me from this hour?”***
 - a) He knew that He would soon tread the winepress of death alone.
 - b) He could foresee the pain, humiliation, sorrow, suffering, and death itself.
 - c) His human-shrinking from this terrible ordeal was real.
- 4) But His answer to Himself came very quickly also: ***“but for this cause came I unto this hour.”***
 - a) This was the very reason for becoming flesh and dwelling among men.
 - b) The same principle applied to Him—it is only in dying to self that one could be fruitful!
 - c) Glorification comes after one gives himself up.

III. JESUS' PRAYER TO THE FATHER BEFORE THE PEOPLE (12:28-34)

A. Jesus quickly turns from Himself to His Father.

- 1) He asked the Father to glorify His own Name through Him.
 - a) From concern about Himself to greater concern for His Father's Name to be glorified.
 - b) As though to say—"Never mind me, take care of Your Name!"
 - c) Jesus offered Himself as a willing sacrifice on the altar of His Father's glory.
 - d) It was the highest note of human devotion to God—"Forget me, Glorify Your Name!"
- 2) And a voice immediately from heaven said: ***"I have both glorified it, and will glorify it again."***
 - a) The great purpose of Jesus was to see that the Father was honored and glorified on the lips and in the lives of mankind.
 - b) Everything He did and would do was to this end.
 - c) His coming death on the cross would bring even greater praise and honor to the Father.
- 3) The people heard the sound, but was unsure of what it was.
 - a) Some thought that it thundered.
 - b) Others said that an Angel spoke to Jesus.
- 4) Jesus explains the reason for the voice from heaven.
 - a) It was not for My sake, but your sake.
 - b) It is to reassure you that what I have and will be doing is the Father's Will.
- 5) He also adds—that it is also time for the judgment of this world.
 - a) The world in rebellion against God is to be shown its true colors and condition.
 - b) And the ruler of this world will be cast out of the lives of those who turn to God through Jesus.
 - c) Satan's power over mankind will be overthrown, broken.

B. The death of Jesus would make this judgment possible.

- 1) His death was near—the Hour has come!
- 2) His death was to be by crucifixion—to be lifted up.
- 3) All knew too well what the phrase meant.
- 4) But how could this crucifixion cause all men to be drawn to Him?
- 5) How could this humiliation, suffering, and death have such power?
- 6) How is His death a judgment to the world?

C. The death of Jesus showed:

- 1) The great love of God for mankind. In the willingness to send His Son to earth and die in our stead so we could be forgiven.
- 2) The great justice of God—His Law demanded death for the law-breaker. He paid that price for us—He paid our penalty.
- 3) The great wrath of God—Sin deserves the terrible punishment of God.
 - a) The death of Jesus for sin clearly shows this.
 - b) Those who reject Jesus' death will suffer the condemnation of their sins

D. But Jesus said that He would draw men of all nations unto Himself.

- 1) That His death was to draw men—not drive men away.
- 2) They are drawn because of the great love and mercy exemplified by God.

- 3) They are drawn because of the unselfish sacrifice of Jesus for us selfish, self-centered people.
- 4) His death awakens our consciences.
- 5) It stirs up our hearts and our sensibilities.
- 6) It constrains our wills to act upon God's great offer of life out of death.

E. The people are confused:

- 1) They had been informed from the Law that the Messiah abides forever.
- 2) They could not reconcile in their minds:
 - a) This promise about the messiah....
 - b) And Jesus saying He must be crucified.

IV. JESUS WARNS THEM TO HOLD ON TO AND WALK IN THE LIGHT THEY HAD (12:35-36)

A. It is better to walk in what light you have than darkness.

- 1) If you walk in darkness, you will not know where you are going.
- 2) Don't get so wrapped up in doubting, disputing, and questioning that you let the light that you have slip away from you.
- 3) Some people let trivialities keep them from accepting the light from God.

B. Jesus was their means of enlightenment.

- 1) He could answer all their questions about serious matters of life, death, and the hereafter.
- 2) So hold on to these truths.
 - a) Don't be side-tracked by some things you cannot fully understand as yet
 - b) Hold on to what you are sure of—be patient—hold fast.
- 3) For soon, Jesus would be leaving from their midst—no longer to teach them personally.

C. So, believe in the light so you can be children of light (rather than darkness).

- 1) Believe in Jesus, the light of the world.
- 2) There is no other to whom we can turn for light.
- 3) His message gives enlightenment and understanding.
- 4) It can guide men so they can avoid or escape from the **errors, follies, and sins** mankind.
- 5) He gives a strong warning against negligence and indifference.

CONCLUSION

1. Lessons to be learned:

- a) Life can only come out of death—your death to sin!
- b) Hold on and walk in the light or you will walk in darkness.
- c) Only the one who gives up or denies himself can live eternally.

2. To whom else can we go for eternal life?

Lesson Nine

“A Summary of Christ’s Ministry” (John 12:37-50)

INTRODUCTION

1. The public ministry of Jesus is at an end! How appropriate for the writer, the Apostle John, to give a summary statement concerning Jesus’ efforts among men.
2. This lesson will divide the above verses into two sections (37-43; 44-50).
3. Chapters 13-17 will turn and deal with Jesus’ private teachings to His chosen Apostles alone.
4. Chapters 18-21 will record his trials, death, burial, resurrection and appearances.

DISCUSSION**I. THE RESULTS OF JESUS’ MINISTRY AMONG MEN (12:37-43)*****A. Jesus did many miracles:***

- 1) Jesus did many miracles (20:30-31):
 - a) Water into wine at the marriage feast.
 - b) Multiplied the bread to feed people.
 - c) Walking on the Sea of Galilee.
 - d) Healing of the Nobleman’s son.
 - e) Healing of the impotent man.
 - f) Healing of the blind man.
 - g) Raising of Lazarus.
- 2) He did miracles in all areas of life.
 - a) Undeniable proof of the power of God at work in each one.
 - b) The people were without excuse.
 - c) These many miracles were sufficient to convince an open mind.

B. But the people, generally, did not believe on Jesus.

- 1) We know that many did believe.
- 2) But in comparison to the whole nation—only a small number believed.
- 3) The nation was later punished for their unbelief and rejection of Jesus (Matt. 23:32-36).
- 4) But the seed was planted that possibly later more would come to faith in Christ.
- 5) Acts 6:7—“***And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.***”
- 6) Even Joseph of Arimathea and Nicodemus came out openly as disciples (John 19:38-39).
- 7) The great amount of firm evidence in the world cannot force a person to believe if he does not desire to do so.

C. Reasons given for their unbelief:

- 1) It for foreseen by God and foretold by the Prophet Isaiah (53:1).
- 2) Their eyes were blinded so that they could not see (Isa. 6:8-10).
 - a) God did not force their unbelief, but foresaw it.
 - b) Their unwillingness to open their eyes to the truth blinded them.
 - c) They had a choice—they chose not to believe—they became hardened.

- d) Illustration:
 - The same sun that melts wax, will harden the clay.
 - It is not the message as such that hardens men's hearts.
 - It is the kind of heart they have that reacts to the message.
- e) If we are determined to live in sin, God's Word will harden us.
- 3) They were fearful of what men would do to them.
 - a) They were evidently convinced that Jesus was the Christ.
 - b) But they would not openly profess Him as such.
 - c) Reason—they were afraid they would be cast out of the Synagogue.
 - This had a physical, social, as well as spiritual implications.
 - They would be cut off from the community and its religious activities.
 - d) This showed the tyranny of these leaders (Matt. 10:32-33).
- 4) They loved the praise of men more than the praise of God.
 - a) They were more concerned with receiving honor from men than God.
 - b) They would not make an open profession.

II. AN OVERVIEW OF JESUS' CLAIMS (12:44-50)

A. He restates His relationship with the Father.

- 1) His former claims had tied Him in very closely with the Father who sent Him.
 - a) To believe in God, is thus to believe in Him.
 - b) If you have seen Me, you have seen the Father.
 - c) Oneness was continually emphasized.
- 2) Those who believe in Jesus cannot believe in Him only—they also believe in the Father.
 - a) If you believe Jesus is the Messiah, you have to believe in the One who sent Him into the world.
 - b) If you believe on One, you have to believe in the other also.
- 3) Those who say they see Jesus—must also say they see the Father as well.
 - a) For it was the Father who sent Him into the world.
 - b) They work as one—do the same works—teach the same doctrines.

B. He is the light come into the world.

- 1) He had strongly laid claim to be the "light of the world."
- 2) He came so that men would no longer have to walk in darkness.
- 3) And also, that believers in him could become "sons of light."

C. His purpose for coming was:

- 1) Not to pass judgment on the world.
 - a) The world was already condemned in its sin.
 - b) They did not need a judge, they needed a savior.
- 2) So, Jesus came as the Savior of the world.
 - a) His name was to be called "Jesus" because He would save His people (Matt. 1:21).
 - b) He came to reveal to us a loving, merciful heavenly Father who wants to save His sinful, rebellious creatures.
 - c) He came to give man an abundant life here and hereafter.

D. However, a final judgment will take place.

- 1) There is a day appointed for such (Acts 17:31).
- 2) Jesus will be doing the judging then upon all those who have rejected Him.
- 3) This judgment will be made on the basis of the Words Jesus spoke to mankind.
- 4) This judgment will take place at the end of this age (2 Pet. 3:10).

E. He wanted us to realize that what He spoke came from His Father.

- 1) Thus, to reject Jesus means that we automatically reject the Father.
- 2) Jesus makes it clear that the Authority of Heaven was behind His message to man—thus, it is serious!
- 3) This message He brought is able to give eternal life to mankind.

CONCLUSION

1. Have you realized how serious it is to reject Jesus?
2. Do you realize that the very One you reject will be your judge in the Last Day?
3. He wants to be Savior, but we must open our hearts for Him to come in and reign over our lives.

Lesson Ten

“An Example of Humility”

(John 13:1-17)

INTRODUCTION

1. On the evening before His crucifixion:
 - a) Jesus ate the Passover Meal with His disciples.
 - b) He also instituted the Lord’s Supper that was to be observed by His people.
 - c) And then, He taught a great and needed lesson on Humility to His disciples.
2. Luke 22:24-30 gives a background for this lesson on humility.
 - a) At this Meal there was strife among the disciples.
 - b) They were concerned about who would be considered by Jesus to be the greatest in this new kingdom.
 - c) This was the 3rd time that the Gospels record Jesus having to deal with this problem with the disciples (Matt. 18:1-4; Mark 9:33-37), (Matt. 20:20-28; Mark 10:41), (Luke 22:24-30; John 13:1-17).
 - d) Pride and the seeking of positions of prominence dies hard!

DISCUSSION**I. SETTING FOR THIS IMPORTANT LESSON ON HUMILITY (13:1-3)*****A. Jesus knew that His Hour had come.***

- 1) In a short time the terrible ordeals of betrayal, mock trials, humiliation, suffering and death would come.
- 2) But the brighter side would be that then He could return to the Father.

B. Jesus’ love for the Apostles.

- 1) It had been shown for about 3 ½ years.
- 2) He had been patient, loving, kind, and understanding with them.
- 3) He loved them in spite of their slowness to understand.
- 4) His love showed confidence in them that they would be effective workers to begin and spread the Gospel to all the world.

C. By this time, Judas had made his decision to betray Jesus.

- 1) He had already bargained for 30 pieces of silver.
- 2) It was just a matter of finding the right time to place Him into the hands of the religious leaders.
- 3) The Devil had won a place in Judas’ heart—to do His bidding.
 - a) The temptation came from the Devil.
 - b) Judas had a choice—which he made.
- 4) What a contrast to behold:
 - a) The treachery of Judas.
 - b) The love and humility of Jesus for the disciples.

D. Jesus’ assurance of what lay ahead.

- 1) He knew that He came from the Father.
- 2) He knew also that He was going back to the Father soon.
- 3) But He also knew that all of God’s plan depended on Him to endure what was ahead!

- 4) He made his choice in spite of all opposition.

II. THE ACT OF WASHING THE DISCIPLES' FEET (13:4-9)

A. Background to this custom:

- 1) Such was practiced among the Jews and other Eastern countries way back to the time of Abraham (Gen. 18:4).
- 2) Water in a basin and a towel were provided for guest when they came into their homes.
- 3) The guest either washed his own feet or a slave would do it for them.
- 4) Reason for custom:
 - a) They wore sandals.
 - b) Feet would get dirty.
 - c) They did not sit on chairs as we do, but on cushions on the floor.
 - d) Their feet needed cleaning for such.
- 5) Jesus makes reference to this in Luke 7:44-47).

B. Jesus saw the need for a vivid lesson on humility for the Apostles.

- 1) So, He prepared Himself.
- 2) He secured a wash basin with water and a towel.
- 3) He began washing the disciples' feet.

C. When Jesus came to Peter—He refused to let Jesus wash his feet.

- 1) Impetuous Peter—putting his foot into his mouth again.
- 2) This was work for inferiors to do—He didn't think it was appropriate for Jesus to do such menial work!
- 3) So, he did not want Jesus to wash his feet.
- 4) Jesus tried to help Peter to understand by saying:
 - a) You do not understand why I am doing this now....
 - b) But later, you will understand.
- 5) But Peter insisted—Lord, you will never wash my feet!
 - a) You are Lord and Master....
 - b) You should not be doing this kind of menial work.
- 6) Then, Jesus rebuked Peter.
 - a) If you will not let me wash your feet....
 - b) Then, you will no longer have any part in my plans and work.
- 7) This got Peter's attention immediately!
 - a) He could hardly believe his ears, but realized he had to change his mind
 - b) So, as some do, he went to an extreme.
 - c) Lord, wash also my head and my hands (Make me fully clean!).

III. LESSONS TO BE LEARNED (13:10-17)

A. The need for spiritual cleansing (10-11).

- 1) If a person has taken a bath, he is clean.
- 2) If he has not journeyed very far, only his feet need to be cleansed.
- 3) And upon washing all of their feet, they were all clean (physically).
- 4) But there was one in their midst that was not clean (spiritually).
 - a) Jesus is able to make us clean spiritually by His blood (1 Cor. 6:11).

b) Judas had allowed the Devil to come into his heart and made him unclean.

B. The need for humility in our lives (12-15).

- 1) Jesus asked them: **“Do you understand what I have done?”**
 - a) They all recognized Jesus as Lord—as the Teacher.
 - b) Just as Peter had tried to indicate—Jesus is the one who needs to have His feet washed, not the apostles by Him.
 - c) This is how the world thinks!
 - d) They needed to learn to be a servant and wash one another’s feet.
- 2) Was Jesus instituting an ordinance to be practiced in Christian worship?
 - a) Absolutely not! It is nowhere indicated as such!
 - b) Jesus was not binding a new act, but using an old custom to teach a needed lesson to His Apostles.
 - The custom had been practiced for centuries in their homes.
 - It was an actual act of washing their dirty feet that needed it.
 - But, it was who did it that made it significant—the Lord and Master did it.
 - c) What about in the early church—was foot-washing an ordinance that they engaged in as they assembled for worship?
 - No! It was nowhere mentioned in connection with their worship assemblies.
 - It is only mentioned one time in connection with a good work in their homes (1 Tim. 5:10).
 - d) Is there anything wrong with my washing someone else’s feet, if needed?
 - Of course not!
 - It could be an act of kindness and love.
 - e) Is there anything wrong with washing feet in our public assemblies as an ordinance of God?
 - Yes!
 - It is adding to and binding my own ideas as Law—such is wrong.
- 3) What was the purpose of Jesus washing their feet?
 - a) He left them an example of humility and service to others.
 - b) God’s people are to be humble and be servants to others.
 - c) Jesus was helping the Apostles (and us) deal with human pride!
 - d) To do a lowly task can show a spirit of lowliness, condescension, and love.
 - e) Jesus showed the true spirit of humility.

C. It shows what true greatness is (16).

- 1) The greatness of Jesus is seen in His willingness to serve mankind (Matt. 20:26-28).
- 2) Willingness to serve is the sign of true greatness.
- 3) Not position, power, or wealth.
- 4) Not robes, fancy dress, nor titles (Matt. 23:1-12).
- 5) Not seeking chief positions, but service is the key.

D. True happiness is found in serving others (17).

- 1) You will be the happiest when you learn this principle.
- 2) Christians who are miserable are those who are clamoring to be served.
- 3) But this happiness comes when we know and do.
- 4) And when we do, we bring honor to the God we serve!

E. One more vital lesson!

- 1) Do good to those who do evil to us.
- 2) It is possible that Jesus also washed Judas' feet.
 - a) Knowing that he planned to betray Him.
 - b) And was just waiting for the right time.
- 3) Jesus loved even him who plotted His death (Matt. 5:43).

CONCLUSION

1. This lesson made an indelible impression on Jesus' Apostles.
2. Peter states some 34 years later (1 Peter 5:5-6).
3. Have we learned this lesson sufficiently yet?
4. Are we willing to humble ourselves to do the Lord's bidding?

Lesson Eleven

“One of You Shall Betray Me”

(John 13:18-38)

INTRODUCTION

1. The time is the night of Jesus’ betrayal.
2. The place is the upper room in Jerusalem with His disciples.
3. The subject discussed is the betrayal of Jesus by Judas.
 - a) It had already been brought up earlier in the chapter (13:2, 10-11).
 - b) Judas had already bargained for His betrayal before the Meal (Matt. 26:14-16).
 - c) Jesus knew what was in Judas’ heart and his plans to betray Him.
4. We wonder sometimes—“How could Judas have done this?”
 - a) He had been with Jesus all this time.
 - b) He had heard His teachings, seen His miracles, and witnessed His life.
 - c) But in spite of all this he betrayed Him.
 - d) How could he have done such?
 - e) We are given an indication—“the common sin of avarice!”
 - What people won’t do for the love of money!
 - Judas’ love for money was greater than his love for Jesus!

DISCUSSION**I. THE BETRAYAL FORETOLD (13:18-20)*****A. Ps. 41:9***

- 1) David was speaking about his enemies.
- 2) But this is often done in the Psalms with a reference to Christ.
- 3) This truth exemplified over and over.

B. Purpose for telling them:

- 1) When the tragedy occurs, they won’t be shaken in their faith.
 - a) It will help to strengthen their faith.
 - b) It shows that Jesus was not taken by surprise—it was God’s plan.
 - c) It proves that He was who He claimed to be—the Son of God!
- 2) To show the responsibility was Judas’—he made the choice!
- 3) To indicate that Judas’ fall from being a chosen Apostle did not belittle their call as Apostles.

II. THE BETRAYER IDENTIFIED (13:21-26)***A. That He is one of the 12.***

- 1) **“One of you shall betray Me.”**
- 2) Jesus was greatly troubled by what He had to announce.
- 3) Judas had had all the same opportunities that the others had had.
- 4) But he turned his back on the evidence and was determined to betray Jesus.

B. Their perplexity.

- 1) They had no way of knowing who it was.
- 2) Matt. 26:22—“...and began every one of them to say unto Him, Lord, is it I?”

- 3) Even Judas is pointed out as having asked the same question (Matt. 26:25).
- 4) The eleven had no idea that Judas was involved.
 - a) He had given no indication of his plans.
 - b) He rather showed the skilled ability to deceive.
- 5) Peter encourages John to ask Jesus who it was—since he sat close to Jesus.
 - a) When John asked Jesus—He identified who it was.
 - b) ***“He it is, to whom I shall give a sop, when I have dipped it.”***
 - Matthew’s account states that Jesus told Judas directly that he was the one when Judas asked Jesus, ***“Lord, is it I?”***
 - Matthew’s account states: ***“He that dips his hand with me in the dish, the same shall betray me.”***
 - Evidently, they both dipped in the dish, but Jesus gave his sop to Judas (to identify him).
 - John’s account states: ***“Having received the sop.” (30).***
 - c) So, Judas was identified as the betrayer to John (at least).
 - d) But the other disciples did not seem to understand what was happening.

III. THE BETRAYER LEAVES TO BETRAY JESUS (13:27-30)

A. “Satan entered him (Judas).”

- 1) The temptation came from Satan, but Judas yielded—He was responsible.
- 2) The thought may have come to him to betray Jesus with a kiss at that moment.
- 3) Acts 5:3—***“Why hath Satan filled your heart to lie to the Holy Spirit?”***
- 4) Jas. 4:7—***“Submit yourselves therefore to God. Resist the Devil, and he will flee from you.”***

B. Jesus said to Judas: “What you do, do quickly.”

- 1) It was so obvious that Jesus knew of Judas’ plot to betray Him.
- 2) You have made your mind up—carry it out!
- 3) Jesus gave up on Judas at this point.
- 4) Matt. 26:24—***“The Son of man goes as it is written of Him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born.”***

C. The other disciples did not understand.

- 1) They made allowances for Judas’ leaving.
 - a) They thought that he needed to buy something for the feast....
 - b) or, he was going to give something to the poor.
 - c) Judas carried the money bag.
- 2) It was night when Judas left, but not as dark as the soul of Judas for his night’s work.

IV. JESUS IS ASSURED OF GLORIFICATION AHEAD (13:31-32)

A. What Jesus will do will bring glory to the Father.

- 1) The time of His death was at hand.
- 2) His death would:
 - a) Destroy the power of death (Heb. 2:14).
 - b) Redeem fallen mankind (Rev. 7:9-15).

- c) Purchase the church (Acts 20:28).
- d) Glorify the Father.

B. But, then the Father would glorify Him.

- 1) He would be raised up to sit on the right hand of the Father.
- 2) He would reign on David's throne over His people.
- 3) He would be crown King of kings; Lord of lords.
- 4) Honor, power, and glory would be ascribed to Him.

V. THE BADGE OF TRUE DISCIPLESHIP (13:33-35)

A. Jesus again prepares His disciples for His leaving them.

- 1) It was important that they be prepared in their minds for His leaving.
- 2) But it was also important for them to show special concern for one another.

B. Thus, He gives them a new commandment!

- 1) This is not advice, but a command—that which we must keep.
- 2) Newness was not to love, but the degree of that love.
 - a) It was to have the power to revolutionize society.
 - b) It defined what true Christianity would be.
- 3) “Love one another, as I have loved you.”
 - a) More than you love yourself.
 - b) More than you love your husband, wife, parents, or children.
 - c) More than just loving those who love you.
- 4) Such love shows:
 - a) We are walking in the light (1 Jn. 2:9).
 - b) We are born of God (1 Jn. 4:7).
 - c) God dwells in us (1 Jn. 4:12).
 - d) That we love God (1 Jn. 4:20-21).
 - e) That we are saved (1 Jn. 3:14-15).
- 5) It is shown by how we treat one another: forgiving, longsuffering, mercifulness, kindness, gentleness, etc. (Eph. 4:32, etc.).

VI. PETER'S DENIAL FORETOLD (13:36-38)

A. Peter wants to know why he cannot go with Jesus.

- 1) Jesus had said: “*Where I go, you cannot follow me.*”
- 2) “But why can't I go, Lord? I will even lay down my life for you.” (Matt. 26:33-35).
- 3) Jesus states: “*Not now, but you will later.*”(Luke 22:31-34).

B. Jesus foretells that Peter will deny Him.

- 1) This shows that Jesus could foreknow events before they happened.
- 2) It also showed that Jesus knew that the temptations of that night was greater than what Peter was ready for—so, he yielded!
- 3) “*Wherefore to him that thinks he stands, take heed lest he fall.*” (1 Cor. 10:12).

CONCLUSION

- 1. To deny Jesus or betray Him would be a terrible deed to deal with in one's life.
 - a) Both Peter and Judas were guilty of such.

- b) But they dealt with their sin differently.
- 2. Have we denied or betrayed Jesus by:
 - a) What we have said, or not said?
 - b) What we have done, or not done?
- 3. How have we dealt with such?

Lesson Twelve

“I Am the Way, the Truth, and the Life” (John 14:1-11)

INTRODUCTION

1. Jesus has just finished telling the disciples:
 - a) That He would be crucified—lifted up from the earth (12:32).
 - b) That one of their own number would betray Him (13:21).
 - c) That even Peter would deny him three times (13:38).
2. This must have hit them like a thunderbolt of lightning.
 - a) They were perplexed and distressed.
 - b) They needed encouragement, enlightenment, and consolation.
 - c) And:
 - a) Even though Jesus was facing great trials ahead for Himself.
 - b) Instead of desiring sympathy, he was now trying to comfort the disciples.
3. The cross was only a few hours away.
 - a) He had much to say to them.
 - b) He knew their faith would be sorely tried as He was put to death.
 - c) Their faith had to be fortified in order to endure.

DISCUSSION**I. CONSOLATION OFFERED TO THE DISCIPLES (14:1-4)*****A. Let not your heart be troubled!***

- 1) Man is born to troubles in this world.
- 2) We can let them distress us and become upset over them.
- 3) Or, we can turn to the One that can give reassurance and peace.

B. You believe in God, believe also in Me.

- 1) Faith in God gives us the strength we need to face troubles correctly.
- 2) Faith in God’s care and concern minimizes our troubles and worries.
- 3) It is a trust in a person, His promises, His care.
- 4) Rom. 8:28; 1 Pet. 5:7; Matt. 6:33
- 5) Faith in One involves faith in both.
- 6) The disciples had a misconception that had to be cleared up.
 - a) If Jesus was leaving them, they were afraid it would be permanent.
 - b) But, in reality, it was the other way around.
 - c) Association with Him was to be permanent (but not in the flesh).

C. In My Father’s house are many rooms (mansions).

- 1) “Abiding places, dwellings, very desirable places.”
- 2) A place of peace and rest....where devout believing souls will dwell forever.
- 3) A place filled with the glory of God (2 Cor. 5:1-9).
- 4) Jesus was giving His disciples a hope for the future—bright and joyful.
 - a) Belief in “heaven” gives strength (Rom. 8:22-24; Heb. 11:1; Heb. 6:19).

D. The reason for His leaving.

- 1) To prepare a place for them.
 - a) “Heaven is a prepared place—prepared by God, Himself, for us.”

- b) But it is prepared for them that are prepared to go there!
- c) To those who have made their choice to follow Jesus as their destiny.
- 2) It is a real place.
 - a) But not on earth (2 Pet. 3:8-10).
 - b) It is where Deity will be.

E. His promise to return.

- 1) The hope of Jesus' return was strong in the early church. (Tit. 2:13).
- 2) This should be our strong hope also.
- 3) The disciples needed this assurance of His return.
- 4) Some day Jesus will come in all His glory to take His saints home to be with Him for all eternity.

F. Jesus reassures His disciples they do know where He is going.

- 1) They had not fully grasped the idea of Jesus going back to the Father, to heaven.
- 2) Once this got through to their minds, then, they would really know!

II. JESUS IS MAN'S ONLY ACCESS TO THE FATHER—TO HEAVEN (14:5-6)

A. The disciples needed further help to understand.

- 1) Thomas speaks for the group—"We do not know where you are going."
- 2) They still had an earthly kingdom in mind.
- 3) Jesus' answer was larger than their question—He went further in explaining.

B. I am the Way.

- 1) To know Christ, is to know the Way to the Father.
- 2) He is the New and Living Way (Heb. 10:20).
- 3) He is the only Way to be saved—in his Name (Acts 4:12).
- 4) He is the only Way to the Father—into heaven!
 - a) He removes all obstacles.
 - b) He is the means of reconciliation.
 - c) He is the pathway of safety to the Father.
- 5) One must be in Christ in order to enter (Gal. 3:26-27).
- 6) Jesus took His blood into heaven to make atonement for us.

C. But He is also the Truth.

- 1) We learn the Truth through His life and words.
- 2) He is the teacher of Truth that opens the Way to the Father.
- 3) He is that Truth by which men can come to the Father.
- 4) His truth frees us from darkness, sin, and its penalty.
- 5) He is that true and real Sacrifice that makes us acceptable to God.

D. But He also is the Life.

- 1) He is the source, the giver of life to all mankind (physically & spiritually).
- 2) There is no life without Him.
- 3) He is also the means of the resurrection unto life (Jn. 11:43-44).
- 4) Spiritual life begins with a New Birth (Jn. 3:3-5).
- 5) It is made possible by Jesus' death on the cross.
- 6) Only those who have this life can go to the Father.
 - a) Spiritual death is awful to contemplate.
 - b) Christ can give us hope for life, not death!

III. THE DISCIPLES ASKED TO SEE THE FATHER (14:7-11)

A. Phillip speaks for the group.

- 1) “Lord, you say we have seen Him, but we haven’t seen Him.”
- 2) “Show us the Father and that will be sufficient for us.”
- 3) They probably wanted to see some physical manifestation of God’s glory.
 - a) Like Moses had seen at different times.
 - b) And especially the one time He saw the hinderpart of God.
- 4) Phillip’s request is the desire of all men.
 - a) In spite of our sinfulness....
 - b) We all would like to see God!

B. Jesus’ reprimand was to the point!

- 1) “Phillip, have I been all this time among you and you still do not recognize who I am?”
- 2) They still had not made the identification of Jesus with the Father as they should have.

C. If you have seen me, you have seen the Father.

- 1) Jesus came to make known the Father to mankind, to reveal Him.
- 2) The Father can be known by what we see in Jesus.
- 3) The Words Jesus spoke are the Words of the Father.
- 4) The Works that Jesus did were done by the Father.
- 5) They are inseparable—each dwells in the other.

D. Men cannot see God with the physical eye and live.

- 1) So, God worked out a way for men to see Him and live!
- 2) God took on human flesh, so that men could behold Him.
- 3) The disciples had not fully realized this great truth.
- 4) For in reality, they had already seen the Father in the life of the God-Man, Jesus.

CONCLUSION

1. If men want to see God, look at Jesus!
2. If we want to know the Truth about God, listen to Jesus!
3. If we want to receive the Life that brings us into relationship to the Father, surrender to Jesus!
4. If we want to know the Way to the Father in Heaven, follow Jesus.
5. Are you on your Way to the Father?

Lesson Thirteen

“Seven Great and Precious Promises”

(John 14:12-31)

INTRODUCTION

1. Jesus and the eleven disciples are still in the upper room in Jerusalem.
2. They had:
 - a) Partaken of the Passover Meal;
 - b) Seen and heard the Lord institute the Lord’s Supper;
 - c) Been taught a great lesson on Humility;
 - d) Told that Jesus must be betrayed and put to death;
 - e) The betrayer would be one of them;
 - f) And even Peter would deny Him three times with an oath.
3. Chapter 14 continues to record the words of encouragement to the disciples.
 - a) Verses 1-11—The promise of Heaven and Jesus being the Way to the Father.
 - b) Verses 12-31—Seven great and precious promises to encourage & strengthen the disciples.

DISCUSSION**I. THEY WOULD DO GREATER WORKS THAN HE (14:12)*****A. Who would do greater works?***

- 1) Those that believe on Jesus!
- 2) This would include the Apostles at first.
- 3) But also—through the centuries (believers in Jesus).

B. What would be greater works than Jesus did?

- 1) The Apostles did the same miracles that Jesus did.
- 2) They even passed on various powers to the early Christians in the church.
- 3) But greater works than these were to be done!
- 4) Jesus’ life on earth, His teachings, and His miracles were only preparatory in nature.
 - a) The results affected only a small portion of the Jewish people.
- 5) But the Apostles and believers would do works far more extension than Jesus.
 - a) They opened the door of the Kingdom to both Jews & Gentiles.
 - b) Their preaching and teaching brought thousands upon thousands into this new kingdom of God among the nations of the world.
 - c) Great spiritual blessings came upon believers in every nation under heaven.

C. What made this possible?

- 1) Jesus’ death, burial, and resurrection and going back to the Father.
- 2) If He did not leave and return to the Father, none of this would have been possible.

II. THE BLESSING OF PRAYER IN HIS NAME (14:13-15)***A. Whatever you ask, that will I do!***

- 1) Repeats it again for emphasis.

- a) Doubt must be overcome
- b) Matt. 21:22—“*Whatever you shall ask in prayer, believing, you shall receive.*”
- 2) Jesus is obviously not offering a “Signed, blank check!”
 - a) Prayer is not a magic wand—anything I wish for I can have.
 - b) The statement is in context to the great work God’s people were to do.
 - c) In relationship to the work of spreading the Gospel.
 - d) But the reason for asking is because of belief that He will answer.
- 3) Who can ask and receive of Him?
 - a) The one who loves Him and asked in His name.
 - b) Who loves God—Those who keep His commandments (1 John 5:3).
 - c) Those who believe and love God, do what God commands!
- 4) Why will Jesus answer their petitions?
 - a) So that the Father can be glorified in the Son.

III. I WILL SEND YOU A REPLACEMENT FOR MYSELF (14:16-18, 25-26)

A. Christ had been a comfort and help to His disciples, but now He must leave them.

- 1) “Comforter” or “Advocate” or “Counselor” or “One to stand beside of” (1 Jn. 2:1).
- 2) Upon his leaving them, He will not leave them without a Helper.
- 3) He will ask of the Father that another Helper, Comforter be sent to them.
- 4) And, Jesus would not leave them to this great work without proper help.
 - a) Their lives had been wrapped up in Jesus for 3 ½ years.
 - b) To leave them now could be terrifying—make them like orphans!
- 5) And, this new Comforter would never leave them—abide forever.

B. Who is this new Comforter?

- 1) The Spirit of Truth—the Holy Spirit, Himself—the 3rd person of the Godhead.
- 2) The world cannot receive the Spirit of Truth because:
 - a) They are carnally-minded—they have to see to believe.
 - b) The carnally-minded person will reject the truth.
- 3) But the spiritually-minded person can come to know the Spirit of Truth.
 - a) Their minds and hearts are open to His teachings from the Father.
 - b) And, he will dwell with them, and in them.

C. The Spirit’s coming was the same as Jesus’ himself being with them.

- 1) It is Deity dwelling with them and in them.
- 2) Their open receptivity makes this possible.

D. The Work of the Spirit of Truth:

- 1) He will comfort them and abide with them.
- 2) He will teach them all things that they need to know and teach others.
- 3) He will help them to remember all that Jesus had taught them.

IV. YOU ALSO SHALL LIVE (14:19-20)

A. In a short while the world will no longer see Jesus.

- 1) The Jewish leaders had plotted, planned, and were ready to put Him to death.
- 2) When buried, he would be out of their sight.

B. But you disciples see Me.

- 1) They saw Jesus' physical body, but more!
- 2) They saw who He was—the Christ, the Son of God!
- 3) And upon His resurrection, they would be fully assured of this fact.

C. And because I live (again), you also shall live (again).

- 1) Even though Jesus died a physical death—that was not the end.
- 2) He was still alive in the sense of existence.
- 3) The resurrection would assure them of this fact.
- 4) And would help them to understand the close relationship:
 - a) That He had with the Father....
 - b) And that He has with them as well.
- 5) His resurrection assures the disciples and all true believers of eternal life.

V. I WILL MORE FULLY REVEAL MYSELF TO YOU (14:21-24)

A. I will manifest Myself to:

- 1) The one who learns and keeps my commandments.
- 2) To the one who loves Me.
- 3) To the one who is loved of My Father.

B. Jesus can only reveal Himself to those who are fully open to Him.

- 1) He cannot be revealed to the worldly, carnally-minded.
 - a) Because they believe not;
 - b) Because they love not;
 - c) Because they obey not.

C. He is manifest, revealed to:

- 1) The one who loves Him;
- 2) The one who keeps His words;
- 3) The one whom the Father loves;
- 4) The ones that God chooses to take up His abode in.

D. This is a spiritual, not a physical, manifestation.

VI. HE WILL GIVE HIS PEACE TO THEM (14:27)

A. One of the great desires of mankind is peace!

- 1) Contentment, security, at rest in one's soul.
- 2) It is an inward security of the soul made right with God (Rom. 5:1).
- 3) But, it is also that calmness of spirit that does not worry (Phil. 2:7).
- 4) Peace in a world of turmoil, troubles, and tribulations.
- 5) Only enjoyed by those who love and obey God.

B. The world cannot give this kind of peace.

VII. I AM GIVING YOU EVIDENCE UPON WHICH TO FULLY BELIEVE IN ME (14:28-31)

A. I have told you all these things ahead of time for a reason.

- 1) To prepare you for my leaving you.
- 2) To assure you of my returning to you.
- 3) To let you know that I am going to My Father, which is very desirable.
 - a) If you understood what this involved, you would be very glad for Me.
 - b) My Father is greater than I—roles are different—but both Deity.

- 4) So, when all of this comes to pass:
 - a) Your faith can be made sure and strong.
 - b) Your preaching can be with much assurance.
- 5) Because I don't have much time left to instruct you.
- 6) Because the Prince of this world comes.
 - a) Through Judas and through Religious leaders, etc.
 - b) Their work will soon be done in putting Him to death.
- 7) But His death will not come because He desires to die.
 - a) He had no sin—His death will not be because of Just punishment for wrongs.
 - b) The Evil one can find no fault in His life to justify His death.

B. My coming death will happen because:

- 1) Of My love for My Father and His Will;
- 2) This is what the Father has requested of Me.
- 3) This is how people of the world will know of My love for the Father.

C. Arise, let us go hence!

- 1) They were to go out into the Garden of Gethsemane.
- 2) Where Judas was to betray Him.

CONCLUSION

1. Jesus' encouragement and instructions to His Apostles would continue in three more chapters in the Gospel of John (15, 16, 17).
2. His closeness and love for these disciples was so obvious.
3. And so should it be for us as well.

