

**JOHN**  
"SON OF GOD"

**THE "WORD" 1:14**  
**I AM**

**SHEEP GATE 10:7**

**GOOD SHEPHERD 10:11**

**LIGHT OF THE WORLD 8:12**

**RESURRECTION & THE LIFE 11:25**

**THE WAY, THE TRUTH & THE LIFE 14:6**

**BREAD OF LIFE 6:35**

**TRUE VINE 15:1**

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**LAMB OF GOD 1:29**

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**BELIEVING IS SEEING 9:39**

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**YES? 10:4,11**

**LAZARUS COME FORTH! 11:43**

**JESUS AROSE! 20:1**

**3:3**

**3:16**

**DO NOT BE AFRAID**

**HOUR HAS COME 12:23**

**HELP IS COMING 14:16**

**HATED 4:6**

**HOPELESS 5:5**

**HARLOT 8:11**

**LIVING WATER 7:37**

**6:20**

**THAT THEY MAY BE ONE**

# JOHN

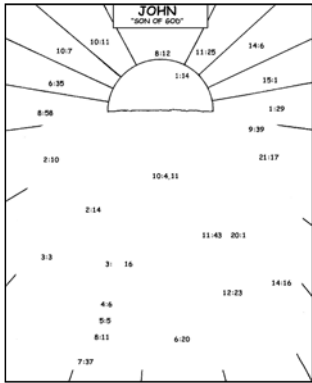
## Son of God

**Orientation: (Write: Title & subtitle in box provided on Student Sheet)**

John, the author of this book (plus four other New Testament books), experienced his own personal transformation in knowing Jesus. From a rough fisherman, known for his hot temper (Mark 3:17), he became the “apostle of love” (John 19:26). He enjoyed the special privilege of being in the inner “circle” with Peter and James as an eyewitness at the Transfiguration (1:14). At the cross, Jesus entrusted the care of His own mother into John's hands. John was the “disciple whom Jesus loved” (19:26), sometimes “leaning on Jesus' bosom” (13:23), which may explain the character and depth of his Gospel. John is believed to have been both pastor in Ephesus for several years, and later, an exile on the Island of Patmos (Rev. 1:9).

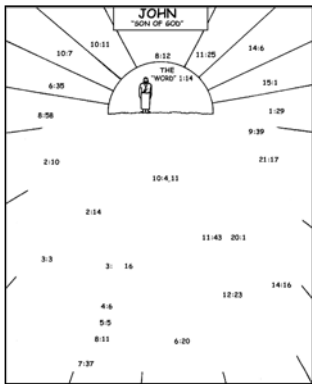
The book of John is sometimes called “the other Gospel” because, although John contains much of the same content as the other Gospels, his book is very different in style and format. Chronology, for instance, is of little importance to John, as he weaves his theological priorities through various events. His emphasis is on the Person of Jesus, not His works. John 20:30-31 helps us understand John's purpose: “Truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but, these are written that you may believe that Jesus is the Son of God, and believing, you may have life in His name.” John presses us to look beyond, look deeper, than the obvious.

**NOTES:**



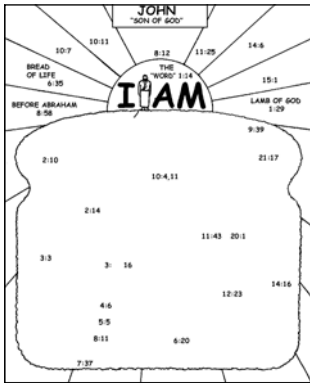
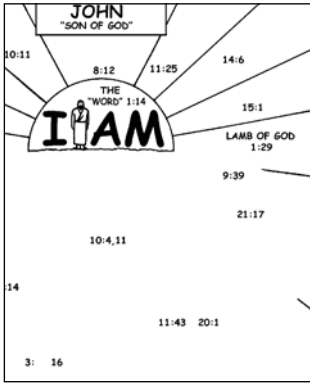
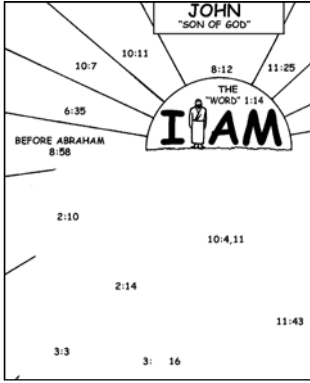
**A. “In the beginning.” (Draw: sun & emanating rays)** John's opening phrase, similar to Gen. 1:1, is a clue that this will be a different approach to the life of Christ.

1. The other Gospel writers start with His birth and “human” beginnings. John goes back before creation and declares, “He was in the beginning with God, because He was, and is, God” (1:2).
2. The author of Hebrews declared Jesus to be “the brightness of His (God's) glory” and the “express image of His person” (Heb. 1:3). John declares that, “He was the Light that lights every man, and the light that darkness could not comprehend.”
3. Jesus Christ was not created: He, Himself, was the Creator of all things. “Without Him nothing was made, that was made” (1:3). He is God!



**B. The Word Became Flesh. (Draw: figure of Jesus. Write: “The Word”)**

1. Jesus Christ, the Son of God, is given a new name in the Gospel of John—“The Word.” Just as we cannot know what a person is thinking until they communicate, we cannot know God until He speaks. “In the last days,” writes the Hebrew author, “God has spoken to us through His Son” (Heb.1:2).
2. John's Gospel does not contain background information regarding the incarnation—he just simply says, “and the Word became flesh and dwelt among us...” (1:14). Jesus left His home, His habitat in heaven, and became a human baby. He “dwelt among us” for 33 years, “but” John would insist, “He never ceased to be God.” “The Word was with God and the Word was God” (1:1).



**C. The “I AM's.”** (*Write: “I AM”*) Although there are several “I AM's” in John's writings, he uses seven “I AM” statements of Jesus to validate His deity.

1. Because “I AM” (Jehovah) was the way in which God identified Himself to Moses from the burning bush (Ex. 3:14), the Jew would not speak this sacred Name, nor would the scribe even write the Name on his documents. In using “I AM,” Jesus proclaims His oneness with God, which to the Jews was blasphemy. Jesus revealed to Phillip, “If you have seen Me, you have seen the Father” (14:9).

2. (*Write: “Before Abraham”*) The Jewish leadership was content, because they said, we are “sons of Abraham” (8:39). Jesus responded, “That may be so, but you do not act like him, because he was in touch with spiritual reality. Abraham saw My day and rejoiced” (8:56). The Jews retort, “You are the one out of touch with reality. Abraham died 2000 years ago, and You are still a kid.” Jesus said, “Wrong again. Before Abraham was, I am.” They wanted to stone Him on the spot, but He walked out through the middle of them. It was not His time to die.

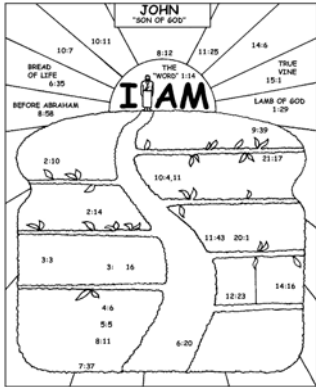
3. (*Write: “The Lamb of God”*). When Jesus took His place in line with the others to be baptized, John the Baptist whose purpose on earth was to prepare the way for the “Light” (1:8, 19-23) announced, “Behold the Lamb of God” (1:29). He was the Lamb born to die, the Sacrifice to end all sacrifices.” Not being familiar with their own Scriptures, the Jews standing by, missed this reference from Isaiah. (*Read: Isaiah 53:7*). John confesses, “I would have missed Him too, had not God said, 'The One on Whom you see the Spirit descending...is He Who baptizes with the Holy Spirit’” (1:33).

**D. The Bread of Life.** (*Draw: outline of bread. Write: “Bread of Life” in sun ray*)

1. John's Gospel does not contain a “Last Supper” section. Instead, the author uses the feeding of the 5,000 people (6:11) to illustrate Jesus' statement, “I am the Bread of Life.” Physical bread, even manna from heaven, did not last. Jesus, the true Bread, which “comes down from heaven” (6:33), gives life to the world and endures forever (6:27).

2. The Jews “murmur” about the “I AM” connotation, then walk away in disgust when Jesus suggests they “eat His flesh” and “drink His blood.” Even some of Jesus' disciples left Him at that point.

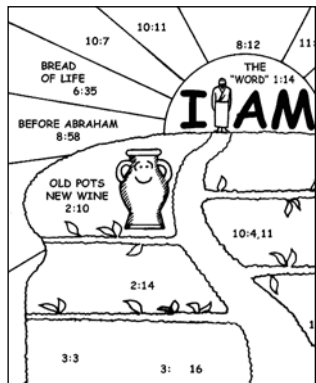
3. The twelve, however, recognized that His statements were unorthodox, but true. Peter speaks for all believers who have “partaken” of Jesus when he said, “You have the words of eternal life—where else can we go?” Jesus is the “Bread,” that which sustains us every day in every situation. He IS our nourishment for life.



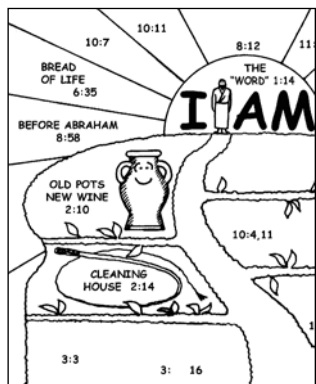
**E. The True Vine. (Draw: vine with branches. Write: “True Vine”)**

1. Jesus' reference to a “vine” was both familiar and painful to His Jewish audience. One of their prophets, Jeremiah, spoke of God's judgment on Israel, His “vine” (Jer. 2:21). Now, Jesus is saying that He, Himself, is “the Vine” (15:1).
2. He goes on to say that His followers are branches, spread out over the face of the earth, but vitaly connected to Him. He warns, however, that if we do not abide in Him, the husbandman (His Father) will trim us off. Again, the Jews could identify with God's discipline.
3. If we stay connected, if Jesus and His words abide in us, we will produce good, abundant fruit (15:7-8) and be filled with His joy (15:11).

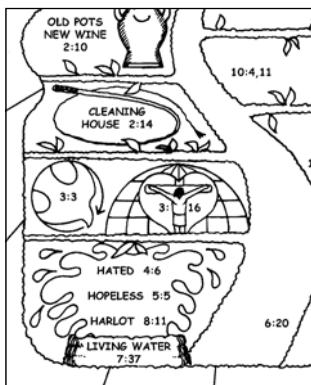
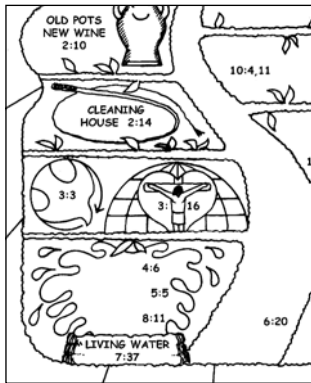
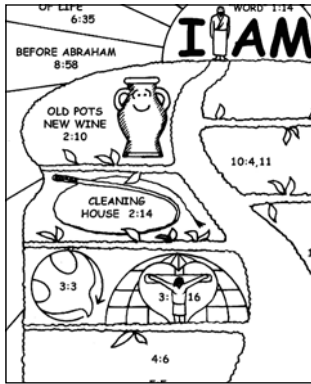
**F. The “Signs.”** Throughout the Bible, “signs” refer to miraculous acts of God, such as Noah's rainbow and the 10 plagues against Egypt. In John's Gospel, “signs” usually point to miracles with deep symbolic meaning performed by Jesus which again validate Jesus' deity. John scatters these miracles through various events or “slices” of Jesus' life on earth. Unlike the other Gospel writers, who list numerous miracles accomplished by Jesus, John presents only seven “signs.”



1. **(Draw: a water pot. Write: “Old Pots, New Wine”)** John's first sign occurs at a wedding feast. As a guest with His mother and disciples at a wedding in Cana, Jesus sympathizes with the embarrassed host when the wine runs out. His mother presses Him to do something, but, Jesus waits for His Father's word. He then instructs attendants to fill six stone water pots with water and give the master of the feast a sample. The water, now wine, is better than the beverage served at the beginning. Some people believe that the six (Bible symbol for man) water pots signify human vessels and the water made into wine symbolize the coming Holy Spirit.



2. **(Draw: whip. Write: “Cleaning House”)** The Passover, a huge national event, drew thousands of travelers to Jerusalem. At the heart of the Passover was the sacrifice, which involved animals, money and money changers. It also opened the door to greedy commercialism which all but snuffed out prayer and worship. An angry Jesus surveyed the defilement of His Father's house and drove out the merchandisers (2:15-16). Now threatened by the hostile Jews, the apostles who were with Jesus remembered the prophetic word, “Zeal for Your house has eaten me up” (Ps. 69:9). The angry Jews demanded a sign for His authority. All Jesus would give them was, “Destroy this temple, and in three days I will raise it up” (2:19). Jesus was not just cleaning house, He was announcing the end of religious system.



**G. The Rebirth.** Jesus makes an even more radical statement to Nicodemus, a member of the Sanhedrin who comes to Him “by night.” His mind could not grasp Jesus' statement, “Unless one is born again, he cannot see the Kingdom of God” (3:3).

1. **(Draw: circle with arrow & dove)** The transformation of which Jesus speaks involves complete submission to the Baptism in the Holy Spirit (1:33). It requires a laying down or “dying” to one existence to be birthed into the new.

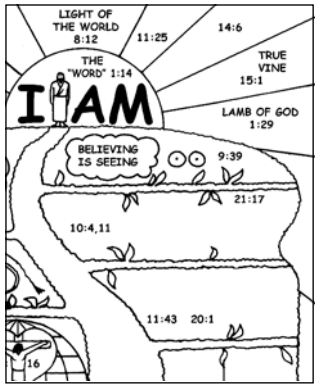
2. **(Draw: half world, heart & Jesus on cross)** By the Spirit, John then announces the whole purpose of the Son's coming to earth. Jesus was and is God's supreme gift to mankind. But the path is narrow; Jesus is the way, the only way to eternal life.

**H. (Draw: well & water. Write: “Living Water”)** At the annual “Feast of the Tabernacles,” everyone watched as a priest poured water from the pool of Siloam onto the dry, parched ground. This act was symbolic of the miraculous water provided to their ancestors hundreds of years before in the Sinai desert. Suddenly, the Galilean carpenter stood in their midst and screamed, “If anyone thirsts, let him come to Me and drink!” (7:37) The only “prerequisite” to having this “living water” is thirst. Though no one came to Jesus at that time, during His sojourn on the earth, many thirsty souls were satisfied.

1. **(Write: “Hated”)** Jesus encounters, by design (4:4-30), a most unlikely and unsuspecting prospect for living water. She had come to draw natural water from Jacob's well and stood face to face with a Jewish Man who asked her, a Samaritan woman, for a drink. Unheard of! Not only that, this man cut through her evasive religious chatter and saw her emptiness, which even five husbands and a current live-in lover couldn't fill. For two days, Jesus stayed in this “hated territory” and gave “life-giving water” to a thirsty people. “Many believed” (4:41). The woman had become an evangelist and the door was opened for future ministry (Acts 8:25).

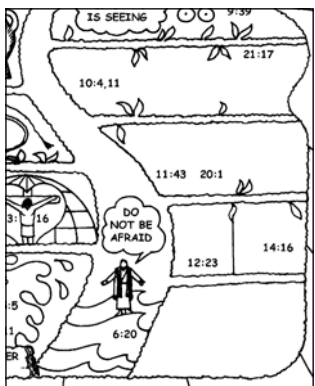
2. **(Write: “Hopeless”)** Once again, in a sea of sick, decrepit humanity crowding around a pool in Bethesda, Jesus spots a lonely, hopeless man. The pool was thought to have healing qualities, but this paralytic was continuously pushed aside while others climbed in. He was a loser. After establishing that the poor man really wanted to be healed, Jesus simply said, “Rise, take up your bed and walk!” (5:5-8) The man found healing, life-giving water, not in the pool at Bethesda, but in the Son of God! Later, a noble man (an official in the court of King Herod) traveled 25 miles to see Jesus because his son was dying. The Lord diverts the man's attention from the child to Himself—the Living Water. The child is healed instantly but, more importantly, the father and his household become believers.

3. **(Write: “Harlot”)** Caught in the act of adultery, this harlot and her partner were worthy of death, but only the woman was brought for judgment (8:9-11). These religious leaders had no real interest in righteousness; they only wanted to trap and destroy Jesus. They



demanded that He pronounce judgment on the woman, but Jesus ignored them and began writing in the sand. With stones in upraised hands, they pressed Him for judgment. Finally, He looked up and said, “Judge yourself first.” Being “convicted by their own conscience,” they left. Jesus, now alone with the woman, did not gloss over her sin—for sin, hers and her accusers, has a price. The Lamb of God was about to pay that price, and this woman had just tasted grace, “the water of life.” Law came by Moses, grace and truth came by Jesus Christ (1:17). Jesus tells her to go and sin no more.

**I. Light of the World. (Draw: balloon & eyes. Write: “Believing is Seeing” & “Light of the World” in sunray)** Jesus meets a beggar, blind from birth, and uses the occasion to correct the erroneous theology that all suffering is caused by sin. Jesus makes mud from His own saliva, applies it to the man's eyes and tells him to go wash. The blind man is healed; but, he is also in trouble. Because he will not deny his healing, or his Healer, the man who can now see is excommunicated from the synagogue. At Jesus' feet, he exclaims, “Lord I believe—You are the Son of God!” (9:1-41). When Jesus comes in (by faith), the light of revelation goes on. He is the Light of the world! (8:12).



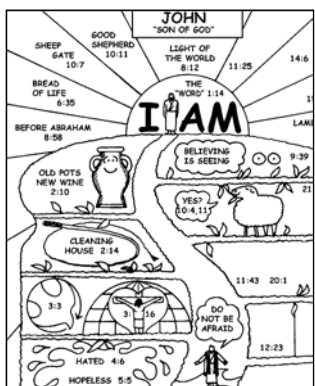
**J. Storms on the Way. (Draw: Jesus standing on water & balloon. Write: “Do Not Be Afraid”)**

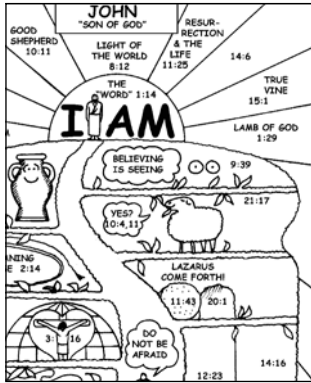
1. To prepare His men, and us, for the special challenges in life, Jesus allows the disciples to move out on their own. They cast off the shore in a boat headed for Capernaum.
2. Night falls, and a violent storm hits. (Where is Jesus when you really need Him?) Their fears are only increased when they see someone walking toward them—on the water!
3. Then they hear that familiar voice that stills every storm, “It is I; do not be afraid.” And immediately they were “where they were going” (6:16-21).

**K. The Good Shepherd.** God announced His displeasure with Israel's “shepherds” long ago (Ezek. 34: 1-9). They had no real interest in His sheep, their focus was on themselves.

1. **(Draw: balloon & lamb. Write: “Yes?” in balloon & “Good Shepherd” in sunray)** Jesus announces to them, “I am the Good Shepherd promised by God” (Ezek. 34:11). Jesus continues, “I have sheep in Israel, and I have sheep not of this fold (other nations), but they all know My voice. There will be one flock and one Shepherd” (10:1-16).

2. **(Write: “Sheep Gate” in sunray)** Jesus also declares that His is the actual gate by which His sheep enter to be saved and exit to find good pastures. Jesus, echoing His Father's heart, warns the leaders that without a shepherd's heart, they are a “thief and a robber.” They come to plunder, not feed, and to steal, not protect. The Good Shepherd has come to lay His life down for His sheep. No one can take His life. He lays it down by His own decision.





**L. (Draw: tomb & stone)** The last, and most dramatic “sign” is about to take place. Jesus has been summoned by His close friends, Mary and Martha, to their home in Bethany because their brother, whom Jesus loved, was fatally ill (11:3). Jesus once again waits for His Father's signal, and then, against the protests of His men (who are convinced they will all die), He departs for Judea (11:16).

1. **(Write: “Resurrection & the Life” in the sunray)** By the time Jesus reaches Bethany, Lazarus has been dead four days. His two sisters greet Jesus with, “If only you had been here, Lazarus would still be alive!” When Jesus promises, “Your brother will rise again” (11:23), they say, in effect, “Yes, Jesus, but not today.” Jesus must again force the attention from the crisis to Himself. Resurrection is not some distant possibility; it is a present, life-giving power. He is living proof of: “I AM the Resurrection and the Life” (11:25).

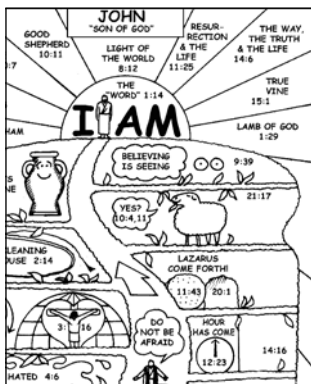
2. **(Write: “Lazarus Come Forth!”)** Jesus faces the grave and groans, agonizing in His spirit (11:33). He cries because of His love for His friends and He grieves because of their unbelief. The forces of death and hell bombard Him, but He screams, “Lazarus, come forth!” And He who had been dead for four days, came out of the tomb!

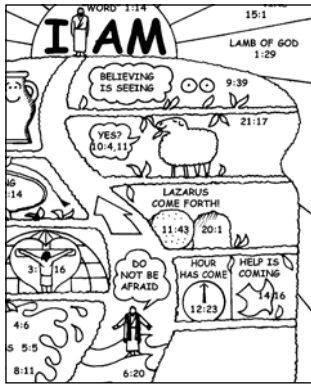
3. Some of the Jews believed; some did not. All the Sanhedrin could think about was losing their favor (?) with the government should this news get back to Rome. Their decision: “Better that one man should die than a whole nation perish” (11:50).

**M. (Draw: clock. Write: “Hour Has Come”)** Jesus has tried to prepare His disciples for His departure. When the woman anoints Jesus, He reveals, “This is for My burial” (12:7). Later, Jesus announces, “The hour has come that the Son of Man should be glorified” (12:23). The grain of wheat must be buried to produce grain. It is for this purpose that He has come to this earth (12:27).

1. After supper one evening, Jesus is feeling an intense compassion for His 12 men (even though Satan has now entered Judas's heart) because He knows “His hour has come” (13:1). Jesus rises from the table, takes off His cloak and proceeds to wash His disciples' feet—a slave's job! Peter is embarrassed for Jesus and refuses. This, Jesus admonishes, is an example of what you are to do for each other. Judas, however, proceeds with his treachery of betraying the Son of Man.

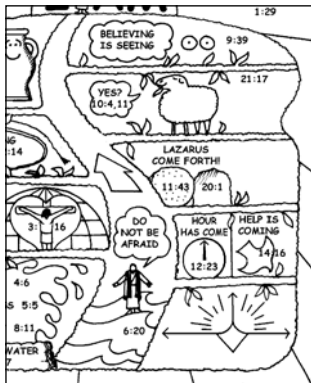
2. **(Draw: arrow on path. Write: “The Way, Truth and Life” in sunray. Read: 14:1-2)** Tension is in the air. Jesus draws His men together and comforts them with, “Don't be troubled. You believe in God, believe also in Me.” He continues, “I am about to leave you. I'm going where you cannot come right now, but I am going to prepare a place for you” As “little children,” they want to know why they cannot come. His destination can only be reached through death; the way to Him, is through Him.





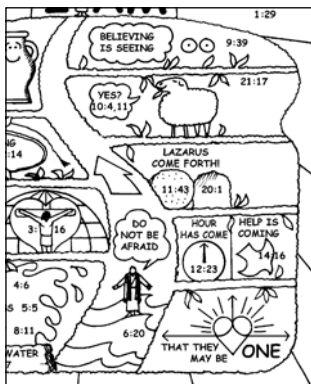
3. **(Draw: dove. Write: “Help is Coming”)** In assuring His men that He will not leave them as “orphans” (14:18), Jesus reintroduces them to the third member of the Godhead, the Holy Spirit. For their sakes, it is imperative that He return to the Father so that the Holy Spirit can come (16:7). And when He does come, He will be in them as their Helper (14:16). “He will teach them all things and bring to their remembrance everything Jesus said. He will convict the world of sin, He will glorify Jesus” (16:8, 14), and “He will be with you forever” (14:16).

**N. The High Priestly Prayer.** Perhaps as the soldiers are on their way to “capture” Jesus, He warns them that they will be scattered and leave Him alone to face the trial, but not to worry—He is not alone—the Father is with Him. He then makes the remarkable statement, “Be of good cheer. I have overcome the world” (16:33). Lifting His eyes toward “home,” He prays for His followers.



1. **(Draw: triangular arrows & beams emanating)** Chapter 17 is often referred to as Jesus' “high priestly prayer” because it is a prayer of intercession—for His disciples and for all of us who believe (17:20-26). He first reminds His disciples that the glory He had before time began is the glory they have seen at various times on earth. The glory of the transfiguration is the same glory they will see when He returns.

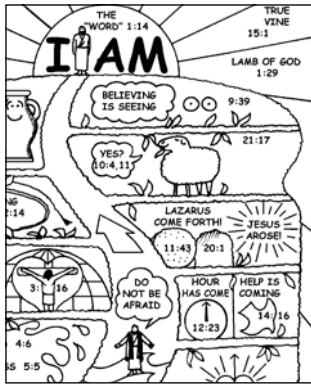
2. **(Draw: heart)** Jesus' love for His men pours out as He intercedes, asking God to keep them safe and give them His joy. Again, His prayer is for all “those who will believe in Me through their word” (17:20). And then another remarkable statement, “That the love with which You loved Me may be in them and I in them” (17:26). When Jesus comes into our hearts (by invitation), we not only receive Him but we receive the same love that the Father has for His Son.



3. **(Write: “That They May Be One”)** The passion of Jesus' heart in this high priestly prayer is that we may be one with Him. In 17:11, “Keep through Your name those whom You have given Me that they may be one as We are.” Again, “That they all may be one as You, Father are in Me and I in You; that they also may be one in Us” (17:21). Finally, as a strong testimony to the world, Jesus prays, “I in them and You in Me, that they may be made perfect in one and that the world may know that You have sent Me and have loved them as You have loved Me” (17:23).

4. **(Read: 19:10-11).** Jesus is “captured” in the Garden and taken before the man who said earlier that, “It is better that one man should die than the whole nation perish.” He is beaten, and sent to Pilate, whose fear is intensified when Jesus says, “You have no power except what is given to you by God” (19:11). But Pilate succumbs to an angry, demented mob. They crucify Jesus, and with His last breath on earth, He utters a cry of victory, not defeat. “It is finished!” (19:30). God's plan of redemption has been accomplished!





5. (*Write: “Jesus Arose!” Draw: sunrays. Read: 20:1, 22*). Later that evening, as the disciples cower in fear behind closed doors, Jesus came and stood in the midst of them to “breathe” the Holy Spirit upon them (20:22). Jesus returns eight days later so that they, through touching his resurrected body, might be absolutely convinced—all that Jesus promised has come true.

**O. Another Chance.** (*Draw: hand with straw extended—next to lamb*) Although John does not contain a “Great Commission” segment, the book does call us to world-wide evangelism.

1. Peter and some of the other disciples return to their former occupations—they go fishing. However, they fish all night (usually the best time to fish) and catch nothing.

2. A voice from the shore encourages them to cast their nets on the other side of the boat. They do, and 153 large fish jump into their net! They now know, it is Jesus! He invites them to breakfast and it is just like “old times.”

3. Jesus now gives Peter, the disciple who has denied Him three times, another chance to declare his love. Three times the question is asked. His question of Peter is the challenge to all believers: “If you love Me, really love Me, feed My sheep!” Go, make disciples (21:17).

#### Applications for life:

1. Discuss the meaning of Jesus as the “true Light which gives light to every man coming into the world” (1:9).
2. What does it mean to be “born of water and of the Spirit” (3:5)?
3. Why did Jesus ask the man at the pool if he wanted to be made well? Why would a cripple not want to be well (5:6)?
4. How is Jesus “Living Bread” to you (6:51)?
5. What is the theological error spoken by the disciples in 9:2? Why is it erroneous?
6. What are the “greater works” to which Jesus is referring (14:12)?
7. Why did Peter receive a rebuke when he questioned Jesus about John's destiny (21:21)?

**IMPLANT THE WORD:** Memorize: John 1:12-13.  
(See “Learning the Word for Life” - Book III, page 61)

