

The Light of the World

John 9 vs 1-41

Overview

In part one of John's Gospel (chapters 2-4), we saw that John's main themes are organized around the 'signs' that Jesus does.

Jesus turned the water into wine in chapter 2 and healed the official's son in chapter 4... both signs fulfil Isaiah 25:

- Jesus, is the promised Messiah, God's King.
- The Bridegroom from God who came to give eternal life... defeating death!

Eternal life was offered to the non-religious Samaritans and they accepted Jesus' word. Even Nicodemus, the religious leader, needed to be born again.

Part two of John's Gospel (chapters 5-10) is also organized around 'signs' of Jesus:

In chapter 5, the healing on the Sabbath of the paralyzed man, followed by Jesus' discussion with his Jewish opponents... is mirrored by the healing of the man who was born blind (chapter 9)... and the discussion that follows (chapter 10).

- Both signs, which take place on the Sabbath, show that Jesus is doing 'His Father's work' – the reason He came to earth!
- Jesus shows He brings true Sabbath rest – making people right with God.
- Both signs cause a storm and highlight the issue of our sin and our true spiritual state.
- Jesus continually offers life and rest to His people... not because of who they are or what they do... but only out of His free gift of grace.
- So being healed on the Sabbath, with your sins forgiven, creates a picture of being made right with God... at rest with Him – exactly what the Sabbath was made for!

But how does a person come to 'see' Jesus for who He is and what He does?

Here we're going to read the whole chapter in one go so we can understand what's going on.

John 9 vs 1-41

¹ As he went along, he saw a man blind from birth. ² His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' ³ 'Neither this man nor his parents sinned,' said Jesus, 'but this happened so that the works of God might be displayed in him. ⁴ As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. ⁵ While I am in the world, I am the light of the world.' ⁶ After saying this, he spat on the ground, made some mud with the saliva, and put it on the man's eyes. ⁷ 'Go,' he told him, 'wash in the Pool of Siloam' (this word means 'Sent'). So the man went and washed, and came home seeing. ⁸ His neighbours and those who had formerly seen him begging asked, 'Isn't this the same man who used to sit and beg?' ⁹ Some claimed that he was. Others said, 'No, he only looks like him.' But he himself insisted, 'I am the man.' ¹⁰ 'How then were your eyes opened?' they asked. ¹¹ He replied, 'The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.' ¹² 'Where is this man?' they asked him. 'I don't know,' he said. ¹³ They brought to the Pharisees the man who had been blind. ¹⁴ Now the day on

which Jesus had made the mud and opened the man's eyes was a Sabbath. ¹⁵ Therefore the Pharisees also asked him how he had received his sight. 'He put mud on my eyes,' the man replied, 'and I washed, and now I see.' ¹⁶ Some of the Pharisees said, 'This man is not from God, for he does not keep the Sabbath.' But others asked, 'How can a sinner perform such signs?' So they were divided. ¹⁷ Then they turned again to the blind man, 'What have you to say about him? It was your eyes he opened.' The man replied, 'He is a prophet.' ¹⁸ They still did not believe that he had been blind and had received his sight until they sent for the man's parents. ¹⁹ 'Is this your son?' they asked. 'Is this the one you say was born blind? How is it that now he can see?' ²⁰ 'We know he is our son,' the parents answered, 'and we know he was born blind. ²¹ But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself.' ²² His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue. ²³ That was why his parents said, 'He is of age; ask him.' ²⁴ A second time they summoned the man who had been blind. 'Give glory to God by telling the truth,' they said. 'We know this man is a sinner.' ²⁵ He replied, 'Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!' ²⁶ Then they asked him, 'What did he do to you? How did he open your eyes?' ²⁷ He answered, 'I have told you already and you did not listen. Why do you want

to hear it again? Do you want to become his disciples too?’

²⁸ Then they hurled insults at him and said, ‘You are this fellow’s disciple! We are disciples of Moses!’ ²⁹ We know that God spoke to Moses, but as for this fellow, we don’t even know where he comes from.’ ³⁰ The man answered, ‘Now that is remarkable! You don’t know where he comes from, yet he opened my eyes.’ ³¹ We know that God does not listen to sinners. He listens to the godly person who does his will. ³² Nobody has ever heard of opening the eyes of a man born blind. ³³ If this man were not from God, he could do nothing.’ ³⁴ To this they replied, ‘You were steeped in sin at birth; how dare you lecture us!’ And they threw him out. ³⁵ Jesus heard that they had thrown him out, and when he found him, he said, ‘Do you believe in the Son of Man?’ ³⁶ ‘Who is he, sir?’ the man asked. ‘Tell me so that I may believe in him.’ ³⁷ Jesus said, ‘You have now seen him; in fact, he is the one speaking with you.’ ³⁸ Then the man said, ‘Lord, I believe,’ and he worshipped him. ³⁹ Jesus said, ‘For judgment I have come into this world, so that the blind will see and those who see will become blind.’ ⁴⁰ Some Pharisees who were with him heard him say this and asked, ‘What? Are we blind too?’ ⁴¹ Jesus said, ‘If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.’

Illumination!

What does Jesus say is
the purpose of this miracle?

³ 'Neither this man nor his parents sinned,' said Jesus, 'but this happened so that the works of God might be displayed in him.'

- To display the works of God ^{v 3}

³⁹ Jesus said, 'For judgment I have come into this world, so that the blind will see and those who see will become blind.'

- To show something bigger ^{v 39}

This healing is a physical picture of what Jesus is doing spiritually. Jesus gives sight to those who are 'blind' as they put their trust in Him.

In contrast, part of His judgement is to blind those who are full of self-confidence in their religious good works.

¹¹ He replied, 'The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.'

¹⁵ Therefore the Pharisees also asked him how he had received his sight. 'He put mud on my eyes,' the man replied, 'and I washed, and now I see.'

¹⁷ Then they turned again to the blind man, 'What have you to say about him? It was your eyes he opened.' The man replied, 'He is a prophet.'

³³ If this man were not from God, he could do nothing.'

³⁸ Then the man said, 'Lord, I believe,' and he worshipped him.

- Here we see two different responses that illustrate the impact of Jesus' work. Let's look at what happens spiritually to each group through the chapter.

The man born blind - what does he see?

What titles does the man give Jesus and why?

- He knows Jesus is a man **v 11**
- And he knows that Jesus healed him **v 15**
- When pressed further the man assumes Jesus is a prophet **v 17**
- He understands that Jesus must be from God **v 33**
- He realizes Jesus is the Son of Man, believes and worships **v 38**

The Jews/Pharisees

¹⁶ Some of the Pharisees said, 'This man is not from God, for he does not keep the Sabbath.' But others asked, 'How can a sinner perform such signs?' So they were divided.

¹⁸ They still did not believe that he had been blind and had received his sight until they sent for the man's parents.

²² His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue.

In contrast, how is the sight of the Jews/Pharisees?

We see them becoming increasingly blind:

- About Jesus **v 16**
They say He is not from God – this brings division in the crowd
- About the blind man **v 18**
They question if he was blind at all (they threatened his parents and refuse to accept their evidence – **v 22**).

²⁴ A second time they summoned the man who had been blind. 'Give glory to God by telling the truth,' they said. 'We know this man is a sinner.'

²⁸ Then they hurled insults at him and said, 'You are this fellow's disciple! We are disciples of Moses!

²⁹ We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from.'

³⁴ To this they replied, 'You were steeped in sin at birth; how dare you lecture us!' And they threw him out.

- About Jesus again **▽ 24**
They will not accept the truth and label Jesus a sinner
- About the evidence **▽ 28**
They hurl insults at the man born blind
- About Jesus once more **▽ 29**
Again, they will not accept the evidence.
- They aren't interested in the facts. They refuse to recognise the miracle Jesus performed and acknowledge Him as the Son of God. Instead they verbally abuse the man and throw him out. **▽ 34**

The man born blind acts in line with the evidence, and is a picture of growing faith:

- He hears Jesus' word
- He is willing to stand out from the crowd because of what he knows about Jesus
- He believes Jesus to be his Saviour and Lord and so turns to worship Him

But, his blindness and Jesus' gift of sight show that for all the evidence and all his reason, it takes a miracle to see Jesus for who He is!

Because of their proud rejection of Jesus, the Pharisees are blinded by Him. They are unable to follow the natural conclusions of the facts. They are forced to bury the evidence by threat, intimidation, abuse and persecution!

The Pharisees are a picture of growing blindness:

- Blinkered
- Sceptical
- Refusing to accept the evidence
- Stubbornly arrogant

Conclusion

Let's step back and look at the 'case' as it is presented in chapter 9:

It takes a miracle to see!

- As Jesus gives sight, will we follow the evidence where it leads and end up recognizing Jesus for who He is... leading to worshipping Him, as did the man born blind?

Or

- We delude ourselves that we can see... showing ourselves to be proud... and opening ourselves to the prospect of Jesus judging us by confirming our blindness.

Verse 39 perfectly sums up what Jesus is saying through this miracle:

Jesus said, 'For judgment I have come into this world, so that the blind will see and those who see will become blind.'



The Pharisees were insulted: 'What? Are we blind too?' **v 40**

The verdict could not be more damning.

Jesus said, 'If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.' **v 41**

What's up next?

Jesus is the Good Shepherd.

Jesus... the Shepherd who calls His sheep

John 10 vs 1-21

In John 10 there is lots of talk about shepherds and sheep:

- Sheep are used throughout the Bible as a picture of God's people.
- Shepherds are a picture of the leaders of God's people... who rule and care for the sheep.

Let's look back at the Old Testament so that we can contrast Jesus' teaching with what the Jews already knew. We are looking at extracts taken from the book of Ezekiel, chapter 34:



Ezekiel chapter 34

- ^{2b} This is what the Sovereign LORD says: woe to you shepherds of Israel who only take care of yourselves! Should not shepherds take care of the flock?
- ⁴ You have not strengthened the weak or healed those who are ill or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally.

Ezekiel chapter 34

¹⁵ I myself will tend my sheep and make them lie down, declares the Sovereign LORD.

¹⁶ I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.

²² I will save my flock, and they will no longer be plundered. I will judge between one sheep and another.

What is God's problem

with the leadership of the day?

- The shepherds are 'fleeing' the sheep! **vs 2 & 4**

What does Ezekiel say God is going to do about it?

- The Sovereign Lord will be the Shepherd.

Setting the scene

We're still in the Temple, after the Pharisees had abused the man born blind. The target of Jesus' teaching about false shepherds are standing right in front of him!

We're going to see Jesus debunk the old comment - 'It doesn't matter what you believe as long as you are sincere in your belief!'

Instead we'll see who and what you believe is a matter of life and death!

The Shepherd and His sheep

John chapter 10

¹ Very truly I tell you Pharisees, anyone who does not enter the sheepfold by the gate, but climbs in by some other way, is a thief and a robber.

² The one who enters by the gate is the shepherd of the sheep.

³ The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.

⁴ When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.

⁵ But they will never follow a stranger; in fact, they will run away from him because they do not recognise a stranger's voice.'

⁶ Jesus used this figure of speech, but the Pharisees did not understand what he was telling them.

Which four characters does Jesus introduce?

- the thief/robber/stranger (vs 1 & 5)
- the Shepherd (v 2)
- the gatekeeper (vs 3 & 4)
- the sheep (vs 3-5)

What does Jesus tell us about the Shepherd and the sheep?

The Shepherd:

- enters by the gate (v 2)
- calls His sheep by name (v 3)
- leads them out with His voice (v 4)

The sheep

- listen to the Shepherd's voice (v 3)
- follow Him, knowing His voice (v 4)
- will not follow a stranger (false shepherd) (v 5)

So how has the man who was blind shown himself to be a 'true sheep'?

- He heard the voice of Jesus.
- He recognized Jesus as the true Shepherd.
- He believed and worshipped Jesus.

Shepherds: true and false

Jesus now explains His illustration.

What distinguished the true shepherd from the false?

The true Shepherd:

- is the gate for the sheep v 7
- saves, and provides nourishment for His sheep v 9
- gives life to the full v 10
- lays down His life for His sheep v 11

The false shepherd:

- is a thief and a robber v 8
- steals, kills and destroys v 10
- does not own the sheep v 12
- runs away as soon as he sees danger v 12
- cares nothing for the sheep v 13

In what ways have we seen the Pharisees (in chapter 9) behave like this with the man who was born blind?

- They couldn't care less for the man.
- They are only concerned to protect their own position and status.

⁷ Therefore Jesus said again, 'Very truly I tell you, I am the gate for the sheep.

⁸ All who have come before me are thieves and robbers, but the sheep have not listened to them.

⁹ I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture.

¹⁰ The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

¹¹ 'I am the good shepherd. The good shepherd lays down his life for the sheep.

¹² The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it.

¹³ The man runs away because he is a hired hand and cares nothing for the sheep.

¹⁰ The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

So what do you think Jesus would say to the person who said: 'It doesn't matter what you believe as long as you are sincere in your belief!'

'No - we can be sincerely wrong!

For example: If you see children eating sleeping tablets because they sincerely believe they are just sweets... do you stand back because they believe they are not at risk?!

It doesn't matter what the child thinks - the tablets will kill them!

Why does this matter?

Jesus says: false shepherds only bring death - they lead us down the wrong path.

How does this contrast to Jesus?

See **v 10**.

The test: who are we listening to?

How can we know if a leader of a world

religion or philosophy is really from God?

- Does he bring salvation?
- Has he laid down his life for the sheep?
- Can he defend them against the enemy?

Answer: No religious leader apart from Jesus has ever done this!

What do you think this says about religious

leaders (including so-called 'Christian teachers')

if they don't point to Jesus as Saviour?

Turn back and read **vs 12 & 13**.

The Good Shepherd and His flock

14 'I am the good shepherd; I know my sheep and my sheep know me -

15 just as the Father knows me and I know the Father - and I lay down my life for the sheep.

16 I have other sheep that are not of this sheepfold. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

17 The reason my Father loves me is that I lay down my life - only to take it up again.

18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.'

What are the qualifications of the Good Shepherd?

- He knows His sheep and they know Him **v 14**
- He knows His Father and the Father knows Him **v 15**
- He lays down His life for His sheep **v 15**
- He is loved by the Father **v 17**
- He lays down His life voluntarily **v 18**
- He also has authority to 'take up' His life again - i.e. to come back to life! **v 18**
- He has authority from the Father **v 18**

Jesus is the only one able to give eternal life to His flock... because He is the only one to have defeated death!

What are the consequences of this?

- The sheep know Him intimately. **vs 14,15**
- He brings sheep from other 'sheepfolds', i.e. not just the Jews. **v 16**
- He unites the flock. **v 16**

Division

How do the Jews respond to this?

Some say, 'He's possessed and raving mad – so why listen to Him?'

Others are amazed both at what He says, and how He can give sight to a blind man.

A church conducted a public survey with the following question: 'What do you make of the baby in the manger?'

- 27% saw Jesus as an ordinary child – around whom a myth has developed.
- 37% saw Jesus as an extraordinary child – who went on to do great things but met an untimely/tragic death.

How does v 18 show these views to be wrong?

Jesus didn't 'lose his life' – He gave up His life freely. **v 18**

How are people's responses today similar to the Jews'?

Some will always think that following Jesus is ridiculous... they are spiritually 'blind' – they will not follow the facts. They are not His sheep. **v 20**

But others understand the facts and can't deny them. They are true sheep of the Good Shepherd. **v 21**

¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.'

¹⁹ The Jews who heard these words were again divided.

²⁰ Many of them said, 'He is demon-possessed and raving mad. Why listen to him?'

²¹ But others said, 'These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?'

So who will we listen to?

Jesus says: 'I have come that they may have life, and have it to the full.'

John 10 v 10

John 10 vs 1-21

¹ 'Very truly I tell you Pharisees, anyone who does not enter the sheepfold by the gate, but climbs in by some other way, is a thief and a robber. ² The one who enters by the gate is the shepherd of the sheep. ³ The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. ⁴ When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. ⁵ But they will never follow a stranger; in fact, they will run away from him because they do not recognise a stranger's voice.' ⁶ Jesus used this figure of speech, but the Pharisees did not understand what he was telling them. ⁷ Therefore Jesus said again, 'Very truly I tell you, I am the gate for the sheep. ⁸ All who have come before me are thieves and robbers, but the sheep have not listened to them. ⁹ I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. ¹⁰ The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. ¹¹ 'I am the good shepherd. The good shepherd lays down his life for the

sheep. ¹² The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. ¹³ The man runs away because he is a hired hand and cares nothing for the sheep. ¹⁴ 'I am the good shepherd; I know my sheep and my sheep know me - ¹⁵ just as the Father knows me and I know the Father - and I lay down my life for the sheep. ¹⁶ I have other sheep that are not of this sheepfold. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. ¹⁷ The reason my Father loves me is that I lay down my life - only to take it up again. ¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.' ¹⁹ The Jews who heard these words were again divided. ²⁰ Many of them said, 'He is demon-possessed and raving mad. Why listen to him?' ²¹ But others said, 'These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?'

What comes next?

Next time we'll be examining the sheep!

Being part of Jesus' flock

John 10 vs 22-42

Let's recap...

We're about to come to the end of the second major section of John's Gospel, which began with the man who had been paralyzed for thirty-eight years.

The key themes have been:

- The identity of Jesus: God's Son
- The work of Jesus: bringing eternal life and judgement
- The hostility of the Jews – the historic people of God

These three themes are all included in the verses we read today.

A good question to have in your mind as we read on is: Are we true sheep of Jesus the Shepherd?

The true Shepherd...

²² Then came the Festival of Dedication* at Jerusalem. It was winter,

²³ and Jesus was in the temple courts walking in Solomon's Colonnade.

²⁴ The Jews who were there gathered round him, saying, 'How long will you keep us in suspense? If you are the Messiah, tell us plainly.'

²⁵ Jesus answered, 'I did tell you, but you do not believe. The works I do in my Father's name testify about me,

²⁶ but you do not believe because you are not my sheep.

²⁷ My sheep listen to my voice; I know them, and they follow me

*The Feast of Dedication is an eight-day Jewish festival, to celebrate the rededicating of the Temple in Jerusalem in 165 BC, after the Roman desecration in 168 BC.

What question do the Jews want answered?

Are you the Messiah?

How does Jesus respond?

- 'I've already told you...' ▽ 25
- 'I've already given you all the necessary evidence...' ▽ 25
- '... but you won't believe because you don't belong to God!' ▽ 26

So who are the *true* sheep and what marks them out?

They listen to the Shepherd's voice, He knows them, and they follow Him.

28 I give them eternal life, and they shall never perish; no one will snatch them out of my hand.

29 My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.

30 I and the Father are one.'

31 Again his Jewish opponents picked up stones to stone him,

So what are the benefits for the sheep?

- Eternal life – *never* perishing!
- Absolute security – safe forever!

vs 28 & 29

Jesus answers the Jews' question in v 24... in v 30.

- Jesus is God!
- They understand His answer, but hate it!

³² but Jesus said to them, 'I have shown you many good works from the Father. For which of these do you stone me?'

³³ 'We are not stoning you for any good work,' they replied, 'but for blasphemy, because you, a mere man, claim to be God.'

³⁴ Jesus answered them, 'Is it not written in your Law, "I have said you are 'gods'"?'

³⁵ If he called them "gods", to whom the word of God came - and Scripture cannot be set aside -

The false sheep...

³⁶ what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, "I am God's Son"?

³⁷ Do not believe me unless I do the works of my Father.

³⁸ But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father.'

Jesus uses three steps to expose the error in the Jews' logic.

Step one:

'Look at My works!' - they are the Father's works!

v 32

How do the Jews reply?

'It's not the works that are the problem - it's your word.'

v 33

Step two:

Jesus responds: 'Listen to my word - it's the Father's word!'

v 36

(Another lesson for them from the Old Testament - it is as if Jesus is saying, 'You don't know your Bible!') Jesus is quoting Psalm 82... written about the kings of Israel:

I said, 'You are gods; you are all sons of the Most High.' But you will die like mere mortals; you will fall like every other ruler.'

Psalm 82 vs 6, 7

In those days, 'You are gods, sons of the Most High' was an exalted term for kings and rulers. However, Jesus is saying that despite such words, these kings will die. Because Jesus comes from God, and is called God's Son, only He is King for ever.

v 36

Step three:

'Think again about my works!' vs 37, 38

So how do Jesus' word and His 'works' fit together?

- His works... are a visual demonstration of the Father's work. In each case, Jesus explains the significance of the work through His word.

The signs are important!

So when our friends start pulling our leg about studying the Bible - how can we use this logic?

- Just look at what He did - and the amazing clarity of what He said!

His word ties in precisely with the word of God that was spoken about Him hundreds of years before He came.

If we dismiss the words of Jesus, we need to come back, as He did, to His works!

³⁹ Again they tried to seize him, but he escaped their grasp.

⁴⁰ Then Jesus went back across the Jordan to the place where John had been baptising in the early days. There he stayed,

⁴¹ and many people came to him. They said, 'Though John never performed a sign, all that John said about this man was true.'

⁴² And in that place many believed in Jesus.

How should we understand Jesus' escape?

Would Jesus have run away? Most likely, they simply couldn't arrest Him. He, the Son of God, was more than capable of making it impossible for them. Jesus has made it clear that it's not yet 'His time' – He is in complete control.

Remember chapter 10 v 18, where Jesus talks about his forthcoming death:

'No one takes [my life] from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again.' **John 10 v 18**

Jesus then returned across the Jordan.

How did people respond?

They see that what John the Baptist said about Jesus was true. And they believe in Jesus. **vs 41 & 42**

This brings part two of the first half of the book of John to a close, and we are back where it all began, at the Jordan river with John the Baptist.

John the Baptist was sent by God to enable us to believe.

John 1 vs 6,7: 'There was a man sent from God whose name was John. He came as a witness to testify concerning that light, so that through him all might believe.'

He told us that Jesus is:

- the Lamb of God who takes away the sin of the world
- the one who baptizes with God's Spirit
- the Son of God

All these claims have been shown to be true in chapters 2-10

Recapping part two of John

So the first half of John (chapters 1-10) has two main parts. Part one is chapters 2-4 and part two is chapters 5-10. In part two we have seen three key themes:

The identity of Jesus: God's Son

John 5 v 18b: ... he was even calling God his own Father, making himself equal with God.

John 9 v 33: If this man were not from God, he could do nothing.

John 10 v 30: I and the Father are one.

The work of Jesus: bringing eternal life and judgement

John 5 v 17: My Father is always at his work to this very day, and I too am working.

John 5 v 24: ... whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.

John 9 v 3: Neither this man nor his parents sinned ... but this happened so that the works of God might be displayed in him.



John 9 v 39: For judgment I have come into this world, so that the blind will see and those who see will become blind.

John 10 v 27-29: My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.

The hostility of the Jews - the historic people of God

John 5 v 18: For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

John 10 v 20: Many of them said, 'He is demon-possessed and raving mad. Why listen to him?'

John 10 v 31: Again his Jewish opponents picked up stones to stone him...

John 10 vs 22-42

²² Then came the Festival of Dedication at Jerusalem. It was winter, ²³ and Jesus was in the temple courts walking in Solomon's Colonnade. ²⁴ The Jews who were there gathered round him, saying, 'How long will you keep us in suspense? If you are the Messiah, tell us plainly.' ²⁵ Jesus answered, 'I did tell you, but you do not believe. The works I do in my Father's name testify about me, ²⁶ but you do not believe because you are not my sheep. ²⁷ My sheep listen to my voice; I know them, and they follow me. ²⁸ I give them eternal life, and they shall never perish; no one will snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. ³⁰ I and the Father are one.' ³¹ Again his Jewish opponents picked up stones to stone him, ³² but Jesus said to them, 'I have shown you many good works from the Father. For which of these do you stone me?' ³³ 'We are not stoning you for any good work,' they replied, 'but for blasphemy, because you, a mere man, claim to be God.' ³⁴ Jesus answered them, 'Is it not written in your Law, "I have said you are 'gods'"? ³⁵ If he called them "gods", to whom the word of God came - and Scripture cannot be set aside - ³⁶ what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, "I am God's Son"? ³⁷ Do not believe me unless I do the works of my Father. ³⁸ But if I do them, even though you

do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father.' ³⁹ Again they tried to seize him, but he escaped their grasp. ⁴⁰ Then Jesus went back across the Jordan to the place where John had been baptising in the early days. There he stayed, ⁴¹ and many people came to him. They said, 'Though John never performed a sign, all that John said about this man was true.' ⁴² And in that place many believed in Jesus.

Next time...

Life and death - the dead
will rise...

the Word

one to one

The Word One to One

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