

# John

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January 2 – February 13 , 2022

# A Seven Week Study

- January 2 – Chapter 1 “The Word of God”
- January 9 – Chapters 2-4 “Miraculous Signs”
- **January 16 – Chapters 5-10 “Controversies”**
- January 23 – Chapters 11-12 “Raising Lazarus”
- January 30 – Chapters 13-17 “Final Words”
- February 6 – Chapters 18-20 “Death &  
Resurrection”
- February 13 – Chapter 21 “Epilogue”



studies in the  
GOSPEL OF JOHN



ENCOUNTERS with  
**JESUS**

Frances Taylor Gench



# Pop Quiz!



- How does the Word become Flesh?
- Name one major focus of the gospel of John
- What does the wine at Cana symbolize?
- Who was Nicodemus?
- Why did the Jews hate and distrust the Samaritans?
- What did Jesus mean by “I am he”?



# Summary: Chapters 5-7

- Jesus heals a crippled man on the Sabbath at a festival in Jerusalem
- Jesus establishes his authority as from the Father
- Feeding the 5,000 during Festival of Passover
- "I am the bread of life"
- Teaches in the temple at the Festival of Booths
- The crowds are divided as to their belief; some think he is possessed by a demon
- Pharisees send temple police to arrest him; Nicodemus intervenes on his behalf



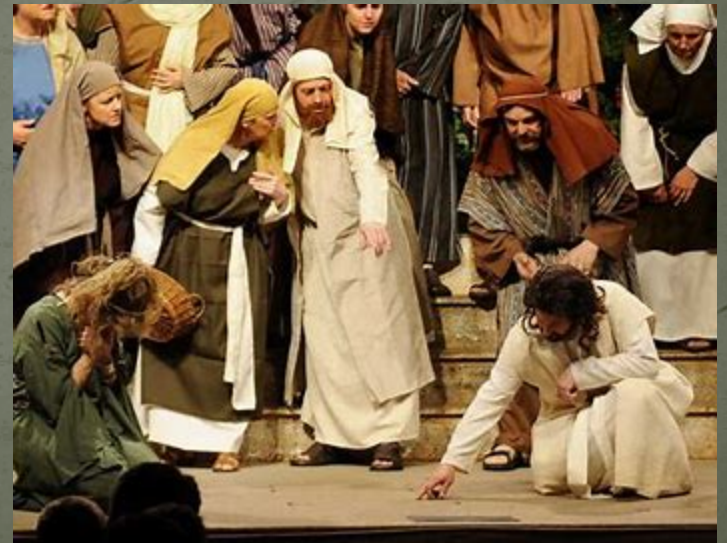
# Summary: Chapters 8-10

- Jesus and the adulterous woman
- "I am the light of the world"
- A blind man receives sight
- "I am the good shepherd."
- "The Father and I are one"
- "The Father is in me and I am in the Father"
- Accused of blasphemy at the Festival of Dedication
- A progressive revelation of the power and authority of Christ



# Jesus and the Adulterous Woman

- Believed to be a true story but not from John
- Jesus is at the Festival of Booths in Jerusalem
- This was a seven day harvest festival in October
- Commemorates the 40-year wilderness journey
- He has almost been arrested for blasphemy
- He has returned to the temple to teach





# Chapter 8: 1-6

<sup>1</sup> while Jesus went to the Mount of Olives. <sup>2</sup> Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. <sup>3</sup> The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, <sup>4</sup> they said to him, “Teacher, this woman was caught in the very act of committing adultery. <sup>5</sup> Now in the law Moses commanded us to stone such women. Now what do you say?” <sup>6</sup> They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground.



# Chapter 8: 7-11

**<sup>7</sup> When they kept on questioning him, he straightened up and said to them, “Let anyone among you who is without sin be the first to throw a stone at her.” <sup>8</sup> And once again he bent down and wrote on the ground. <sup>9</sup> When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. <sup>10</sup> Jesus straightened up and said to her, “Woman, where are they? Has no one condemned you?” <sup>11</sup> She said, “No one, sir.” And Jesus said, “Neither do I condemn you. Go your way, and from now on do not sin again.”**



# Chapter 8: 6

- *They said this to test him, so that they might have some charge to bring against him.*
- Why a trap?
- To turn the authorities and the people against him and discredit his ministry
- If Jesus endorses the Law, and the woman is stoned, he is guilty under Roman law
- If Jesus endorses the Law, he is contradicting his ministry of grace and forgiveness
- If Jesus says she shouldn't be stoned, he is guilty of teaching against the Law of Moses



# What's wrong with this picture?

- There are some real legal problems with this setup
- Where's the man from "the very act"?
- The Law prescribes death for both parties, not just one
- Stoning wasn't specified for all cases of adultery and even so was seldom carried out
- There are no witnesses
- The woman is not given a chance to speak in her own defense



# What is Jesus writing?

- We only know one thing for sure about Jesus's writing
- That is that we do not know, all is speculation
- More importantly, he lowered himself
- A visible sign of disengagement
- Physically distinguishing his position
- He is resisting the pressure of the group





# You who is without sin ...

- The group continues to question Jesus
- Jesus addresses the group as individuals
- He refuses to rank or order sins
- None of the group accepts the invitation
- None exempts himself from self-judgement
- The group leaves, one by one
- Jesus bends down to write again



# Cast the first stone

- Reference to the Law of Moses
- ***<sup>6</sup> On the evidence of two or three witnesses the death sentence shall be executed; a person must not be put to death on the evidence of only one witness. <sup>7</sup> The hands of the witnesses shall be the first raised against the person to execute the death penalty, and afterward the hands of all the people.***
- ***Deuteronomy 17: 6-7***



# Matthew 7: 1-5 Judgement

**“Do not judge, so that you may not be judged. <sup>2</sup> For with the judgment you make you will be judged, and the measure you give will be the measure you get. <sup>3</sup> Why do you see the speck in your neighbor’s eye, but do not notice the log in your own eye? <sup>4</sup> Or how can you say to your neighbor, ‘Let me take the speck out of your eye,’ while the log is in your own eye? <sup>5</sup> You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye.”**



# The fine balance

- Jesus speaks first to the scribes and the Pharisees
- His answer upheld the law
- It pointed to the accuser's culpability as having a vested interest in the outcome
- The individuals have been disarmed
- Jesus also showed mercy and forgiveness



# Jesus and the Woman

- Jesus acknowledges the woman's sin
- He does not excuse nor dismiss it
- She is compelled to go and sin no more
- She is not imprisoned by her past nor defined by the guilt of her sin
- Both the woman and the scribes are invited into a new life where repentance is an act of faith



# Judgement



- Why do we so love judging others?
- Why do we tend to judge sexual misbehavior more harshly ?
- Are laws, and adherence to them, necessary?
- How are we freed from a judging spirit?
- We're all in the same boat, dependent on God's grace, mercy and forgiveness
- We are called to restore and reconcile, not judge



# John 9: 1-7

As he walked along, he saw a man blind from birth. <sup>2</sup> His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” <sup>3</sup> Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. <sup>4</sup> We must work the works of him who sent me while it is day; night is coming when no one can work. <sup>5</sup> As long as I am in the world, I am the light of the world.” <sup>6</sup> When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, <sup>7</sup> saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see.



# A Journey to Sight

- “I am the light of the world”
- Belief that there is a generational link between misfortune and sin; assignable cause
- Presented as an occasion for doing God’s healing work
- “Night is coming”
- Reference to Genesis 2: a re-creation
- The blind man had not asked to be cured
- This was an act of pure grace



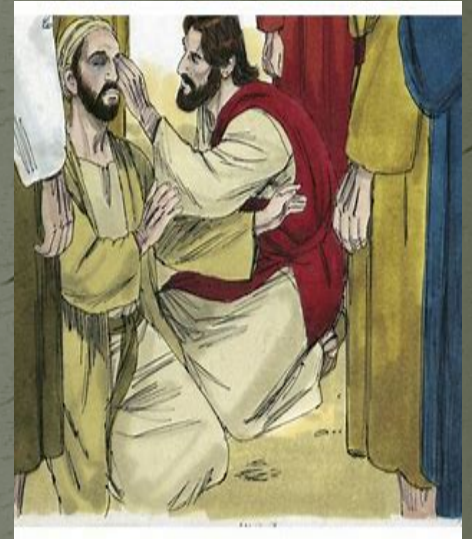
# John 9: 8-17

- **<sup>8</sup> The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” <sup>9</sup> Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” <sup>10</sup> But they kept asking him, “Then how were your eyes opened?” <sup>11</sup> He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” <sup>12</sup> They said to him, “Where is he?” He said, “I do not know.”**
- **<sup>13</sup> They brought to the Pharisees the man who had formerly been blind. <sup>14</sup> Now it was a sabbath day when Jesus made the mud and opened his eyes. <sup>15</sup> Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” <sup>16</sup> Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. <sup>17</sup> So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”**



# Reactions to the Miracle

- Confusion, uncertainty
- “I am the man”
- He is brought to the Pharisees
- It was on the Sabbath, when healing was prohibited
- Kneading clay would have been considered work
- The Pharisees were also divided





# John 9: 18-23

**<sup>18</sup> The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight <sup>19</sup> and asked them, “Is this your son, who you say was born blind? How then does he now see?” <sup>20</sup> His parents answered, “We know that this is our son, and that he was born blind; <sup>21</sup> but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” <sup>22</sup> His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. <sup>23</sup> Therefore his parents said, “He is of age; ask him.”**



# The Parents' Reaction

- Acknowledge he is their son and was born blind
  - Profess ignorance as to how he now sees
  - Volunteer that they do not know his healer
  - Motivated by fear of expulsion
  - Moral cowardice
- 
- Verse 22: This would not have happened during Jesus' life and ministry
  - Did happen when this gospel was being written



# John 9: 24-29

<sup>24</sup> So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” <sup>25</sup> He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” <sup>26</sup> They said to him, “What did he do to you? How did he open your eyes?” <sup>27</sup> He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” <sup>28</sup> Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. <sup>29</sup> We know that God has spoken to Moses, but as for this man, we do not know where he comes from.”



# John 9: 30-34

<sup>30</sup> The man answered, “Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. <sup>31</sup> We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. <sup>32</sup> Never since the world began has it been heard that anyone opened the eyes of a person born blind. <sup>33</sup> If this man were not from God, he could do nothing.” <sup>34</sup> They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.



# Summoned once again ...

- Pharisees are now united against the man they view as a sinner, Jesus
- The man will not deny his own experience
- The Pharisees claim to be disciples of Moses
- The man claims his healer is from God
- This infuriates the Pharisees and they drive him out
- The man is once again an outcast



# John 9: 35-41

<sup>35</sup> Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” <sup>36</sup> He answered, “And who is he, sir? Tell me, so that I may believe in him.” <sup>37</sup> Jesus said to him, “You have seen him, and the one speaking with you is he.” <sup>38</sup> He said, “Lord, I believe.” And he worshiped him. <sup>39</sup> Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.” <sup>40</sup> Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?” <sup>41</sup> Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.



# Spiritual Blindness

- Sin is the resistance and refusal to see the light of the world and the works of God
- Sin is the refusal to see we need to be healed
- Sin is fundamentally about one's relationship with God
- Light can shine a path forward, light can also blind
- Like the blind man, those who saw the light of Jesus were outcast, doubted, abandoned



# Who are we in this story?

- The Disciples?
  - More interested in discussing the cause than healing
- The Neighbors?
  - Saw the blind man in terms of his disability
- The Parents?
  - Feared that their knowledge of Jesus would be known
- The Pharisees?
  - Of course they could not be blind
  - Caught in the letter of the law and not the meaning behind
- The Blind Man?
  - Was confident in his experience and who Jesus was



# Summing up ....

- Jesus is the Word made incarnate and the creative agent for the universe
- We model the Word made flesh when we are involved in works of healing and reconciliation
- There is both mortal and spiritual birth
- God's love is abundant and never wavers in quality
- Jesus demonstrates that eternal life is for all and identifies himself as the Messiah
- He continually claims his authority from the Father and teaches a new interpretation of the Law
- His preaching and teaching confuses people and threatens the Pharisees



# Coming Up .....

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