

THE GOSPEL OF



JOHN

PART 2
CHAPTERS 9–21

WILLIAM MACDONALD



Developed as a study course by Emmaus Correspondence School, founded in 1942.

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The Gospel of John — Part 2

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COURSE OVERVIEW

John the apostle wrote his gospel many years after Matthew, Mark, and Luke had penned theirs. Already the church was being plagued by error and attacks upon the person and work of God’s beloved Son, so under the inspiration of the Holy Spirit, John sought to give clear testimony to the deity of Jesus Christ. He concentrates on presenting the miracles and words of Jesus and then interpreting them for his readers. His goal? That you, the reader, “. . . may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (John 20:31).

This course covers the last 13 chapters of John’s gospel.

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STUDENT INSTRUCTIONS

How to Study

This course has two parts—the lesson content and the exam booklet. Before you begin to study, ask God to open your heart so that you can receive the truths that He wants to teach you from His Word. The study of the Bible brings great discoveries and bears rich fruit in the life of a believer. The following study guidelines will be helpful in order to gain the most from this course.

Read each chapter through at least twice, once to get a general idea of its content and then again, slowly, looking up any Bible references given. It is important that you read the Bible passages referenced as some questions may be based on the Bible text. We suggest that you keep a regular schedule by trying to complete at least one chapter per week.

Exams

At the end of the course there is an exam booklet with one exam for each lesson. (If a Single Page Answer Sheet is also included, **carefully read all instructions** and completely fill it out before mailing it in for grading.) Do not answer the questions by what you think or have always believed. The questions are designed to find out if you understand the material in the course.

At the end of each exam, there is a *What Do You Say?* question. These questions are included for your own reflection. They will not be counted as part of your grade, but instead provide an opportunity for you to personally meditate on the lesson.

Getting Exams Graded

When you have answered all the exam questions, fill in your contact information and mail it back to the instructor, associated ministry, or organization from which you received it. After finishing this course with a passing average, you will be awarded a certificate.

We are excited to be a part of your study of God's Word. May the Lord bless your study of His Word with joy and fruitfulness!

INTRODUCTION TO THE BOOK

For the purposes of review and providing some continuity, the introduction at the beginning of chapter 1 of John Part 1 has been repeated here.

Charles R. Erdman wrote of John's gospel, "It has induced more persons to follow Christ, it has inspired more believers to loyal service, it has presented to scholars more difficult problems than any other book that could be named."

The apostle John expressed his purpose for writing his account of the life of Jesus Christ near the end of the book, in chapter 20 verse 31. Acknowledging that Jesus performed many miracles that he did *not* include in his book, John wrote:

"But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name."

The seven public miracles—*signs*—that John did include "point" the reader to the fact that Jesus is God. Those miracles were:

The seven public miracles "point" the reader to the fact that Jesus is God and the One sent by God.

1. Turning water into wine at the wedding in Cana of Galilee (2:9)
2. Healing the nobleman's son (4:46-54)
3. Healing the crippled man at the pool of Bethesda (5:2-9)
4. Feeding the five thousand (6:1-14)

5. Walking on the Sea of Galilee, calming the wind, and bringing the boat immediately to its destination (6:16-21)
6. Healing the man who was blind from birth (9:1-7)
7. Raising Lazarus from the dead (11:1-44)

In addition to these, John recorded an eighth sign-miracle—a post-resurrection one—which only His disciples witnessed: the miraculous catch of fish (21:1-14).

The *authorship* of this gospel has been greatly debated. This is undoubtedly because it gives such clear testimony to the deity of Jesus Christ. The attack has sought to prove that the account was not the work of an eyewitness but of an unknown genius who lived 50 to 100 years later. Thus it is supposed to reflect the church's thinking about Christ and does not comprise a record of what He Himself actually was, said, or did.

The gospel itself is anonymous as to authorship, but there are many good reasons for believing it was written by John the apostle, one of Christ's twelve disciples. For example, the author was a Jew—the style of writing, the vocabulary, the familiarity with Jewish customs and characteristics, and the background of the Old Testament reflected in this gospel all speak strongly of this. He was a Jew who lived in Palestine (1:28; 2:1, 11; 4:46; 11:18, 54; 21:1-2). He knew Jerusalem and the temple intimately (5:2; 9:7; 18:1; 19:13, 17, 20, 41; see also 2:14-16; 8:20; 10:22). He was an eyewitness of what he narrates—details of places, persons, time, manner, etc. (4:46; 5:14; 6:59; 12:21; 13:1; 14:5, 8; 18:6; 19:31). He shows intimate knowledge of the inner circle of the disciples and of Christ Himself (6:19, 60-61; 12:16; 13:22, 28; 16:19). Since the author is precise in naming other disciples yet does not name himself, it is presumed that the unnamed person of 13:23; 19:26; 20:2; 21:7, 20 is the apostle John. Three important verses for further consideration of the eyewitness character of the author are 1:14, 19:35, and 21:24.

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The chronology of our Lord's earthly ministry is gained from this gospel.

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The *chronology* of our Lord's earthly ministry is gained from this gospel. From the other three gospels, Christ's ministry would appear to have lasted only one year. The references to the annual feasts in John supply us with the duration of approximately three years for His public ministry. Note these references: a first Feast of Passover (2:12-13); "a feast" (5:1), possibly Passover or Purim; a second Feast of

Passover (6:4); the Feast of Tabernacles (7:2); the Feast of Dedication (10:22); and the last (third) Feast of Passover (12:1). John is also precise in his references to time. While the other three writers are generally content with approximate references, such as the third or ninth hours, John mentions the seventh hour (4:52), the third day (2:1), two days (11:6), and six days (12:1).

The *style and vocabulary* of this gospel are unique except for the epistles of John. The sentences are short and simple. Usually, the shorter the sentence is, the weightier the truth. The vocabulary is the most limited of all the gospels, yet the most profound in meaning. Author Leon Morris observed it is like a pool in which a child can wade and an elephant can swim. Note these important words and the number of their occurrences: Father (118), believe (100), world (78), love (45), life (37), witness, bear record, etc. (47), light (24), etc.

❖

**In this gospel, the
Spirit of God perfects
and completes the
revelation of God
in the person of
Jesus Christ.**

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One marked feature of this gospel is the occurrence of the number seven and its multiples. The ideas of perfection and completion attach to this number throughout Scripture (see Genesis 2:1-3). In this gospel, the Spirit of God perfects and completes the revelation of God in the person of Jesus Christ, so patterns based on the number seven are frequent.

The record of Jesus saying “I am . . .” many times is a feature of this gospel. These are the bread of life (6:35, 41, 48, 51); the light of the world (8:12; 9:5); the door (10:7, 9); the good shepherd (10:11, 14); the resurrection and the life (11:25); the way, the truth, and the life (14:6); and the true vine (15:1, 5). Not so familiar are the seven occurrences of “I am” without a predicate (that is, the simple statement). These are found in 4:26; 6:20; 8:24, 28, 58; 13:19; and 18:5, 8. The last one is a double one.

1

JESUS HEALS A MAN BORN BLIND

JOHN 9

**“He went and washed and came back seeing”
(vv. 1-12)**

This incident recorded in chapter 9 may have taken place as Jesus was leaving the temple area, or it may have occurred some time after the events of chapter 8. The fact that the man had been *born* blind is drawn to our attention in verse 1 to emphasize the hopelessness of his condition and the wonder of the miracle that gave him sight.

The disciples asked a rather strange question: they wondered if the blindness had been caused by the man’s own sin, or by the sin of his parents. How could the blindness have been caused by his own sin when he had been *born* blind, unless they thought God was judging him for sins He knew he would commit? They clearly thought the blindness was directly connected with sin in the family, but this was not necessarily the case. Although the presence of all sickness, suffering, and death is an ongoing result of Adam’s sin (Rom. 5:12), it is not true that in any particular case a person suffers because of sins which he has committed.

Jesus told the disciples that the blindness was not a direct result of sin in the lives of either the man or his parents. God had decreed that this man, by His sovereign will, would be born blind so that the mighty works of God might be displayed. Before the man was born, God the Son knew He would give sight to those blind eyes one day. The Lord Jesus must perform

a miracle of healing on him, even though it was the Sabbath day. The time of His public ministry would soon be over, and He would no longer be here on earth, performing such mighty works. This is a solemn reminder to us too that life's day is swiftly passing, and the night is coming when our service on earth will be over forever. We should use the time given to us to serve the Lord acceptably.

When Jesus was in the world as a man, He was the Light of the world in a very direct and special way (v. 5). He performed miracles and taught the people. The Light of the world stood before their very eyes. Jesus is still the Light of the world, and He promised that all who come to Him will not walk in darkness (8:12). However, in this verse the Lord was speaking particularly of His public ministry on earth.

We are not told why Jesus mixed clay and spittle and put it on the blind man's eyes (v. 6). Some have suggested the man had no eyeballs and that Jesus simply created them; others suggest the Lord deliberately used methods despised in the eyes of the world—He used weak and insignificant things in working out His purposes. Even today, in giving sight to the spiritually blind, God uses human beings, those who are made of the dust of the earth.

In verse 7 the Lord called into operation the faith of the blind man by telling him to go and wash in the pool of Siloam. No doubt he knew where the pool was and therefore was able to do as he was told. John notes that the word “Siloam” means “Sent.” The One who was performing this miracle was the One who had been sent into the world by the Father. Jesus sent the blind man to wash his eyes in the pool, and after doing so he received his sight. He had never seen before at all! The miracle was instantaneous and the man was able to use his eyes immediately. What a delightful surprise it must have been for him to look for the first time upon the world in which he lived!

The Blind Man Witnesses to His Friends

The friends of the man were startled. They could hardly believe this was the same man who had begged for so long. (It should be this way also when a person is saved: those around him should be able to notice the difference in him.) Some insisted it was the same man; others were not quite so sure. But the man removed all doubt by stating that he was the one who had been born blind.

Whenever Jesus performed a miracle, it provoked all kinds of questions. Often these questions gave the believer an opportunity to witness for the Lord. Here, people asked the man how it all happened. His testimony was simple, yet convincing. He recited the facts of his healing, giving credit to the One who had performed the miracle. At this time, the man did not realize who the Lord Jesus was. He simply referred to Him as “a Man called Jesus.” But later on, the man’s understanding grows and he comes to know who Jesus is. The man’s questioners then wanted to know where Jesus could be found. When we witness concerning the Lord Jesus Christ, we create a desire in the hearts of others to come to know Him as well.

— ❖ —

**When a person is
saved, those around
him should be
able to notice the
difference in him.**

— ❖ —

“One thing I know” (vv. 13-34)

Some of the Jewish people, probably in earnest enthusiasm over the miracle, brought the man who had been healed to the Pharisees. They may not have realized how the leaders of the Jewish people would resent what had happened, because Jesus had performed the miracle on the Sabbath day. The critical Pharisees failed to discern that God never intended the Sabbath to prevent an act of mercy or of kindness (cf. 7:23-24).

The Blind Man Witnesses to the Pharisees

In verse 15 the man had another opportunity to witness for Jesus. The Pharisees asked him how he had received his sight, and they heard the simple story once again. The man did not mention the name of Jesus here, probably not because he was afraid to do so, but because he realized now that everyone knew who had done this mighty work.

Another division arose over who Jesus was (v. 16). Some of the Pharisees announced that Jesus could not be a godly man because He had broken the Sabbath. Others reasoned that a sinful man could not perform such a wonderful miracle. Jesus often caused divisions among people. People were forced to take sides and be either for Him or against Him. The Pharisees, in verse 17, asked the man who had been blind what he thought of Jesus. As yet, he did not realize that Jesus was God. But his faith had grown to the point of admitting that Jesus was a prophet. He believed that the One who had given him sight had been sent by God, and had a divine message.

Despite the testimony of the man, we read in verse 18 that many of the Jews, presumably the Pharisees, were still unwilling to believe a miracle had been performed, so they called his parents to see what they would say. Who would know better than parents if a child had been born without sight? Surely their testimony would be conclusive. The Pharisees therefore asked them whether this was their son and also how he received his sight. The testimony of the parents was positive. This was their son, and they knew through years of heartache he had always been blind. Beyond that, they were unwilling to go. They did not know how he received his sight, they said, or who the person was who gave it. They directed the Pharisees back to their son (v. 23); he could speak for himself. They had heard that any man confessing Jesus to be the Messiah would be put out of the synagogue. Excommunication was a very serious matter for any Jew; they were not willing to pay such a price, as it would mean the loss of a means of livelihood as well as a loss of all the privileges of the Jewish religion. It was for fear of the Jewish rulers, therefore, that the parents shifted the testimony back to their son.

The Pharisees Reject the Blind Man's Witness

The expression in verse 24 “Give God the glory” may have two meanings. First of all, it may be a form of oath. Perhaps the Pharisees were saying, “Now tell the truth—we know this man is a sinner.” Or possibly, the Pharisees were demanding that God be given the glory for the miracle and no credit be given to Jesus, because they considered Him a sinful man. The Pharisees met with failure at every turn. Every time they tried to discredit Jesus, it resulted in bringing more honor to Him. The man’s testimony was beautiful. He did not know much about Jesus, but he did know that, once he was blind, and now he could see! This was a testimony no one could deny. So it is in the case of those who have been born again. The world may doubt, scoff, and sneer, but no one can deny our testimony when we say that once we were lost, and now we have been saved by God’s grace.

In verse 26 the Pharisees reopened the questioning, asking him to repeat the details. The man who had been blind was getting annoyed. He reminded them he had already told them the facts and they did not believe what he said. Why did they want to hear it again? Did they want to become disciples of Jesus? Obviously, this was asked in sarcasm! He knew very well they hated Jesus and had no desire to follow Him.

The Pharisees had failed to shake the testimony of this man, so they began to abuse him. They accused him of being a disciple of Jesus, as if that were the worst thing in the world. Then they professed to be Moses' disciples, as if that were the greatest thing possible. The Pharisees said that God had spoken to Moses and then they spoke disparagingly of Jesus. Had they believed Moses, they would have accepted the Lord Jesus. Moreover, Moses never gave sight to a man who had been born blind. One greater than Moses was in their midst, and they refused to believe it.

In verse 30 the sarcasm of the one whose eyes had been opened now became biting—something the Pharisees didn't expect. The man said in effect, "You are the teachers of the Jewish people, and yet here is a man in your midst who has the power to give sight to blind eyes and you do not know where He comes from. Shame on you!"

He was now becoming bolder in his witness. His faith was growing. He reminded them that as a general principle, God does not hear sinners or work miracles through them. God does not approve of evil people, and does not give power to them to perform mighty works. On the other hand, worshipers of God receive God's commendation and are assured of God's approval. This man realized he was the first person in all of human history to be born blind and to receive sight. He could not understand how the Pharisees could witness such a miracle and find fault with the person who performed it (v. 32). If Jesus were not of God, He could never have done a miracle of this nature.

We read again in verse 34 that the Pharisees turned to abuse, insinuating that this man's blindness was the direct result of sin. What right, they thought, had *he* to teach *them*? So "they cast him out," we read in verse 34. This probably refers to more than his being cast out of the temple; no doubt it means he was excommunicated from Judaism. And yet, on what grounds? A man born blind had been given his sight on the Sabbath day. Because he would not speak evil of the One who had performed the miracle, he was excommunicated.

"Are we blind also?" (vv. 35-41)

Jesus now sought out this man. In effect He said to him, "If they do not want you, I will take you." Those who are cast out for Jesus' sake lose nothing. Instead, they gain a great blessing in His personal welcome and

fellowship. See how Jesus led the man to personal faith in Himself as the Son of God! He simply asked the question, “Do you believe in the Son of God?” Although he had received physical sight, the man was still in need of spiritual sight. He asked the Lord who the Son of God was that he might believe in Him. In using the word “Lord” here, the man was simply saying, “Sir.” The Lord Jesus now introduced Himself as the Son of God. No mere man had given him sight; no mere man had performed the impossible in his life. It was the Son of God, the One whom he had seen and who was now speaking with him.

At this the man simply and sweetly placed his faith in the Lord Jesus and worshiped Him (v. 38). He was now a saved soul as well as a healed man. What a great day this had been in his life! He had received both physical and spiritual sight. Notice he did not worship the Lord until he knew Him to be the Son of God. Being an intelligent Jew, he would not worship a mere man. But as soon as he learned that the One who healed him was God, he worshiped Him—not for what He had done but for who He was.

At first glance verse 39 seems to contradict John 3:17, “For God did not send His Son into the world to condemn the world . . .” But there is no real conflict. The purpose of Christ’s coming into the world was not to judge but to save. However, judgment is the inevitable result for all who fail to receive Him. The preaching of the gospel has two effects. Those who admit they cannot see are given sight. But those who insist that they can see perfectly without the Lord Jesus are confirmed in their blindness.

Some of the Pharisees realized Jesus was speaking of them and of their blindness. They brazenly asked if He was insinuating that they were blind (v. 40). Christ’s answer may be paraphrased as follows: “If you admit yourselves to be blind and sinful and in need of a Savior, then your sins will be forgiven you. But you profess that you need nothing. You claim that you are righteous and have no sin. Therefore, there is no forgiveness of sins for you.” When Jesus said, “. . . you would have no sin,” He did not mean that they would be absolutely sinless. But comparatively speaking, they would be sinless. If they had acknowledged their blindness in failing to recognize Him as Messiah, their sin would have been as nothing compared with the sin of professing to see, yet failing to recognize Him as the Son of God.

← To send in exam for grading, carefully
tear out exam pages along perforation.

THE GOSPEL OF

JOHN

PART 2
CHAPTERS 9-21

EXAM BOOKLET
AK '17 (2 UNITS) JOHN2

STUDENT NAME (PLEASE PRINT)

ADDRESS

CITY, STATE, ZIP

COURSE GRADE: _____

INSTRUCTOR



Exam developed by Emmaus Correspondence School, founded in 1942.

A NOTE ON THE EXAMS

The exams are designed to check your knowledge of the course material and the Scriptures. After you have studied a chapter, review the exam questions for that lesson. If you have difficulty in answering the questions, re-read the material. If questions contain a Scripture reference, you may use your Bible to help you answer them. If your instructor has provided a Single Page Answer Sheet, record your answer on that sheet. This exam contains the following types of questions:

MULTIPLE CHOICE

You will be asked to write in the letter of the correct answer at the space on the right. Here is an example:

The color of grass is

- | | |
|-----------|------------|
| A. blue. | C. yellow. |
| B. green. | D. orange. |

 B

WHAT DO YOU SAY?

Questions headed this way are designed to help you express your ideas and feelings. You may freely state your own opinions in answer to such questions.

RETURNING THE EXAM

See the last page of this exam section for instructions on returning your exam for grading.

DO NOT PHOTOCOPY THESE EXAM PAGES

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CHAPTER 1 EXAM

JESUS HEALS A MAN BORN BLIND

EXAM GRADE

Before starting this exam, write your name and address on the front of this Exam Booklet.

Read each question carefully and write the letter of the correct answer in the blank space on the right. Use the separate answer sheet if provided.

1. The blind man's hopeless condition is emphasized by the fact that
 - A. he had to beg for a living.
 - B. his blindness was no fault of his own.
 - C. he had been born blind.
 - D. he was an outcast of society.

2. Jesus revealed to His disciples that this man's blindness
 - A. was an accident.
 - B. was to be expected, as many people were born blind.
 - C. was intended by God to display His power in healing him.
 - D. was a good illustration of spiritual blindness.

3. The man demonstrated _____ in following Jesus' instructions.

A. some medical knowledge	C. ignorance
B. how desperate he was	D. faith in Jesus

4. The blind man's testimony to the Pharisees caused _____ among them.

A. unity	C. excitement
B. division	D. worship

5. Why were the blind man's parents reluctant to say who had healed their son?
 - A. They knew that anyone confessing Jesus as the Messiah would be put out of the synagogue.
 - B. They had not seen who had performed the miracle.
 - C. They were afraid it would not be a permanent healing.
 - D. They were afraid that he would no longer be able to support them by begging.

6. The essence of the formerly blind man’s testimony before the Pharisees was:
- A. “The man called Jesus touched my eyes and now I see.”
 - B. “Jesus is our Messiah and He healed me.”
 - C. “Once I was blind, now I see.”
 - D. “I begged this man for money but he gave me sight instead.” _____
7. The argument between the formerly blind man and the Pharisees escalated when
- A. the man sarcastically asked them if they wanted to become disciples of Jesus too.
 - B. the Pharisees questioned his commitment to the law.
 - C. the parents refused to authenticate their son.
 - D. the disciples accused the Pharisees of abusing the man. _____
8. The result of this discussion was
- A. postponement of the inquiry.
 - B. calling Jesus to testify.
 - C. the formerly blind man was excommunicated.
 - D. the parents were excommunicated anyway. _____
9. When Jesus sought the man out later, He revealed Himself to him as the
- | | |
|-----------------------|-------------------------|
| A. Healer of all men. | C. Light of the world. |
| B. Son of God. | D. Savior of the world. |
- _____
10. The man’s response to his conversation with Jesus was to _____ Him.
- | | |
|------------|-------------|
| A. fear | C. hug |
| B. worship | D. run from |
- _____

WHAT DO YOU SAY?

Cite at least one way in which Christ’s healing of this man born blind parallels the process of salvation.
