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Book of John
Chapters 1-9

1. The greatest treasure found in the Book of John is the Fatherhood of God. John's most memorable achievement is his focus on God as Father- as Papa, Daddy or Dad. Throughout the book, Jesus speaks and acts in order to give a window onto the world's greatest dad. It is through this lens that we as children of God should read this powerful book.
2. **John 1:1-5** If not for Jesus, we would still be groping around in the dark trying to find God. But instead, through Jesus, God finds us. The word translates as the ancient Greek word *Logos*. The idea of the *logos* had deep and rich roots in both Jewish and Greek thinking.
 - i. Jewish rabbis often referred to God (especially in His more personal aspects) in terms of His word. They spoke of God Himself as "the word of God." For example, ancient Hebrew editions of the Old Testament change Exodus 19:17 (*Moses brought the people out of the camp to meet God*) to "Moses brought the people out of the camp to meet the word of God." In the mind of the ancient Jews, the phrase "the word of God" could be used to refer to God Himself.
 - ii. The Greek philosophers saw the *logos* as the power that puts sense into the world, making the world orderly instead of chaotic. The *logos* was the power

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that set the world in perfect order and kept it going in perfect order. They saw the *logos* as the “Ultimate Reason” that controlled all things.

iii. Therefore, in this opening John said to both Jews and Greeks: “For centuries you’ve been talking, thinking, and writing about **the Word** (the *logos*). Now I will tell you who He is.” John met both Jews and Greeks where they were at, and explained Jesus in terms they already understood.

3. (John 1:35-51) Jesus started gathering disciples to teach them the fatherhood of God and the ways of the Kingdom.

- a. Like Andrew, we would be finding, telling and bringing lost people to Jesus. And we should start at home with close friends and family members just like Andrew.
- b. Jesus doesn’t expose all of Simon’s past. Instead he represents Daddy God by speaking to his potential, gives him a new name of purpose and points him towards greatness. He is a Dad who is more interested in our destiny than our history.
- c. Jesus uses the gift of prophecy to speak about Nathanael’s past (He saw him sheltering under a fig tree and like a good rabbi studying a Torah scroll in your quiet time with God, and he likened him to his favorite OT character, Jacob), his present (He sees that he is an Israelite with no deceit) and his future (He will see greater things than his ancestor,

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Jacob, because Nathanael has finally met the ladder between Earth and Heaven.)

- 4. (John 2:1-10)** Jesus' very first miracle was done at a wedding. The beginning of a new relationship. A new family.
- a. The wedding runs out of wine and Mary goes to present the need to her son ALONE.
 - b. Although Jesus is concerned with the timetable of his Father, Mary's persistence and faith bring the future into the present and it's this kind of faith that the Father is looking for.
 - c. It also gives us another insight as to the kind of Father He is...one who concerns himself with ordinary problems and from that ordinary He will create abundance and exponential increase.
- 5. (John 2:13-17)** Jesus goes to the Passover Feast and reveals an important aspect of the Father's character; His roar against injustice.
- a. The Father is affectionate and loving but also is a lion who roars against injustice. Jesus knew that the Court of the Gentiles was a space reserved for those from other nations seeking the Father's love and the dove sellers and money changers were in the wrong consumption business. We don't consume God's presence; His presence consumes us.

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- 6. (John 3:1-8)** Jesus discusses the idea of being born again so that you will be able to enter into the Kingdom of God with a Pharisee named Nicodemus.
- a. The kingdom of God is where God the Father rules. This rule comes to earth through Jesus' words and deeds. This rule is clearly visible in the fact that Jesus changes water into wine, heals the sick, multiplies food and raises the dead.
 - b. Just like Nicodemus, we must push past our titles, positions and social pressures to make a stand for Jesus. No matter how unpopular it may be.
- 7. (John 3:16-21)** The Father, Abba, takes the initiative to visit and save this fallen planet. He chooses to give up what was most precious to him, his one and only son. This is true love.
- a. Believing in Jesus is a phrase used often in John's gospel. It means choosing to put your faith and trust in the person of Jesus now and for the rest of your life.
 - b. The response to Jesus revealing himself to you will determine whether you come under condemnation or start on the journey to salvation.
 - c. When we choose not to believe in Jesus, we have opened the door to judgment because we have been condemned because of the penalty of sin. So, there must be a decision, a verdict, of acceptance of Christ or not.

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- 8. (John 4:7-24)** Jesus is led by the Holy Spirit to minister to a woman who would have never qualified in the Jew people's mind to receive the good news.
- a. This exchange points to the Father heart of God. Jesus' interaction with this woman shows us the extravagant and relentlessly inclusive nature of Daddy's love.
 - b. Jesus makes himself relevant to everyone. He finds a way of getting through to those who are thirsty for God.
 - c. It is Jesus' prophetic insight that changes the whole tenor of the conversation.
 - d. Jesus allowed her to introduce the subject of worship but then used her words as the springboard for talking about the Father's love for her.
 - e. He uses the word "Father", which produced an earthquake in her soul. It had the connotations of profound intimacy.
 - f. He redefines worship. He says that true worship is not restricted to holy sites. It can happen anywhere.
 - g. This transforms this woman's life because she had been looking for a long time in men what she could only find in the Father's love.
 - h. The greatest need that a human being has is the need to love and be loved. As we encounter Jesus, he introduces us to the perfect father.

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- i. This is what true worship is. It is an overflow of love from a heart that has been captured by the affection of the world's greatest dad.
 - j. We must worship the Father in the Holy Spirit and in the truth (Jesus). We worship spiritually and authentically.
 - k. She becomes the first person in the Gospel of John to whom Jesus reveals his divinity. Jesus revealed through this interaction that the Father longs to adopt sons and daughters.
 - l. John's gospel is remarkable in its positive portrayal of the active and pioneering role of women.
 - m. The Samaritan woman is one of the first people to become an ambassador of the Father's love.
 - n. She is nameless and represents the revival that is coming to our time. An army of nameless, faceless heroes and sheroes sharing Daddy's love.
- 9. (John 4:43-53)** The kingdom of God is for the desperate.
- a. If we want to see heaven invading and lives being changed then we must be prepared to be passionate for this to happen.
 - b. Expectation, which includes passion, is the breeding ground for the miraculous.
 - c. Jesus speaks to people who came with the father who needed to see "wonders". The Father is desperate; the crowd only wants the spectacular.

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10. (John 5:6-9) Jesus models how the Father's desire is to connect to us through relationship instead of religion.

- a. This man, like so many of us, had become dependent on the dysfunction in his life.
- b. Jesus must challenge him to confront his ambivalence.
- c. Go beyond the surface of your own life and ask what dysfunction have you accepted as part of your identity?
- d. The spirit of religion will always try to lure you back into bondage so that freedom is never really experienced. "You may can walk, but you'll never really be free." An encounter with Jesus will put you at war with the spirit of Religion.
- e. **(vs. 14)** Isn't it interesting how some people only want the immediacy of a healing, and dismiss the need to live a life that is holy to God. This challenge caused him to betray Jesus to the leaders in the Synagogue.

11. (John 5:24-27) Jesus' challenges his listeners to put their trust in the one whom Jesus' reveals, Abba Father. By doing this they crossed over from death to life.

- a. It is only in the acceptance of the Father can we truly belong to him.
- b. Human institutions will come and go, but what Jesus began will last for eternity.
 - i. They are the sons of men.
 - ii. He is the Son of Man.

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12. (John 6:1-6) Jesus models the blueprint for a healthy life.

- a. No one in history has had the responsibilities, mandate and pressures that Jesus of Nazareth had.
- b. If we are to emulate Jesus, we need to develop boundaries in our lives. To work from a place of rest.
- c. Spend time with God's nature, with friends that energize us, and make time for fun.
- d. We are called human beings, not human doings.

13. (John 6:7-14) Jesus was giving Philip the ability to choose to believe something before he could see it.

- a. The world says, "I'll believe it when I see it." But followers of Jesus say, "I'll see it when I believe it."
- b. Jesus uses unlikely people to bring about his mighty purposes.
- c. What more could the disciples have received if they had only given their baskets toward the miracle?
 - i. In these verses we learn that the key to living under ongoing generosity of the Father is to keep giving away what He gives you!

14. (John 6: 16-21) Jesus walks on water to His disciples, in the midst of their storm, addresses their fears and reveals his divine identity.

- a. We must remember that no matter what lake of transition we may be in or the amount of turbulence that may be all

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around us, Jesus is watching over us and that at the right time, he will reveal his greatness and glory.

15. (John 6:27-35) Jesus challenges the crowd's motivation for seeking him. He tells them that they are only following him because he provided bread.

- a. They were physically hungry, not spiritually hungry.
- b. Just as physical hunger presupposes the existence of something that will satisfy it, and so does spiritual hunger.
- c. We can begin to hunger for what can satisfy, so that we can go after what will satisfy. (Sermon on the Mount)
- d. Jesus utters the first of seven sayings about himself that begin with the words, "I am."

16. (John 6:51-58) The chapter begins with breaking and giving bread to the crowds. By the end he has explained that he is the bread from Heaven and they must eat this flesh and drink his blood.

- a. Jesus was pointing to his death on the cross and that when they receive by the faith the full benefits of the cross, they would receive eternal life.
- b. When we take communion today, we are nourished by what was achieved in his crucified flesh and his outpoured blood.

17. (John 7:1-6) Throughout the seventh chapter of John, Jesus models an important value of Kingdom living. It is the value of

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time. The awareness of “Kairos” time is a hallmark of Jesus’ life and journey.

- a. Jesus’ brothers come and tell him that he should go to Jerusalem and do miracles there.
- b. They want him to become a celebrity.
- c. Jesus has embraced the value of the hidden life at this point in his ministry.
- d. Jesus knows there will be a time when his glory will be revealed to the world.

18. (John 7:14-18) Jesus astonishes everyone in the Temple with his teachings and knowledge.

- a. He makes no apology for the timing He has stepped into.
- b. He challenges them all to connect to the Father so that they will see things through Kingdom eyes.
- c. When we represent the Father and not ourselves, we can speak from Heaven without hesitation or doubt.

19. (John 7:37-39) Jesus hears the priests singing for the wells of salvation.

- a. Salvation in Hebrew is the word, “Yeshua”, his actual name!
- b. Jesus stands and declares, “if you are looking for the water-living, spiritual water- come to me. The river of God is going to flow from a new altar of sacrifice- from the Cross.”

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- c. The Son of God fulfills the Feast of Tabernacles.

20. (John 8: 1-7) The eighth chapter of John speaks of an important characteristic of the Father in which Jesus displays in his interaction with a sinner. This Heavenly characteristic of kindness is taught through this exchange with a woman and the Pharisees.

- a. Jesus is presented with a moral dilemma.
- b. If he says she should be stoned, he would be accused of lack of compassion.
- c. If he says release her, he would be accused of moral compromise.
- d. Instead he takes a moment to consult the Father.
- e. Jesus models the gift of “word of wisdom” that we can ask of the Father as well.

21. (John 8:10-11) Jesus displays the two qualities that John talked about in John 1:14. Grace and truth.

- a. Jesus displayed the two virtues of compassion and confrontation.
- b. Authentic discipleship involves imitating Jesus; it means exhibiting non-judgmental compassion and honest confrontation.

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- c. Jesus' words and actions reveal the Father heart of God.
 - i. He treats women with Fatherly compassion. "I don't judge or condemn you."
 - ii. He gives her the Father's challenge. "Don't commit adultery again. Restrict the joyful expression of your sexuality to the covenant of marriage."

22. (John 8:12) Jesus again fulfills the Feast of Tabernacles, and speaks his second "I am" statement as he announces that He is the light of the world as the candles are lit.

- a. He is revealing his divinity. (Psalm 27:1)

23. (John 8:28) John wants us to understand the Cross in a revelatory way.

- a. The lifting up of Jesus at Calvary (and resurrection and ascension) unveils heavenly truth.
 - i. Jesus loved us more than any other man who has ever lived.
 - ii. Jesus lived out of a greater love- love that lays down its life for its friends.
 - iii. God is a Father who loves us so much He would even give up his one and only Son so that we might experience His divine embrace.
 - iv. Jesus is divine; I am the true Son of the Father.
 - v. Jesus only said or did what the Father did so therefore the Father was involved in the Calvary event too. He suffered as his Son suffered.

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vi. The Father's loudest shout in history- a passionate and echoing cry of "I love you" to a deaf world.

vii. It was the ultimate revelation of divine love.

24. (John 9:1-3) His disciples learn from him how to love on those in which we come in contact. He models for them and for us how we should seek to not only receive healing for ourselves, but to care enough to provide wholeness and belonging to all.

a. Disciples look at this blind man as a theological puzzle rather than a person in need.

b. Jesus' response is absolutely fascinating.

c. The source of divine wisdom, the human incarnation of the all-knowing God, and the fount of all knowledge.

d. He avoids the issue altogether. He doesn't offer any explanation, other than to say what it isn't.

e. His answer is all about the purpose of this sickness, not its origin.

f. He speaks only about the consequences not the causes.

g. The Father permits this man to be born blind because He is absolutely brilliant at turning situations around for His glory.

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- h. We should learn to know about the purpose rather than the causes- with knowing what may come out of sickness, rather than where it's from.

25.(John 9:13-16) The Pharisees once again criticize Jesus for healing on the Sabbath as they did at the Pool of Bethesda.

- a. They continue to remind us of the toxic power of religion.
 - i. Defined by what they are against rather than what they are for.

- ii. Delight in witch-hunts.

- iii. Belligerent people who are always ready for a fight.

- iv. Manipulate others through fear and control.

- v. They are single-issue people.

- b. We are to be like Jesus (a son) and not the Pharisees (orphans/slaves) with open hands and compassionate hearts, not with fists and judgment.

26. (John 9: 34) The Pharisees drive the blind man out with force.

- a. This man born blind has gained his sight, but lost his family- both his literal and spiritual family.

- b. Encountering Jesus has cost him everything.

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- c. To those in the suffering church he is great comfort, but to those who live free from persecution, he is a great challenge.