



Gospel of John - Chapters 9 - 10: Book Study
The Good Shepherd
Sunday August 10, 2025 – Sermon Outline

CHAPTER NINE: DO THE WORKS

ONCE I WAS BLIND, BUT NOW I SEE! (JOHN 9:1-41)

- 1 Now as Jesus passed by, He saw a man who was blind from birth.**
- 2 And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"**
- 3 Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him.**
- 4 I must work the works of Him who sent Me while it is day; the night is coming when no one can work.**
- 5 As long as I am in the world, I am the light of the world."**
- 6 When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay.**
- 7 And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing.**
- 8 Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?"**
- 9 Some said, "This is he." Others said, "He is like him." He said, "I am he."**
- 10 Therefore they said to him, "How were your eyes opened?"**
- 11 He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight."**
- 12 Then they said to him, "Where is He?" He said, "I do not know."**
- 13 They brought him who formerly was blind to the Pharisees.**
- 14 Now it was a Sabbath when Jesus made the clay and opened his eyes.**
- 15 Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."**
- 16 Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.**
- 17 They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet."**
- 18 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.**



19 And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

20 His parents answered them and said, "We know that this is our son, and that he was born blind;

21 but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself."

22 His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue.

23 Therefore his parents said, "He is of age; ask him."

24 So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner."

25 He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see."

26 Then they said to him again, "What did He do to you? How did He open your eyes?"

27 He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?"

28 Then they reviled him and said, "You are His disciple, but we are Moses' disciples.

29 We know that God spoke to Moses; as for this fellow, we do not know where He is from."

30 The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

31 Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.

32 Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.

33 If this Man were not from God, He could do nothing."

34 They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

35 Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?"

36 He answered and said, "Who is He, Lord, that I may believe in Him?"

37 And Jesus said to him, "You have both seen Him and it is He who is talking with you."

38 Then he said, "Lord, I believe!" And he worshiped Him.

39 And Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind."

40 Then some of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?"



41 Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

In John 9 we have the record of the healing of a blind man. Let us draw insights from this.

Vs 2-3,34: Neither this man nor his parents sinned

The disciples and also as taught by the Pharisees, assumed that this man being born blind was due to someone's sin – either this man's or his parents. So, the disciples asked about this. Jesus response is so important. 'It is not this man's or his parents' sins. Let's not worry so much about this. Instead, our task is to do the works of God for him and in his life.'

Two important learnings for us:

First, not all sickness is due to sin or "generational curse" as people would normally call it.

Second, instead of focusing on what caused the sickness or physical condition, focus on doing the work of God for that person, which is to bring healing and wholeness.

Vs 3-4: The Works of God

Jesus made it clear that He was to do the works of the Father who sent Him. What was the works of the Father? It was to heal this man born blind! There should be no misunderstanding about this. It is God who heals, delivers and makes whole. God is not the author of sickness and disease.

Also, in verse 4, Jesus places a sense of urgency in doing the works of the Father. Do it now, not later. God time for salvation, healing and deliverance is now! As Paul states in 2 Corinthians 6:1-2 *"We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: "IN AN ACCEPTABLE TIME I HAVE HEARD YOU, AND IN THE DAY OF SALVATION I HAVE HELPED YOU." Behold, **now** is the accepted time; behold, **now** is the day of salvation."*

Vs 6-7: Unusual Methods

While we know there are certain common ways that God ministers His healing to us, e.g. laying on of hands, prayer of faith, etc., God can and still uses unusual methods to administer healing. In this case the Lord Jesus did something not recorded anywhere else in Scripture: *"He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam"'* There was no known precedence to this method or way of ministering healing. If someone argued "show me where is this method in the Scriptures?" obviously we will



not be able to point to any specific passage. We cannot put God in a box and must remain open to fresh and new ways that God works. "But our God is in heaven; He does whatever He pleases" (Psalm 115:3). Or as Job affirmed: "I know that You can do everything, And that no purpose of Yours can be withheld from You." (Job 42:2)

Vs 14: Why did Jesus heal on the Sabbath?

The Lord Jesus knew it was the Sabbath day and yet He made clay applied it on the blind man's eyes and told him to go wash, and he was healed. Why did Jesus heal on the Sabbath, not just once but on several occasions?

From other places in the Gospels, we see three key reasons why the Lord Jesus healed on the Sabbath:

1, To demonstrate that He is Lord even of the Sabbath. Jesus stated: "*For the Son of Man is Lord even of the Sabbath.*" (Matthew 12:8). And as we saw earlier in John 5:17 "*My Father has been working until now, and I have been working.*" God is greater than the Law He gave us.

2, To show us the value of people. After healing a man on the Sabbath, and pointing out that the Pharisees would rescue their animal on the Sabbath Jesus stated: "*Of how much more value then is a man than a sheep?*" (Matthew 12:11-12). Jesus also said: "*The Sabbath was made for man, and not man for the Sabbath*" (Mark 2:27). The person is greater than the law given to the person.

3, To show us that you can do good even on the Sabbath. Jesus also stated: "*Therefore it is lawful to do good on the Sabbath*" (Matthew 12:12). The Law of God must be understood and applied correctly keeping our focus on the heart of God. Doing the works of God (healing the sick) supersedes keeping the law of God (keeping the sabbath).

Vs 25: The power of testimony

The blind man who had received his sight was being interrogated. He was called a man born in sins, by the Pharisees. His own parents did not stand by him, in support. And when questioned multiple times he simply stated what he had experienced, while acknowledging the limits of his own understanding: "*He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see."*

The Bible teaches us in Revelation 19:10 that "*For the testimony of Jesus is the spirit of prophecy*". We can understand that as we speak of and give testimony to Jesus,



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speaking of Jesus and about Jesus, we are giving evidence to and releasing the work of the Holy Spirit, who is the Spirit of prophecy.

While we may not be able to answer every theological question and counter every argument about Jesus Christ or our faith, we can and must give testimony to what we have personally experienced. When we do we are releasing the work of the Holy Spirit into the situation and He will do what He does best!

Vs 35: Do you believe in the Son of God?

Verse 35 is very touching and shows us the heart of the Lord when we are despised and rejected by people because of our stand for Jesus. This verse is full of intentionality. It says *“Jesus heard that they had cast him out; and when He had found him,.....”*. We can imagine, that as Jesus heard about how this man had been treated, He went looking for Him. The religious leaders cast him out, but Jesus went looking for him, and sought him out.

And then this man had a personal encounter and revelation of the Son of God. He met the Son of God, believed and worshipped him. His experience was complete. He was not only healed, but he believed and worshipped. This blind man experienced something that many of the religious leader had not.

Vs 39-41: For judgment I have come into this world

Verses 39-41 seem quite difficult to understand. What did Jesus mean when He said: Let’s try and understand this.

Jesus has just healed a man from physical blindness. This is the work of God. The debate has now shifted to the man versus the Pharisees. The Pharisees who were supposed to be spiritual leaders had rejected this man as "completely born in sin" and unschooled.

Jesus, in these verses (John 9:39-41) is now addressing the issue of spiritual blindness and spiritual sight.

"For judgment I have come into this world..." meaning that although Jesus came to save and not condemn people (John 3:17), yet His very presence as light of the world exposes sin and darkness in the hearts of people.

"Those who do not see" referring to those supposedly born in sins (e.g. the man born blind) yet recognize their need and believe in the Son of God gain spiritual sight.



"Those who see", referring to the people who having been taught/studied and claim to see (e.g. the Pharisees) remain in spiritual blindness and cannot recognize the Son of God.

Vs 40-41: "Are we blind also?"

The Pharisees take offense, understanding that Jesus is implicating them. Jesus responded: *"If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.* In effect, He was stating that 'if you were blind and therefore recognized your need for spiritual light, you would not be guilty. However, because you claim to see and have spiritual light, you are held responsible for your sins and for rejecting the Son of God.;

CHAPTER TEN: THE GOOD SHEPHERD

I AM THE DOOR. I AM THE GOOD SHEPHERD (JOHN 10:1-16)

1 "Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.

2 But he who enters by the door is the shepherd of the sheep.

3 To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

4 And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

5 Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."

6 Jesus used this illustration, but they did not understand the things which He spoke to them.

7 Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep.

8 All who ever came before Me are thieves and robbers, but the sheep did not hear them.

9 I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

10 The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

11 "I am the good shepherd. The good shepherd gives His life for the sheep.

12 But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.

13 The hireling flees because he is a hireling and does not care about the sheep.



**14 I am the good shepherd; and I know My sheep, and am known by My own.
15 As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.
16 And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.**

In this chapter, Jesus used the illustration of the shepherd, the sheep, the entrance to the sheep-pen, things His audience would have been very familiar with. His intent of course was to help them understand spiritual things through these illustrations. However, verse 6 states: *“Jesus used this illustration, but they did not understand the things which He spoke to them.”*

So Jesus began to get even more detailed in his explanation which we will examine.

In this passage we have two “I am’s” of Jesus. He said “I am the Door” and “I am the Good Shepherd”. Let’s reflect on these two statements.

Vs 7,9: I am the Door

I am the Door, indicating that He is the Entrance to salvation, to finding pasture (all our needs), to life and life in all its fulness.

Consider how we enter a door normally.

Expectation - When we enter a door, we do so expecting to step into something, a home, a room, a space.

Intentional - We do this intentionally. We go to the door and step in.

Transition - We do so leaving one space behind and stepping in to the next.

Jesus is the Door to salvation, and abundant life, the God-kind of life. We, each of us, must make the choice to step in through the Door, choosing Him as our entrance into eternal life. We do this with faith (expectation), out of our own choosing (intentional) and letting go of what is behind us (transition).

Vs 11,14: I am the Good Shepherd

The Lord Jesus makes this statement twice in this chapter.

In this chapter He stated several things He does as the Good Shepherd:

- 1, He gives His life for the sheep (vs 11), I lay down My life for the sheep (vs 15)
- 2, He calls his own sheep by name (vs 3), I know My sheep, and am known by My own (vs 14)
- 3, He leads them out (vs 3), He goes before them (vs 4)



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- 4, He unites us - other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd (vs 16)
5, I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand (vs 28)

And as His sheep, He states that we do these things:

- 1, The sheep hear His voice (vs 3)
- 2, The sheep know His voice (vs 4)
- 3, The sheep flee from strangers and do not know the voice of strangers (vs 5)
- 4, I am known by My own (vs 14)

Application: How can we grow in our personal relationship with our Good Shepherd, as His sheep?

POWER TO LAY MY LIFE DOWN AND TO TAKE IT UP AGAIN (JOHN 10:17-21)

17 "Therefore My Father loves Me, because I lay down My life that I may take it again.

18 No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."

19 Therefore there was a division again among the Jews because of these sayings.

20 And many of them said, "He has a demon and is mad. Why do you listen to Him?"

21 Others said, "These are not the words of one who has a demon. Can a demon open the eyes of the blind?"

Here again we see the Lord Jesus making a claim that only God could. He said He had the power to lay His life down and to raise it up again. No human can do that. No human has ever done that. Only Jesus could and this again validates Him being God and having come from God.

This led to more objection from the Jews some calling Him mad, others calling Him demonized.

I AND THE FATHER ARE ONE (JOHN 10:22-42)

22 Now it was the Feast of Dedication in Jerusalem, and it was winter.

23 And Jesus walked in the temple, in Solomon's porch.

24 Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."



25 Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me.

26 But you do not believe, because you are not of My sheep, as I said to you.

27 My sheep hear My voice, and I know them, and they follow Me.

28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.

30 I and My Father are one."

31 Then the Jews took up stones again to stone Him.

32 Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

33 The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

34 Jesus answered them, "Is it not written in your law, 'I SAID, "YOU ARE GODS" '?

35 If He called them gods, to whom the word of God came (and the Scripture cannot be broken),

36 do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

37 If I do not do the works of My Father, do not believe Me;

38 but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him."

39 Therefore they sought again to seize Him, but He escaped out of their hand.

40 And He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed.

41 Then many came to Him and said, "John performed no sign, but all the things that John spoke about this Man were true."

42 And many believed in Him there.

Vs 22: The Feast of Dedication

Feast of Dedication was typically celebrated around late November to late December depending on the year. The Feast of Dedication in John 10:22 refers to what we now call Hanukkah (meaning Dedication), a Jewish festival celebrating the rededication of the Temple in Jerusalem after it had been defiled by the Seleucid king Antiochus IV Epiphanes in 167 B.C. Around 167 B.C., Antiochus IV tried to force Greek culture and pagan worship on the Jews. He desecrated the Temple by sacrificing a pig on the altar and erecting an altar to Zeus. This sparked the Maccabean Revolt, led by Judas Maccabeus and his brothers. In 164 B.C., the Jews regained control of Jerusalem, cleansed the Temple, rebuilt the altar, and rededicated it to the Lord. The event was commemorated as the Feast of Dedication (Hanukkah), lasting eight days. Hanukkah



was about light, dedication, and temple purity. Jesus had just spoken about light, darkness and blindness as recorded for us in John 9.

Vs 25,37-38: The works that I do

When the Jews questioned Jesus if He was the Messiah, He pointed to the works – the signs, healing, and miracles that He did. In fact Jesus so emphasized the importance of the works that He stated “If I do not do the works of My Father, do not believe Me.”

Application: If the Lord Jesus placed so much emphasis on the miraculous works, should we not do the same today?

Vs 26-28: I give them eternal life, and they shall never perish

These verses give us great assurance and security of the eternal life that He has given to us. Jesus stated that He gives us eternal life and we will never perish. This is our assurance of salvation. We can rest assured that we are eternally secure in Jesus. No one can snatch us out of His hand and rob us of the salvation He gives to us.

However, what we must keep in mind that while no one else can snatch us out of His hand, we can willingly walk away from what He has freely given to us. The Scriptures do point to those who have once experienced salvation and then turn away (Hebrews 6:4-6; 10:38-39) and those who make shipwreck of their faith (1 Timothy 1:19-20).

Salvation is a gift. Salvation in itself is eternal. Eternal life is obviously eternal in its nature. But we can either keep it or get rid of it. Jesus taught us that “he who endures to the end shall be saved” (Matthew 10:22; 24:13).

Vs 30-33: I and My Father are one.

This statement shows us perfect oneness, unity and togetherness in the Godhead. Jesus stated often, if you have seen me, you have seen the Father. The Godhead is fully represented in Jesus. The Father will say and do exactly as we have seen Jesus speak and do in the Gospels.

How did the Jews understand this statement? This statement to them meant that Jesus claimed equality with God, claiming to be God. Here is another statement where Jesus claimed deity, because that is what was understood by His audience. They were ready to stone Him.

Vs 34-36 "you are gods"

Jesus quotes Psalm 82:6: “I said, ‘You are gods, and all of you are children of the Most High.’” In Psalm 82, God addresses Israel’s judges/rulers who were tasked with



representing God’s justice. They are called “gods” (elohim) in a representative sense as those entrusted with God’s authority but are reminded they will die like mere men (Psalm 82:7). The Psalm rebukes them for failing to judge justly.

Jesus’ reasoning follows a “lesser to greater” rabbinic logic:

Lesser: If mere human judges could be called “gods” in Scripture because they acted as God’s representatives,

Greater: How much more is it right for the One whom the Father has sanctified (set apart) and sent into the world to call Himself “the Son of God”?

If the Scripture applies divine-like language to human servants, they have no legal or scriptural basis to condemn Him for a far more fitting title.

In John 10:34-36, Jesus uses Psalm 82 to expose the inconsistency in His accusers’ reasoning. If the Scriptures call human judges “gods” in a representative sense, then it is not blasphemy for Him, the One truly set apart and sent by the Father — to call Himself the Son of God. He isn’t lowering His claim; He’s undermining their basis for rejecting it.

Note, in vs 35, Jesus said: “the Scripture cannot be broken”. This is a strong affirmation of the absolute authority and reliability of Scripture. Jesus is saying: Scripture is binding, precise, reliable and authoritative.

Vs 37-42: The works I do

After presenting such a strong rebuttal, the Lord Jesus once again goes back to pointing to His work as evidence of His claims. He didn’t depend on the “apologia” He had just presented but pointed to “the works of the Father”, the miracles and signs. The chapter ends by stating that many believe on Him. Jesus moved north from Jerusalem to Bethany beyond the Jordan.

Application: Like Jesus we present both Scriptural basis and do the works of the Father to help people understand who Jesus truly is.

There were two Bethany's referred to in the Gospels.

Bethany beyond the Jordan (John 10:40) was about 30-40km northeast of Jerusalem across the Jordan River in Perea.

There was another Bethany near Jerusalem, about 3km south-east of Jerusalem on the eastern slope of the Mount of Olives. This was very close to Jerusalem and the home of Mary, Martha, and Lazarus (John 11:1).



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SUMMARY

GOSPEL AND SALVATION CALL

SUPERNATURAL MINISTRY TIME

Minister as the Spirit leads



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This is a simple guide for use in Life Group discussions. Our objective is to focus on the application of the Sunday sermon - how each one is becoming a doer of the Word and building their life on God's Holy Word. The Life Group meeting would normally last for 1.5 to 2 hours. Each Life Group would have up to 12-15 people.

Preparation

Life Group Leader: To prepare for the Life Group meeting, you can listen to the Sermon or review the Sunday Sermon notes. Please do not make your life group read through the complete sermon notes during the life group. All you need to do is have individuals read the Scriptures listed below and then open for a time of discussion, sharing and learning using the questions given below. All these are available in the "All Peoples Church Bangalore" mobile App or online at our [sermons page](#). Pray for the Life Group meeting and invite the work and ministry of the Holy Spirit.

Welcome

The Life Group meeting may commence with a time of prayer, worship, and a fun activity.

LISTEN to God's Word

Read the following Scripture references: *Kindly read John 9-10 before the Life Group meeting*

INVESTIGATE God's Word Together

Life Group is a discussion-based, participatory meeting with everyone given the opportunity to share their learning. Please discuss a few of these together, giving time for people to share their insights. We encourage each one individually to make notes of their personal learning during the Group discussion.



1, Given that there seems to be undue emphasis on "generational curses" and "bloodline curses", what does Jesus' response in John 9:1-4 teach us?

2, Based on what Jesus stated in chapters 9 and 10, collate all His statements on doing the works of the Father (John 9:3,4; 10:25,32,37,38). What insights do we gain on the (a)nature and (b)importance of the Father's works?

3, Keeping the Sabbath was one of the ten commandments. Yet, Jesus knowingly did the Father's works on the Sabbath. Why did Jesus heal on the Sabbath?

4, Discuss the relationship Jesus described with Him as the Good Shepherd and we as His sheep. How do we practice this today?

Each one can take a few (3 minutes max) to share one or two key insights and how they see themselves applying it to their specific life situations. Encourage each one to participate and share.

FELLOWSHIP by sharing your life and spiritual journey

Each one takes a few (3 minutes max) to share anything from their walk with God, something God has been teaching them, a testimony of answered prayer or a specific challenge that they would like prayer for. Encourage each one to participate and share.

ENCOURAGE each other by praying and ministering to one another

Get into small groups of two or three and take turns to thank God and pray for each other in the light of what was learnt today. Listen to the Holy Spirit. Expect the gifts of the Holy Spirit to flow, bringing healing, releasing miracles, prophecy, etc.

Regroup and pray together for:

1, families to be protected and strengthened

2, a mighty outpouring of God's Holy Spirit on us as a church and through us to bless many others in our city and nation. Nothing but a mighty work of God's Spirit can change our city and nation.

3, for the BUILD TO IMPACT project - for all details to go well as we plan and build our Bible college and church facilities to serve the Lord and people.

Close by thanking God together.



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USEFUL RESOURCES

Watch our online Sunday Church service live stream every Sunday at 10:30am (Indian Time, GMT+5:30). Spirit filled, anointed worship, Word and ministry for healing, miracles, and deliverance.

YOUTUBE: <https://youtube.com/allpeopleschurchbangalore>

WEBSITE: <https://apcwo.org/live>

Our other websites and free resources:

CHURCH: <https://apcwo.org>

FREE SERMONS: <https://apcwo.org/resources/sermons>

FREE BOOKS: <https://apcwo.org/books/english>

DAILY DEVOTIONALS: <https://apcwo.org/resources/daily-devotional>

JESUS CHRIST: <https://examiningjesus.com>

BIBLE COLLEGE: <https://apcbiblecollege.org>

E-LEARNING: <https://apcbiblecollege.org/elearn>

WEEKEND SCHOOLS: <https://apcwo.org/ministries/weekend-schools>

COUNSELING: <https://chrysalislife.org>

MUSIC: <https://apcmusic.org>

MINISTERS FELLOWSHIP: <https://pamfi.org>

CHURCH APP: <https://apcwo.org/app>

CHURCHES: <https://apcwo.org/ministries/churches>

WORLD MISSIONS: <https://apcworldmissions.org>

SERMON OUTLINE

In John chapters 9 and 10 we draw insights from the healing of the blind man. Given that there seems to be undue emphasis on "generational curses" and "bloodline curses" it is useful to note what Jesus taught in John 9:1-4. We also observe the importance Jesus placed on doing the works of the Father (John 9:3,4; 10:25,32,37,38). Jesus knowingly did the Father's works on the Sabbath. We discuss why Jesus healed on the Sabbath. From John chapter 10 we discover the relationship Jesus described with Him as the Good Shepherd and we as His sheep. We also explain the sometimes controversial statement "you are gods" referenced in John 10:34-36 and understand it in context. This sermon includes free audio (mp3) and video of this powerful, motivational, expository teaching, free printable PDF sermon outlines, sermon notes and small group study guide with discussion questions and presentation slides. All resources (sermon PDF, sermon MP3, sermon video, sermon presentation) are free for use in personal study, small groups, Bible study prayer groups, local churches, conferences, Bible colleges, etc.



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KEYWORDS

Gospel of John, John Book Study, John chapters 9-10, the Door, the Good Shepherd, sermons, sermon notes, sermon outline, free sermon notes, free sermon outlines, Bible study resources

REFERENCES/CITATIONS

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