

John 1:1-18

The Word Was God

Lesson 1

- I. Read 1:1-18. These verses are the prologue to this gospel. We could also call it an overview or better yet, an executive summary.
- II. The Word is God, 1:1-3.
 - A. In the Beginning, vs. 1. **Q.** This phrase is type of marker. What kind of marker is it? **A.** Time. It is used in an absolute sense. Use time machine illustration. **Q.** What was before “In the Beginning”. **A.** Eternity. Hard to comprehend. Time reference was used in Gen. 1.1 [other: [John 1:2](#), [Heb. 1:10](#)]. Marks the beginning of the first day, the beginning of the creation of the universe, the beginning of time.
 - B. The Word, vs. 1. The “Word” is introduced. **Q.** What is THE word? **A.** Not a single word but word is put for a message, a statement. [[G3056 Strong \(Logos\): a word \(as embodying an idea\), a statement, a speech.](#)] **Q.** What is the message? **A.** Do not know yet. But continued reading will reveal the message. Identifying JC as the Word stresses the importance of the message. [[Matt, Mark start with JC in vs. 1:1](#)].
 - C. In the Beginning was the Word, vs. 1. 3 attributes are going to be subscribed to the Word. **Q.** What is the first characteristic? **A.** Eternal nature. In the Beginning marks the beginning of time and creation. At this moment in time, the Word existed. Tells us the Word was not created and since the Word was existent at the time of in the Beginning, then we know the Word was eternal i.e. had no beginning. This is a characteristic of God.
 - D. and the Word was with God, vs. 1. **Q.** What attribute does this phrase indicate? **A.** Intimate relationship with God. Word is grouped in a class with God the Father. Indicates special relationship and like characteristics. Use illustration of being with Mr. Trump. Throughout this gospel, this intimate relationship will be stressed. Know Me, know the Father; glorify ME, glorify the Father; I am in the Father and the Father is in Me, etc.
 - E. and the Word was God, vs. 1. **Q.** Previous phrase is repeated but what word is dropped. **A.** “with”. The Apostle John now emphatically states what should have been concluded from the previous 2 attributes.
 - F. These 3 attributes inform us the Word was God. As we continue to study the Gospel of John, we will understand that this is part of the purpose of John writing this gospel. That is, to prove that Jesus is Deity. In this gospel, witnesses, testimony, discourses and signs will be used as proofs this statement is true. And this is part of the message the Word would reveal.
 - G. Vs. 2. Reiteration has already been said. Repeated for emphases. This going to be a characteristic of John’s writing. A statement is made and then confirmed by re-stating what has already been said or saying something similar to confirm. **Q.** In Vs. 2,

the Word has been replaced with what? **A.** The Word has been replaced with personal pronoun “He”. Showing us the Word is a person (not human, a self-conscious or rational being). [The same, KJV, ASV]

- H. Vs. 3. Clearly a statement that the Word was the Creator. Involved with God the Father and HS in the creation. Beginning of the Bible establishes that God is the creator - a foundational concept for living. Similarly so does the Gospel of John, establish Jesus as the Creator. **Q.** What does the second half of the verse add? **A.** Nothing. The first part of the verse could be sufficient to make the point but the 2nd half of verse re-emphasizes the point and emphatic statement that this is so.

III. The Word Provides Spiritual Life, 1:4-5.

- A. In these 2 verses, we understand another part of the the message provided by the Word.
- B. It begins with “In Him”. **Q.** What does this mean? **A.** Not inside of but a relationship with or connection with the Word. The nature of the relationship is still unknown. Subsequent verses will provide additional information. **Q.** But what this relationship offer? **A.** Life. **Q.** What kind of life: physical or spiritual or both? **A.** Note all 3 answers are true. It is spiritual. Life is connected to light. Understanding light and darkness will help us understand the type of life. The key phrase is “the darkness could not comprehend it”. This tells us that lightness has to do with truth. So the life is connected with the truth so this shows that the life is spiritual. Something we must know or comprehend to have live. There is another alternate but similar interpretation. **Q.** What is the footnote for the word comprehend? **A.** Overpower. Darkness could not overcome or defeat what the message revealed or accomplished. **Q.** What is the message? **A.** It is what has been already presented that the Word is deity. The other part of the message is the Word provides spiritual life. Light illuminates in a world of darkness of ignorance. It may not only be ignorance but also refusing to believe. So we now have the reason why the Gospel of John has been written. It has been written to prove that the Word (Jesus) is Deity and provides spiritual life and believing this message one can have eternal life (20:31). This not only why the book was written but it is the kernel of what this gospel is about.

IV. John, the Baptist - the First Witness, 1:6-9. This is will not be the first time JB is mentioned. Remember he is introduced in this executive summary and we will hear about him many more times.

- A. Vs. 6. The first witness is identified as John. He was on God’s mission sent from Him.
- B. Vs. 7. **Q.** What was His mission? **A.** His mission is detailed here as being a witness of the light. **Q.** What was of object of his work? **A.** The object of his work was the all might believe in the Word, the light.
- C. Vs. 8. Here we have a re-statement confirming vs. 7.
- D. Vs. 9. The Word has already been connected to the Light. “True Light” is mentioned in this verse. One of John’s writing style is that words are amplified with adjectives modifying the noun. **Q.** Why does John call the light true? **A.** This verse elevates the light as the “true light”. The verse explains why this light is elevated because it enlightens every man. This light comes into the world. The word “world” is used often in

this gospel and has different meaning depending on the context. Here the world is not the physical planet but a world of humankind or a world of people.

V. The World Did Not Know Him, 1:10-13.

- A. Vs. 10. In this verse, the word “world” is used 3 times? **Q**. Is the meaning the same in all 3 occurrences? **A**. No. Here is a case in point where world is used in different ways. He was in the world. This describes how He was part of the world of mankind. Of course, we know from previous versus that He was letting His light shine about the Word among mankind. World was made through Him. Here a re-statement that He was the creator. The world here refers to the universe. World did not know Him. Here we have the world as part of mankind that are the unbelievers in the Word. They do not believe the Word is deity. This ties back to vs. 5 where the darkness could not comprehend the Word or was not willing accept His message.
- B. Vs. 11. He came to His own. JC came to his own people, the Jews. However, His own did not receive Him i.e. did not believe Him to be the Son of God. **Q**. Is this statement absolutely true? **A**. No. Here His Own is used as a FOS of synecdoche where the whole is mentioned but only a part (the unbelieving Jews is meant).
- C. Vs. 12. There were believing Jews. And those believers He gave the right to become children of God meaning having fellowship with Him. This text is indicating there are more things to do than just believing (acceptance in) in the Word as God. Sometimes there is a misnomer about the Gospel of John is that it requires only belief (acceptance in) to be saved. We will find that obeying JC in this gospel is required for salvation.
- D. Vs. 13. This verse list 3 conditions which does not provide fellowship with God.3 conditions: 1). not thru heritage i.e. blood line, 2) not thru one’s nature or accomplishments or 3) not by decrees of men. The condition of fellowship is based on God’s decrees.

VI. The Word Became Flesh, 1:14-18.

- A. Vs. 14 The Word became flesh. The incarnation of the Word into a human body is stated here. Previously, it is implied that the Word was flesh but here an emphatic statement is made. Here is a second set of witnesses, the Apostles. They dwelt with Him and observed His glory. The glory pointed them to His origin that He is from Father. He was the only begotten in the sense of uniqueness. **Q**. Is the HS the only begotten, i.e. unique. See footnote = unique, only one of His kind. **A**. HS is unique but not in the sense of the Son of God. JC was the only begotten or unique in His mission.
- B. Vs. 14,16-17 Full of Grace and Truth. Two words but one idea: true grace. Grace reaching its highest level. He was unique in His Mission. This idea is built upon from the next 2 verses with the phrases: grace upon grace. In the OT, there was grace. This true grace was realized thru JC and His Mission.
- C. Vs. 15, 18. JB brought back into discussion about his witness of his deity. He has a higher rank because He existed before me. Vs. 18 again comes back to the Word’s Deity by showing the intimate relationship between the Word and the Father. Looking at the Word, you are seeing the Father and His attributes.

John 1:19-51

John's Testimony

Lesson 2

- I. Read 1:19-28. John now begins to write about the details of the many things summarized in vs. 1-18.
- II. Testimony of John, 1:19-28.
 - A. I am not the Christ, 19-21. This section begins with “the testimony of John”. Again, this gospel is a proof treatise of Jesus deity and this is the first witness. The testimony was prompted by the Jews asking him some questions about who he is. **Q.** Are not priests and Levites — Jews? Jews sent Jews ? **A.** In Scripture when something does not make common sense then there is a possibility that FOS is used. In this case, synecdoche is used where the whole is mentioned but a part of the whole is meant. In John, Jews often refer to the Jewish leaders. This is confirmed in vs. 24 where the Pharisees are identified. Evidently, John the Baptist has some notoriety and influence among the people for the Pharisee’s inquiry. The phrase “did not deny” likely meaning did not refuse to answer their questions. Note the “not-but” [in NAS95,KJV, NKJV not in NAS77, ASV], the focus was He was not the Christ. Question still un-answered so they ask if he was Elijah or the prophet. **Q.** Why Elijah? **A.** There was a recent prophecy that the God would send Elijah, Mal. 4:5. Also remember in the transfiguration, Moses and Elijah were present — likely each representative of the written and oral prophets JB answers he was not Elijah. **Q.** Who was Elijah in Mal. 4:5? **A.** JB. JC interpreted this passage as JB being Elijah, Matt. 11:14. **Q.** Did JB lie? **A.** No a prophet does not lie. Evidently, the priests thought Elijah in person would return. Also there was a prophecy that God would raise a prophet like Moses, Deut. 18:18 which was fulfilled in Christ, Acts 3:22. Also, note the priests likely did not realize that the prophet was also to be the Christ. If they did, then they were trying to trap JB.
 - B. I am A VOICE OF ONE CRYING IN THE WILDERNESS, 22-24. JB quotes from Isaiah (40:3). **Q.** What is the significance of “LORD” being in ALL CAPS? **A.** Means “Jehovah”. So God is coming! His mission is to prepare the people for the Lord. His preparation included getting the people to repent thru baptism of repentance and testifying that He was the Lamb and Son of God. All 4 gospels have this statement from Isaiah concerning JB.
 - C. Why are you baptizing?, 25-28. JB already has provided the answer of who he is. Evidently, the priest do not understand that his work including baptizing people, to prepare them for the Lord. In this gospel, JB does not answer the question but re-directs them to JC. **Q.** In vs. 26, JB says they did not know Him. What is meant here because Jesus was there? **A.** They did not believe who Jesus was as testified by JB. JB states that JC is greater than him in status. Other gospels record that JB said JC would baptize with HS and fire, Matt. 3:11. These events took place in Bethany beyond Jordan. There were 2 Bethany’s: one next to Bethlehem and the other one here due east, across the Jordan River, NE of the Dead Sea.
- III. Read 1:29-36.

IV. Lamb of God, 1:29-36.

A. JB identified JC as the Lamb of God. **Q.** What would a lamb signify to a Jew? **A.** A Jew would connect a lamb to the sacrifice of this animal for their sins. Lamb of God could be interpreted at least 2 ways. First, the lamb which is from God, i.e. sent by the Father (subjective genitive). Second, the lamb which is God (objective genitive). Both statements are true. **Q.** Which one is meant in this passage? **A.** Context would suggest the lamb which is God. This fits with vs. 34 and the reason this gospel was written. The Lamb part of this phrase would show the sacrificial nature of His mission to save mankind. This verse explain HOW the Word would provide spiritual life, i.e. dying for the sin of the world. John emphatically declare JC as taking away the sin of the world. Note sin is singular suggesting the “sin problem” of mankind.

1. Vs. 30 is an interpretation of vs. 27 on what it means when he said unworthy to untie His sandal. There is an added declaration that He existed before JB. Vss. 31 and 33 are “not-but” constructs. Yes JB did recognize Jesus but more importantly God the Father manifested JC. Not only declares Jesus as the Lamb of God but also the Son of God. **Q.** What does it mean by JC being a Son of God? By creation, birth? **A.** Son is used as possessing all the characteristics of Godhood.

V. Read 1:37-51.

VI. Five Disciples, 1:37-51.

A. Andrew, John (deduced) and Peter, 35-42. JB was standing with two of his disciples. One is identified is Andrew. **Q.** Who is the other disciple? **A.** The Apostle John. In this gospel, there will be indirect references to John like the disciple Jesus loved [13:23, 19:26, 20:2, 21:7], the other disciple [18:16, 20:3-4 (other disciple ran to tomb with Peter), 8]. Again, JB identifies Jesus as the Lamb of God — again noting the repetitious nature of this gospel. Andrew was Peter’s brother and tells Simon we have found the Messiah. **Q.** How would Andrew already come to know Jesus as the Messiah? **A.** Evidently, being a disciple of JB and hearing JB testimony and the regard they had for him, believe this to be so. JC then changes his name to Cephas which translated is Peter. **Q.** Why did Jesus change Simon’s name? **A.** Don’t know. Because we do not have answer, do not try to force an answer.

B. Phillip and Nathanael, 43-51. In vs. 43, Jesus says to Phillip to follow Him. **Q.** Phillip does. Is Phillip gullible and easy to convince? **A.** Likely not. Possibly Phillip has heard enough testimony from JB. Also Phillip is knowledgeable about the OT by saying we found Him whom Moses and the prophets wrote. Time-wise the following events have already happened: JB Ministry, JC baptism, JC temptation in the wilderness and all the events of JC birth. Phillip then invites Nathanael to come and see. Nathanael is doubtful and asks Jesus how he knows him. Jesus provides an event that Nathanael experienced previously. This along with Phillip’s testimony convinces him that JC is the Son of God and the King of Israel. JC then tells him of greater things that he will witness.

John 2:1-25

Wedding at Cana & Jesus Cleanses Temple

Lesson 3

I. Read 2:1-12.

II. Wedding At Cana, 2:1-12.

- A. In vs. 1, we have a time and place marker: “on the third day” and “Cana of Galilee”. Lets step back and note various time markers and places. **Q.** In 1:1, what is the time marker? **A.** “In the beginning”. **Q.** What did we conclude this represents? **A.** Eternity. The first 18 verses start at the beginning and location is unspecified. **Q.** Where does he testimony of JB in vss. 19-28 take place? **A.** In Bethany beyond the Jordan (vs. 28). These events occurred in first day as noted in vs. 29 “the next day”. The events concerning the Lamb of God (vss. 29-34) occur on 2nd day. The text about the first 3 disciples (vss. 35-42) occur on the 3rd day [possible still 2nd day; depends how you interpret the word “again”]. The text says that the Wedding of Cana occurred on the 3rd day. The previous event occurred on the third day or possibly the 2nd day. In either case, it is impossible the Wedding to occur on the third day because of the distance between Cana and Bethany Beyond the Jordan. The distance from Bethany Beyond Jordan to Cana is about 70 miles which would take 2-3 days to walk. So it is possible the third day reference would be the 3rd day of the wedding feast which would allow Jesus the time to walk to Cana. Or if the sequence of days holds, this would be the seventh day. [Day 1: Testimony of JB; Day 2: Lamb of God; Day 3: Call His Disciples; Day 4: Call Nathanael; Day 5: Purpose to Galilee, travel; Day 6: travel; Day 7: Wedding (third day)]. **Q.** What is significance of John detailing the days when these events occurred? **A.** Provides us veracity of written testimony.
- B. There was a wedding feast at Cana of Galilee. **Q.** Who was invited? **A.** Jesus, his mother, his disciples and his brothers (vs. 12) were invited. Cana was located about 10 miles west of the Sea of Galilee. This is the first miracle that Jesus performed in turning water into wine, vs. 11. The purpose of this miracle was to manifest His glory i.e. deity. John calls it a sign that points to who Jesus is. **Q.** Has there been any testimony so far in manifesting His Glory? And if so, what was it? **A.** Yes. JB and the 5 disciples testimony of Jesus Deity. Vs. 11 says the disciples believed in Him. **Q.** Does this mean this is the first time the disciples believed? **A.** We understand they already believed in Him so this is a statement that they continued to believe in Him.
- C. My hour has not yet come, vs. 4. **Q.** In vs. 4, is Jesus responding to his mother in a non-respectful way by calling her woman? **A.** Evidently, this was not improper because Jesus was sinless and used in the same address on a solemn occasion when talking to his mother on the cross, 19:26. **Q.** Is Jesus saying His time not ready to perform miracles? If so why did He perform a miracle? **A.** My hour is used in this gospel to refer to his death, burial and resurrection, 7:30, 12:23, 17:1. Yes this miracle did manifest his glory but His death, burial and resurrection would be the ultimate manifestation of His glory. So JC was pointing out to His mother and others the ultimate manifestation of His glory. Did they understand this? Likely not at this time.

D. Water into wine. **Q.** Is this wine, alcoholic or fermented? **A.** Non-alcoholic. **Q.** How do you know? **A.** Here the wine is non-alcoholic because people at the feast have already been drinking and would Jesus provide more alcoholic wine to them when drunkenness and carousing is condemned in the Bible [[Gal. 5:19,21](#); [1 Pet. 4:3-5](#)]? When we read wine, we think alcoholic wine because that is how the word is used in today's society. In the Bible, wine can be alcoholic or non-alcoholic [[Jer. 48:33](#), [Isa. 65:8](#)]. After this feast, JC goes to Capernaum which is located on the NW seashore of Sea of Galilee. It was considered the home of Jesus during His ministry especially in Galilee [[Mark 2:1](#)].

III. Read 2:13-22.

- A. Cleanses the Temple. JC then travels back to Jerusalem for the Passover. **Q.** How did JC ministry last? **A.** 3.5 years. **Q.** How is this timeframe determined? **A.** Jesus ministry can be dated by the 4 Passovers [[2:13](#), [5:1](#), [6:4](#), [12:1](#)] mentioned in this gospel. This is the first one. **Q.** In vs. 14, selling oxen, lambs and doves was occurring. What was this wrong? **A.** No. It was a necessary thing for the people to offer sacrifices especially those traveling distances. Also, changing money from Greek/Roman to Jewish was necessary for offer tribute in worship. **Q.** So why did Jesus indict these sellers and money changers? **A.** Jesus indicts them for making His house a house of business. Evidently, these people were making a profit and detracting from worshiping God properly. An age old problem. So Jesus expels them from the temple. In vs. 17, the disciples remembered an OT Scripture (Ps. 69:9) and applies this Messianic Prophecy to the present situation. **Q.** Did the disciples on their own mental capacity make this connection? **A.** Likely, not. Remember these men were mainly fisherman. Evidently, JC provided this connection and in verse 22 maybe remembered some time after the event.
- B. Authority for doing these things. Again, the Jew (leaders) ask for a sign of His authority. He does not provide an immediate sign but does point to His future resurrection. He refers His body to a temple. The Jewish leaders would destroy Him thru His death but He would overcome this by His resurrection. Remember 1:5 the literal meaning: the darkness would not overpower it. The disciples would remember what He said after coming back to life. The 46 years that the Jews referred to was the time Herod the Great repaired/rebuilt the temple.

IV. Read 2:23-25.

- A. He knew what was in man. This section only occurs in this Gospel. It says that many believed in His name. **Q.** What does this mean? **A.** Name is put for the person and believe in what is connected to the person in the context. **Q.** On what basis did the people believe? **A.** The signs He performed. Notes signs is plural. The only sign revealed in Scripture at this time is turning the water into wine. The only thing that has occurred recorded in the other gospels which was a sign was the baptism of Jesus [[Matt. 3:13-17](#), [Mark 1:9-11](#), [Luke 3:21-23a](#)]. However, Jesus did not perform this one but God the Father did. It could be this verse is referring to the 1st sign and the signs following. The last 3 verses of this chapter re-enforces that He was deity by the signs He worked and He knew what was in man.

John 3:1-36

Nicodemus & God So Loved The World

Lesson 4

I. Read 3:1-12.

II. You must be born again, 3:1-12.

- A. Nicodemus, 1-2. Here we have a discourse with Nicodemus. In the Gospel of John, there are 6 discourses and this one is the first one. Not all the Pharisees were enemies of JC. **Q.** On what basis did Nicodemus recognize Jesus as a teacher from God? **A.** Signs worked. Nicodemus had a partially open heart and recognized Jesus as a teacher of God because of the signs performed. **Q.** How many signs has Jesus worked? **A.** One, turning water into wine. Interesting, the recorded signs to date was turning the water into wine at Cana and the Father recognizing Jesus as the Son of God at His baptism. Possibly there were other miracles that JC performed at this time that are not recorded. **Q.** Why did Nicodemus come at night? **A.** Text does say directly but gathering the facts it possibly due to fear of ostracizing from the other Pharisees. Also note, JC role on the earth as a teacher, proclaiming the message as the Word.
- B. JC knows the hearts of men. At this point, he recognized JC as a teacher from God and not as the Son of God. Jesus will rebuke Nicodemus for not completely believing. So Jesus tells him that he has to born again. Nicodemus does not understand the statement “born again” and Jesus will explain it to him. **Q.** What does it mean when he says to “see the Kingdom of God”. **A.** We know kingdom means the rule of God. However, this meaning can be used in various ways: blessings of kingdom, allowing the rule of God in your hearts and the ruler of the kingdom. Here, I believe JC is telling Nicodemus he must be born again to see Jesus more than a teacher from God but as the King and more pointedly as deity. Other men to date have seen the signs and heard the testimony and have believed in JC as deity.
- C. Born Again. It is clear that Nicodemus does not understand. Jesus will explain it thru a contrast and an analogy of the wind. First the contrast: born of flesh vs. born of spirit. **Q.** What does born of the flesh mean? **A.** Flesh in the Bible can be used in many ways. Here due to the contrast, it is referring to the physical vs. spiritual. He further explains by the analogy. **Q.** What is the point of the wind? **A.** It can not be seen but does exist and has influence. So is the spiritual — it exists and has influence. The Jewish Leaders focused on the physical: the kingdom, the temple, Jewish lineage. So Jesus is admonishing him to have a mindset change.
- D. Born of the Spirit & water. **Q.** The kingdom of God is mentioned in vss. 3 and 5. What is the difference? **A.** J C first told Nicodemus he has to born again to “see” the kingdom of God, vs. 3. In vs. 5, JC nows provides some requirements to “enter” the kingdom of God. Those 2 requirements are to born of water and born of the spirit. **Q.** What does this mean to be born of the Spirit? **A.** Simply put, it means to believe in the Spirit. Note vs. 12, 15, 16. Now what has the Spirit revealed about Jesus? The Spirit of God is speaking thru Jesus being a teacher of God. Born of water likely refers to baptism. Note it is essential to enter the kingdom.

- E. In verse 11, note the word “we”. **Q.** What things has the “we” done? **A.** Speak, know, testify, seen. **Q.** Who is the “we”? **A.** This is a difficult question. This is early on in Jesus ministry. It has been Jesus doing all these things. In vs. 12, he goes on to say “*I told you earthly thing*”. A figure of speech is being used where the plural is put but what is meant is the singular. This interpretation fits with the context. [FS96D4, Figure of speech Heterosis (of Person and Number); or, Exchange of Accidence F/S 525: the plural is put for the singular; as here, "we" is put for "I." For other instances of this figure see Num 22:6, 2Sa 16:20, Job 18:2, Dan 2:36, Mar 4:30, Joh 3:11; Joh 21:24, Rom 1:5, 1Ti 2:15.] **Q.** What have they testified? **A.** That Jesus is God. And Nicodemus has not believed this.

III. Read 3:13-21.

IV. For God so loved the world, 3:13-21.

- A. Heavenly Things, vs. 13-14. Jesus will now tell Nicodemus of heavenly things even though he had not believed earthly things. He tells how the son of man descended from heaven. **Q.** What does this mean? **A.** This points to JC heavenly origin. **Q.** Have you ever heard about Jesus referring to himself as the “son of man”? **A.** Most popular reference He use of himself. This term means possessing manhood. But it has a deeper spiritual significance. This term “son of man” was used in Dan 7:13-14 as a Messianic King reference. In this OT reference, the son of man was going up to heaven to receive his kingship. Jesus will proceed to make this point. He uses Moses illustration in the wilderness when the bronze serpent was raised to save the people [Num. 21:9] so the analogy is so will Christ be raised to save His people. This points to His death and resurrection and the eternal life it brings.
- B. Purpose & Basis, vs. 15-17. **Q.** Why would Jesus go thru with this plan? **A.** Again, as already in stated in John 1, it is for eternal life i.e. to save mankind. **Q.** What is the condition of receiving this eternal life? **A.** The condition to receive this eternal life is to believe in Him. **Q.** Is this belief only recognizing of who He is? **A.** It is apparent this is an active faith i.e. more than just acknowledging who He is. This belief (only) was what Nicodemus lacked in vs. 3. To enter the kingdom, an active faith is required to be “*born of water and born of the Spirit*”. References to baptism and repentance. The “golden text” of the Bible (John 3:16) is connected to vs. 15 about eternal life with the word “for”. The basis of these actions is God’s love for the world of sinners. God the Father “*gave His only begotten son*” to be a propitiation for mankind. Again, JC is only begotten for his unique mission. Again, what was said in vs. 14 is repeated for emphasis. Believe in Him, you will have eternal life.
- C. Judgment, vs. 17-18. The text says the Son is not to judge the world. **Q.** Is this true? **A.** He will do this [2 Cor. 5:10]. To understand the meaning, we recognize a “not/but” construction. The meaning is not denying judgment but more importantly JC came to save the world. The text goes on to show salvation i.e. not judged as being condemned. However, if you do not believe Jesus is the Son of God and the only begotten to save men from their sin by His sacrifice, then you are condemned (judged already). Again, the word “name” is put for the person and what he represents.

D. Conflict, vs. 19-21. These verses provide more detail of 1:5 about light and darkness. The reason men loved darkness because they loved their evil deeds and fear the light will expose their deeds. Throughout the gospel, words of action are required for salvation. In vs. 21, you have to practice the truth to come to the light which provides salvation.

V. Read 3:22-36.

VI. He must increase, but I must decrease. In this section, JB re-iterates that he is not the Christ but came to prepare the way for Him. JB exalts Jesus in this section. **Q.** What things does JB say about Jesus. **A.** 1) coming from heaven, 2) having authority from God and above all i.e. all authority, 4) speaks the Words of God and 5) provides eternal life. In vs.32, is a repeat thought found in 1:11. In vs. 36, the word “obey” is used in ASV and NASB. KJV and NKJV uses the word “believeth” or “believe”. Here again action is required. The word used here is [\[G544\]](#) a different word than “believes” found in 3:36, 16 [\[G4100\]](#).

John 4:1-54

Woman of Samaria

Lesson 5

I. Woman of Samaria, 4:1-45.

A. Read 4:1-15.

B. Water of Eternal Life, 4:1-15. Jesus departs Judea to Galilee because of the of the Pharisees. In this journey, He passed thru Samaria and had a discourse (2nd one) with a Samaritan woman at Sychar at Jacob's well. This city is located near Shechem and Mt. Gerizim ([Gen 33:19](#), [Jos 24:32](#), [Gen 48:22](#)). Because of the journey, Jesus is thirsty and asks the woman for water. In doing so, He will use this occasion to declare to her that He is the Messiah. He begins in vs. 10 by stating to the woman that He was the "gift of God". This phrase can be interpreted at least 2 ways. First, the gift which proceeds from God, i.e. God's plan to send JC to the earth to complete His mission. In this interpretation, he offers the gift of eternal life with Him being the gift-giver. Or secondly, the gift which is God. **Q.** Which one is correct? **A.** Both interpretations are plausible. My preference is the second usage i.e. He is claiming He is a gift who is Deity. This is based on the context. He begins in vs. 10 with "if you knew". **Q.** What did the woman not know? **A.** The text answers this by Jesus asking her about who He is. Then He builds upon this by saying He provides living water. This is first based on who Jesus is i.e. Deity and the provider of spiritual life. The woman does not understand this at first. Jesus explains this living water will provide eternal life. **Q.** How does one drink of these living waters? **A.** It is by believing who Jesus is that He is the Son of God and the Messiah (vs. 21). In the Bible, so many times we read about eating and drinking things that are not food [[LS: eat His body, drink His blood](#); [John 6: eat his flesh and drink blood](#)]. This Hebrew idiom is used to mean to believe in the matter under consideration. Here in John 4 is to believe that Jesus is God and the provider of spiritual life eternal.

C. Read 4:16-30.

D. Worship in Spirit and Truth, 4:16-24. A dialogue proceeds between the Jesus and the woman about her marital history. **Q.** What convinced this woman that Jesus was a prophet of God? **A.** Jesus knew her history that she has had 5 husbands. This convinces the woman that Jesus is a prophet of God. **Q.** Was this woman a "religious" woman, concerned about spiritual things? **A.** Yes. This dialogue leads to woman to talk about worship. **Q.** There are 2 time periods in the text. What are they? **A.** 1. Hour is coming (vs. 21) and 2. An hour is coming and now is (vs. 23). Vss. 21-24 are very difficult to understand. Jesus mentions worshipping in spirit and truth and suggests this is now something new. **Q.** What are some possible interpretations of "worshiping in spirit and truth". **A.** Some will interpret "spirit and truth" as 2 items. Worship from the heart and worship in truth. It is possible that 2 things are mentioned but with 1 idea i.e. worship in a true spirit. **Q.** Did the people of God in the OT worship this way? **A.** Yes. This has always been true in the OT and in the NT. As a side note, sometimes these passages are used to teach that musical instruments in worship violate this passage i.e. not according to truth. Is that what this passage is teaching? Suggest there is 1 truth taught here and can be understood by answering 2 questions. **Q.** First, what does it

mean when Jesus said “salvation is from the Jews”. Note in this verse, there is something the woman does not know and there is something “we” knew. **A.** The meaning is one would come from the Jews who would bring salvation i.e. the Messiah. The Samaritan Woman understood this when she asks “I know the Messiah is coming.” So this is something that the woman knew. **Q.** Second Question. What has changed before and after the statement “hour is coming and now is”. **A.** In answering the second question, there is something the woman did not know (vs. 22) and there is something the Jesus and others knew. What is it? Jesus is the Messiah, the Son of God. So this is what has changed. The Messiah has now come and He needs to be worshipped because He is also God. Now this is how true worshippers worship or worship in the “true spirit”. Worship Jesus because He is God.

- E. I am the Messiah, 4:25-30. The previous discussion leads the woman affirming the Messiah is coming. And she understands that salvation is for all. Jesus quickly proclaims He is the Messiah. **Q.** Does the SM now believe Jesus is God, the provider of eternal life? **A.** There is some doubt if she believes as suggested by her question in vs. 29 (*this is not the Christ, is it?*). However, as we gather all the facts about the woman, there is a good possibility that she does believe. Consider the following. 1. The woman is interested in religious matters. 2. She has a honest heart. 3. She is willing to believe, she said “Sir, give me this water, so I will not be thirsty”. 4. She is enthusiastic about what she heard (vs. 28 left her waterpot) and willing to convert others. 5. She went and told the men. Evidently she was a credible witness in that some of the men believed Jesus is the Christ based on what she told them. 6. Would JC expend this energy and knowing beforehand this woman her history and heart and then not convert her considering the condition of her heart which was honest and willing? But why would she ask the question rather than boldly state the affirmative? Two possibilities. One, she was a woman and did want to disrespect the men. Second, the question was really used as an invite for them to check it out themselves. Compare her attitude with Nicodemus.
- F. Read 4:31-45.
- G. My food is to do God’s Will, 4:31-38. The disciples return to Jesus with food. He presents a profound statement that perplex them. He said *“I have food to eat that you do not know about.”* **Q.** Why use the word food? **A.** He presents a word analogy to present a spiritual truth. Food is essential for physical life. His food is essential for spiritual life. **Q.** What is his food? **A.** His food is to do the will of the Father. He does not identify His work here but has presented enough evidence that they should know what it is. He then tells them how important it is for them to reap what others have already sown. It is important because it provides eternal life. **Q.** Who have sown already? **A.** JB, prophets, JC, others.
- H. Many Samaritans Believed, 4:39-45. The woman tells the men of Samaria that she has found the Messiah. They come and hear Him and they believed. JC stayed there 2 days at their request and many more believed. Note several things about the Samaritans. 1). They believed the Messiah was not just for the Jews but for all mankind. 2). They recognized His mission was to be the Savior of the World. Possibly they understood His mission as spiritual and not physical. Jesus states a prophet has no honor in his own country. You may think of Nazareth but in 4:1-3 He left Judea to go to

Galilee because better reception of His message. Ironically, the people of Samaria believe in Him. He then proceeds north to Galilee.

II. Read 4:46-54.

III. Healing the Royal Official's Son, 4:46-54. This is the second time that Jesus is in Galilee. He heals the royal official's son and this is the second miracle He performed. Interestingly in vs. 47, how fast and widespread the word has traveled that Jesus left Judea for Galilee. Jesus asks him "Unless you see signs and wonders, you simply will not believe". However, this official has faith and asking him a second time to heal his son. The reference "you people" (note word "people" added by the translators) may indicate that Jesus was grouping him with the Jewish Leaders and their lack of faith. His faith is confirmed by John thru the HS by saying that the man believed his son was healed. This man evidently had a household of family and servants and his whole household believed. **Q.** What did they believe about Jesus? **A.** It is clear they believed He had the power to work miracles. But consider all the testimony to day and the other sign that pointed Jesus to be the Son of God.

John 5:1-47

Healing At The Pool, Authority of Jesus and 5 Witnesses

Lesson 6

I. Read 5:1-18.

II. Healing at the Pool, 5:1-18.

A. Time Marker. Jesus returns to Jerusalem. Another time marker is mentioned in vs. 1, “feast of Jews”. This is likely the passover as noted in 6:4. There are other feasts of the Jews that uses this phrase ([7:2 Feast of Booths](#)). So 1 year has elapsed between 2:13 and 5:1. The 4 gospels record few events during this year. Noticeably the Sermon on Mount and the 10 miracles occur after the first full year of JC ministry.

B. Lame man healed. **Q.** How long did it for the lame man to heal? **A.** Immediately. Jesus instantly heals a lame man who has been in this condition for 38 years. This miracle is performed on the Sabbath.

C. Opposition. **Q.** Who takes offense to Him working this miracle.. **A.** Text says the Jews but what is meant the Jewish Leaders. [[FOS = synecdoche, whole mentioned but a part is meant](#)]. In vs. 10, the Jews said it is not permissible. **Q.** Did it violate the Law? **A.** They objected on false premises. The Law stated that no working i.e. earning a living should be performed on the Sabbath. The Jewish Leaders perverted this Law to object whatever they deemed to be “work”. [[Lev. 23:3, Deut. 5:13-14](#)] Jesus came across this man in the temple and told him not to sin any more. The man knew that it was Jesus who healed him and he told the Jewish Leaders. These leaders wanted to kill Jesus for this action. Jesus tells them that the God the Father and He was working together on this. **Q.** Which of the 3 attributes in 1:1 does this statement appeal to? **A.** Word was with God.

III. Read 5:19-29.

IV. Authority of Jesus, 5:19-29.

A. United in Will. In this section, Jesus will make the following statements to the Jewish Leaders: 1) He and the Father are united in will, 2) the Father and Jesus are equal in giving life and receiving honor, 3) Father has given judgment to Son to raise and judge the dead. **Q.** In vs. 19, does that statement “the Son can do nothing” mean God the Father gives power to the Son to act and the Son is incapable of acting on His own? **A.** Of course not. Consider the evidence to date and the testimony that Jesus is God, has all the power and attributes of God. Further reading explains, they are united in will. Vs. 21 and 23 show the Father and Son are equal by showing both of them give Life and receive honor alike. Vs. 22 shows that God the Father has given judgment to the Son. Vs. 24 is a repeated statement that already has been made several times in this gospel that the Son provides for eternal life.

B. Son of Man. **Q.** In vs. 25-29, Jesus refers to Himself with 3 names. What are they? **A.** 1). Son of God, 2) Son and 3) Son of Man. These verses show Jesus as the one who will raise the dead and judge the dead. **Q.** What does the phrase "Son of Man" mean? **A.** The phrase "Son of Man" is a difficult phrase to understand. Jesus used this phrase most often to refer to Himself. On the surface, this phrase means possessing all the attributes of manhood like "Son of God" means possessing all the attributes of Godhood. However, this phrase had a deeper spiritual meaning that his disciples never fully understood during Jesus ministry. This phrase was used by Daniel to refer to the Messiah sitting on His throne [Dan. 7:13-14]. Jesus in vs. 27 is using the deeper meaning here because of the authority given to Him.

V. Read 5:30-47.

VI. 5 Witnesses, 5:30-47. The Gospel of John is a proof treatise that Jesus is God. Witnesses, signs and testimony is used to prove this treatise. In this gospel, there will be repeated statements and introduction of new proofs. This section provides 5 witnesses that Jesus testimony that He is the Son of God is true. **Q.** What are the 5 witnesses and what verses do they occur. [Use overhead with Scripture and mark.] **A.** 1). Jesus, vs. 31. 2). JB, vs. 33. 3). Works (JC miracles) vs. 36. 4) Father vs. 37. 5). Scripture vs. 39. In verse 33, JB testified to the truth. **Q.** What is the truth? **A.** Jesus is deity and provides spiritual life. In 1:11, Jesus came to to His own people and they did not receive them. Remember, 1:1-18 is an executive summary in which it is further developed thru the gospel. In vss. 40-47, He repeats that the Jewish Leaders were unwilling to believe.

John 6:1-71

Feeding the 5,000, Walking on Water & Bread of Life

Lesson 7

- I. Read 6:1-15.
- II. Feeding the 5,000, 6:1-15. At the end of chapter 5, Jesus was at Jerusalem. **Q.** Where is Jesus now? **A.** Here in 6:1, the Scripture says Jesus went to the other side of the Sea of Galilee (or Tiberias). In the Gospel of John, many events in Jesus' Ministry are left out. In fact in vs. 4, there is another Passover, which is the 3rd Passover mentioned in John [2:13, 5:1, 6:4, 12:1]. **Q.** What is the significance of mentioning the Passover? **A.** Time indicators and help date the length of Jesus Ministry. So from 5:1 to 6:4, the second full year of JC ministry has elapsed. Notice vs. 4 sits all by itself indicating an intended time marker. The gospel of John is not meant to record a significant portion of the events in His ministry. **Q.** Why was the Gospel of John written? **A.** The Gospel of John was written as a proof treatise to show Jesus is Deity. Also, the timing of this event is either later in His 2nd full year of ministry or at the beginning of the 3rd year of His ministry.. Tiberias is a city located on the western shore of the Sea of Galilee. It was a chief city. The Sea of Galilee was also known as the Sea of Tiberias named after this chief city. **Q.** Where is Jesus according to this Gospel? **A.** Don't know. **Q.** What other sources of information can be used to determine His location? **A.** Other gospels, especially Luke. From Luke 4:10 [[Gospel of Luke can be used to gain additional details of geography, events](#)], He was at Bethsaida which is located in NE shore of the Sea of Galilee. A large crowd followed Him because of the signs He worked. They were coming and seeking additional signs having already heard about the signs of healing the sick. Remember if the timing is the near the end of his 2nd full year of His ministry, the sermon of the mount along with the 10 miracles happened during the first part of the second full year of His ministry.

All 4 gospels record this event [[Matt. 14:13-23](#), [Mark 6:30-46](#), [Luke 9:10-17](#)]. Jesus asks Phillip a question "Where are we to buy bread". **Q.** Why ask Phillip and not the other disciples? **A.** From the gospels, we learn that Phillip was an outgoing person who seemed to have the most interactions with people outside of Jesus disciples. When the Greeks were seeking Jesus, they come to Phillip [[John 12:20-21](#)]. Andrew and John left JB and they go to Phillip. And then Phillip goes to Nathaniel. **Q.** Why did Jesus ask this question? **A.** To test him. Now Jesus knew He was going to perform a miracle to feed these people but asks the question to test Phillip. **Q.** Did Phillip pass the test? Andrew mentions there is a lad with 5 barley loaves and 2 fish. **A.** It seems that both Phillip and Andrew's faith was not at the point of telling Jesus that He could provide food for all the people. Jesus performs a supernatural event defying the Laws of Physics. Jesus feeds the people and organizes the distribution the food and collection of the left-overs. This was another sign that showed Jesus was the prophet that Moses spoke about [[Deut. 18:15-18](#)].

- III. Read 6:16-21.
- IV. Jesus Walking on the Sea, 6:16-21. This miracle is also recorded In Matthew and Mark [[Matt. 14:24-33](#) and [Mark 6:47-52](#)]. Note the feeding took place at an elevated location because the disciples went down to the sea. **Q.** Where were the disciples going? **A.** Their

destination was Capernaum, which is located in the northwest shore of the Sea of Galilee. The other gospel accounts provide some additional detail. Many of Jesus miracles were planned events by our Lord. Note in vs.17 when it says “Jesus had not yet come to them”.

Q. Why did Jesus not go with them at the beginning? **A.** Going to perform this miracle. **Q.** Why wait for so long before come to them by walking on the water? **A.** Don't know for sure. [Other gospel accounts mention they left in the 1st watch and Jesus came to them in the 4th watch. Also consider the possible route of the boat. They leave in the evening from Bethsaida, NE shore Sea of Galilee and travel to Capernaum in the NW shore. They row 3-4 miles even though the distance is 5 miles. They end up in the Middle of the Sea (about 8 miles from Bethsaida) because of the strong Northern wind blowing them out to the middle of the sea. There may have been 2 miracles here. Of course, Jesus walking on the water. The other may have been the boat with the disciples transported to Capernaum from the middle of the sea, vs. 21.]

V. Read 6:22-29.

VI. "I am the bread of life", 6:22-59.

A. The Work of God, 6:22-29. The multitude are looking for Jesus. They see a boat which Jesus evidently traveled docked by the sea shore. However, they knew his disciples were not there but had left. The multitude then travel across the Sea of Galilee to Capernaum, seeking Jesus. They found Him and ask Him how He got there since His boat was left at Bethsaida . Jesus does not answer their question. In vs. 26, Jesus was able to read inside their hearts to know they were seeking more signs. Enough signs have already been given for the people to believe. **Q.** Why were the people seeking Jesus? **A.** They sought signs for their own gratification. Some of them were fed the previous day. He admonishes them to work for the food that endures to eternal life. He then begins to give his 3rd discourse on the “Bread of Life”. **Q.** What does it mean when Jesus said “work not for the bread that perishes”? **A.** In vs. 27, a classic “not-but” Hebrew idiom is presented. Work not for food is not saying don't work. The emphasis is behind the “but” work for the food that endures to eternal life. This work the Son of Man provides and God the Father approves by setting His seal. Then the people ask Him what this work consists of. In vs. 29, Jesus replies this work consists in believing in Him. **Q.** What are the people to believe in about Jesus? **A.** What has been already said in the gospel. Jesus is the Son of God, the Messiah. Again, Jesus is the Word, the messenger that He is God and provides eternal life.

John 6:1-71

Bread of Life & Words of Eternal Life

Lesson 8

I. Read 6:30-50.

II. "I am the bread of life", 6:22-59 (continued).

A. BREAD OUT OF HEAVEN, 6:30-50.

1. True Bread. In vs. 30, they ask for a sign so they may believe. **Q.** Has enough signs been provided for them to believe? **A.** Yes. Already enough signs have been provided. Others have believed in Him based on what He has done and others have testified. Jesus does not perform another sign but says He is bread that came from Heaven. **Q.** What additional information does Jesus provide by referring to Moses and the manna? **A.** God the Father was the source of manna from heaven and so He is also. In Exodus, Moses provided bread (manna) to show the people it was by the power of God. **This is an anti-type: manna and bread of life. Manna was provided by God for physical life. Bread of life (Jesus) provided by the Father for spiritual life.** He make it clear that God was behind this act and says they will receive "true bread". **Q.** What does "true bread" mean? **A.** The manna did sustain the people for awhile but eventually they experienced death. This new bread is "true" in that it provides eternal life. Of course, He is this bread. The people do not comprehend His statements. They still think He is talking about physical bread. He clearly states in vs. 35 that "He is the bread of life". And says to eat this bread means to believe in Me. In vs. 36, He tells the people that they have seen Jesus and the signs He has performed and they still do not believe. Vs. 38 again states He came from Heaven to do the will of the Father. **[Note the number of "not-but" idioms in this chapter: 5 (22,26,27,32,38)].** Not only does Jesus do the will of Father but the Father has given Him authority including the resurrection of the body to eternal life.
2. Opposition. **Q.** Again, who are the Jews in vs. 41? **A.** Jewish leaders. The Jewish Leaders begin grumble based on things He said. They knew His parents and do not believe He came from Heaven. Jesus provides a mild rebuke by referring to Prophets and OT Scripture **[Isa 54:13; Jer 31:34]**. He states that those who come to Him must be drawn by the Father. Then He uses Scripture to show that being drawn by the Father is to listen and learn from the Scriptures. So He is indicting the Jewish Leaders that they are not following Scriptures and the prophets. If they did, they would be drawn to Him. Then in vs. 46, He claims to have seen the Father and shows His intimate relationship with the Father. **Q.** What attribute of the Word does this refer to in 1:1? **A.** With the Father, intimate relationship. Then He iterates again that He is the Bread of Life that provides eternal life.

B. Read 6:51-59.

C. Eat My Flesh and Drink My Blood, 6:51-59.

1. Meaning. In this section, this difficult statement is made by the Lord (vs. 54). What does it mean? Compare vs. 40 with vs. 54 **[use slides with verses side by side]**.

Show cause effect relationship. Circle key words]. Both versus have eternal life: vs. 40 “, may have eternal life” vs. vs. 54 “has eternal life”. Vs. 40 defines what eating flesh and drinking blood mean: “believe in Him”. Eating His flesh and drinking His blood means to believe in Him. There are other verses which support this interpretation (vs. 35, 47).

2. Jesus Deity & Provides Eternal Life. **Q.** What do we believe in Him? **A.** What has been said in the Gospel of John to date”. Jesus is Deity and provides spiritual life and believing in this you will have eternal life. Vs. 51 indicates His death “give His flesh for the life of the world”. Note the repeated statement “raise him on the last day”. These statements are made after Jesus providing eternal life, vs. 39, 40, 44, 54. This looks forward to the resurrection of the body which is an indicator of the eternal life that Jesus provides. In vs. 57, it refers to God as “living Father”. **Q.** What does this mean? **A.** Living is put for an attribute of the Father in that He provides life thru His plan to send Jesus into the world to save man. In vs. 51, it says Jesus is “living” bread. **Q.** What does that mean? **A.** He provides life forever. In vs. 55, He refers to true bread and true drink. **Q.** What does this mean? **A.** It accomplished its mission to provide eternal life. John tells us this discourse on the bread of life occurred in the synagogue at Capernaum.

III. Read 6:60-71.

IV. Words of Eternal Life, 6:60-71.

- A. Spirit Gives Life. Many of his disciples began to grumble. **Q.** Why are they grumbling? **A.** Not willing to accept the message, vs. 63. This was forecasted, 1:11 “He came to His own, and those who were His own did not receive Him.”. Jesus then tells His resurrection in vs. 62. **Q.** In vs. 63, is “Spirit” capitalized in your Bible? **A.** Yes in NASB, NKJV. Lower case in ASV and KJV. Show YLT “**the spirit it is that is giving life...**”. If it referring to HS, then the interpretation would be that the HS has provided the plan of salvation i.e. this gospel to the writer John thru inspiration. Note the construction of this verse. **Q.** What type of logic is being set up here? **A.** A comparison, an analogy. The analogy makes sense if the “Spirit” is referring to the human spirit. The analogy is that a man’s spirit provides life. Without it, man would be dead. Now the application. So the Words of Jesus provides spiritual life. Without believing His words, man is spiritually dead.
- B. Disciples Withdraw. In vs. 65, ties back to vs. 44-45 about how the Father draws men thru teaching. This particular teaching is about who Jesus is and what He provides. Many disciples withdrew and Jesus asks the 12 apostles if they also want to withdraw. Peter, the impetus one, replies to whom should they go? He has the words of eternal life. So they continue to believe who Jesus is and recognize He is the only one who can provide eternal life. They say He is the Holy One of God. The unique person that is God. Jesus then prophesies that Judas would betray him.

John 7:1-31

Feast of Booths & Division Among the People

Lesson 9

I. Read 7:1-24.

II. Jesus at the Feast of Booths, 7:1-24.

- A. His fleshly brothers. Jesus spent most of his Ministry in Galilee because of the opposition of the Jews in Judea. At this point, the Jewish leaders were seeking to kill Him. There was the Feast of the Booths, another Jewish Feast. [Note. This is called a Feast of the Jews and the specific one is specified. Feast of Jews is also mentioned in 5:1 and it is believed to be the Passover, the most prominent one.]. **Q.** Who are His brothers? **A.** His fleshly brothers [James, Joseph, Simon, Jude, Matt. 13:55] They want Him to go to the feast and perform signs. **Q.** Do they believe in Jesus as the Christ? **A.** At this point, his brothers do not believe in Him. So their motives are evil possibly hoping He would be found a fraud. Also, note their lies by saying no one does things in secret. Jesus signs have been open to the world.
- B. Goes to the Feast. Jesus replies that He is not going to the feast publicly because His time (or hour) is not ready, referring to His death and resurrection. However, Jesus did go up to the feast secretly. While at the feast, the Jewish Leaders were seeking to find Him. Again, note Jews is put for the Jewish leaders. The multitudes had mixed beliefs but they did not speak openly for fear of the Jewish leaders. **Q.** In vs. 16, how can Jesus teaching not be His own. **A.** Not-But idiom, what follows the but is the emphasis. Jesus was teaching in the temple. The leaders wondered where Jesus got His knowledge. He replies His teaching is from the Father. He then follows this with vs. 17 that if anyone is willing, they can know of His teaching i.e. its source. Logically, this means God has to supply enough evidence to prove the deity of JC. This verse, 7:17 has so much importance because it answers a lot of questions like: 1. Why are not more people saved. 2. Why do brethren once faithful fall away? 3. Why is there so much evil in the world? Jesus then indicts the multitudes for not following the Mosaic Law. **Q.** In Vs. 21, who and what miracle is Jesus referring too? **A.** It refers to curing the lame man at the Pool of Bethesda in chapter 5 on the Sabbath Day. JC concludes with an admonition to judge righteously.

III. Read 7:25-31.

IV. Is Jesus The Christ?, 7:25-31. Some of the multitude were aware the Jewish Leaders were trying to kill Jesus. However, they observed Him preaching openly and the leaders were not doing anything about it. This section shows there were different beliefs on who Jesus is. Jesus boldly proclaims in the temple they knew where He was from. **Q.** How would they know? **A.** They would know based on the evidence presented to date. This infuriated some of the multitude and now were also seeking to kill Him. However, in vs. 31, many did believe. The interpretation of the last verse may be Jesus has already performed enough signs for them to believe. It is a rhetorical question.

V. Read 7:32-36.

VI. Officers Sent to Arrest Jesus, 7:32-36. Officers are sent to seize Jesus. Later on in the text, we find they were not successful. In this section, Jesus tells of His resurrection, vs. 33. It is doubtful the people or the disciples understood the meaning at this time.

VII. Read 7:37-39.

VIII. Come to Me and Drink, 7:37-39. The Feast of Booths lasted 7 days [Lev. 23:24; Deu. 16:13]. On the last day, He invites the people "*If any man is thirsty, let him come to Me and drink*". The meaning is supplied in vs. 38: to believe in Him. He then supplies rivers of living water which means eternal life.[Scripture referred to. Not quoted directly. Isa. 44:4, 55:1, 58:11.] **Q.** In vs. 39, from whom shall these living waters flow? Is it JC, believers in JC or someone else? **A.** It is someone else specifically the Apostles. The Apostles were to be baptized in HS after Jesus rose from the dead. From their preaching, rivers of living waters would proceed.

IX. Read 7:40-52.

X. Division Among the People, 7:40-52. More information is provided about the division among the people. Some said He was the Prophet, others "*This is the Christ*", others doubting Him because He was from Galilee. If they checked the "records", they would find He was of the lineage of David and born in Bethlehem. The officers returned to Pharisees without Jesus. The Pharisees make the statement that none of the Pharisees believed in Him. Nicodemus states that the Law requires to hear from the man before he is judged. So the Pharisees charge Nicodemus to investigate that no prophet arises out of Galilee. **Q.** Has Nicodemus faith progressed to the point that he recognized J as the Son of God and more than a teacher from God? **A.** Unsure. Also note that Nicodemus is now "sticking out his neck" for J.

John 8:1-30

Woman Caught in Adultery & Light of the World

Lesson 10

I. Read 7:53, 8:1-11.

II. Woman Caught in Adultery, 8:1-11

A. Testing Jesus. Jesus comes to the temple early in the morning to teach. The previous night he stayed at Mount of Olives. The Pharisees and Scribes bring a woman to Him and they accuse her of being caught in adultery, in the very act. [side note: adultery is an unlawful sexual act between 1 or 2 people who are bound to another thru marriage. This verse shows adultery is an act and not attitude in the heart.] **Q.** What were their motives? **A.** Their motives were evil in that they were testing Him in order they may accuse Him. The Law required the woman along with the other party be stoned to death [Lev 20:10; Deu 22:22-24]. Interesting in the OT, we never find the people carrying out this stoning for the adulterers.

B. How To Accuse Jesus. **Q.** How did the P & S plan to accuse Him? **A.** If He said the Law of Moses needed to be fulfilled, would they then ask Him to stone her? It is unclear the method of accusing but their hearts were evil. **Q.** Why did they not carry out what the Law required? **A.** Maybe in Jesus's following statement, He is encouraging them to do so. He writes something on the ground, not once but twice. **Q.** What did He write? **A.** Do not know. Gospels were not written to fulfill our curiosity or be a complete, detailed historical account.

C. Go and Sin No More. Jesus responds to them, "*He who is without sin among you, let him be the first to throw a stone at her.*". Now, there is no one without sin. **Q.** Is He then saying indirectly that she is not to be stoned since no man is without sin? **A.** No — not logical. **Q.** What did Jesus mean "*He who is without sin among you*"? **A.** Is He referring to the Pharisees and Scribes being guilty of adultery? This would explain why they left. In any case, they left beginning with the older ones. Then Jesus says to her "*Neither do I condemn you; go your way. From now on sin no more.*". **Q.** Is Jesus approving of her sin by not condemning her? **A.** No. **Q.** Is He loosing the Law of Moses? **A.** Many unanswered questions. Note the woman is respectful of Jesus calling Him Lord. Jesus knows what she is feeling and thinking in her heart. Maybe He saw in her a penitent attitude. He does not approve of the sin because He tells her go and sin no more. Here we have Jesus showing mercy to the woman.

III. Read 8:12-30.

IV. Light of the World, 8:12-30. Jesus begins His 4th discourse on the Light of the World. Again, He is teaching the people in the temple. In vs. 12, Jesus says He is the Light of the World. **Q.** What does this mean? **A.** The rest of the verse explains. He provides the light which leads to eternal life (light of life). This light is the knowledge of who Jesus is and that He is the source of eternal life. **Q.** How is one to receive this light? **A.** One is to believe or as the text says, follow Him. **Q.** Have we heard this message before and if so, where? **A.** This message continues to enumerate the message of 1:4-5.

- A. Opposition. His opposers, the Pharisees state that He was bearing witness of Himself and His witness is not true. **Q.** How does Jesus defend Himself? **A** Jesus defends that His witness is true because of its source. They do not believe He came from heaven. He has told them many times already He is from heaven. Knowing here is put for believing in these statements. He also mentions that He is returning to Heaven indicating His resurrection. In vs. 15, He states they judge according to the flesh. **Q.** What does this mean? **A** This refers to the outward, the physical, the things that can be seen. This concept was used in 3:6. The meaning is also provided in vs. 23, "*you are of this world*". Then He states that "*I am not judging anyone*". **Q.** Does this mean Jesus is not our Judge? **A** Not/but idiom. His judgment, His witness is true and the Heavenly Father also bears witness of JC. In vs. 19, they ask "*Where is Your Father*". Again, they are looking at the physical, what can be seen. Jesus rebukes them by stating they do not know the Father. If they know the Father, they would know Him. A stinging rebuke. He rebukes them for not knowing God! However, they do not know He is referring to God the Father, vs 27. No doubt these words upset the Pharisees. In vs. 20, it mentions no one seized Him for his hour had not yet come, i.e. suffering, death and resurrection.
- B. Die in Your sins. In vs. 21-24, Jesus states the importance of knowing who He is? **Q.** Why is this important? **A** If people do not believe in Jesus, they will die in their sins, i.e. die with the guilt and condemnation for their sins. They ask who are you? Jesus has been for over 2 years telling the people who He from the beginning of His ministry. Vs. 26 His message is from God the Father and He speaks to the world the words of the Father.
- C. Lift Up Son of Man. He then tells them when they lift up Son of Man, then they will know who He is. This refers to them crucifying Him. He states in vs. 28, He says "*I do nothing on My own initiative*". **Q.** What does this mean? **A** Again, not/but idiom emphasizing He speaks the things from the Father. Then He states how He and the Father are in perfect unity. **Q.** Where has the intimate relationship been stated? **A** Again, re-iterating the intimate relationship He has with Father stated in 1:1. This discourse evidently had an impact on the hearers who also heard the opposition from the Pharisees when He says "*many came to believe in Him*". **Q.** How is possible that the people could believe who Jesus is but the Pharisees could not? **A** A matter of the will. There is not a lack of evidence.

John 8:31-59

Truth Will Set You Free, Your Father the Devil, Before Abraham

Lesson 11

- I. Read 8:31-38.
- II. The Truth Will Set You Free, 8:31-38. **Q.** Who is Jesus talking to in vs. 31. **A.** There is a difficulty here in understanding who is Jesus talking to. The group identified in the text is "*those Jews who had believed Him*". In the previous verses in Chapter 8, the groups identified were: 1) the multitude, 2) Pharisees and Scribes and 3) many who believed in Him. In this section, is He addressing those who believed or those Jewish **leaders** who believed in Him? **Q.** If these Jews believed in Him, why were they trying to kill Him. **A.** This second difficulty is their state of their belief. If they believed, why does Jesus rebuke them for trying to kill Him and doing the deeds of their Father, the devil? Could it be the group addressed is the Jewish Leaders who believed in Him? However, their faith in Him was shallow and would change very soon? Lots of question and difficulties without clear answers.

Also in vs. 31, there is an admonition to abide or continue in His Word. **Q.** Would this include more than believing in who Jesus was? **A.** So faith in Jesus is more than belief in Him but continuing or following His Word. This is a key to discipleship. This faith or this truth will set you free. **Q.** Did the Jews understand what it means to be free? **A.** Those Jews did not know what it means to be free. They state they are Abrahams's offspring and never been enslaved to anyone. **Q.** Have they been enslaved to anyone? **A.** They have been enslaved in the past and are currently enslaved under Roman Rule. **Q.** What does Jesus mean to be enslaved? **A.** Jesus explains in vs. 34 what He means by freedom. If you commit sin (which we all do), we are a slave to sin. **Q.** How are we a slave to sin? **A.** Harmony of Scripture would indicate a slave of sin is doing the bidding of their master, the devil. In addition, they would reap the eternal consequences of their sin. Believing in JC and abiding in His word, would set us free from this eternal damnation and align JC as our master.

In vs. 35, there is a profound and difficult statement. Note there are 2 parallel phrases. Note the following parallels: slave || son, does not remain || remain, house || implied house and not forever || forever. **Q.** Is "son" in vs. 35, JC? **A.** No. The "son" is not JC. It is in vs. 36. **Q.** What is the house? **A.** NIV has the word "family". Strong's show this word could also be translated "household". Consider house implies household of God. Or in other words, fellowship with God. A person who is a slave of sin does not have fellowship with God. A son or disciple of JC does have fellowship. And it is eternal if he abides in JC. He clearly states that He can make any man free. He has the authority. He goes back to the statement where they state they are Abrahams offspring. He replies they were trying to kill Him and they did not believe His Word. Lastly, He goes back and re-iterates that He speaks the things from the Father.

- III. Read 8:39-47.

IV. You Are of Your Father the Devil, 8:39-47. In the previous section, Jesus states they do the things of their father. Here He will identify who their father is. **Q.** Who do they say their father is? **A.** They say Abraham is their father. Jesus says if so, do the deeds of Abraham. **Q.** What are the deeds of Abraham? **A.** His deeds were deed of faith as He obeyed God. **Q.** How would the people do the deeds of Abraham? **A.** By acting like Abraham, they would believe Jesus is God and do the things He says. But their belief is inconsistent with how they treated Jesus. He states they are trying to kill Him. **Q.** What is the truth Jesus told them? **A.** That He is God and provides spiritual life. They now say that God is their Father. Jesus again points out their inconsistency. **Q.** If God was their Father, what would they do? **A.** They would love Jesus. Again, Jesus says He came from the Father and was sent to this world by the Father. In vs. 43, He states they cannot hear His Word. **Q.** How could this be? **A.** The word hear is put for believe in His Word. **Q.** What is their problem? **A.** They are capable but are unwilling. Then in the famous vs. 44, He states their Father was the devil. **A.** How is the Devil their Father? It is by their actions. The devil was a murderer and these people are trying to kill an innocent man. The devil does not stand for the truth. These people are not standing for the truth of who Jesus is. That is how the devil and these people lie. In vs. 46, Jesus challenges these people to convict Him of sin, i.e. show where He violated the Law. A person of God hears and acts on the Words of God. These people were not of God.

V. Read 8:48-59.

VI. Before Abraham Was, I Am, 8:48-59. In this section, there is a testy exchange between Jesus and the Jewish Leaders. In vs. 48, they accuse Jesus of being a Samaritan and has a demon. **Q.** Why did they say He was a Samaritan? **A.** The first charge is slander and is bluntly a lie. Jesus responds to the second accusation by saying He does not have a demon. Then He says He honors the Father and they dishonor Him. Jesus then says that He is not seeking His own glory for personal satisfaction. He points to the "One" who seeks and judges. Likely referring to the Father. In vs. 51, He make the bold statement that is anyone keeps His Word, he shall never see death. **Q.** What does Jesus mean? **A.** They would not receive spiritual death. **Q.** Do the people understand this statement? **A.** No. After this statement, the Jews are even more convinced He has a demon. Then they state that Abraham and the prophets died. They are thinking physical death and not spiritual. Again, in vs. 54 Jesus states that the Father glorifies Him. Then He again states the intimate relationship that He and Father have. He states that Abraham rejoiced to see My day i.e. the day the Messiah would come and Jesus said he rejoiced. This confuses the Jews in that they thought that Abraham would literally see Jesus. Abraham saw Gods promises being fulfilled made to Him that all the families of the earth would be blessed. A messianic promise.

John 9:1-41

A Man Born Blind

Lesson 12

I. Read 9:1-41.

II. Jesus Heals a Man Born Blind, 9:1-41.

- A. Miracle, 1-7. This first section records the miracle which is only recorded in the Gospel of John. This man was born blind and was a beggar. The disciples see this man and ask Jesus the question in vs. 2. Jesus responds he was born blind so that the works of God might be displayed. So this miracle was a work of God. **Q.** What is a “work of God”? **A.** Work that God performs. Jesus performed this miracle. **Q.** So what is Jesus demonstrating? **A.** He is God. Again, He iterates He is from God and He is the light of the World. **Q.** What is the meaning of light of the World. **A.** Show the way to eternal life. He is both the messenger i.e. the Word and the Way. The details of how this man was healed is provided. **Q.** Were these steps necessary for Jesus to heal him? **A.** No but He chose this process.
- B. Neighbors Questioning Him, 8-12. The neighbors question the man. **Q.** What do you think the natural reaction would be for this occasion? **A.** One would think they would be rejoicing that he could now see. They were skeptics. Their motives are unknown. **Q.** Could they be doubters in Jesus as the Son of God causing their questioning? **A.** Likely. The man recounts the details of him being healed. These neighbors bring the man to the Pharisees for further inquiry.
- C. Pharisees Questioning Him, 13-17. Now the Pharisees question the man. Now John add the detail that Jesus healed this man on the Sabbath. The man repeats for a second time the details of him being healed. Now the Pharisees get hung up Jesus performing this act on the Sabbath. **Q.** Did Jesus violate the Sabbath? **A.** There is no violation of OT Law. This commandment forbid working to earn a living on this day. The Pharisees conclude Jesus is not a man of God because their fraudulent charge of breaking the Sabbath. **Q.** Should not the Pharisees be rejoicing that this man is healed? **A.** Yes. However, their opposition was divided. Normally, we think all the Pharisees except Nicodemus was against Jesus. Here we find some who were not against Him, using logic and honesty. Recall, we found the same thing in Chapter 8. They ask the man about Jesus. He said He was a prophet.
- D. Pharisees Questioning His Parents, 18-23. The Pharisees could not believe this man was healed from blindness. **Q.** What argument do they present? **A.** They think that maybe this man was never blind to start with. So they call his parents. **Q.** What would cause one to deny the obvious and make up a false charge? **A.** The Will, 7:17. The Pharisees want to know if he was born blind and how he now sees. The parents answer the first question in the affirmative. On the second question, they tell the Pharisees to ask him since he is of age. They say they do not know how he was made to see or who was involved. **Q.** Is the parents statement true, they do not know how this happened? **A.** These two statements are lies. They said this because they did not want to be cast

out of the synagogue. Note the Pharisees already had an edict that whoever confesses Jesus to be the Christ would be put out of the synagogue.

- E. Pharisees Question Him A Second Time, 24-34. So the Pharisees question the man a second time. Note the trap. Give glory to God because they know this man is a sinner. If he denies Jesus is a sinner, then the man would not be giving God the glory. The man wisely does not affirm Jesus is a sinner but says what he knows. He knows He was blind and is now healed. They ask him again how he was healed. He does not tell them because he already has. The man sarcastically replies to the Pharisees if they want to become His disciples. They revile him and said he was His disciple but they were the disciples of Moses. Then they state God has spoken to Moses but they do not know where Jesus is from. **Q.** Is this true? **A.** They knew what Jesus has stated many times that He was from God. They were unwilling to believe. **Q.** What argument does the healed man present about Jesus? **A.** The healed man then presents a solid argument that Jesus is a prophet. The argument is that Jesus healed his blindness and so He must be from God. **Q.** What happens to the man? **A.** The healed man is put out of the synagogue for his confession.
- F. Jesus Talks to the Healed Man, 35-41. Jesus looks for the healed man. He asks him if he believes in the Son of Man. The man asks who is He? Jesus states He is the One. The man believe and now is worshipping Him. **Q.** What is the implication of man worshipping Jesus? **A.** Evidently, He believed He was the Son of God deserving to be worshipped. In vs. 39, Jesus says *“For judgment I came into this world, that those who do not see may see; and that those who see may become blind”*. **Q.** What does this mean. **A.** So Jesus came into the world to render judgment: eternal life or eternal condemnation. Those who do not see are those who are ignorant. He is the Light of the World. Provides spiritual life thru His Word. With good honest heart, these people now see Jesus and what He brings — eternal life. Those who see are those who think they know the way but because of their closed hearts do not believe. **Q.** Believe what? **A.** Jesus Christ is the Son of God and provides eternal life. The Pharisees deduce that this was an indictment against them. The statement *“if you were blind”* are those in Jesus statement that they believe they see. But in reality because of their unbelief are blind and are still in their sins.

John 10:1-42

Good Shepherd & I and Father Are One.

Lesson 13

I. Read 10:1-21.

II. I Am the Good Shepherd, 10:1-21

A. The Metaphor, 10:1-6. This discussion is a continuation from John 9. He is still talking to the Pharisees and they are the “them” in the text. Jesus says He is employing a figure of speech in vs. 6. **Q.** What figure of speech? **A.** Metaphor. [Def = A figure of speech in which an expression is used to refer to something that it does not literally denote in order to suggest a similarity.” WordNet ® 1.6, © 1997 Princeton University. “ Not an analogy per. se. An analogy is comparable to metaphor and simile in that it shows how two different things are similar, but it's a bit more complex. Rather than a figure of speech, an analogy is more of a logical argument..<https://www.copyblogger.com/metaphor-simile-and-analogy-whats-the-difference/>]. This FOS uses a shepherd and sheep to illustrate like characteristics of Him and His disciples. The explanation is presented in the next section. In the first 2 verses, there is a door opening into a room in which only the shepherd of sheep enters. Anyone entering any other way is a thief and a robber. The doorkeeper opens the door per the shepherd’s voice. The shepherd leads the sheep out when he calls his own sheep by name. The sheep follow the shepherd because they know his voice. The sheep will not follow a stranger in fact, they will avoid him because they do not know his voice. The Pharisees do not understand the figure of speech. **Q.** Would you understand the metaphor without the interpretation? **A.** NO.

B. The Explanation, 10:7-21. Jesus provides the interpretation and extends the metaphor in this section. Jesus identifies that He is the door of the sheep. All who came before Him are thieves and robbers. The sheep did not hear them. **Q.** Who are the thieves and robbers? **A.** Do not know. False Messiahs? The point is that He is exclusive. There is no one other who provides what He offers. **Q.** What does He offer according to vs.9 &10? **A.** Salvation. **Q.** How does one obtain this salvation? **A.** “Enter through Me”. What does this mean? Remember Jesus the door or the way to salvation. Enter through by listening to His Words. The thief and robber motives are to steal, kill and destroy. In vs. 11, Jesus identifies Himself as the good Shepherd. **Q.** Why is He a “good” shepherd? **A.** The good shepherd lays down His life for His sheep. A hireling [=a person who works purely for material reward] will flee when the wolf comes.

The hireling is not interested in the sheep. In vs. 14 the sheep are identified as His disciples, they know Him. In vs. 15, He again states the unity between Him and the Father, they know each other in the mission JC is undertaking. The rest of the verse mentions His mission — to lay down His life for the sheep. In vs. 16, “other” sheep are identified. **Q.** Who are these? **A.** It is unclear but could be the Gentiles. They also will hear His voice and shall become part of the flock. Remember He is talking to the Jewish Pharisees. In v. 17, Jesus says the Father loves Him for His sacrificial mission. His death and resurrection are also mentioned. In vs. 18, Jesus states His mission is completely voluntary and He has the authority to stop it. These words again caused a

division among the Jewish Leaders. And they resorted to previous charges that He has a demon. But others believed pointing back to the miracle of healing the blind beggar.

III. Read 10:22-42.

IV. I and the Father Are One, 10:22-42. Jesus was at the Feast of Dedication. [This feast was held on the 25th of the ninth month, Chisleu (December) to commemorate the reconsecration of the temple after its pollution by the Syrians, eSword TCR Dictionary]. This entire section ties back to 1:1 defining the intimate relationship the Word (Jesus) had with the Father. This arose from the Jewish Leaders questions for Jesus to state that He is the Christ. **Q.** Time-wise, where is Jesus in His ministry? **A.** He is toward the end of the 3rd full year of His ministry [Passovers =2:13, 5:1, 6:4, 12:1]. So it is clear He has told them and the rest of the World He is the Christ. He states that He has told them plainly and has done so many times. They do not believe He is the Messiah, the Christ. Jesus tells them to believe the works He performed, they bear witness of who He is. **Q.** Why do they not believe? **A.** Not willing to [7:17]. Jesus says they are not of His sheep because they do not listen and believe His words. His sheep follow Jesus and He gives them eternal life. In vs. 28, 3 things are mentioned. **Q.** Are these 3 different things or the same thing stated different ways? **A.** In examining the 3 things, they saying the same thing with different words. Remember, this is style of John where things are mentioned and then iterated for emphasis.

In vs. 30 He states "*I and the Father are one*". **Q.** How did this statement impact the Jewish Leaders? **A.** This irked the Jewish Leaders and they took up stones to stone Him. Jesus asks them for which work are they stoning Him. They reply it is for blasphemy, you a man are making Yourself out to be God. Jesus replies by quoting OT Scripture. **Q.** What Scripture is it? **A.** Ps. 82:6, "*I SAID, YOU ARE GODS*". In this Scripture, God is reprimanding the judges to make just decisions. This Scriptures say men are gods. Here the sense is they are sons of Most High and their judgment is contrary to being sons of God i.e. contrary to the way God would act. Jesus goes on to state that Scripture can not be broken. So if men can be called sons of God, why can't He be called that. The Pharisees could have pressed Jesus about this Scripture. **Q.** What do you think they could question Him? **A.** The "you" in Ps.82:6 are men not God in nature which Jesus is claiming. In vs. 37, He appeals to them by saying if I do not do the works of the Father, do not believe Me. If they believe the works, believe in Him that He and the Father are one. One is unity and like nature. **Q.** What miracle has just been worked? **A.** Recall He just healed the lame beggar. This did not convince them and they were trying to seize Him but He eluded their attempt. Jesus then goes to Bethany beyond the Jordon where John the Baptist was first baptizing. And many people believed in Jesus.

John 11:1-27

Death of Lazarus & I Am the Resurrection

Lesson 14

I. Read 11:1-16.

II. The Death of Lazarus, 11:1-16.

A. Setting. This chapter records the raising of Lazarus from the dead. This record only appears in the Gospel of John. Remember from Chapter 10, Jesus is in Bethany Beyond the Jordan. This area is known as Perea. Mary, Martha and Lazarus lived in Bethany which is about 2 miles east of Jerusalem [vs. 18]. In vs. 2, it is noted that this Mary was the one who anointed the feet of Jesus Lord with precious oil. **Q.** When did this occur? **A** You may think this is the woman in Luke 7:38 “*38 and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet, and anointing them with the perfume.*”. **Q.** What was this woman’s name in Luke 7? **A** Do not know. **Q.** Was it Mary Magdalene? **A.** Tradition has identified this woman as Mary Magdalene. However, the Scriptures reveal no such name. **Q.** So what incident does this refer to in John 11:2? **A.** It refers to Mary in the next chapter 12. **Q.** How is it that the John refers to this incident in past tense? **A.** Sometimes things are referred to in the future when the verb indicates past tenses. This happens to be one of those occasions.

B. Jesus Informed Lazarus was sick. The sisters inform Jesus who is in Perea that Lazarus was sick, near death. Jesus loved the entire family. This love is affectionate love. When Jesus got the news, He said this sickness was not unto death but for the glory of God. **Q.** Was not this sickness going to be fatal? **A.** Yes. Not! But idiom. The emphasis is Lazarus sickness and final death would show the Son of God glorified. The Scriptures state He stayed 2 days longer. **Q.** Why did He not come right away? **A.** Again, raising Lazarus from the dead would glorify Him. **Q.** How would it do that? **A.** Glorify Him that He was God. Then Jesus says lets go to Judea. Evidently, He meant Bethany which is outside Jerusalem where the Jews tried to stone Him. His disciples try to stop Him from going. But He replies that work must be done while it is light. In vs. 11 Jesus says Lazarus is asleep while knowing He was dead. **Q.** Why say this? **A.** Maybe to show to His disciples that raising Lazarus from the dead is as easy as waking someone up from sleep. **Q.** Why wasn’t He present when Lazarus was alive? **A.** The answer is in vs. 15 —that His disciples may continue to believe who Jesus was. Thomas encourages the other disciples to go with Jesus to Bethany even to die with Him.

III. Read 11:17-27.

IV. I Am the Resurrection and the Life, 11:17-27.

A. Jews comfort Martha & Mary. By the time Jesus made his way to Bethany, Lazarus has been dead 4 days. As Jesus waits longer to raise Lazarus, the more difficult it becomes to raise Him from the dead due to the decaying process. But of course, this is nothing for Jesus because of who He is. In vs. 19, the Jews had come to comfort Martha and Mary. **Q.** Where these Jews the Jewish Leaders? **A.** These Jews were not likely the

Jewish leaders. Most of the time Jews in Gospel of John refer to the Jewish leaders but not in all cases.

- B. Martha Meets Jesus. Martha comes to meet Jesus while Mary stays in the house. Jesus has a dialogue with her about the resurrection. Martha tells Jesus if He came earlier He could have healed Lazarus. **Q.** Does Martha have faith in Jesus to do what He wishes? **A.** Martha has the faith in Him that anything is possible. Jesus tells her that Lazarus will rise again. Martha thinks He is talking about the resurrection of the body at the final day. Interesting, how she knew about this resurrection and had faith in it. Jesus tells her "*I am the resurrection and the life*". **Q.** What does this statement mean? **A.** He is the one who causes the resurrection of the physical body. And He is the one who provide spiritual life. Here we have the physical and spiritual.
- C. Requirement For Spiritual Life. He goes on to say the requirement of obtaining this spiritual life. **Q.** What is it? **A.** Believe in Me. **Q.** What do you believe in Me? **A.** Jesus is the Christ, the Son of God and provides spiritual life. He goes on to say that in vs. 26 everyone who lives and believes in Me shall never experience spiritual death. It is obvious the death is not physical but spiritual. Jesus tests Martha faith. Do you believe this? She replies the affirmative. And goes on to state her belief that Jesus is the Christ, the Son of God.

John 11:28-57

Raising of Lazarus & Plot to Kill Jesus

Lesson 15

- I. Read 11:28-37.
- II. Jesus Weeps, 11:28-37. Martha leaves to go to get Mary per Jesus request. Mary hurries to meet Jesus with others following her. Mary is convinced that her brother Lazarus would not have died if Jesus was there. This shows her belief in Jesus able to work miracles. **Q.** What notable thing is Mary noted for before this incident. **A.** Remember this was the Mary who was at Jesus feet listening to His teachings [Lk. 10:38-42]. Jesus is moved by the weeping of Mary and others. He goes to the grave site and He weeps. **Q.** What does this show? **A.** This shows the compassionate love that Jesus had for Lazarus.
- III. Read 11:38-44.
- IV. Jesus Raises Lazarus, 11:38-44. Jesus tells the people at the grave site to remove the stone to the tomb. Martha states that the stench would be bad since he has been dead for 4 days. **Q.** Did Jesus hurry to see Lazarus when he was sick to the point of death? **A.** Remember, upon learning of Lazarus sickness which could cause death, He remained in Perea for another 2 days. He tells Martha "*Did I not say to you, if you believe, you will see the glory of God?*". **Q.** Did Jesus directly tell this to Martha and Mary according to the written record? **A.** Jesus told this to the messengers sent by Mary and Martha when He was in Perea. They evidently told them what Jesus said. Jesus then prays out loud to the Father. **Q.** Why did Jesus verbally pray to God and not silently? **A.** John records Jesus did this so the people may believe the Father did send Jesus. Then Jesus cries out with a loud voice, "*Lazarus, come forth*". Lazarus came forth, raised from the dead, bound hand and foot with wrappings and his face wrapped with a cloth. Jesus tells them to unbind him.
- V. Read 11:45-57.
- VI. Plot to Kill Jesus, 11:45-57. This miracle convinced many Jews to believe in Jesus. Some of the Jews reported to the Pharisees what happened. This caused the chief priests and Pharisees to convene a council to discuss this miracle. **Q.** Did the Pharisees believe in the signs? **A.** Yes. **Q.** Did this convince them that Jesus was the Son of God? **A.** No. **Q.** Why not? **A.** Not willing to believe [7:17]. They attest that Jesus is performing many signs [Gospel of John does not use the word "miracle" like the other gospels. It uses the word sign(s) which occur 19x, more than any other NT letter.] and will convert many. **Q.** Why were they concerned about this. **A.** This would lead the Romans to take away their place and their nation. So they are concerned about their political power. **Q.** Would this happen like they asserted? **A.** This assertion is assumed and being used to sway the council. Now Caiaphas, the high priest prophesied. **Q.** Can ungodly people prophecy the Word of God? **A.** Yes this is case example. He said that Jesus would die for the nation. And not only for the nation but for all mankind so that they be gathered into one, the children of God i.e. the redemptive plan for mankind. So they had a joint plan between the chief priests and Pharisee to kill Jesus. **Q.** Did the Pharisee try to kill Jesus before? **A.** Yes. Remember the Pharisees already had been trying to kill Jesus. Remember Feast of Dedication, John

10:31. Jesus had to leave Bethany due to this conspiracy and left to Ephraim [[Ephraim lay in the wild, uncultivated hill-country, thirteen miles to the north-east of Jerusalem, Wikipedia](#)] where He stayed with his disciples. The final Passover that Jesus would experience on this earth was at hand. The Jews were coming to Jerusalem to purify themselves before the Passover. People were wondering if Jesus would appear considering the conspiracy to kill Him. The chief priests and Pharisees had given orders if anyone saw Jesus they should report it to them that they may seize Him.

John 12:1-26

Anointing of Jesus & Entry Into Jerusalem

Lesson 16

- I. Read 12:1-8.
- II. Mary Anoints Jesus at Bethany, 12:1-8.
 - A. Time Markers. In vs. 1, a time marker is presented which is 6 days before the Passover. **Q.** So what day is it? **A.** The Passover occurred the following week on Thursday. So 6 days before would place this event on Friday. Jesus is leaving Ephraim [[Ephraim lay in the wild, uncultivated hill-country, thirteen miles to the north-east of Jerusalem, Wikipedia](#)] and coming to Bethany where Lazarus, Martha and Mary lived. In vs. 12, another time marker is mentioned on the “next day” which would be Sunday. This is when Jesus made His entry into Jerusalem. Chapter 13 begins discussing events during the Passover Supper which occurred on Thursday. The events in vs. 12:20-50 may have occurred on Tuesday.
 - B. Events During the “Passion Week”. **Q.** Which of the 4 gospels has the greatest percentage of verses during the “Passion Week”? **A.** John. [[John 46%](#), [Matthew 36%](#), [Mark 37%](#), [Luke 25%](#).] The Passion Week in John begins in 12:12 with Jesus entry into Jerusalem. Then Chapter 13 jumps to Thursday. There are many events that occurred on Sunday, Monday and especially Tuesday [[gospels silents on events happening on Wednesday](#)]. **Q.** So where are all the verses covering the Passion Week in Gospel of John? **A.** It is the long discourse Jesus had with with Apostles during the “Last Supper” covering 5 chapters in 13-17.
 - C. The Anointing. This section details Mary anointing Jesus. The anointing occurs during supper that Martha was serving. From the other gospel accounts, we find they were at Simon, the lepers house [[Matt 26:6-13](#), [Mark 14:3-9](#)]. Mary anoints Jesus feet with very costly perfume. **Q.** What was the purpose of the anointing? **A.** The purpose of the anointing was preparation for Jesus burial. **Q.** How did she know He would die and then be buried? **A.** Remember she was at Jesus feet listening to His teaching. There also had been may occasions where Jesus talked about His death and resurrection. **Q.** What this anointing say about Mary’s faith? **A.** She had a deep faith about what Jesus would go through and acted upon that faith.
 - D. Judas Objections. Judas of Iscariot objects because he said perfume could have been sold and given to the poor. **Q.** What was the real reason Judas objected to using this costly perfume? **A.** John the writer reveals the real reason for his objection in that he was a thief, pilfering money from the money box. Evidently, Judas kept the funds used for expenses during Jesus and the Apostles travels. **Q.** Was it not Mary’s funds that bought the perfume? **A.** Yes. **Q.** How would he get the money? **A.** If the perfume was sold as he stated, he might get the funds to put in the money box. His priorities were certainly mixed up yet he was an Apostle of JC. **Q.** Do the other gospels reveal the person and motives? **A.** No. The other gospels do not disclose who made this objection and his motives behind the objection [[Matt. 26:6-13](#), [Mark 14:3-9](#)]. This shows

in addition to other situations that the gospel of John was more intimate than the other gospels. Also, John reveals that Judas would betray Him, another intimate detail.

III. Read 12:9-11.

IV. Plot to Kill Lazarus, 12:9-11. When Jesus was in Bethany, many of the multitude came to see Jesus but more importantly they came to see Lazarus who was raised from the dead. The Pharisees conspired to murder Lazarus along with Jesus. Because of Lazarus's resurrection, many of the Jews believed in Jesus.

V. Read 12:12-19.

VI. The Triumphal Entry, 12:12-19.

A. Hosanna. On Sunday, the next day, Jesus enters Jerusalem in a triumphal entry as King of Israel. The great multitude took branches of palm tress and laid them the pathway [Mk. 11:8] that Jesus was traveling. They were shouting ""*Hosanna!* [G5614 ὡσαννά hōsanna ho-san-nah' Of Hebrew origin [H3467] and [H4994]; oh save!; hosanna (that is, hoshia-na), **an exclamation of adoration**: - hosanna.] **BLESSED** [G2127 (Strong) εὐλόγῳ eulogeō yoo-log-eh'-o From a compound of G2095 and G3056; to speak well of, that is, (religiously) to bless (thank or invoke a benediction upon, prosper): - bless, praise.] **IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel.**". This scripture is quoted in Ps. 118:26. **Q.** What does Hosanna mean? **A.** An Exclamation of adoration. **Q.** What does blessed mean? **A.** Praise. **Q.** Is this Psalm Messianic? **A.** Yes. This Psalm is Messianic because the application being made here to Jesus. He is the one who would come from the Father's plan of redemption. John adds to this prophecy that He is also the King of Israel. **Q.** How would Jesus be King of Israel? **A.** Not physical but King of Spiritual Israel.

B. Riding a Donkey. Jesus entered Jerusalem seated on a donkey's colt. This was to fulfill prophecy in Zech. 9:9 in which He would ride a donkey colt, a donkey never ridden before. As John writes, His disciples did not understand fully what was going on but when He was glorified, they remembered and understood the significance of fulfilling these prophecies.. **Q.** When was Jesus glorified? **A.** Raised from the dead. The multitude that saw Jesus raising Lazarus from the dead were bearing witness of Jesus. Raising Lazarus from the dead attracted multitudes of people especially during the Passover Celebration. They believed in Jesus and this caused the Pharisees to despise Him even more. In vs. 19 states "*the world has gone after Him*". Here the world is referring to the believers of the world.

VII. Read 12:20-26.

VIII. Some Greeks Seek Jesus, 12:20-26. This section about the Greeks only appears in this Gospel. In His discourse to Nicodemus,, Jesus said in 3:16 about God's love for all the world. After this discourse, Jesus goes to the Samaritan Woman. Now, Greeks who were Gentiles that had become Jewish proselytes were coming to Jerusalem to worship. **Q.** How did they know about Jesus? **A.** Remember Jesus miracles were well known throughout Palestine and possibly beyond. They come to Phillip asking the whereabouts of Jesus. **Q.** Why did they come to Phillip first? **A.** Remember in chapter 1 about Phillip, this Apostle evidently had interpersonal skills in which people outside of Jesus inner circle would contact him. Then Phillip comes to Andrew. Then they both talk to Jesus. Jesus then proclaims that His hour has come. **Q.** What is His hour? **A.** This it the time of His suffering,

crucifixion, death and resurrection. This event may have occurred on Tuesday and it will be on Thursday, 2 days later when He would be arrested. Jesus states in a proverb that a seed needs to die to bear fruit. **Q.** What is the implication here? **A.** The implication is that He has to die to bear fruit i.e. the salvation of mankind. In vs. 25, He talks about a person who loves his life shall lose it. **Q.** What does this mean? **A.** The meaning here is that he loves his life above all other things. On the second part of this statement, a person who hates his life shall keep it to eternal life. Again, priorities are being emphasized. One who puts God first in his life shall reap eternal life. He further elaborates this point and provides more information to back-up this interpretation. He says in vs. 26 that to serve JC is to follow Him, i.e. obey His commands. His servants will serve JC and be honored by the Father. **Q.** What does Father honoring Jesus' servants imply? **A.** This honor would indicate having fellowship with the Father.

John 12:27-50

Son Must Be Lifted Up, Unbelief of the People & Jesus Came To Save The World

Lesson 17

- I. Read 12:27-35.
- II. Son of Man Must Be Lifted Up, 12:27-35.
 - A. Save Me From This Hour. As the record of these events are written, Jesus is about 2 days away [Tuesday] from the start of His suffering. He is troubled understanding exactly what was going to happen to Him very soon. A question is raised, "*Father, save Me from this hour?*". **Q.** Did He really want this or was He saying this to teach about His mission? **A.** To teach. **Q.** Is it rhetorical? **A.** What ever the basis for it, the answer is clear. His purpose on earth was to fulfill His mission which was His death and resurrection. The "hour" has been mentioned thru the gospels. Now He declares it has come.
 - B. Glorify Thy Name. Jesus says "*Father, glorify Thy name.*" **Q.** What does this mean? **A.** The word glorify means to "honor, magnify." **Q.** What does using the word "name" mean? **A.** Name is put for the person =Father and what is associated with the Father in the context. A way to paraphrase would be "Father honor yourself". **Q.** Do you know what Jesus means by this? **A.** At this point, it is unclear how this would be done. The Father responds "*I have both glorified it, and will glorify it again.*". The word "it" in some translations [KJV, NKJV, YLT] has been added by the translators. **Q.** How has the Father been glorified presently? Stay with the context. **A.** The Father has been glorified thru the Son and His work to date. **Q.** How will the Father glorify Himself in the Future? **A.** The Father will be glorified in the future thru the resurrection of His Son. The question and the responses were made out loud for the people sake as Jesus plainly states.
 - C. Judgment Has Come. In vs. 31, Jesus states judgment has come upon the world and the ruler of the world will be cast out. This statement shows the defeat of Satan in his quest to condemn the world. Thru Jesus death and resurrection, Satan will be defeated. Vs. 32 explains that this would be accomplished thru His death and resurrection. After this, all men will have the opportunity for salvation, implied by the statement all men would be drawn to JC. The crowd asks how can He die if the Scriptures says Christ is to remain forever. **Q.** What Scriptures are the people referring to? **A.** The specific Scriptures is unknown. Maybe referring to the Son of David sitting on his throne forever [2 Sam. 7:13; others Psa 72:7, Psa 72:17-19, Psa 89:36-37, Psa 110:4; Isa 9:7, Isa 53:8; Eze 37:24-25; Dan 2:44, Dan 7:14, Dan 7:27; Mic 4:7]. JC did fulfill this spiritually and not physically. They mistook the nature of the kingdom. They doubt Jesus is the Christ. They ask who is this Son of Man? Jesus replies that He is the Light and will be with them for a short while. He tells them to walk while the light is present. This is an encouragement for them to believe who He is. The opportunity is available now so that darkness will not overtake you. **Q.** What is this darkness? **A.** It is the unbelief who

Jesus is. This unbelief and stubbornness of heart can lead to a hardened heart. Once this unbelief takes hold a person, condemnation would follow.

III. Read 12:36-43.

IV. The Unbelief of the People, 12:36-43.

- A. Sons of Light. This next section expands the discussion on the people's unbelief. Jesus encourages them to believe in the Light, in Him and to become sons of Light. **Q.** How are they to become sons of light? **A** Sons is used to denote a JC characteristic of shining forth the light. This would be Christians being like Jesus is shining forth the light of the gospel. He is deity and provides spiritual life.
- B. Prophecy of Unbelief. Then Jesus leaves the gathering and goes into seclusion. John, the writer, mentions the people do not believe even though many signs were performed by Him verifying His claims. **Q.** How is possible for the people not to believe in the undeniable signs? **A** Will. He refers to Isa. 53:1 that prophesied that the Jewish people in large would not believe. And he continues to refer to Isa. 6:10 how the people's heart would be hardened. **Q.** How does God cause people's heart to be hardened? **A** God did not literally or directly cause the people heart to be hardened in this case not believe in JC. Isaiah declares this is how the people would respond to JC. **Q.** Is there any hope for the people? **A** With this unbelief, a message of salvation is still offered. If the people convert, Jesus would heal them i.e. cure their spiritual condemnation of sin. Isaiah said these things thru the HS because He wrote about the mission of JC and how He would be glorified.
- C. Rulers Not Willing to Confess. **Q.** Did some of the Jewish rulers believe in Him? **A** Yes. In vs. 42, again it mentions how some of the Jewish rulers believed in Him. **Q.** Was this belief enough for salvation? **A** No. Their belief was not strong enough to confess Him as Lord. The problem is that the Pharisees would cast them from the synagogue. **Q.** How does John up these rulers who believed but did not confess Him? **A** John thru the HS sums it up that they loved the approval of man rather than the approval of God.

V. Read 12:44-50.

VI. Jesus Came to Save the World, 12:44-50.

- A. Timing?. In this next section, it is unclear when these statements occurred. Recall in vs. 36, He left the multitude and went into seclusion. In vs. 44, it says Jesus cried out. **Q.** Cried out to whom? **A** Unknown. **Q.** When do these events occur? **A** Unknown. Are these statements made on Tuesday after the previous events? Or are these statements occurring before the Passover Supper starting in chapter 13? Or are these some statements made on the next day i.e. Wednesday? Or is He still in a discussion with the multitude before going into seclusion?
- B. Believe In Him Who Sent Me. **Q.** In vs. 44, what does it mean "*He who believes in Me does not believe in Me,*"? **A** Continue reading. This statement can be confusing if the notbut Hebrew idiom is not employed. "*He who believes in Me does not believe in Me, but in Him who sent Me.*". Jesus is emphasizing that people believing in Him believe in the Father who sent Me. Of course, the believers believe in JC. Again, we find this intimate relationship between the Son and the Father. He goes on to say, if you behold Me you

behold the Father who sent Me. In the next verse, He goes back to Him being the light and the importance of believing in Him that they may not walk in darkness. This darkness will result in condemnation. **Q.** In vs. 47, is Jesus saying He will not judge a person for not following the words of JC? **A** No. Again this idiom being used. The statement emphasized the JC came to save the world not condemn it. Vs. 48 clearly shows His words will judge a man on the last day. In vs. 49 again show the intimate relationship with the Father. Father sent Jesus to speak words that the Father has given Him to speak. Or in other words, JC words are completely consistent with the Father. The commandments that the Father speaks thru the Son and are followed, result in eternal life. This shows complete unity between the Father and the Son.

John 13:1-38

Jesus Washes Feet, The Betrayer, A New Commandment, Foretelling Peter's Denial.

Lesson 18

I. Read 13:1-20.

II. Jesus Washes the Disciples' Feet, 13:1-17.

- A. The Act, 1-11. Before the Passover Meal, Jesus performs this act knowing that His hour has come. **Q.** What hour is it? **A.** Hour put not for a literal 1 hour but a short time period of his suffering, death and resurrection. He loved His disciples and would shortly depart this world. John writes that Judas had already made plans to betray Jesus. A statement was made that "*the devil having already put into the heart of Judas Iscariot*". **Q.** What did the devil do to Judas? **A.** Satan had influence that led to Judas betrayal. Possibly it was his greed for money. In vs. 3, Jesus states the Father has "*given all things into His hands*"? **Q.** What does this mean? **A.** Means all authority has been given to Him to determine the course of events. Jesus acknowledges He came from the Father fulfilling His mission and would return to the Father. Then, the details of the foot washing are given. When Jesus came to wash Peter's feet, he objected. Jesus told him that he would understand later what He was about to do. But Peter strongly objects, "*Never shall You wash my feet!*". Note how strongly and absolutely he responds — typical Peter. Jesus tells Peter that he would have no part with Jesus unless He washes his feet. Peter acquiesces. He does so but adds a statement to wash his head and hands. Jesus takes this statement and ricochets to point out Judas betrayal.
- B. The Meaning, 12-17. Jesus explains why He washed their feet. He acknowledges what the disciple believe that He was — Teacher and Lord. **Q.** What does Lord mean? **A.** Here the word Lord means master, one supreme in authority [From *κύριος kuros* (supremacy); supreme in authority, that is, (as noun) controller; by implication Mr. (as a respectful title): - God, Lord, master, Sir. Strong's]. Jesus affirms that He is what they claimed. So the explanation is in vs. 14. They should wash another's feet. He provided the example they would remember thru their life. **Q.** What is the admonition in Vs. 17. **A.** Blessed are they put into practice the things they know. **Q.** What does blessed mean? **A.** Blessed means spiritually prosperous. Service is critical to an acceptable walk with Christ.
- C. One Not Clean, 18-20. In vs. 18, Jesus quotes Ps. 41:9 and applies it to Judas of Iscariot. **Q.** Did Jesus know Judas would betray Him when he chose the apostles? **A.** Yes. **Q.** If so, why did He do this? **A.** To fulfill His mission. **Q.** Did Judas have a choice as to whether to be true to Jesus or deny Him? **A.** Yes. Free moral agent. Even in prophesying Judas betrayal, it had a purpose. **Q.** What was the purpose? **A.** To believe in Jesus as the Messiah, Son of God and understand He came to provide spiritual life. In vs. 20, it mentions about receiving JC and his ambassadors. **Q.** What does it mean to receive? **A.** To receive favorably. Listening, believing and obeying. The rest of the verse shows Jesus authority to send his ambassadors and those who listen and obey them, are obeying JC. **Q.** When you are receiving(listening, obeying)

JC who else are you receiving? **A.** And when you are obeying JC, you are obeying (receiving) the Father who sent JC. Again, the intimate relationship between the Word and Father is highlighted (“*and the Word was with God*”, 1:1).

III. Read 13:21-30.

IV. One of You Will Betray Me, 13:18-30.

- A. Judas Identified, 21-26. Jesus has already indicated that one will betray Him with statements “*not all of you are clean*” and one “*has lifted his heel against me*”. He plainly states that “*one of you will betray Me*”. Evidently, they do not know who it is. In vs. 23, Jesus informs “*one of His disciples, whom Jesus loved.*”. **Q.** Who is this disciple? **A.** As shown before, this is referencing John the Apostle, the writer of this gospel. John was seated next to Peter and Peter was seated next to John. Peter ask John to ask the Lord about who the betrayer is. Jesus tells John the one who He gives a morsel is the one. He handed the morsel to Judas of Iscariot. Possibly John tells Peter but the text does not directly say.
- B. Satan Entered Him, 27-30. Judas after taking the morsel, vs. 27 says “*Satan then entered into him*”. **Q.** What does this mean? **A.** In interpreting difficult Scriptures, clear foundational principles are established that assist in interpretation. A common phrase in regard to this statement is “interpret the unclear in light of the clear”. The first clear principle is that each person is free moral agent and God does not over-ride a person's free will or allow Satan to do so. So this principle tells us Satan did not directly cause Judas to betray Jesus. **Q.** What about demon possession in the first century? **A.** This was allowed by God to show JC power over the demons. In the case of this demon possession, the demons did not cause people to sin but took some possession over their bodies. Second, it is clear that Satan had some role. Our job is to determine what that role he played. **Q.** What role did he play? **A.** The role is thru influence, in particular with Judas lust for riches. We already know he was pilfering from the money box. In the other gospels, Judas already has met with the Pharisees to betray Jesus for 30 pieces of silver. The arrangements have already been planned [[Mat 26:14-16](#), [Mar 14:10-11](#), [Luk 22:3-6](#)].
- C. Judas Leaves. **Q.** Do you note a time marker in vs. 27? **A.** “After the morsel”, then”. Something change in Judas’ heart. Could it be the plans were made before this event but he was uncertain if he would carry it out. Possibly at this moment, Judas has finally made the determination to complete the betrayal. Interestingly after this statement, the word “therefore” is stated and then Jesus tells him to quickly do his plans. **Q.** Now where did Judas go? **A.** The arrangement for money has already been made. Did he go back and tell them he has finally decided to carry out the plan? Gospels are silent on this question. Upon this statement of Jesus, the most of the disciples do not know what exactly Judas is planning. Peter and John do know that Judas is the betrayer.

V. Read 13:31-35.

VI. A New Commandment, 13:31-35. After Judas leaves, Jesus makes some statements about the Son of Man being glorified. Note the “time” words: now and immediately. As He already stated, His hour has come. The time period of trial, suffering, death and resurrection. Through these events, Jesus and God will be gloried. Remember 1:14 about the apostles

beholding glory as the only begotten, full of true grace. Grace reaching the pinnacle as realized thru this hour. In the final analyses, God and Jesus would be gloried because the Plan of Redemption would be accomplished. Jesus now addresses His Apostles as little children. **Q.** How were they little children? **A.** They still were young in the faith and would tested severely in next few days. He tells them "*Where I am going, you cannot come*". **Q.** What destination is Jesus talking about? **A.** Is He talking about going to heaven or through the persecution and suffering. Prefer the later since this is the context. Then He proceeds to give them a new commandment. He tells this new commandment is "*you love one another, even as I have loved you*". **Q.** Now what is the second greatest commandment? **A.** Love your neighbor as your self. This is commandment sounds like what Jesus is talking about but it is not new. This one is. **Q.** What are some differences between the 2nd great commandment and this new commandment? **A.** First, the 2nd greatest commandment is love your neighbor. This one is love one another i.e. His apostles. Second, the measure is different "as yourself" vs how Jesus loved them. Third, by carry out this new commandment, all men would know that they are Jesus disciples. So this commandment was unique and special between Jesus and His Apostles. They will be facing tremendous trials and Jesus provides them this commandment to tie them together with love and concern for each other. Interestingly the other gospels do not discuss this new commandment. The other letters of John do discuss the new commandment [1Jo2:7-8, 2Jo 1:5].

VII. Read 13:36-38.

VIII. Jesus Foretells Peter's Denial, 13:36-38. In this last section, Peter's denial is recorded. There are parallel accounts in all the other gospels. Peter begins by asking where Jesus was going. Jesus says "*Where I go, you cannot follow Me now; but you shall follow later.*". This supports the previous statement that Jesus was going to His hour of trials because Apostles suffering and trials would come later. Peter boldly says he want to go with the Lord now and would even die. However, his faith was still weak and was not ready for the trials. Jesus asks a question would Peter really die for him knowing Peter was going to deny Him. Jesus says that a cock shall not crow until Peter has denied the Lord 3 times.

John 14:1-31

I Am the True, Living Way; Holy Spirit Promised

Lesson 19

I. Read 14:1-14.

II. I Am the True, Living Way, 14:1-14.

- A. Where are You going, 1-7. After the previous discussions, His apostles are troubled and Jesus comforts them. Again, He stresses unity with the Father, believe in Him, you believe in Me. Then, He tells them that He going to prepare a place for them. **Q.** What is His Fathers House? **A.** Heaven. He goes there to prepare a place for them. In vs. 3, He says He is coming back. **Q.** What is this a reference to? **A.** Resurrection when He comes backs in glory to judge the living and the dead and to take the saints to heaven. There they will experience eternal fellowship with Him.
- B. You Know the Way. In vs. 4, He says “*you know the way where I am going*”. **Q.** What is the way is He referring to? **A.** His mission to die for the redemption of mankind. He has told them many times. They should know it but their faith was still weak on this point. His apostles still do not comprehend when Thomas asks Him to show them the way. Jesus says “*I am the way, and the truth, and the life*”. **Q.** Are these 3 things or 3 things put for 1 idea? **A.** FOS is being employed meaning “I am the true, living way”. [*Hendiatis: three words are used, but one thing is meant. Jer. 4:2*]. Fellowship with the Father can only be obtained thru JC. He goes on to stress the intimate relationship between the Father and Son. Know Me, know the Father. They did know JC and believe who He is so they have seen the Father. **Q.** How have they seen the Father? **A.** Not physically. They have seen the Father, His attributes, His ways thru JC. Perfect unity.
- C. Show us the Father, 8-14. Phillip becomes frustrated still not completely understanding what Jesus is saying. He plainly states show us the Father. Jesus provides a mild rebuke by saying He still does not know Jesus. If He truly knew the expansive nature of JC, he would have known of the Father. Then he asks Philip how could he ask this question. In vs. 10, He states “Do you not believe?” **Q.** What is this a test of? **A.** Faith. Faith would require Phillip to believe and trust that the Father is in Christ and Christ is in the Father. **Q.** What does it mean that the words Jesus spoke was not on His own initiative? **A.** Notbut idiom. The emphasis is that the Father abiding in Me speaks. Again, stressing perfect unity. What the Father speaks, the Son speaks and visa versa. In vs. 11, He goes back to the proof of these statements — the works, the signs that pointed that JC witness is true. Then He talks about a greater works [*works added by translators*]. **Q.** What are these works? **A.** The resurrection. It is indicated by the statement “*I go to the Father*”. In vs. 13-14, is a promise for the Apostles that ask anything in My name, He will do. This is all connected “in My name” [*note 2x*]. Name is put for JC and is connected with His mission as discussed in these verses. This is not a blanket grant of anything they ask.

III. Read 14:15-31.

IV. Jesus Promises the Holy Spirit, 14:15-31.

A. Keep My commandments, 15-24. Jesus in this section tells His apostles if they love Him, they would keep My commandments. **Q.** What commandments are in view? **A.** Two commandments mentioned in John: one JC received from the Father dealing with His ministry to provide eternal life, 10:18, 12:49-50; and the new commandment given to apostles. Suggest these are the commandments Jesus is talking about. This fits the context. To aid the Apostles in their mission, Jesus says He will ask the Father about providing the HS. **Q.** Why did Jesus has to ask? Was that not in the grand plan of redemption pre-ordained from the beginning? **A.** It was in the grand plan. Maybe Jesus is saying this to emphasize prayer. **Q.** When we pray, does not God already know what we need? **A.** Should we then use the same reasoning about not praying. Now the request is for “another Helper”. This suggest there is more than 1 helper. **Q.** Who is the other one? **A.** How about Jesus. **Q.** What do other versions have on the word helper? Comforter, ASV, KJV, NKJV, YLT. Advocate, NIV. Counselor, RSV. Thayer’s = “one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant; an advocate”. This comforter would be with them forever. **Q.** Does this mean for eternity? **A.** Many time absolutes in the Bible are constrained by the context or in other words are not absolute. Forever, means throughout their entire ministry. In vs. 17, another descriptor is provided for the HS = Spirit of Truth. **Q.** What does this mean? **A.** Spirit who provides truth. The world cannot receive the Truth it does not accept Him and His message. But the Apostles know and accept the HS because they follow Jesus’ Words.

In vs. 18, He calls them orphans. **Q.** Why does He call them orphans? **A.** Jesus would soon leave them and they would be orphans for a little while. He would return for a little while. Eventually, He would leave them permanently. Previously, He called them little children. So they, weak in faith would need the HS to strengthen and guide them. We find a very intimate discussion going on between our Lord and His Apostles. We see Jesus’ love and concern for them.

Q. In vs. 19, what event does this refer to? **A.** Resurrection into Heaven. When that happens (“in that day”), the Apostles would know the fellowship between the Father/Son and the fellowship between Jesus and them. Backing up to vs. 18, a statement is made “*because I live, you shall live also*”. Jesus living no doubts refers to His resurrection from the dead. **Q.** What does “*you shall live also*” mean? **A.** Clearly, not physical, not dead. Is it spiritual i.e. free from the condemnation from sin? **Q.** Is this the context? **A.** How about Jesus living in them thru the HS to fulfill their mission. Vs. 19 seems to support this by showing the intimate relationship and fellowship that would exist between Jesus and His Apostles. The concept is Jesus living in His Apostles thru the instruction and teachings He provided them. In vs. 21, Jesus returns to loving Him by keeping “My Commandments”. Suggest these commandments are the two discussed in John: Jesus commandment from the Father to provide eternal life. This would be accomplished by the Apostles preaching the gospel as ambassadors of the Lord.

B. HS teach you all things, 25-31. In vs. 26, Jesus states that the HS teach you all things and bring into remembrance all that He said to them. In vs. 27, Jesus talks peace that He gives them. **Q.** What peace is this? **A.** God does provide peace between God and mankind thru the redemptive sacrifice of JC. This is not in the context. Suggest this peace is what Jesus has been talking about to them. Peace would be obtained thru HS and Jesus words of comfort and support. He is about to leave them and would not doubt

be fearful and unsure. This peace would help them overcome these issues. Jesus will depart shortly by His death but would be raised and would come to them for a short time. Jesus tells them that they should rejoice. **Q.** Why would they rejoice? **A.** Because the plan of salvation would be accomplished and the HS would be sent to help and strengthen them. Jesus prophesying all these things before they happen would be more proof of who Jesus is. In vs. 30, the ruler of the world is coming. **Q.** What does this mean? **A.** Coming to try to stop Jesus thru persecution and death. But of course, He will fail because Jesus will raise from the grave victorious. In vs. 31, Jesus repeats that the Father gave Him a commandment and He will fulfill the Father's desire.

John 15:1-30

I Am the True Vine & The Hatred of the World

Lesson 20

I. Read 15:1-17.

II. I Am the True Vine, 15:1-17.

A. Abide in Me, 1-9. This continued discourse is between Jesus and His Apostles. Any interpretation must consider Jesus as the speaker and the Apostles, the audience. An analog of a vine is being used to discuss the relationship between Jesus and the Apostles and their work. First, let's understand what the text says about the vine. **Q.** What are the 4 pieces in the analogy about the physical vine. **A.** There are 4 pieces to the analogy: the vine, the branches, the fruit and the vinedresser. The vine [\[or trunk\]](#) provides nutrients to sustain the branches. The branches are connected to the vine and rely upon the vine for life. The branches bear fruit. The purpose of the vinedresser is to make sure the branches bear fruit. If they do, he trims them to produce more fruit. If they do not, he cuts off the branches. Clearly, Jesus is the vine, the apostles are the branches and the Father is the vinedresser. **Q.** What is the fruit the Apostles produce? **A.** In vs. 16 Jesus has appointed them. **Q.** What did He appoint them to do? **A.** To preach the gospel [\[Matt. 10:5-15, Mark 3:14, John 4:35-38\]](#). This is their fruit.

In vs. 1, Jesus says He is the true vine. **Q.** What is meant by using the word "true"? Isn't every physical vine "true" in sense of genuine. **A.** Vs. 5 has the answer. Jesus is the only genuine source for the Apostles by Him saying, "*for apart from Me you can do nothing*". In vs. 3 it says "*You are already clean*". **Q.** What does this mean? There is a footnote on the word "clean". **Q.** What is it? "*I.e. pruned like a branch*". **A.** The rest of verse explains. "*because of the word which I have spoken to you*". They were pruned ready to produce fruit because of the time spent with Jesus in Him teaching them. They would need additional help and this would be provided by the HS. This also help us understand what nutrients the vine provides the branches, i.e. His words and the coming of HS to strengthen them.

This phrase "abide in Me" occurs 4x in this text [\[vs. 4 \(2x\), 6\(1x\), 7\(1x\)\]](#). **Q.** How do the Apostles abide in Jesus? **A.** Vs. 7 by abiding or obeying His words. This relationship is a 2-way street. They abide in Jesus and He abides in them, vs. 2. Also in vs. 7, Jesus states "*ask whatever you wish, and it shall be done for you*". **Q.** What does this mean? **A.** This must be interpreted in its context. This is not a blanket request. Paul an Apostle ask for the "thorn" to be removed. God said no. In the context, the Apostles requesting things relative to their mission as Ambassadors of Christ. What specifically things they may ask is unclear. But this statement gives them assurance of Christ's support and help. This is made even more clear by the statement in vs. 8 that the Father will be glorified that you bear much fruit. This would prove them to His disciples.

B. My Commandment, 10-17. Jesus comes back to keeping His Commandments. Remember the new commandment He gave to the apostles [\[13:31-35\]](#). Also remember Jesus spoke to them if they love Him, they would keep His commandments [\[14:15-24\]](#). This will be reiterated in this section, i.e. vs. 12. **Q.** In vs. 10, what was the Father's

Commandment that Jesus obeyed? **A.** He came to this world to offer Himself as a sacrifice to the World [10:18, 12:49-50]. In this verse, He talks about the vital connection between obeying and abiding in His Love. This connection is both between the Lord and His Apostles and the Lord between the Father. In vs. 12, Jesus love for the Apostles and world motivated Him to sacrifice His Life. The commandment He gave to the Apostles to love each other as He loved them could entail laying one's life down for the other. In vs. 15, He states they are not longer slaves. **Q.** What does He mean by this? **A.** His definition of a slave is one who does not know what his master is doing. He goes on to state that they know what He the master is doing because He has taught them for over 3 years. **Q.** In vs. 16, what did He chose and appointed them to do? **A.** He states that they are to go and bear fruit. They understand this is to preach the gospel and convert sinners. If they ask the Father in regards to their mission, He would give them. He concludes this section with the command to love one another.

III. Read 15:18-27.

IV. The Hatred of the World, 15:18-27.

- A. Persecution. This section deals with the hatred and persecution that the Apostles would face. Jesus is facing these trials and so will the Apostles. In vs. 18, it states it (world) hated Jesus. **Q.** Did all the world hate Jesus? **A.** A figure of speech (FOS) of synecdoche is being used where the whole is put but what is meant is a part of the whole. His disciples and other people did not hate Jesus. He is talking about the unbelievers in the world. In this final discourse to His Apostles, He is preparing them for persecution. If they belong to the world of unbelievers, they would love their own. But the disciples were the chosen Ambassadors of JC and would be hated by the world. In vs. 20, He tells them they will face persecution. However, there would be believers in their preaching and these disciples would receive and obey the Apostle's word. **Q.** In vs. 21, what does these things refer to? **A.** The persecutions and hatred of Jesus and His Apostles. The text says it will come for My name's sake. **Q.** What name is being referred to? **A.** FOS Name is put for the person and what is associated to Jesus in the context. The hatred for Jesus is based on His claim that He was God. Their rejection of Him was also a rejection of God the Father. They did not know the Father and since they are going against Him, they have a hatred of Him.
- B. They would not have sin. In vs. 24, it states "*they would not have sin*". **Q.** What does this mean? **A.** Jesus says He performed works among them showing Him to be Deity. If He did not do these works, they would not have sinned in denying Him. But this was not the case as He says "*they have both seen*". He performed signs to show His Deity. But they did not believe what the signs pointed to. So they hated Jesus and the Father as well. In vs. 25, He refers to 2 OT passages in Psalms [35:19, 69:4]. **Q.** How can this fulfillment be true because they had causes i.e. blasphemer, had a demon, etc? **A.** There is an implication here that they hated Him without a justifiable cause. Plenty of signs, testimony and witnesses proved He was Deity. The last 2 verses of this section, goes back to the HS. Jesus says that He will send the Helper. **Q.** Why is He called "Spirit of truth"? **A.** He provides truth to the Apostles. In His work, He would bear witness of Jesus. **Q.** How will this be done? **A.** Done thru the Apostles by receiving the power of HS.

John 16:1-33

Work of the Holy Spirit, Sorrow/Joy & I Overcome the World

Lesson 21

- I. Read 16:1-3.
- II. Persecution Is Coming, 16:1-3. These 3 verses are really a continuation of the previous section in Chapter 15. Jesus says “*These things I have spoken to you*”. **Q.** What things has he spoken to them? **A.** Hatred of the World [15:18-27, 15:21], Jesus is the true vine [15:1-17, 11], HS teaching them all things [14:25-31, 25], Jesus washing their feet [13:1-17, 17]. **Q.** Why did Jesus tell them these things? **A.** Keep them from stumbling. In vs. 2, He warns them of the Judazier Teachers who would cast them out of the synagogues and try to kill them. This would be done because these teachers did not accept Jesus as the Son of God. In turn, this would show they did not know the Father.
- III. Read 16:4-15.
- IV. The Work of the Holy Spirit, 16:4-15.
 - A. Helper Comes, 4-7. In vs. 4, it states “*when their hour comes*”. **Q.** Who is John talking about? **A.** Judazier Teachers. They are ones who would persecute the Apostles. Jesus is telling them so when it does happens they may remember what He told them and endure the trials. He is telling them now because He is about to depart. He already has told them of His departure in Chapter 14 and they are sorrowful. In vs. 7, He tells them another reason why He must depart. His departure would result in His death and resurrection. After this is accomplished the HS would be sent to empower them to know all the truth.
 - B. HS Convict the World, 8-11. In these verses, the HS would convict the world. **Q.** What does the word convict mean? **Q.** Before you answer this, what tools do you use to understand what words mean in the Bible? **A.** Use parallel versions, Strongs, Thayers, English Dictionary. **A.** Prove wrong. KJV reprove; NIV prove wrong. **Q.** Who is the world here? **A.** World of unbelievers in JC. **Q.** What are the 3 things that the HS convict the world? **A.** Sin, Righteousness, Judgment. **Q.** Stopping at vs. 8, do we know what is meant by each? **A.** No continue reading. Note the connecting word “*concerning*”. Vs. 9-11 will explain each. **Q.** So what does Jesus mean by sin? **A.** Sin of unbelief in Him as the Son of God providing eternal life thru His redemptive sacrifice. **Q.** What does He mean by righteousness? **A.** Righteousness here is not talking about Jesus inherit righteousness but the righteousness that He would bring. Or in other words, it is talking about the plan that would bring righteousness to mankind. The rest of the verse says “*I go to the Father, and you no longer behold Me*”. **Q.** Now what does this have to do with righteousness? **A.** It signifies the victory or culmination of the plan by saying His death was not the end but He arose making the righteousness plan now in force. On the last item, judgment, the text says “*the ruler of this world has been judged*”. **Q.** What does this mean? **A.** It is clear it is a reference to Satan. He has been judged

in that his plan to destroy God's redemptive plan thru Jesus death failed. Jesus rose from the dead. He has been defeated [1Cor 15:55-57].

- C. Guides Into All the Truth, 12-15. In this discourse with His Apostles, they are being overwhelmed with Jesus words and all his messages to them. Vs. 12 states that they have reached the saturation point and were not able to receive more instructions. In these verses, Jesus comes back to the benefits of receiving the HS. Note how many times Jesus comes back to the HS, speaking to their critical need for help from the HS. He is called the Spirit of Truth. This is the 3rd time in this discourse He has been called that. Here is says the HS would guide the Apostles into all the truth. In vs. 13, there is a not/but idiom. Before the "but", it says HS does not speak on His own initiative. This would indicate the HS is robot and has no will. But the emphasis is behind the "but" which indicates perfect unity with the Father. "*Whatever He hears, He will speak; and He will disclose to you what is to come*". And just like Jesus glorifying the Father through His mission, so will the HS glorify Jesus because of His work. There is an interestedly phrase in theses 2 verses, "takes of Mine". **Q.** What or who is this? **A.** Apostles. **Q.** What is the implication? **A.** Intimate relationship.

V. Read 16:16-24.

VI. Your Sorrow Will Turn into Joy, 16:16-24.

- A. A little while. In this discourse (chap.13-16), there are repeated phrases throughout. Here we have another one, "*A little while*" [13:33, 14:19]. It is clear Jesus is talking about His death, His resurrection and subsequent appearance to them. This time they question among themselves what the meaning is. Clearly, they do not understand. Jesus knew the issue and asked them before they asked Him. Instead of directly replying to their issue, He figuratively responds to them. Maybe even after this, they do not clearly understand what He is saying. He starts by saying, "*Truly, truly*" [ASV, KJV, YLT:verily, verily' NKJV most assuredly]. **Q.** Do these 2 words occur in the other gospels? **A.** No. One may think so but they are reserved only for the Gospel of John. **Q.** What does it mean? **A.** If the Son of God says "Truely", is that not most assuredly. Again, the Gospel of John has a style of amplifying words. Meaning can be understood by NKJV, most assuredly. Jesus is trying to give the Apostles the most assurance and comfort as He prepares to leave them and prepare them for their work.
- B. If you ask of the Father. He tells them about their weeping and lament. **Q.** Are they currently in this state? **A.** No. He talking about in a short while this would be their state. Now the world will rejoice. **Q.** Who is the world? **A.** World of unbelievers [FOS=synecdoche, the whole is stated but a part of the whole is meant]. Jesus uses the birth of a child to show how their sorrow will be turned into joy. Personal experience with Mark being born. Jesus boldly assures them in vs. 22 their sorrow will be turned into joy. **Q.** In this discussion, why didn't Jesus plainly state He was going to die by crucifixion, be raised and see them again in person? **A.** Do not know. Was He cushioning the "blow" by speaking figuratively? In vs. 23, just like He gave them assurance of seeing them again, He states "*Truly, truly*" if you ask of the Father, He will give you. Again, this is not an open ended request for anything. It is associated with "in my Name" i.e. connected with Jesus and His Mission. They have not asked for anything yet but are encouraged to do so that their joy might be made full.

VII. I Have Overcome the World, 16:25-33.

- A. Metaphor. In vs. 25, Jesus admits speaking in figurative language. **Q.** What figurative language did He employ? **A.** Metaphor about the woman giving birth. "A little while no longer see Me, a little while see me". Metonymy for this one, a little while see me again = resurrection, death = not see me. He says an hour is coming when He will speak plainly. Evidently, that hour has come because His disciples says He is speaking plainly, vs. 29. In vs. 26, a perplexing statement is made considering previous statements made by Jesus. He says "*In that day you will ask in My name, and I do not say to you that I will request the Father on your behalf*". **Q.** Does this sound contradictory from previous statements? **A.** Previous He has said ask in My name it would be granted [14:13-14, 15:16, 16:23]. Is He going back on His previous statements In perplexing statement, continue reading to help the interpretation. He tells them how the Father loves them because they have loved Jesus and believed He came from the Father. Suggest Jesus is implying that they can ask directly to the Father and they do not need to wait for Jesus to ask on their behalf.
- B. Leaving the World Again. In vs. 28, Jesus says He came into the world and is leaving the world again. **Q.** Who is the world here? **A.** World of mankind. In vs. 30, the make a proclamation of faith that they believe Jesus came from God. However, Jesus knows they will be tested and faith. He asks them a question, "*Do you now believe?*". He prophesies that they would be scattered when tested. They will abandon Him but Jesus says He is not alone because the Father is with Him. Jesus wraps up this long discourse starting in Chapter 13 the reason for this discourse. The reason is that His Apostles would peace in the midst of upcoming trials, ie. peace to know God, Jesus and HS are with them in the upcoming trials. He tells them take courage for He has overcome the world. **Q.** Has this already happened? **A.** No. Talking about the future even though He uses a past tense verb. He being God would be victorious and talk about victory even before it occurs.

John 17:1-26

Jesus Prayer for Apostles

Lesson 22

- I. Read 17:1-26.
- II. Jesus Prayer for the Apostles, 17:1-26. This prayer only appears in this Gospel showing again the uniqueness and intimacy of this writing. This is the longest prayer of Jesus recorded in Scripture.
 - A. Glorify Thou Me, 1-5. Clearly this is a prayer as Jesus “*lifting up His eyes to heaven*” and addresses the Father. **Q.** Is Jesus praying out loud and are His Apostles present? **A.** Evidently, He is praying out loud with His Apostles. He begins by acknowledging that his hour of suffering, death and resurrection was at hand. Note He uses the word “hour” to indicate a period of time that would last about 3 days. He tells the Father to glorify the Son. **Q.** What does the word glorify mean? **A.** Bestow glory or honor on. To praise or extol. [Strong's Concordance = doxazó: to render or esteem glorious (in a wide application) Original Word: δοξάζω Part of Speech: Verb Transliteration: doxazó Phonetic Spelling: (dox-ad'-zo) Short Definition: I glorify, honor, bestow glory on Definition: I glorify, honor, bestow glory on; Thayers = b. to make renowned, render illustrious, i. e. to cause the dignity and worth of some person or thing to become manifest and acknowledged: τὸν λόγον τοῦ Θεοῦ, 2 Thessalonians 3:1 Christ, the Son of God, John 8:54; John 11:4; John 16:14; John 17:10; God the Father, John 13:31; John 14:13; John 15:8; John 17:1, 4; 1 Peter 4:11; τό ὄνομα τοῦ Θεοῦ, John 12:28.]. **Q.** How would Father do this? **A.** By choosing Him to fulfill man's redemptive plan. This is explained in vs. 2. **Q.** What kind of authority did the Father give Jesus? **A.** Authority over the spiritual welfare for all of mankind with the end goal of providing eternal life. By Jesus fulfilling this plan, He would glorify the Father. **Q.** What is this eternal life based on according to vs. 3? **A.** Knowing the Father, the Son and why the Son was sent to the earth. **Q.** What tense is the verb in vs. 4? **A.** Past Tenses. **Q.** Has the things mentioned in vs. 4 come to pass? **A.** No. Again, past tense is written but yet to be fulfilled. Jesus speaks of things in the future as if already happened. This shows the assurance He has that His work would be accomplished.
 - B. Apostles Glorified Jesus, 6-10. In vs. 6, it states “*I manifested Thy name*”. **Q.** What does this mean? **A.** Manifest means to reveal, to show, to manifestly declare. Name is put for the person referenced. What about the person is determined from the context. In other words, Jesus has manifestly declared the Father to them. The next few verses define what about the Father has been manifested. Jesus spoke to the Apostles words from the Father (vs 8) which declare the following: Jesus is from a heavenly origin, He is God, He has come to provide spiritual life and Father & Jesus are united. Back at vs. 6, it states that the Father selected the Apostles. **Q.** Did not Jesus choose the Apostles [Matt. 10]? **A.** He did but this verse again shows perfect unity between the Father and the Son. Note the following commendations from Jesus to the Apostles: “*they have kept Thy word*” (vs. 6), “*they have come to know*”(vs. 7), “*they received them*” (vs. 8). Up to this point in time, the apostles have had moments of disbelief and ignorance. But overall they believed even though they would shortly fail the test of loyalty. Evidently, Jesus is

looking at the big picture with them. In vs. 8, it states they received them (words). Here was have a definition of what receiving words means. It means to understand and believe in the words. To understand, implies hearing the words. Sometimes people will hear and understand but will not believe. They have not received the words. In vs. 9-10, Jesus says the Apostles “*are Thine*”. It shows the intimate relationship between the Apostles and the Father and the Apostles and Christ. Jesus says the Apostles have glorified him. They have accomplished this by believing in Him and would continue to glorify Him throughout their mission.

- C. Keeping Them in Thy Name, 11-16. Jesus says He is no more in the world. **Q.** How is the world being used here? **A.** World of mankind. He is looking to the future. He goes on the say that the Apostles would be in the world. His intent here is to ask the Father to keep them faithful in their mission. By doing so, they would be united with the Father and the Son. **Q.** What does it mean when is says “*keep them in Thy name*”. **A.** This was already established in vs. 6. In vs. 12, Jesus recalls the past few years with them about keeping them in Thy name and guarding them. No one perished except Judas. **Q.** What does he call him? **A.** Son of perdition [Strong G684 ἀπώλεια apōleia ap-o'-li-a From a presumed derivative of G622; ruin or loss (physical, spiritual or eternal): -damnable (-nation), destruction, die, perdition, X perish, pernicious ways, waste. Total KJV occurrences: 20]. **Q.** Has Judas already perished? **A.** No talking about what would shortly come to pass. He continues to pray that the Apostles would be successful and that would make Jesus joyful. In vs. 14, He states the world has hated them. **Q.** Who is the world? **A.** World of unbelievers in JC. Again this may be looking more to the future. They are not of the world i.e. they are believers in JC. In vs 15, Jesus knows that Satan, the evil one will test them. He prays for their protection. Keep them from not succumbing to Satan i.e. failing their mission.
- D. Sanctify Them in the Truth, 17-21. **Q.** What will protect them from the evil one? **A.** The truth i.e. who is Jesus and why He came to this world. Sanctify = set apart from the evil one. In vs.18, it states that Jesus was sent into the world. **Q.** What is the world here? **A.** World of mankind. He was sent on a mission from the Father and so too, the Apostles would be sent into the world with a mission— to carry on JC mission. Jesus was set apart (sanctify) for this mission so too would the Apostles. **Q.** In vs. 20, who is Jesus praying for here? **A.** Jesus extends his prayer to those believers who believe through the Apostles teaching. And in vs 21, the unity that Jesus and the Father had with the Apostles would include all believers united with the Father and the Son. In vs. 21, show the intimate connection or relationship that the believers have with JC and the Father. **Q.** What is this relationship based on? **A.** Belief that JC was sent on a mission to save mankind.
- E. Perfected in Unity, 22-26. This glory which was given to the Son, He would give this glory to His apostles. **Q.** What is this glory (honor)? **A.** This honor bestowed by the Father to the Son was to come to this world and provide spiritual life. When Jesus leaves, this honor would be bestowed on the Apostle to continue. Jesus was united with Father. He prays for the unity of Apostles with the Father. They would be perfected in unity. **Q.** What does this mean? **A.** This unity would reach a culmination as they taught, the world would come to know that Jesus is God and provides eternal life. When it says that the world may know Thou didst send Me, means not only of Jesus heavenly origin but also know that He is God and know (believe) His mission to provide spiritual

life. In vs. 24, Jesus prays to the Father that the Apostles would “*be with Me where I am*”.

Q. Where is Jesus talking about? **A.** Heaven. In vs. 25, Jesus concludes His prayer by saying how the world of unbelievers do not know Him. However, the Apostles did know the Father and His will to save the world through His Son. He ends His prayer by saying the Apostles would fulfill their mission and expresses the love that Jesus had for the Apostles just like the Father’s love for His Son.

John 18:1-40

Jesus Arrested & His Trials

Lesson 23

- I. Read 18:1-11.
- II. Betrayal and Arrest of Jesus, 18:1-11. Jesus leaves the city of Jerusalem with His disciples. He proceeds to the garden which we know from the other gospels as Gethsemane located on Mount of Olives [[Matt. 26:30,36; Mark 14:26, 32; Luke 22:39](#)]. He passes thru a dry river bed known as Kidron. It was Jesus custom to go the garden. Judas knew this was the place where Jesus would be. **Q.** Who was with Judas? **A.** He arrives with Roman soldiers, officers from the chief priests and Pharisees. Evidently, they were prepared for possible conflict since they carried weapons. In vs.4 Jesus goes forth to meet them. He asks whom do you seek? They said Jesus the Nazarene. He replies that He is that man. **Q.** Why did the group draw back? **A.** Evidently, this startled them and they draw back. He asks them again and they reply with the same statement. Jesus asks they let His disciples go which would fulfill what He said in 17:12. Peter who had a sword drew it and cut off the right ear of the high priest slave whose name was Malchus. **Q.** Do the other gospels record his name? **A.** No. Only this gospel records his name. Jesus tells him to put away his sword. Other details of this event are recorded in the other gospels.
- III. Read 18:12-14.
- IV. Jesus Faces Annas and Caiaphas, 18:12-14. Jesus is arrested, bound and taken first to Annas [[only this gospel records this event](#)]. He was the father-in-law to Caiaphas who was the high priest that year. [[Both Annas and Caiaphas were high priests, Luke 3:1](#)]. Caiaphas was the one who prophesied that one would die on the behalf of the people. Jesus faced 5 trials and John records 3 of them. [[5 trials: 1. Annas, John 18:12-14, 19-24; 2. Caiaphas& Sanhedrin Council, Matt 26:57,59-68, Mark 14:53,55-65 Luke 22:54,63-65; 3. Pilate John 18:28-32, Mat 27:2,11-14, Mark 15:1-5, Luke 23:1-5; 4. Sent to Herod Luke 23:6-12; 5. Pilate John 18:33-40, Mat 27:15-26, Mark 15:6-15, Luke 23:13-25](#)].
- V. Read 18:15-18
- VI. Peter Denies Jesus, 18:15-18. Simon Peter follows Jesus along with another disciple. **Q.** Who was this disciple? **A.** John. Interesting John was known to Annas and was able to enter the court of the high priest but Peter stayed outside. Then John was able to go out and get Peter and bring him inside the court. The slave-girl at the door ask Peter if he was not one of Jesus disciples. **Q.** Why did she not ask John? **A.** Do not know. But Peter denies he is Jesus disciple. Now Peter was standing around the charcoal fire with the soldiers and slaves. **Q.** Now where was John? **A.** With Jesus at trial. This seems to be the case from the next recorded events.
- VII. Read 18:19-24.
- VIII. The High Priest Questions Jesus, 18:19-24. The high priest asks Jesus about His disciples and His teaching. **Q.** Which high priest is this? **A.** Annas. See vs. 24. Jesus states that

His preaching was in the open and not in secret. Jesus asks why not question those who heard His teaching. One of the officers strikes Him for his question. Jesus replies to the officer to bear witness of the wrong. **Q.** Was there any wrong? **A.** No. Then Jesus asks why did He strike Him. Then Annas send Jesus to Caiaphas bound. This would be Jesus' 2nd trial.

IX. Read 18:25-27.

X. Peter Denies Jesus Again, 25-27. The record goes back to Peter around the charcoal fire. **Q.** In vs. 25, who is asking the first question to Peter? **A.** The "they" are the ones mentioned in vs. 18, the soldiers and the slaves. The second question was asked by the slave of the high priest. So is the first one, the soldiers? Unsure. There he denies being Jesus disciple twice. The cock crowed after the third denial.

XI. Read 18:28-32

XII. Jesus Before Pilate, 18:28-32. Now John skips the lengthy trial before Caiaphas and the Sanhedrin Council. Jesus is brought to Pilate in the Praetorium early Friday morning. The Pharisees and the other leaders did not enter the Praetorium due to being defiled before the Passover. So Pilate went out to them. Pilate asks for what accusation do they bring against Jesus. They reply sarcastically that they would not have brought Him if He was not an evil doer. Then, Pilate tells them to judge Him. However, they wanted to put Him to death and were not allowed to according to Roman Law. This method of death fulfilled the word of Jesus. **Q.** What words of Jesus does He refer to? **A.** He on many occasions referred to His death and how He would be delivered up to the Gentiles [[Mark 10:33f](#)] for the sentencing [[12:31-33](#), [Matt.20:18-19](#), [Mark 10:33f](#)].

XIII. Read 18:33-40.

XIV. My Kingdom Is Not of This World, 18:33-40. This section details the 2nd appearance before Pilate. Luke in his gospel records the trial before Herod [[Luke 23:6-12](#). [eSword has this 2nd trial starting in vs. 39. Do not agree with this based on vs. 33 Pilate again entered the Praetorium and vs. 39 starts with "but" a continuation with vs. 38. A possible reason for eSword division is based on Pilate asking Jesus if He was a king that the other gospels record](#)]. **Q.** During this 2nd trial with Pilate, were the Jewish leaders present? **A.** No. Pilate summons Jesus evidently by Himself to the Praetorium and the Jewish leaders stayed outside. He asks Him "*Are you the King of the Jews*"? This is likely the 2nd time he asks Jesus this question but this time he is with Jesus without the Jewish Leaders. Pilate in the first trial finds no fault in Him. [[The Jews accuse Jesus of 4 things: 1. And they began to accuse Him, saying, "We found this man misleading our nation and 2. forbidding to pay taxes to Caesar, 3. He Himself is Christ, a King." Luke 23:2 and vs. 4 "He stirs up the people, teaching all over Judea, starting from Galilee, even as far as this place."](#)]. But he asks Him again if He is the King of the Jews. Pilate still does understand what Jesus has done worthy of death. Jesus replies that His Kingdom is not of this world. If it were, His servants would fight for Him. Pilate then concludes He is a king but not evidently a threat to Rome. Jesus goes on to say that He came into this world to bear witness of the truth. **Q.** What is the truth? **A.** It is the Word. The Word is that He is deity, came to provide spiritual life and believing in that Word provides spiritual life. Of course, Pilate does not know what this truth is. He asks Jesus what is truth. Pilate then goes outside the Praetorium to the

Jewish accusers and tells for the 2nd time that He finds no guilt in Him. Pilate offers a compromise to release Barabbas in the place of Jesus. But the Jewish Leaders cried out not to release Jesus.

John 19:1-42

Crucifixion & Burial

Lesson 24

I. Read 19:1-15.

II. Jesus Delivered to Be Crucified, 19:1-15.

A. Jesus scourged - 1-3. In the previous section, the Jews did not want Pilate to release Barabbas in exchange for Jesus. So Pilate had Jesus scourged. **Q.** What did this include? **A.** Crown of thorns placed on His head, arrayed in purple robe and mocked, blows given to the face. The Jews wanted Jesus crucified. **Q.** Why did Pilate have Jesus scourged? **A.** Not sure from John. However, from Luke 23:14-16 Pilate was trying to appease the Jews and when they saw Jesus, maybe they would release Him.

B. Pilate: Find no guilt, 5-11. In vs. 4, Pilate said he found no guilt in Him. **Q.** How many times will Pilate say this? **A.** 3 times [18:38, 19:4, 6. From Luke 3 more times: 1) Luke 23:4, 2) from Herod 23:15, 3) 23:14 before scourging. So a total of 6x.]. In vs. 6, Pilate stated for the chief priests and officers to take Jesus and crucify Him. They respond that their law requires a man ought to die who makes himself out to be a Son of God. This the first time the Jews brought this accusation up to Pilate. **Q.** How did this statement affect Pilate? **A.** This made Pilate afraid. This may show that Pilate had some fear of God. If he would put to death the Son of God, this was troubling for him. So he goes back into the Praetorium and asks Jesus "*Where are You from?*". Jesus does not respond. Pilate says he has authority to release or crucify Him. Jesus responds this authority was given to Pilate from above. **Q.** After Jesus response, what did Pilate try to do? **A.** Pilate again tries to release Jesus.

C. No Friend of Caesar, 12-15. **Q.** How do the Jewish Leaders finally convince Pilate to crucify Jesus? **A.** Jewish Leaders respond that if released he would be no friend of Caesar and any man who makes himself out to be a king opposes Caesar. So these leaders are getting political using every means to get Pilate to crucify Jesus. What is noted here are the numerous efforts by Pilate to release Jesus. This was the final straw that finally persuaded Pilate to have Jesus crucified. When this judgment was given, it was the sixth hour. **Q.** What time would this be? **A.** Noon.

III. Read 19:16-27.

IV. The Crucifixion, 19:16-27. Pilate succumbs to the Jewish Leaders and delivers Jesus to be crucified. He carries His cross to Golgotha. He is crucified with two other men, one on His left and one on His right. Pilate puts an inscription which read "Jesus the Nazarene, King of the Jews [other gospels: Matt.27:37 "THIS IS JESUS THE KING OF THE JEWS."; Mark 15:26 "THE KING OF THE JEWS."; Luke 23:38 "THIS IS THE KING OF THE JEWS"]. It was written in Hebrew, Latin and Greek. **Q.** What objection does the chief priests make about the inscription? **A.** They wanted the inscription to read, "I am King of the Jews.". Pilate does not change it. This gospel provides additional details about his clothing. The outer garments were divided into 4 parts and given to the soldiers. The seamless tunic was given away by the soldiers casting lots which is only recorded in John. In addition, this

gospel provides the fulfillment of the two Scriptures [Ps. 22:18]. Again, this show the intimate details provided in this gospel. There were 4 women at the cross: his mother, His mother's sister, Mary wife of Clopas and Mary Magdalene. Secular sources have suggested that the 2 sons of Jesus aunt (mother's sister) were James and John, sons of Zebedee. This would make the Apostle John — Jesus's cousin. Now there were 4 women there. **Q.** Were they any of His **male** disciples there? **A.** Yes. John. Before His death, He tells His mother that John would take care of her. **Q.** Why did not Jesus have His brothers take care of their mother? **A.** Don't know. **Q.** Where is Joseph, the legal father of Jesus at this time? **A.** Don't know.

V. Read 19:28-30.

VI. The Death of Jesus, 19:28-30. Before Jesus dies, He says He is thirsty. After loosing so much blood, this would be a severe driving need. **Q.** Why did Jesus ask this right before His death? **A.** To fulfill Scripture. Jesus parting words "*It is finished*" occurs only in this gospel. Luke records an additional statement [Luke 23:46 has another statement, "Father, INTO THY HANDS I COMMIT MY SPIRIT."].

VII. Read 19:31-37

VIII. Jesus' Side Is Pierced, 19:31-37. Now this day (Friday) was the day of preparation for the Sabbath (Saturday). According to Scripture [Deut. 21:22-23], no dead bodies should be left on the cross overnight less the land be cursed. So the Jewish Leaders ask Pilate to remove the bodies. The two thieves who were crucified next to Jesus were not dead so the soldiers broke their legs to hasten death. The soldiers did not break the legs of Jesus because they saw He was already dead. But to confirm He was dead, one of the soldiers pierced His side and immediately there came out blood and water. There is some medical difference on the significance of water and blood. One explanation is that Jesus heart has failed and His lungs are full of water and blood. **Q.** Now who is bearing witness in vs. 35? **A.** Apostle John. **Q.** Is he writing in the first, second or third person? **A.** 1st person. This is the first time John writes in the first person. There will be one more time in 1st person [21:24]. **Q.** What is John trying to accomplish according to vs. 35? **A.** You make believe in Jesus i.e. who He is and reason He came. There are two Scriptures that are mentioned as being fulfilled, [Ps. 34:20, Zech. 12:10]. Both of these fulfillments are only recorded in the Gospel of John.

IX. Read 19:38-42.

X. Jesus Is Buried, 19:38-42. This last section records the burial of Jesus. **Q.** What 2 men were involved in His burial? **A.** Two prominent Jewish Leaders are involved in this act. First, Joseph of Arimathea who was a secret disciple of Jesus. He was also a prominent member of the Sanhedrin Council [Mark 15:43 may have been a Pharisee. **Unsure. Members of Sanhedrin either Pharisees or Sadducees.**]. The second was Nicodemus who was a Pharisee. The Lord indicted him in John 3 for his lack of faith in who Jesus was. Possibly, he has seen and heard enough to now believe in the Deity of Jesus. Pilate grants Joseph of Arimathea permission to take the body of Jesus and bury Him. Now these men brought 100 pounds of myrrh and aloes to anoint the body for burial as was Jewish custom. Now he was laid in a new tomb in a garden in which no one has ever been laid. Evidently, this tomb was originally meant for Joseph of Arimathea [Matt. 27:60].

John 20:1-31

Resurrection

Lesson 25

I. Read 20:1-10.

II. The Resurrection, 20:1-10.

- A. Mary Magdalene Comes to the Tomb. This record about the resurrection starts with identifying Mary Magdalene coming to the tomb early on the first day. **Q.** Was she the only woman to visit the tomb? **A.** No. This gospel does not mention the other women who came with her [Matt. 28:1,5-8, Mark 16:1-8, Luke 24:1-8, 10; others: Mary the mother of James, Salome, Joanna]. **Q.** Was she the first one to come and the other woman came later? **A.** No. Need to read the other gospels to get the composite picture. **Q.** Why does this Gospel only record her and not the other woman? Do not know. She came and reported her observations to Simon Peter and the other disciple whom Jesus loved. Note as previously mentioned this other disciple is the Apostle John.
- B. Peter and John Enter Tomb. These 2 apostles run to the tomb with John outrunning Peter. However, John did not go into the tomb but looked in and observed that the linen wrappings were lying there. **Q.** Why did he not go in the tomb? **A.** Don't know. Peter went in and observed the linen wrappings were rolled up and the face-cloth rolled up by itself. John entered the tomb finally, looked and believed. **Q.** What did he believe? **A.** Jesus was resurrected from the dead. Both of these men did not believe the Scripture previously stated that Jesus would rise from the dead. **Q.** What Scripture are they referring to? **A.** Unsure. Consider 2:22 [Psa 16:10-11]. After this, Peter and John return home.

III. Read 20:11-18

IV. Jesus Appears to Mary Magdalene, 20:11-18.

- A. At the Tomb. This next section is a conversation between the Lord and Mary Magdalene. **Q.** Was this the first or second time she was at the tomb on the first day? **A.** Second time. It appears that she returned to the tomb after reporting to Peter and John. She comes back to the tomb and is weeping. Of all His disciples, Jesus chose Mary Magdalene to appear first to [Mark 16:9]. **Q.** Why was this so? **A.** Do not know for sure. It may indicated a special closeness due to her faith. Interesting in this intimate gospel, John through the HS chose to write what he did about this woman.
- B. The Conversation. The details of this conversation are only recorded in John. At this time, she observed 2 angels, one at the head and one at the foot where Jesus was laid. Jesus appears to her after she talked to the angels. However, she did not know it was Jesus. She thought He was the gardener. **Q.** What happen to convince Mary it was Jesus? **A.** When Jesus spoke and called her by name, she knew it was Jesus. As vs. 17 records, she was clinging to Jesus. He tells her to stop clinging. At this point, He has ascended from the dead but not yet to heaven. Note also in vs. 17 about the relationship between Mary, the Father and Jesus. Shows intimate relationship. Mary

then goes to the disciples a 2nd time and proclaims she has seen the Lord and details the conversation!

V. Read 20:19-23.

VI. Jesus Appears to the Disciples, 20:19-23. In the evening on the first day of the Resurrection, Jesus appears to His disciples behind closed doors because they feared the Jewish Leaders. He showed them His hands, His side. Upon seeing this, the disciples rejoiced. In vs. 21, Jesus tells them as the Father has sent Him so He sends you. The details of their mission will be defined later on. In vs. 21, He says "*Receive the HS*". From Acts 2, we know this is the time when the Apostles would receive the baptism of the HS. So what did they receive when Jesus breathed upon them? It is likely a statement of a future event. In vs. 23, it states "*If you forgive the sins of any, their sins have been forgiven them*". **Q.** How can this be since only God can forgive sins? **A.** A FOS is employed where the effect is stated from the action performed. Their future action will be to declare the requirements for forgiveness of sins [[Acts 2:38](#)].

VII. Read 20:24-29.

VIII. Jesus and Thomas, 20:24-29. Thomas was not present on the evening of the first day. The other disciples told Thomas "*We have seen the Lord*". But Thomas did not believe and stated that he had to see the wounds of His crucifixion. So the following Sunday, Jesus appears to Thomas and the rest of the apostles. He invites Thomas to touch the healed wounds and says "*be not unbelieving, but believing*". Thomas answered "*My Lord and my God!*". Then Jesus proclaims a blessing on those who believe without seeing physically the wounds of Jesus. **Q.** Does Jesus expect people to believe because He says so? **A.** Believe the testimony, discourses, signs.

IX. Read 20:30-31.

X. The Purpose of This Book, 20:30-31. These last 2 verses seem to be the conclusion of the book but the next chapter continues the story. John does state why this book was written. It first mentions about many other signs Jesus performed which are not written down. During the first part of this gospel, we noted how many times signs were mentioned when only 1 recorded sign happened. The bottom line for this gospel being written is to believe the following. First, the earthy man name Jesus is the Christ. The significance of Christ or Messiah is that a man was prophesied to be anointed King, Priest and Prophet. This earthy man Jesus was this person. Not only was He the Messiah but also the Son of God, ie. possessing all the characteristics of Deity. The importance to us is that believing this and acting on this belief will provide life in His name.

John 21:1-25

Jesus Final Appearances

Lesson 26

I. Read 21:1-14.

II. Jesus Appears to Seven Disciples, 21:1-14.

- A. Where and Who. This appearance is only recorded in this gospel. This section begins with the statement “after these things”. **Q.** After what things? **A.** From chapter 20, the last event recorded was Jesus appearing to Thomas which occurred the second Sunday after He rose from the dead and the previous appearances to His Apostles 1 week earlier. He appeared to them at the Sea of Tiberias. This sea was the same as the Sea of Galilee. One of chief cities of Palestine was Tiberias which was located on the western shore of the Sea of Galilee. He appeared to 7 of His disciples. **Q.** Who were they? **A** Peter, Thomas, Nathanael, James, John, and 2 other un-named disciples. We should not assume the 2 un-named disciples were apostles.
- B. Catching Large Number of Fish. Before Jesus appearing to them, Peter went fishing with these disciples and stayed fishing thru the night not catching any fish. During day break, the Lord stood on the beach and the disciples did not recognize Him. Jesus said to them if they have caught any fish. They replied and said no. Then He tells them to cast the net on the right side of the boat and they would catch some fish. **Q.** Why the right side? **A** It is possible that the deeper part of the sea was on the left side where the fish are more likely to be. The right side might normally be less fish i.e. more shallower water. Remember these men were seasoned fisherman and knew what side of the boat the nets should be cast. After casting their nets, they caught a great number of fish. Finally, John said to Peter “*It is the Lord*”. **Q.** Why of all the disciples was it John who recognized the Lord? **A** Good question to ponder. Then Peter puts on his outer garment and jumps into the water and swims to shore. Jesus then prepares breakfast for His disciples. This gospel is the only one that records this event. Again, showing this gospel records intimate details of Jesus’ Ministry. John records this is the third time that Jesus manifested himself to His disciples after being raised from the dead.

III. Jesus and Peter, 21:15-19. After breakfast, Jesus asks Peter this question, “*Simon, son of John, do you love Me?*”. He asked this question 3 times. **Q.** Why 3 times. **A** Do not know. It is interesting that Peter denied the Lord 3 times. The first time this question is asked, He adds “*more than these?*”. **Q.** Who are these? **A** Other disciples. After Peter responds in the affirmative, the Lord says “*Tend My lambs*”, “*Shepherd My sheep*” and “*Tend My sheep*”. **Q.** Who are the sheep? **A** His disciples (beyond His apostles). Jesus is the Chief Shepherd, his followers are the sheep. Jesus then speaks about Peter’s death. **Q.** What does this say about who and what the focus should be in the Apostles’ work? **A** Jesus Disciples and being servants to them. Then Jesus finishes this discussion, with a statement to Peter “*Follow Me*”. **Q.** Why have this discussion with just Peter and not the rest of the Apostles? **A** Peter was the leader of the Apostles and did have the problem of denying the Lord.

IV. Read 21:20-25.

- V. Jesus and the Beloved Apostle, 21:20-25. Note in vs. 20 how John the writer in the gospel is writing in the third person. He writes "*Peter saw the disciple whom Jesus loved following them*". He is writing about himself. **Q.** What was Peter asking the Lord about John? **A** How John was going to die. **Q.** What was Jesus reply? **A** What is that to you? Follow Me. Consider the contrast between Peter and John in following Jesus. John went into court of the high priest while Jesus was being questioned. Peter stayed in the courtyard. John was at the cross and Peter was not. John appears to have more faith and courage to follow Jesus compared to Peter. In the final epitaph to his gospel, John now writes in the first person. He proclaims his witness is true and he is the writer of this gospel. He concludes this gospel with the statement that Jesus did many other things and if written in detail the world itself would not contain these books.