

Continuing Lay Training Bible Study

The Discipleship Place

Gospel of John – Part 2

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CLT Bible Study

Gospel of John (part 2)

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Suggestions for Study

Welcome to the Continuing Lay Training series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the *New International Version (NIV)*. The editor used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.
4. **IMPORTANT** Note that scriptures from the Gospel of John do not have the book's name. If the Bible reference is (1:6-8), you will find these verses in the Gospel of John. Other books of the Bible will include the name in the reference, for example Luke 9:54 and Matthew 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. Use a highlighter to mark your Bible as you go. Marking your Bible will help the words become more and more your own.
7. Finally, read the Bible passage again to better understand its meaning.
8. The editor has also included how to pronounce some of the more difficult proper names and words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter you will find a list of the words in the order in which they were introduced. Additionally, at the end of the book, all of the words and pronunciations will be listed alphabetically.

If a family or a few friends decide to take this study together, here two suggestions.

1. Have one person read the Bible passage and another person read this outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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Chapter 6. The “I Am’s” of the Living Word (John 8:12—11:57; 14: 6; 15:1-11)

Notes

The first two great “I am” statements have already been mentioned. (“I am the bread of life,” 6:35, and “I am the light of the world,” 8:12). Now, we will look at other great “I am” passages found in John’s Gospel.

A. “I AM” (8:58)

Jesus claimed to be greater than Abraham because He is eternal. So, He used the covenant name revealed to Moses in Exodus 3:14. “I AM WHO I AM” is “YHWH” in Hebrew and pronounced “YAH-way.” It is translated “LORD,” using small capital letters in most English versions of the Bible. “LORD” was not an expression a Jew would ever use to speak of anyone but God. When Jesus used this phrase, He revealed four things:

1. His oneness with God.
2. His eternal existence.
3. His covenant to deliver human beings from the power of sin.
4. His eternal, ongoing life, and thus His power to give us eternal life.

Again, the Jews wanted to stop His ministry, but Jesus slipped away and escaped (8:59).

B. “I Am the Light of the World” (8:12; 9:1-41)

Jesus first declared “I am the light of the world” in 8:12. This was soon after the healing of the man on the Sabbath. He made this statement again (9:5) just before healing a blind man (9:1-7). Jesus said sin did not cause this man’s blindness (9:3). Sin may cause sickness, but sickness is not proof of sin. The mud (9:6) and the water from the pool (9:7) are the methods of healing. But they are only methods. Jesus didn’t need them to heal.

The healed man was questioned by his neighbors (9:8-12), then by the Pharisees (9:13-18), and finally by his parents (9:19-23). In spite of doubting neighbors, unbelieving Pharisees, and fearful parents, the man declared his faith. His words were a powerful testimony: “One thing I know. I was blind but now I see.” The man showed great courage. The Pharisees had the power to keep him from participating in the religious life of his community (9:26-33). The phrase “they threw him out” (9:34) probably

means they barred him from the Temple services. This act caused Jesus to sympathize with the man, and He strengthened the man’s faith (9:35-38).



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Then the healed man worshiped Jesus (9:38).

One person is given sight while another becomes blind (9:39). When Jesus told the man this, the Pharisees heard Him too. They protested they surely were not blind. Jesus' next words did not bring them any comfort: "Now that you claim you can see, your guilt remains" (9:41).

C. "I Am the Gate" (10:1-10)

In this passage, Jesus states there is only one gate or entrance to heaven. Those who offer other entrances are liars and thieves, even murderers (10:8, 10). Middle Eastern shepherds often build sheep pens of brush or stones with no gate. The shepherd will build a fire near the entrance to keep away wild beasts. Then he lies down across the opening. In the same way, Christ is our Gate to keep danger away and keep us safe.

D. "I Am the Good Shepherd" (10:11-42)

Jesus served out of love, not for personal gain (10:11-15). His mission involved the whole world (10:16). The Jews moved back and forth between belief and disbelief. Some claimed Jesus was mad, while others were not so sure (10:19-21).

Jesus said His own sheep will recognize Him. If we do not belong to Him, we are not familiar with His ways. Thus, false shepherds can mislead us (10:25-26). Jesus carefully protects His "sheep" so outside enemies will not harm them (10:27-29). Only our willful sinning can destroy our relationship with Him (10:28).

Again, Jesus claimed, "I and the Father are one" (10:30). Again, the Jews accused Him of blasphemy (10:33). However, Jesus told them to look at His words to judge whether or not He was speaking the truth (10:37-38).

Some Jews rejected Him and tried to seize Him, but once again He escaped (10:39). Yet, many people believed and followed Him (10:42).

E. "I Am the Resurrection and the Life" (11:1-57)

1. The Death of Lazarus [LAZ-ur-rus] (11:1-19)

Lazarus and his two sisters, Mary and Martha, were devoted followers of Jesus (11:1-3). When Jesus heard Lazarus was ill, He did not go at once to see him (11:5-6). Yet, it is clear He intended to do something (11:4, 11, 14-15). The disciples were concerned that returning to Judea would put both Jesus (11:7-8) and themselves (11:16) in danger. Yet, their devotion to Jesus compelled them to go with Him, even if it meant their own deaths.



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2. Martha's Faith (11:20-27)

Martha's faith progressed as we read this story. First, she believed Jesus could have prevented her brother's death (11:21). Then, she believed in Jesus' relationship with the Father (11:22). Finally, she believed in the resurrection of the dead (11:24-27).

3. Mary's Faith (11:31-32)

Mary also believed Jesus' presence when Lazarus was still alive would have made a difference.

4. A Weeping Lord (11:33-35)

Jesus was troubled by the sorrow of His friends (11:33) and was moved with compassion. He wept in sympathy with their deep sorrow (11:35).

5. Lazarus Raised (11:36-46)

Lazarus' death was real (11:39). But the people took away the huge grave stone at Jesus' request (11:41). Jesus offered a prayer of thanksgiving (11:41-42) and then commanded Lazarus to come forth (11:43). Lazarus had to be helped out of his grave clothes (11:44). But it was different with Jesus at His resurrection (20:3-7).

Many more people put their faith in Jesus (11:45). But some went to the Pharisees (11:46) and reported what they had seen. The religious leaders called a meeting to discuss what to do about Jesus (11:47). Here, they revealed one of their main reasons for trying to stop Jesus (11:48). Caiaphas [KIE-uh-fus], the high priest, unknowingly said a basic truth in God's plan for redeeming the world. "It is better for you that one man die for the people than that the whole nation perish" (11:49-50). That is exactly what Jesus came to do.

F. "I Am the Way and the Truth and the Life" (14:1-6)

Note: Chapters 12 and 13 were skipped to study the "I am" passages. We will return to these chapters later.

Jesus promised His disciples that His Father's house had many rooms (14:1-3). He also promised He would return one day to take them to be with Him (14:3). These promises caused Thomas' request (14:5). And this led to Jesus' statement: "I am the way and the truth and the life" (14:6). Jesus declared that knowing Him is the way to eternal life. There is no other way.



G. "I Am the Vine" (15:1-11)

This is the last great "I am" of John's Gospel. John pictured Jesus as the Vine, God as the Gardener, and we as the branches (15:1, 5). Jesus revealed several things are necessary for a healthy relationship with Him.

1. Remaining in Him (15:4-5, 7). This means we must seek and maintain a close relationship with Him.
2. Pruning (15:2). If we produce good works, we must be freed from our tendencies to gratify our selfish desires.
3. Praying ("ask," 15:7). When we remain in Him, our prayers express our relationship with Him. And our prayers reflect Jesus' desires for the world, not our own.
4. Bearing much fruit (15:8). We must remain in Him, allow Him to prune us, and seek Him in prayer. Then we will produce not a skimpy harvest, but one that is bountiful and constant.

Lazarus [LAZ-ur-rus] Caiaphas [KIE-uh-fus]

Chapter 7. The Teachings of the Living Word (John 12:1—16:33)

In these chapters are some of the great teachings of Jesus, the Living Word.

A. The Anointing of Jesus (12:1-9)

Mary, the sister of Martha and Lazarus, took pure nard and poured it over Jesus' feet. She then wiped His feet with her hair (12:3). This was an unusual act for several reasons. Pure nard was an expensive perfume, worth a lot of money (12:3). In Bible times, only wealthy people could afford such luxury. When nard was used to anoint a person, it was usually poured on the head, not the feet. Also, Mary must have let her hair down to wipe Jesus' feet with it. This too was strange, as decent, moral women in Bible times did not wear their hair down. Finally, the act of washing feet was servants' work. Mary's act demonstrates her complete devotion and love for Jesus.

Judas' complaint (12:4-5) came from his greedy and dishonest heart (12:6). However, Mary's action was no waste. It was an act of lavish love.



Notes

The miracle of raising Lazarus attracted as much attention as Jesus himself, the Miracle-Worker (12:9). Now the Jewish religious leaders wanted to kill both Lazarus and Jesus (12:10-11).

B. Jesus' Triumphal Entry (12:12-19)

The Jews had three festivals in Jerusalem every year. This Feast was the Passover (12:12), held in March or April. Jews came to the city from all over the known world to celebrate the Passover.

John emphasizes the triumph of Jesus' entry into Jerusalem (12:12-16; see Matthew 21:1-11). The Scriptures quoted here are from the Old Testament (12:13, 15; see Psalm 118:25-26; Zechariah 9:9). The Jews recognized these scriptures as referring to the coming Messiah. Note the praise to Jesus was spontaneous and had not been planned.

C. Gentiles Seek Jesus (12:20-22)

Some Greeks who were in Jerusalem for the Feast asked Philip to introduce them to Jesus. These Greeks were probably God-fearers. God-fearers were Gentiles who were attracted to Judaism [JEW-duh-iz-um] because of its high moral standards. But they did not practice circumcision or participate in all the rituals of Judaism.

John does not record Jesus' conversation with these Greeks. However, their coming to Jesus was important, as it showed how far His influence had reached. His crucifixion and resurrection would soon be observed by people from all over the known world.

D. Dying to Live (12:23-26)

People in the Near East would have understood Jesus' example of wheat (12:24). The kernel of wheat represents Christ's death on the Cross and His resurrection from the dead. If we live only for today, we will lose what really matters—eternal life (11:25). But the person who follows and serves Jesus will receive eternal life (11:26).

E. Lifted High on a Cross (12:27-34)

Jesus came to earth to be an Example, a Teacher, a Healer, and a Guide. But, most important, He came to be our Savior (12:27-33). The voice from heaven affirmed Jesus once again (12:28).

Jesus again referred to the type of death He will suffer, being lifted high on a cross. When He is, all people everywhere will be drawn to Him and salvation (12:32). It is important that on this occasion Gentiles as well as Jews were present to hear Him (12:34).



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F. The Blessing of Light (12:35-50)

Light illuminates our path (12:35, 46) and supports our faith (12:36). Rejected light brings blindness (12:37-40) and judgment (12:48). Even when light is accepted, sometimes it shines very dimly and shamefully (12:42-43). Jesus calls us to believe not only in Him but also in God who sent Him. If we believe in God, we should not be ashamed to say so.

G. The Upper Room (13:1-38)

1. Washing the Disciples' Feet (13:4-16)

When Jesus washed His disciples' feet, Peter objected (13:6, 8). Peter probably felt he was not worthy of Jesus' humble act. Also, Peter probably thought Jesus should not do a servant's job. Jesus, however, told Peter it had a deeper meaning (13:8), which Peter still did not understand (13:9-10).

Jesus' example (13:14-15) shows us that true greatness comes from humble service (13:13, 16). As Christians, we should not glory in the position of power we may possess. Instead, we should use what power we possess to serve others.

2. The Betrayer (13:10-11, 18-30)

Once again, Jesus referred to the betrayal of Judas (13:10-11; see also 6:70-71; 17:12). But Jesus washed the betrayer's feet anyway. Judas had hidden his evil and deceiving heart from the other disciples (13:22). They were not aware of Judas' vile heart and planned evil deed (13:28-29). But Jesus showed no bitterness or complaint toward His betrayer. Later, Jesus made clear the identity of the one who had been with Him but not of Him (13:18, 21-30). John ends this part of the story with the phrase, "And it was night" (13:30). Judas, in leaving the Light of the world, went out into the dark. This implies eternal death and punishment.

3. The New Commandment (13:31-38)

After Judas left, Jesus spoke His most comforting words to His disciples on the last night of His life. When He compared the high value of love (13:34-35) to evil and hate (13:26-27), love seems all the more attractive.

These verses (13:34-35) are a high calling to all Christians everywhere. Jesus was not speaking just to His disciples at that time, but to every believer of every age. He calls us all to love one another and to be known by our love for others. This is how the world identifies us among all the conflicting half-truths they will hear. The world should see the love of God shining forth in all we say and do.



Notes

Peter's appeal to Jesus to let him go with Him (Jesus) brought a warning from the Master (13:36-38). Peter says he would lay down his life for Jesus (13:37). But Jesus knew Peter would disown or betray Him before the night ended (13:38; see 18:15-18, 25-27).

H. Announcing the Holy Spirit (14:1—16:33)

1. The House with Many Rooms (14:1-9)

Jesus spoke words that would bring comfort to His disciples in the sadness and grief they would soon experience. He offered four promises:

- a. Room in heaven for everyone (14:2).
- b. Individual places for each one (14:2).
- c. His sure return to earth (14:3).
- d. Eternal fellowship with Him (14:3).

2. Faith and Works (14:10-14)

Christ's miracles and deeds are sufficient reason to place our faith in Him (14:10-11). And such faith will produce wondrous results in return (14:12-14). Jesus said, "You may ask me for anything in my name, and I will do it" (14:14). To pray in Jesus' name means to pray in accord with His will and character. This is not like a magic chant. It is a call to have a close relationship to God. When we live close to God, we will agree with His will.

3. The Counselor (14:15-31)

Here is the first of the great promises of the Holy Spirit in this part of John's Gospel. Christ stated plainly He will send "another Counselor" (14:16). This Counselor would come from the Father and, thus, would be another divine Personality (14:16). This Spirit of truth will remain with us forever (14:7).

The Holy Spirit will share an inner closeness with those who know Him (14:7). The triune nature of God (Father, Son, and Spirit) is revealed in these verses.

The Holy Spirit will be given to those who love and obey Christ (14:20-23). He will teach believers and will help them recall Christ's words and works (14:26).

Christ then promised His peace (14:27), a peace that would completely fill their whole being. His peace would quiet their souls and calm their fears. Finally, He again reminded the disciples of His soon departure from earth (14:28-31).



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4. My Friends (15:11-25)

Note: John 15:1-10 was discussed earlier, so we omit those verses now. In this section, Christ gave the basis for friendship:

- a. sacrifice (15:13)
- b. obedience (15:14)
- c. service (15:15-16)

However, followers of Christ can expect unbelievers will reject and not understand them (15:18-25). This was also true for Christ (15:21).

5. The Ministry of the Counselor (16:1-15)

Jesus told the disciples why He had warned them about persecution to come. Those who do not know God will take every opportunity to persecute those who are believers (16:2-3). Jesus wanted His disciples (and us) to know that being His follower would not guarantee an easy life. In fact, it might produce just the opposite.

Jesus' departure was necessary so the Counselor (Holy Spirit) might come (16:7). The Counselor "will convict the world of guilt in regard" (16:8-11) to three things:

- a. Sin (16:9). He will help us see the vileness of sin and need of a Savior.
- b. Righteousness (16:10). He will help us understand the necessity of holiness and being Christlike.
- c. Judgment (16:11). He will warn us about the final rewards and destinies of those who will not believe.

The Spirit will also reveal the truths of the gospel the followers were not yet prepared to receive (16:12-15).

6. Sorrow Turned to Joy (16:16-33)

When Jesus mentioned His departure (16:16-18), Jesus also referred to His resurrection. He said He would see them after "a little while" (16:17). The sadness they would soon experience would be temporary, like the pains of childbirth (16:20-22). Then, the joy of the disciples would be complete (16:24). In plainer speech (16:27-30), Jesus announced He had come from the Father and entered the world. Now He was leaving the world and going back to the Father (16:28). He also told them what sufferings His followers could expect (16:31-33). Then Jesus said, "Take heart! I have overcome the world" (16:33). Jesus assures us though the battle is hard, victory is available for all.

Judaism [JEW-duh-iz-um]



Chapter 8. The Prayer of the Living Word (John 17:1-26)

Notes

We now read what many people believe is the greatest prayer ever recorded. It is commonly known as the High Priestly Prayer. The Bible refers to Jesus as a “great high priest” (see Hebrews 4:14-16). This prayer deserves careful study.

A. Work Completed (17:1-5)

Jesus Christ is indeed the Mediator between God and humanity. Only Jesus truly brings people and God together. He said the task of salvation was now complete (17:4). In His mind, Calvary, [KAL-vuh-ree] meaning His death, was an accomplished fact.

B. His Glory and Joy (17:6-16)

In His prayer, Jesus presented His disciples as His glory and joy (17:10, 13). He revealed their spiritual life (17:6, 8) and their separation from the world (17:9, 12, 16). He prayed for their unity in Him (17:11) and victory over evil (17:15). He prayed not they would be taken out of the world. Instead, He prayed they would be protected from the evil one (17:15).

C. “Sanctify Them” (17:17-19)

Jesus prayed, “Sanctify them by the truth” (17:17). He provides sanctification of the heart for all believers through obeying the Word, which is the truth. This is part of what He had planned for His followers. *Sanctify* means “to set apart for sacred use” or “to make holy.” Jesus’ followers will be made holy as they come to know the Word of God. Jesus also sanctified himself (17:19). He set himself apart to do God’s will, which at this point meant death on the Cross. This act would save all those who believe. And this act would also sanctify and consecrate believers to the service of God.

D. “Not for Them Alone” (17:20-26)

What Christ desired for His disciples (17:12), He also prayed for everyone who will believe through the ages. Jesus said, “My prayer is not for them alone” (17:20). Jesus prayed for the unity of His followers (17:21-23). He prayed for the perfection of their hearts in love, the better to show forth His glory (17:24). Finally, He prayed that the Father’s love will be in His followers (17:25-26).

Calvary [KAL-vuh-ree]



Chapter 9. The Trial and Crucifixion of the Living Word (John 18:1—19:42)

A. The Arrest (18:1-14)

Jesus and His disciples crossed the Kidron [KID-run] Valley to the Garden of Gethsemane [geth-SEM-uh-nee] (18:1). John doesn't mention the agony in the garden (see Matthew 26:36-45). John only says this was a favorite spot for prayer. "Jesus had often met there with his disciples" (18:2).

Judas (18:3) came to the garden for the final act of betrayal (18:3-5). Christ's courage (18:4-5, 8) took the soldiers and officials by surprise (18:3, 6). Peter's act of physical bravery (18:10; Luke 22:49-51) brought an immediate rebuke from Jesus. Once again, Peter and the disciples did not fully grasp what Christ had been trying to tell them. Jesus healed the man's wound (Luke 22:51). Jesus then reminded Peter His suffering was part of His task and purpose on earth (18:11).

The soldiers and officials bound Jesus and took Him to Annas [AN-us] and Caiaphas (18:12-14). Earlier Caiaphas had urged the death of one rather than a whole nation (11:50).

B. The Trial (18:15-40)

1. Peter's Denial (18:15-27)

Peter's denial is a chief feature of John's account and a heart-breaking part of the entire incident. Peter's earlier bravery (13:37; 18:10) now vanished. He was with Jesus because his companion (perhaps John himself) knew the high priest (18:16). Peter denied Jesus (18:17), just as Jesus had said he would (13:38).

The questioning of Jesus was illegal (18:19). Those accused of crimes were not required to prove their innocence. Instead, witnesses should have been brought to testify to Jesus' guilt. The official who struck Jesus also acted illegally (18:22), as beating prisoners was not permitted. The word for *struck* indicates a blow with the open hand, such as a slap (18:22).

After this, Peter denied he knew Jesus twice more (18:25, 27). After his third denial, a rooster began to crow. Matthew tells us when Peter heard the rooster crow, "he went outside and wept bitterly" (Matthew 26:75). Peter sincerely repented.

2. Before Pilate [PIE-lut] (18:26-40)

"To avoid ceremonial uncleanness" (18:28) before the Passover, the religious leaders did not enter Pilate's palace. Instead, Pilate came out to them (18:29). Note how these religious leaders carefully kept the rules of

Notes



ritual or ceremonial cleanness. At the same time, they demanded an unfair trial that mocked justice. Since the Jews did not have the power to grant death sentences, they asked Pilate to condemn Jesus (18:31).

The kingdom of God does not need defending by soldiers (18:36). In answer to Pilate, Jesus told him He had come into the world to testify to the truth (18:37). Pilate, though spiritually blind, desired to release Jesus, whose wisdom was beyond him (18:38). But the plan for Jesus' release failed (18:39-40). The people demanded that Barabbas [buh-RAB-us] be released instead (18:40). Barabbas was a rebel and a murderer (Luke 23:19). Probably he was one of many Jews who rebelled against the Romans in control of Israel at that time.

C. The Mockery (19:1-16)

Pilate had Jesus flogged or whipped by soldiers (19:1). Then they mocked (19:2) and struck him (19:3). Flogging was done to punish prisoners, who were usually then freed. The prisoner was stripped to the waist and tied to a flogging post. The severity of the flogging depended on the type of whip used. The worst kind had bits of metal pushed into strips of leather. The metal would tear up the flesh of the person being flogged.

Pilate then brought Jesus back outside the palace to the Jews. Stirred up by the religious leaders, the crowd called for Jesus' crucifixion, even though

Pilate said He was innocent (19:6). Pilate became more confused (19:7-9). He hesitated and looked for a way of retreat (19:10-12). Yet, the cries for crucifixion were loud and insistent (19:6, 15). Pilate finally yielded and handed Jesus over to be crucified (19:16).

D. The Crucifixion (19:17-42)

The place of the Skull, or Golgotha [GAHL-guh-thuh] (19:7), was a hill outside the city of Jerusalem. John records the presence of two others on the crosses beside Jesus. But John makes no mention they were thieves or their conversation with Jesus (see Luke 23:39-43).

A sign stating the crime for which a criminal was crucified was often attached to the cross. On Jesus' cross, the sign declared He was "King of the Jews" (19:19). This was written in three language—Aramaic [AIR-uh-MAY-ik], Latin, and Greek (19:20). Unaware, Pilate gave testimony to everyone who passed by that Jesus was truly the King.

Jesus' undergarment was seamless and had no value if divided (19:23-24). This fulfilled the scripture from Psalms about his robe or garment (Psalm 22:18). John gives special mention to the women at the Cross (19:25). Perhaps John

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wrote this because Jesus asked him to take care of His mother (19:26-27). While the other disciples fled (Matthew 26:56), these women remained true supporters even in this time of suffering.

Jesus accepted a simple drink (19:28-30) as His thirst became intense. This is not the same drink offered in Mark 15:23 that was “wine mixed with myrrh.” This wine had a numbing effect on people. Wine vinegar (19:29; see Mark 15:36) was generally drunk by soldiers and common people. Hyssop (19:29) is a plant used in purification ceremonies.

The soldiers broke the legs of the two thieves to hasten their death (19:31-32). But the soldiers found Jesus was dead already and did not break His legs (19:33). The blood and water that came from Jesus’ side indicated the soldier had pierced Jesus’ heart (19:34). This ensured Jesus was really dead and not just in a deep coma. Scripture again was fulfilled, as not one of His bones was broken (Psalm 34:20).

E. The Burial (19:38-42)

Joseph of Arimathea [AIR-uh-muh-THEE-uh] and Nicodemus were important people who were secret followers of Christ (19:38-39). Joseph requested Jesus’ body and placed it in his [Joseph’s] tomb with spices—myrrh and aloes (19:40). Since the disciples had abandoned their Master, Joseph and

Nicodemus buried Jesus. Pilate’s permission (19:38) was granted only after the soldiers had reported to him those crucified were indeed dead (19:33). Otherwise, family members might take down their relatives or friends before they were dead and revive them. This is one more testimony to the reality of Jesus’ death on the Cross.

Jewish burials were done soon after death, as bodies would decay quickly in the hot climate. The wrapping of the body (19:40) would again testify to the actual death of Jesus. The 75 pounds of spices (19:39) was a very large amount, such as would have been used in royal burials.

Kidron [KID-run]

Gethsemane [geth-SEM-uh-nee]

Annas [AN-us]

Pilate [PIE-lut]

Barabbas [buh-RAB-us]

Golgotha [GAHL-guh-thuh]

Aramaic [AIR-uh-MAY-ik]

Arimathea [AIR-uh-muh-THEE-uh]



Chapter 10. The Resurrection of the Living Word (John 20:1-31)

Notes

A. The Stone Removed (20:1-2)

Mary Magdalene [MAG-duh-leen] was one of the women who had stayed with Jesus to the end. She was also one of the first to visit His burial place (20:1). Mark's Gospel tells us she was with two other women (Mark 16:1). The "we" in 20:2 seems to confirm she was not alone.

B. Early Visitors (20:3-10)

In response to Mary's report, John and Peter ran to the tomb (20:2, "the other disciple, the one Jesus loved" refers to John). John arrived first, but he hesitated to enter the tomb (20:4-5). Peter, however, went in (20:6). The burial cloth was neatly laid aside. The text does not tell us what John believed when he entered the tomb (20:8). But it seems likely he believed in Jesus' resurrection from the dead.

C. Mary and Her Lord (20:11-18)

Mary, the first visitor to the tomb (20:1), stayed by the open grave and wept. She still did not realize Jesus had risen just as He had said He would.

Instead, she thought only that the body had been taken away (20:15). Yet, her search was rewarded when she discovered the risen Lord (20:16).

D. Closed Doors and Open Wounds (20:19-29)

That same evening, Jesus' followers hid behind closed doors (20:19) because they feared for their own safety. Then, the risen Christ appeared. At His first appearance to the larger group of disciples, He gave proof of the reality of His body, His wounds. "He showed them his hands and side" (20:20). He also gave them an urgent reminder of their new ministry (20:21, 23).

Jesus "breathed on them" (20:22). The breath of Christ was a symbol of the coming of the Holy Spirit at Pentecost [PEN-tuh-cahst].

Thomas, who was not present this night, doubted the report when he heard the disciples had seen Jesus (20:24-25). A week later, Thomas was present when Jesus appeared again. Jesus gave Thomas a personal demonstration, the wounds in His hands and side (20:26-27). Then, the doubting disciple believed. Jesus always took time out to help the individual. Yet, He also used this event to impress the value of simple faith (20:29).



E. That We Might Believe (20:30-31)

John clearly states he did not intend to write a complete record of Jesus' time on earth. Rather he wrote a careful record sufficient to prove Christ's deity and provide reasons to believe in Him. This testimony will bring eternal life to those who accept it as true (20:30-31)

Magdalene [MAG-duh-leen]

Pentecost [PEN-tuh-cahst]

Chapter 11. The Final Words of the Living Word (John 21:1-25)

The Gospel ends so naturally with 20:31 that many have thought chapter 21 was added later. This may be true. In any case, it is material John's Gospel alone gives us.

A. The Empty Net (21:1-3)

After the Resurrection, the disciples followed Peter back to their fishing nets in Galilee (21:1-3). Matthew wrote Jesus told them to return to Galilee and wait for Him (Matthew 28:7, 10, 16). John wrote Peter was determined to go out in the lake and fish. But after fishing all night, they caught nothing (21:3).

B. The Full Net (21:4-14)

In the morning light, the disciples saw Jesus standing on the beach watching them. But they did not know it was Him (21:4). Jesus asked if they had caught any fish and received a negative answer (21:5). He instructed them to throw their nets out on the other side of the boat (21:6). They obeyed and caught so many fish they couldn't haul the nets aboard the boat (21:6). Only then did they realize who was standing on the beach. John was the first to speak up (21:7), but Peter was the first to respond. He wrapped his outer garment around him, jumped into the lake, and swam to shore.

It seems curious Peter would put on clothing to swim. But it is possible he was simply acting with proper behavior. The Jews regarded a greeting as a religious act that required a person to be fully clothed.

On shore, the disciples sat down to breakfast with their Lord (21:12). If any still doubted it was Jesus, they did not wish to say so (21:12). Their uncertainty was only natural. John had been there when Jesus died on the Cross (19:26-30). They also had the testimony of the women at the Cross (19:26-30). Joseph of Arimathea and Nicodemus knew the certainty of Jesus' death (19:38-42). Yet, here He was, eating breakfast with some of the disciples (21:13; see also Luke 24:40-43). The act of eating was a sign

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to them Jesus was alive as they were. This was no ghost, but a man of flesh and blood.

C. The Testing of Love (21:15-17)

Twice, Jesus asked Peter if he loved Him (21:15-16). The phrase “more than these” (21:15) may refer to the other disciples. And twice Peter told Jesus he did. Yet, Jesus asked a third time, “Do you love me?” (21:17). This broke Peter’s heart, and he responded he did indeed love Jesus. There are two Greek words used for “love” in this passage. In Jesus’ first two questions, the word for love He used is the Greek word *agape* [ah-GAH-pay]. *Agape* involved the entire person, including the will. *Agape* is a deliberate, intentional love. The word Peter responded with, *phileo*, all three times is the same one Jesus used in the third question. This word, *phileo*, means natural devotion or fondness, in which emotion is greater than will.

Much has been written about these two words. But it is uncertain if the use of the two words was intended by either Jesus or Peter. It seems Peter was unable to respond with the kind of love (*agape*) Jesus was asking of him. However, by using *phileo* [fuh-LAY-oh] in His third question, Jesus seems content with Peter’s expression of love for Him. Jesus then gave Peter the important commission of caring for His sheep, that is, His followers (21:15-17).

The three questions probably reminded Peter of his triple denial (18:17, 25, 27). The wording of Jesus would remind Peter of his rash promise (Matthew 26:33; John 21:15-17). In the Acts of the Apostles, we see Peter learned to show his love by strong deeds rather than strong words.

D. The Testing of Obedience (21:18-24)

Jesus then told Peter his service to Christ would lead to his death for the gospel (21:18). “Stretch out your hands” was understood by the Early Church to have been a prophecy of crucifixion. Tradition tells us Peter was martyred by being crucified upside-down. He was put to death by Roman authorities for preaching the gospel of Jesus Christ.

Peter did not turn away even at this prediction of death. Yet, he was curious about the fate of the other disciples (21:20-21). When he asked Jesus about John, Jesus’ answer (21:18) was the same as “it’s none of your business.” This was a reminder that Christ deals fairly with each follower. We can’t allow ourselves to start comparing our life here on earth with that of other believers. We are to follow Christ regardless of circumstances. “Follow me” (21:19) is Christ’s call to His disciples of every age.

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E. Many Other Things (21:25)

We are told again John recorded only some of the sayings and deeds of Jesus. The total of Jesus' words and works during the three years of His earthly ministry was extremely great. However, we have been given all we need to know to lead us to eternal life. We simply must trust in and obey Jesus Christ, the Living Word.

agape [ah-GAH-pay]

phileo [fuh-LAY-oh]



Study Questions

Notes

Chapter 6. The “I Am” of the Living Word

1. There are many gates or doors by which people may get to heaven.
 - A. True
 - B. False
2. Only when we willfully sin against God and turn away do we destroy our relationship with Him.
 - A. True
 - B. False
3. After Jesus raised Lazarus from the dead, the Pharisees believed in Jesus and worshiped Him.
 - A. True
 - B. False
4. Jesus said He is the only way to eternal life.
 - A. True
 - B. False
5. When Jesus used the phrase “I AM WHO I AM,” what did it reveal?
 - A. His oneness with God
 - B. His eternal existence
 - C. His covenant to deliver human beings from the power of sin
 - D. His eternal, ongoing life, and power to give us eternal life
 - E. all of these
6. Jesus taught that to have a healthy relationship with Him _____.
 - A. We must remain in Him.
 - B. We must allow Him to prune us of our selfish desires.
 - C. We must seek Him in prayer.
 - D. all of the above
 - E. none of the above

Chapter 7. The Teachings of the Living Word

7. Jesus talked about a kernel of wheat to mean His death and resurrection.
 - A. True
 - B. False



8. Jesus knew what kind of death He would suffer.
A. True
B. False
9. Jesus teaches we are to love one another and to be known for our love to others.
A. True
B. False
10. The Holy Spirit will be given to those who love and obey Christ.
A. True
B. False
11. When we pray, we are to pray according to God's will.
A. True
B. False
12. Jesus taught that His believers would not have any problems in life.
A. True
B. False
13. The Holy Spirit is faithful to convict the world in regard to sin, righteousness, and judgment.
A. True
B. False
14. Which statement describes Jesus' Triumphal Entry?
A. Jesus rode on a donkey.
B. The people shouted "Hosanna" and waved palm branches.
C. What the people shouted were scriptures from the Old Testament.
D. none of the above
E. all of these
15. Which is a promise Jesus made to His disciples?
A. There is room in heaven for everyone.
B. There are individual places for everyone in heaven.
C. He will return to earth one day.
D. They will have eternal fellowship with Him.
E. all of these

Chapter 8. The Prayer of the Living Word

16. John 17 is known as the High Priestly prayer because Jesus is our great High Priest.
A. True
B. False

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17. God the Father is the Mediator between people and Jesus Christ.
 - A. True
 - B. False
18. Jesus prayed His disciples would be taken out of the world.
 - A. True
 - B. False
19. Sanctification is possible for all believers through their obedience to the Word.
 - A. True
 - B. False
20. *Sanctify* means to “make holy” or “set apart for sacred use.”
 - A. True
 - B. False
21. Jesus’ prayer was only for His disciples when He lived on earth.
 - A. True
 - B. False

Chapter 9. The Trial and Crucifixion of the Living Word

22. Peter repented that he had denied Jesus.
 - A. True
 - B. False
23. Pilate thought Jesus was guilty and desired to see Him crucified.
 - A. True
 - B. False
24. The people demanded Barabbas be released and Jesus be crucified.
 - A. True
 - B. False
25. Several scriptures were fulfilled through the events of Jesus’ death.
 - A. True
 - B. False
26. Which is true of the Crucifixion?
 - A. It took place on a hill outside Jerusalem known as Golgotha.
 - B. Two others were crucified at the same time.
 - C. The sign on Jesus’ cross declared him as king of the Jews.
 - D. The soldiers cast lots for His garment or robe.
 - E. all of these



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Chapter 10. The Resurrection of the Living Word

27. At first, Mary Magdalene refused to go to the tomb to look for Jesus.
A. True
B. False
28. When Jesus appeared to His disciples, He gave them proof He was risen from the dead.
A. True
B. False
29. The phrase “breathed on them” was a symbol of the coming of the Holy Spirit at Pentecost.
A. True
B. False
30. John wrote his Gospel to prove the deity of Christ.
A. True
B. False

Chapter 11. The Final Words of the Living Word

31. When Jesus was on the shore watching the disciples, they knew who He was immediately.
A. True
B. False
32. When the disciples ate breakfast, Jesus could not eat since He had a resurrected body.
A. True
B. False
33. Jesus told Peter to care for “His sheep,” which meant His followers.
A. True
B. False
34. There are other deeds and sayings of Jesus John did NOT record in his Gospel.
A. True
B. False
35. The Gospel of John gives us all we need to know to receive salvation.
A. True
B. False



Methods of Study

Have you enjoyed this study of John's Gospel? Do you wish to study it further? If so, here are a few more suggestions for detailed study.

1. Mark all the names of Jesus you can find, especially those that emphasize His deity.
2. Make a further detailed study of the "I am" passages. Link them up with all the Old Testament references to God as "I AM."
3. Study in detail the promises of the Holy Spirit in chapters in 14, 15, and 16.
4. Make a study of the High Priestly Prayer in chapter 17, especially in relationship to the matter of personal sanctification.
5. Look up all the references to "servant-hood" and "friends." Note the differences.
6. List and study all the passages in which Jesus commands men and women not to sin any longer.

May the Living Word become even more of a power in your life as you study the Gospel of John.



Pronunciation Guide

agape [ah-GAH-pay]
Annas [AN-us]
Aramaic [AIR-uh-MAY-ik]
Arimathea [AIR-uh-muh-THEE-uh]
Barabbas [buh-RAB-us]
Caiaphas [KIE-uh-fus]
Gethsemane [geth-SEM-uh-nee]
Golgotha [GAHL-guh-thuh]
Judaism [JEW-duh-iz-um]
Kidron [KID-run]
Lazarus [LAZ-ur-rus]
Magdalene [MAG-duh-leen]
Pentecost [PEN-tuh-cahst]
phileo [fuh-LAY-oh]
Pilate [PIE-lut]