



JOHN 1–21

BIBLE STUDY LESSONS

LES BRIDGEMAN

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John 1–21: Bible Study Lessons, PDF

BibleBridge: Bible Study Lessons

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In this world you will have trouble.

But take heart!

I have overcome the world.

John 16:33b

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INTRODUCTION

The Bible is the world's best-selling book and its ideas have influenced millions of people throughout the centuries. Therefore, the Bible deserves our attention, both mentally and emotionally.

But understanding the Bible requires effort and assistance. The books of the Bible were written in ancient Hebrew and Greek 2,000–3,000 years ago. If effort and help is needed to understand Charles Dickens who wrote in English 100 years ago, how much more so with the Bible? This guide has been written to help readers understand the Bible and engage with its contents on an intellectual and emotional level.

These lessons are for you if you are looking for the following:

- an intellectual *and* devotional study of John 1–21,
- interpretation difficulties, including translation issues, addressed honestly and kept in perspective,
- exposure to different views without indoctrination on the one right view,
- interaction with other parts of Scripture (Old and New Testament),
- personal reflection questions and works of art to engage the heart, and
- insights from history.

COURSE DESCRIPTION

This study is an intellectual and devotional exploration of John 1–21 incorporating insights from history and famous works of art. Readers will wrestle with difficult questions of interpretation and reflect creatively on the meaning of John's Gospel for their own lives. *John 1–21: Bible Study Lessons* includes 40 lessons, 3 tests, 4 quizzes, and an answer key.

Lessons usually include a brief review of a concept or fact found in the previous lesson, questions to be answered, and comments on specific verses. **Bold superscript numbers** in the lessons, quizzes, and tests indicate answers in the Answer section. Please be sure to read the Answer section because it contains important information. The **footnotes**, indicated in the lessons with roman numerals, mostly contain bibliographic information.

While there are many good English Bible translations, this course primarily uses the New International Version (2011). Since this study covers the entire Gospel of John, the entire text of Scripture is not included in this guide. However, you can find many free online Bible versions at biblegateway.com.

This is a self-study course so the pace of completing the lessons is up to you. There are 40 lessons and 3 tests so if you do 5 lessons each week, this course can be completed in 9 weeks. If you do 3 lessons each week, this course can be completed in 14 weeks.

How you take the quizzes and tests is also up to you (e.g., open notes, closed notes, or a combination). Space is provided in the lessons, quizzes, and tests for answering the questions, but if you need more space please use a personal notebook along with this study guide.

ABBREVIATIONS

General

= precedes a definition

v(v) – verse(s)

CEB – Common English Bible

ESV – English Standard Version

GNT – Good News Translation

NASB – New American Standard Bible

NET – New English Translation

NIV – New International Version

NLT – New Living Translation

NRSV – New Revised Standard Version

NT – New Testament

OT – Old Testament

Old Testament Books

Gen – Genesis

Exod – Exodus

Lev – Leviticus

Num – Numbers

Dt – Deuteronomy

1 Ki – 1 Kings

Ps – Psalms

Prov – Proverbs

Isa – Isaiah

Jer – Jeremiah

Ezek – Ezekiel

Dan – Daniel
Hag – Haggai

New Testament Books

Mt – Matthew
Mk – Mark
Lk – Luke
Jn – John
Rom – Romans
1 Cor – 1 Corinthians
2 Cor – 2 Corinthians
Eph - Ephesians
1 Thess – 1 Thessalonians
1 Tim – 1 Timothy
2 Tim – 2 Timothy
Gal – Galatians
Phil – Philippians
Heb – Hebrews
1 Pet – 1 Peter
Rev – Revelation

Lesson 1: Introducing John's Gospel

Welcome to our study of the Gospel of John! Among the four Gospels—Matthew, Mark, Luke, and John, John is unique. The first three Gospels are known as the Synoptic Gospels. **Synoptic** = “similar” or “common view” so Matthew, Mark, and Luke give us a similar account of Jesus’ life. While John agrees with the Synoptic Gospels on the major events of Jesus’ life, he tells the story of Jesus in his own way. Unlike the Synoptics, John doesn’t include Jesus’ transfiguration, stories of Jesus driving out evil spirits, or Jesus being tempted by Satan in the wilderness. And certain events are only found in John, such as Jesus’ conversations with both Nicodemus and the woman at the well, his raising of Lazarus from the dead, his washing the disciples’ feet, and his farewell speech.ⁱ

1. In addition to the unique events, John’s Gospel includes several unique themes.

- **Light and darkness** – Good and evil is sharply contrasted through the theme of light and darkness.
- **Timing** – Jesus frequently talks about the “hour” translated as “time” in some versions.
- **The Holy Spirit** – John teaches much more about the Spirit than the Synoptics.
- **Focus on Jerusalem and the Feasts** – Jesus makes several trips to Jerusalem to celebrate the annual festivals. This specific emphasis in John gives us an idea of how long Jesus’ ministry lasted. Since Passover occurs once a year and John mentions three Passovers (2:13; 6:4; 11:55), we can conclude that Jesus’ ministry lasted at least two years.
- **Truth** – Jesus has several things to say about truth in John and he repeatedly prefaces his statements with the phrase, “Very truly I tell you.”
- **Love** – both divine and human love are emphasized.
- **Water** – both physical and spiritual water are mentioned.
- **Seven miracles called “signs”** with explanations. John carefully selected seven unique miracles to include in his book.
- **Jesus’ direct claims** as opposed to his desire for secrecy in the Synoptic Gospels. Jesus openly states who he is by using the phrase “I am.” He also calls God “my Father” 127 times compared with Mark where he uses that phrase four times.ⁱⁱ

ⁱ If you want to watch a word-for-word movie using the Good News Bible translation of John’s Gospel see *The Gospel of John* from the *Visual Bible* series (125 min.).

ⁱⁱ I.H. Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove: InterVarsity, 2004), 515, n. 35.

- **The Sent One** – Jesus repeatedly refers to himself as the one who has been sent by the Father, which shows that he existed before coming to earth. As the Sent One, he is here on a mission. Corresponding with that idea, John begins his Gospel before creation when the Word (Jesus) and the Father were together, “In the beginning was the Word, and the Word was with God, and the Word was God” (v. 1).
- **Jesus’ farewell speech** to the disciples, including his prayer, found in John 13–17. Almost all of this material is unique to John.
- **Believe/belief** – the Greek word is used more than 100 times in John, which is more than it is used in the Synoptic Gospels combined.
- **The beloved disciple** – this disciple is mysterious because he’s not referred to by name but simply as “the beloved” disciple or “the one Jesus loved.”
- **Jesus is consistently misunderstood when he speaks.** It seems like he’s speaking another language and people can’t grasp it.

2. Why do you think John told his story of Jesus so differently from the other Gospels?¹
3. What does the fact that the early church leaders accepted all four Gospels show us about their view of the story of Jesus?²
4. According to tradition, the identity of “the beloved disciple,” is John son of Zebedee, one of Jesus’ closest disciples. Others believe it was John the Elder, who some believe authored 2 and 3 John, and still others suggest it was Lazarus (see Jn 11:3). What do you learn about the person who wrote down the material in John’s Gospel from John 21:20–24?³

5. John's Gospel has been outlined in the following way:

Prologue – (1:1–18)

I. Book of Signs – (1:19–12:50)

II. Book of Glory – (13:1–20:31)

Epilogue – (21:1–25)ⁱⁱⁱ

6. John calls Jesus' miracles "signs" because they signify or show something about Jesus' identity. Scan through John 2–11 and list Jesus' signs.⁴

7. What do you notice about the signs John included in his Gospel?⁵

ⁱⁱⁱ Raymond E. Brown, *The Gospels and Epistles of John: A Concise Commentary*, 4th Ed. (Liturgical Press, 1988), 5.

8. John places a strong emphasis on signs in the first half of his book. In the second half there's only one sign, but it's the greatest—Jesus' resurrection (Jn 20). How would you categorize the signs in John 2–11?⁶

9. The word “believe” is generally understood to be the keyword in the book of John. Write out John 20:30–31 below.⁷

Lesson 2: The Prologue (Jn 1:1–18)

Review: The word _____ is generally viewed as the keyword of John's Gospel.

1. Read John 1:1–18 then make an outline for it below.⁸
2. A keyword is often repeated but not always. It may be stated only once but it contains a key idea for understanding the work. Many interpreters view the keywords in John's prologue as key themes throughout the book. What are the keywords in John 1:1–18?⁹

3. The word, *Word* comes from the Greek word *logos*. It's translated in a variety of ways: speech, reason, discourse, word, and message. Since the Greeks used the word *logos* in various ways and since it's rarely used in the NT to refer to Jesus (only here and in Rev 19:13), its exact meaning is debated. But here's a safe definition, "*Word* expresses Jesus' role as the means of divine communication with the world."^{iv} Just as our words reveal our hearts, the Word of God is the perfect revelation of the heart of God. Why would John use a word to refer to Jesus that had not been used before?¹⁰
4. Make a list of what John says about the Word in verses 1–4 and 14.¹¹
5. Read Genesis 1:1. Why do you think John began his Gospel with the same three words that open the book of Genesis?¹²

^{iv} Marshall, 516.

6. Here are three similarities between John's prologue and Genesis 1.
- **God's Word** – Each day of creation begins with "And God said" and John emphasizes God's "Word."
 - **Light** – The first thing God created in Genesis was light (1:3) and John refers to light several times.
 - **Divine creation** – God's main activity in Genesis 1 is creating or making and both verbs are highlighted in John's prologue.
7. John 1:14 says, "the Word became _____." This verse supports the Christian teaching known as the **incarnation** = God becoming flesh or to taking on a human body. Jesus became incarnate when he took on a human body. The full deity of the Word is stated in verse 1, "the Word was God" and the full humanity of the Word is expressed in verse 14, "the Word became flesh." Therefore, Jesus is 100 percent God and 100 percent human.
8. The phrase "made his dwelling among us" or "dwelt among us" could also be translated "tabernacled among us." In the OT, God commanded Israel to make a special tent and place it in the center of the other tents. This tent was called the tabernacle and it was God's home with his people (Exod 25:8–9; Ezek 37:27). Jesus' incarnation reminds us of the tabernacle in the following ways:
- God lowered himself to a specific place. In the OT, if we wanted to meet with God, we would have to go to a specific place—the tabernacle or the temple. In the NT, we have to go to a specific person—Jesus.
 - God lowered himself because he wants to be with us. God doesn't want to be separated from us. He made us in his image so that we would enjoy a relationship with him. And even though our sin severed our relationship with God, he still pursued us by sending Jesus to reconcile us to himself. The tabernacle and the incarnation are expressions of God's desire to be with his us forever (Rev 21:3).
9. Notice Jesus' unique relationship to God in verse 18: "No one has ever seen God, but the one and only Son, who is himself God and is in _____ relationship with the Father, has made him known." Only Jesus can perfectly reveal God to us.

Lesson 3: Before Time Began

Review: Define incarnation.

1. John's opening verses transport us to a "time" before anything was created. Read the following verses then write out what was happening before the creation of the world from each verse:¹³

- Matthew 25:34 –

- John 1:1 –

- John 17:24 –

- 1 Corinthians 2:7 –

- Ephesians 1:4 –

- 2 Timothy 1:9 –

- Titus 1:2 –

- 1 Peter 1:19–20 –

2. Write an essay summarizing the information in the verses listed above.¹⁴

3. Review John 1:1–18 for a quiz in the next lesson. Memorize John 1:1, 1:14, 20:31.

Lesson 4: Quiz 1; What Do You Want? (Jn 1:19–51)

Quiz 1 (11 pts. each)

1. Write out John 20:31.

2. “In the beginning was the _____ and the _____ was with _____” (Jn 1:1).

3. Define logos –

4. “*Word* expresses Jesus’ role as the means of divine _____ with the world.”

5. Write out the first sentence of John 1:14.

6. T or F John’s Gospel includes one story of Jesus driving out an evil spirit.

7. Define incarnate –

8. List two similarities between John’s prologue and Genesis 1.

9. The simple outline of John divides it into two books: the book of _____ and the book of _____.

Answers¹⁵

What do you want?

1. **Lectio divina** = “sacred reading.”^v It is an ancient approach to Bible reading that focuses on internalizing or inwardly digesting the text. As Jeremiah said, “Your words were found, and I ate them” (Jer 15:16). Here are the steps for practicing lectio divina: 1.) Read the passage out loud and slowly three times, pausing between each reading. (You can also summarize a narrative in your own words, e.g., the disciples get into the boat, a violent storm arises, . . .) 2.) During the pauses between each reading, silently meditate on the words. 3.) After the last reading, turn your thoughts into a prayer. Write out John 1:18 then use it to practice *lectio divina*.

2. Read John 1:19–51 then draw a quick sketch of a scene in this section.

^v Lectio divina was introduced in *Mark 1–7: Bible Study Lessons*.

3. Jesus' first words in John are, "What do you want?" (1:38 NIV) or "What are you seeking?" (ESV). Jesus' question cuts to the core of our hearts because it shows that he's searching our motives. He isn't interested in having a large following of half-hearted people. He wants people to follow him for the right reasons. He's asking, "Why are you coming after me?" Notice that instead of replying, "We want to be famous," or "We want to see your power" the disciples simply asked, "Rabbi, where are you staying?" (v. 38). **Rabbi** = Teacher. Their question shows that they were simply seeking to be with him. But a few chapters later, Jesus challenges a crowd who was pursuing him for the wrong reasons. After he provided food for them miraculously, he said that they were following him because they ate the loaves and had their fill (6:26). Imagine that you begin to follow Jesus then he turns to you and asks, "What do you want?" Write a thoughtful, honest response in essay form.

Lesson 5: The First Followers (Jn 1:19–51)

Review: Define Rabbi.

1. Read John 1:19–51 and answer the following questions.
 - a. List all the titles/names given to Jesus in this section.¹⁶
 - b. What repeated phrase is used to mark time in John 1?¹⁷
 - c. How many followers does Jesus have at the end of John 1? Name them.¹⁸
 - d. How would you describe the first followers? Why?¹⁹

- h. Now list the differences between Mark 1 and John 1.²³

Lesson 6: Wedding Wine (Jn 2:1–12)

Review: Name four of Jesus' followers in John 1.

1. Read John 2:1–12 then either summarize it or draw a scene of anything in this section.

2. Find a Bible map online and draw a quick sketch of Galilee with the following places labeled: Nazareth, Cana, Capernaum, and Sea of Galilee.

3. One commentator writes, “running out of wine was considered to be a major social faux pas, since the host was responsible to provide the wedding guests with wine for seven days,”^{vi} Jesus came to the rescue by miraculously turning the water into wine. Read Ephesians 5:18 and 1 Timothy 5:23 then state your conclusion on what the NT teaches about drinking wine.

4. Jesus addressed his mother as “_____” in verse 4. And he addressed her in the same way when he was on the cross (19:26). Some translations, such as the New Living Translation, soften this address by translating it as “Dear woman.” But John was originally written in Greek and the Greek text does not include the equivalent word for “dear.” “In the social context of the time the address ‘woman’ was in itself certainly not hard or impolite (cf. Mt 15:28; Lk 13:12; Jn 4:21; so also in other Greek writings). But as the address of a son to his mother it is not common and may seem distant and impersonal.”^{vii} So calling a female, “Woman” was common. And it appears that calling a male, “Man” was also common (see Lk 12:14; 22:58, 60). But calling one’s mother “Woman” was unusual. How does what we know about the Word in John 1 make sense of the uncommon way Jesus addresses his mother?²⁴

5. The word “hour” is a keyword in John and it’s used for the first time in John 2:4. Some translate it as “time” (CEB, NET, NLT). Read John 12:23, 13:1; and 17:1 then state what this “hour” refers to.²⁵

^{vi} Andreas J. Köstenberger, *John: Baker Exegetical Commentary on the New Testament* (Grand Rapids: Baker Academic, 2004), 93.

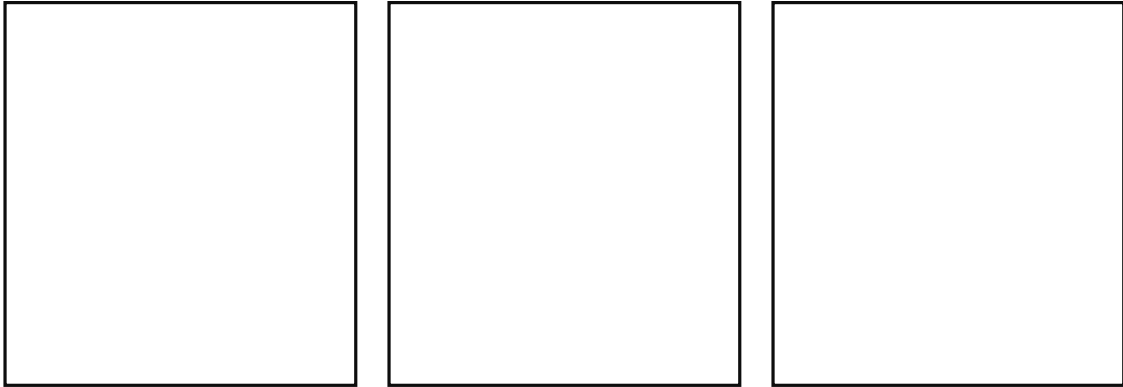
^{vii} Herman Ridderbos, *The Gospel of John: A Theological Commentary* (Grand Rapids: Eerdmans, 1997), 105.

6. According to the size of the water jars, Jesus' miracle of turning water into wine would have produced 120–180 gallons of high quality wine. That amount of wine would have been extravagant for a village celebration. While Jesus practiced self control, he didn't oppose people enjoying themselves and celebrating. Jesus was even called a glutton and a drunkard (Lk 7:34). If Jesus was opposed to human happiness and celebration, he wouldn't have gone to the wedding and he definitely wouldn't have turned the water into wine. How does this miracle affect your view of Jesus?
7. What would you say to someone who said that Jesus shouldn't have used his power to make more wine, especially when other people were starving?
8. Jesus' "mother and _____ and his disciples" are mentioned in verse 12. This verse, and others like Mark 3:32, refer to Jesus' brothers, which Protestants generally assume indicates that Mary had children after Jesus was born. But the Catholic Church teaches that Mary was a perpetual virgin. How do you think the Catholic Church explains this reference to Jesus' brothers in light of Mary's perpetual virginity?²⁶

Lesson 7: Clearing the Temple (Jn 2:13–22)

Review: The word hour is also translated as _____.

1. Read Mark 2:13–25 then draw a three-part cartoon strip of scenes in the story.

Three empty rectangular boxes arranged horizontally, intended for drawing a three-part cartoon strip of scenes from the story of Jesus clearing the temple.

2. All four Gospels record the story of Jesus clearing the temple, but the Synoptic Gospels place the event near the time of Jesus' crucifixion (Matt 21:12–13; Mk 11:15–17; Lk 19:45–47), while John records it near the beginning of Jesus' ministry. Read the story in Matthew, Mark, and Luke then answer this question: How do you explain the difference in timing between John and the Synoptic Gospels?²⁷
3. In verse 19, Jesus says, "Destroy this temple, and I will raise it again in three days." Jesus' statement is shocking to his audience because they think he is talking about the physical building in the center of the city. But John explains that he was talking about his body (v. 21). This is the first of a number of shocking statements Jesus makes in the Gospel of John. Why do people make shocking statements?²⁸

4. Since Herod the Great began construction on the temple around 19 BC and they say it has taken “forty-six years to build this temple” (v. 20), this episode must have occurred around AD _____.²⁹
5. Imagine that you were with Jesus when he made the whip, overturned the tables of the money changers, and said, “Get these out of here!” to those who were selling doves. How would that experience affect your view of Jesus?
6. Write out John 2:24–25.

Lesson 8: Observations on John 3

Review: True or False. All four Gospels record the story of Jesus clearing the temple.

1. Read John 3 and complete the following:

- Highlight the repeated words and phrases using symbols or colors. Use the same symbol or color each time that word or phrase appears. For example, if you see the word “believe” three times, highlight it the same way every time you see it.
- Write your comments and questions in the margins.
- Make a note of any connections with information in John 1–2 in the margins.

John 3

Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. ² He came to Jesus at night and said, “Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.”

³ Jesus replied, “Very truly I tell you, no one can see the kingdom of God unless they are born again.”^[a]

⁴ “How can someone be born when they are old?” Nicodemus asked. “Surely they cannot enter a second time into their mother’s womb to be born!”

⁵ Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. ⁶ Flesh gives birth to flesh, but the Spirit^[b] gives birth to spirit. ⁷ You should not be surprised at my saying, ‘You^[c] must be born again.’ ⁸ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.”^[d]

⁹ “How can this be?” Nicodemus asked.

¹⁰ “You are Israel’s teacher,” said Jesus, “and do you not understand these things? ¹¹ Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. ¹² I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? ¹³ No one has ever gone into heaven except the one who came from heaven—the Son of Man.^[e] ¹⁴ Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,^[f] ¹⁵ that everyone who believes may have eternal life in him.”^[g]

¹⁶ For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but to save the world through him.¹⁸ Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God’s one and only Son. ¹⁹ This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. ²⁰ Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. ²¹ But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

²² After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized. ²³ Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were coming and being baptized. ²⁴ (This was before John was put in prison.) ²⁵ An argument developed between some of John’s disciples and a certain Jew over the matter of ceremonial washing. ²⁶ They came to John and said to him, “Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—look, he is baptizing, and everyone is going to him.”

²⁷ To this John replied, “A person can receive only what is given them from heaven. ²⁸ You yourselves can testify that I said, ‘I am not the Messiah but am sent ahead of him.’ ²⁹ The bride belongs to the bridegroom. The friend

who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete.³⁰ He must become greater; I must become less."^[h]

³¹ The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all. ³² He testifies to what he has seen and heard, but no one accepts his testimony. ³³ Whoever has accepted it has certified that God is truthful. ³⁴ For the one whom God has sent speaks the words of God, for God^[i] gives the Spirit without limit. ³⁵ The Father loves the Son and has placed everything in his hands. ³⁶ Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.

Footnotes:

- a. John 3:3 The Greek for *again* also means *from above*; also in verse 7.
- b. John 3:6 Or *but spirit*
- c. John 3:7 The Greek is plural.
- d. John 3:8 The Greek for *Spirit* is the same as that for *wind*.
- e. John 3:13 Some manuscripts *Man, who is in heaven*
- f. John 3:14 The Greek for *lifted up* also means *exalted*.
- g. John 3:15 Some interpreters end the quotation with verse 21.
- h. John 3:30 Some interpreters end the quotation with verse 36.
- i. John 3:34 Greek *he*

Lesson 9: Born Again (Jn 3:1–15)

1. John didn't include chapter or verse divisions in his book. They were added hundreds of years later. Many have seen a connection between the end of John 2 and the beginning of John 3.
 - “He did not need anyone to testify about *man*, for he knew what was in *man*.” (2:25 NET)
 - “Now a certain *man*, a Pharisee named Nicodemus . . .” (3:1 NET)
2. What is the connection between those two verses.³⁰
3. It seems that Nicodemus, who was a religious leader, did not want to be seen visiting Jesus so he approached him at night. What three things does Nicodemus acknowledge about Jesus in verse 2?³¹
4. Verse 3 begins with the words, “Very truly” (NIV), or “Truly, truly” (ESV) or “I am telling you the truth” (GNT). The literal translation is, “Amen I say to you.” **Amen** = so be it. Jesus used the word “amen” in a unique way—at the beginning of his statements instead of at the end. The word amen should cause us to pay special attention to what Jesus is about to say. (If Jesus didn't actually use amen in this way, it's difficult to explain why anyone would have invented that he did so.)
5. It seems like Jesus' statement in verse 3 interrupted Nicodemus in verse 2. Nicodemus had only begun his address when Jesus makes a bold assertion. Although Nicodemus is one of Israel's teachers, he needs a new birth. He must be “born from above” or “born again.” (The Greek can be translated either way.) Think of how hard that would have been to hear if you were Nicodemus. You have spent your entire life studying the Scriptures and living morally. And in the process you

have become highly respected. Now Jesus is telling you, "You must be born again." You must start over. How would you feel if you were Nicodemus?

6. List what you learn about new birth from the references to it in John 3.³²
7. John 3 does not state how to be born again. What does John 1:11–13 say about how to become a child of God?³³
8. What is Jesus saying about himself in John 3:12–13?³⁴

9. In verse 14, Jesus refers to a story from the book of Numbers. Read and summarize Numbers 21:4–9.

Lesson 10: John 3:16

Review: Define Amen.

1. We now come to one of the most popular verses in the entire Bible. We're going to use a sentence diagram to help us analyze this verse. By separating subjects and verbs, objects, conjunctions, and prepositions, sentence diagrams help us to see the main parts of a sentence. Here's an example:

Oliver ate
the cookie
while
Natalia drank
the milk.

- The subjects and verbs (Oliver ate, Natalia drank) are placed on the same line and then lined up under each other.
 - Objects (the cookie, the milk) are placed on a separate line under the verb.
 - Conjunctions (while) and prepositions are placed on their own line.
2. Make a sentence diagram for John 3:16 by lining up the following items on their own line and underneath each other: subjects and verbs, objects, conjunctions, and prepositions.³⁵

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

3. Using your sentence diagram make an outline for John 3:16.³⁶

4. Put John 3:16 into your own words.³⁷

5. Here is a brief analysis of John 3:16.

- **God so loved** – could be translated “God loved in this way” or “in this manner.” “For this is the way God loved the world” (NET).
- **the world** – refers to human beings as the following verses show (see Jn 3:17–19).
- **one and only** (NIV) **only** (ESV) or **only begotten** (NASB) – the Greek word is *monogenes* and John also uses it in 1:14, 18; 3:18. It’s primary meaning is debated.
 - Many contemporary scholars interpret it as meaning “unique,” “the only one of its kind.” For example, Abraham had more than one son but Hebrews 11:17 calls Isaac his *monogenes*. Therefore, the Greek word indicates the value and unique status of a particular child. God gave his one-of-a-kind Son who was most dear to him.
 - Many early church leaders interpreted *monogenes* as meaning “begotten” so Jesus is the “only begotten Son.” But “begotten” does not mean “created” or “made.” Why not? Because Jesus’ divinity excludes the idea that he was created. If he is divine, he could not have had a beginning point. For that reason, the Nicene Creed (325 AD) refers to Jesus as “begotten, not made.” So how could he be begotten without an origin? The Creed says he was “eternally begotten of the Father.” That means he has always come forth from the Father.

- **whoever believes in him** – belief is not merely mental acceptance, it also involves personally trusting him, and following him by a life of obedience.
 - **shall not perish** – The concept of the wicked perishing is found throughout Scripture (Ps 37:20; 92:9; Lk 13:3, 5; Jn 10:28; 1 Cor 1:18; 2 Cor 4:3; 2 Pet 3:9). The traditional view of perishing is that the wicked will suffer eternal conscious torment. A minority view that is gaining ground is that it refers to literal destruction. In other words, the wicked will suffer for a time commensurate for their sins and then they will cease to exist or perish.
 - **but have eternal life** – The alternative to experiencing “eternal life” is “perishing.” While it sounds like the emphasis is on duration—*eternal* life—the emphasis should be placed on quality of life. The Greek phrase for **eternal life** = “life of the age” as in “life of the coming age.” “Life of the age” is a new kind of life, a much higher quality of life.
6. How would you respond to someone who said, “Why would anyone want to live forever. That would be boring”?³⁸

Lesson 11: Light and Darkness (Jn 3:16–36)

Review: Define monogenes.

1. Notice that in John 3:16–17, the initiative begins with God. “God *gave* his one and only Son” (v. 16) and “God did not *send* his Son into the world to condemn the world, but to save the world through him” (v. 17). In John, Jesus is the sent one. God sent Jesus into the world, which means Jesus didn’t come on his own initiative. He came to accomplish a mission given to him by his Father. And that mission was to save the world. Have you ever been sent on a mission? If so, what was it?

2. Most crimes happen at night. One of the greatest tools of law enforcement is light. The light exposes what’s happening in the dark. John says that now that light has come into the world there are two choices: enter the light or stay in the darkness. People don’t believe because they are stubborn and want to continue doing their evil in the dark. The Gospel of John is known for its emphasis on contrasts. Read John 3:16–21 then list three examples of contrast.³⁹

3. The John mentioned in chapter 3 is also known as John the Baptist. In John 3:22–26, the people told John that Jesus was baptizing and drawing large crowds. Summarize John’s reply in verses 27–30.⁴⁰

4. John compares himself to the _____ of the bridegroom in verse 29.

5. What is John saying about himself in comparison with Jesus in verses 31–36?⁴¹

6. Review John 3 then answer this question: What are the key ideas in John 3?⁴²

7. Write out John 3:30 below, then write a personal reflection on the meaning of that verse for your own life.

Lesson 12: Nicodemus and Jesus

Review: “He must become _____; I must become _____.” (Jn 3:30)

1. Nicodemus only appears by name in the Gospel of John. Read the following passages then state what you learn about Nicodemus from each.

- John 3:1–15 –

- John 7:45–52 –

- John 19:38–42 –

2. Summarize what you learned about Nicodemus's character.⁴³

3. Summarize what you learned about Nicodemus's view of Jesus.⁴⁴

4. In preparation for the next lesson, read John 4 and list any connections you notice between it and information in John 1–3.

Lesson 13: Crossing Borders (Jn 4:1–42)

Review: _____ True or False. Nicodemus was a Pharisee.

1. Read John 4:1–42.
2. In this chapter, Jesus has his second major dialogue in John. But in order for this dialogue to take place Jesus had to cross three borders:
 - Geographical – walked through Samaria
 - Social – talked with a woman
 - Ethnic – talked with a Samaritan
3. Find a map of ancient Israel then sketch it below with the following items labeled: Galilee, Samaria, Judea, and the Jordan River.

4. John 4:4 says, “Now he had to go through Samaria.” But at this time, Jews did not travel through Samaria; instead they traveled around it by going to the eastern side of the Jordan River. Why? They viewed Samaria as unclean territory and they didn’t want to become contaminated by walking through it. The Samaritans were ostracized because:
- they were a mixed race—descendants of Israelites and foreign colonists,
 - they only accepted the **Pentateuch** = the first five books of the Bible, with various changes,
 - they refused to worship in Jerusalem and worshiped on Mount Gerazim,
 - they helped the Syrians in their wars against the Jews, and
 - in 128 BC the Jewish high priest burned the Samaritan temple on Mount Gerazim.^{viii}
5. In John 4:9, the woman at the well was shocked that Jesus was talking to her. But Jesus was not merely talking with her. He was asking her for a drink, which means that he would have had to drink out of the vessel she provided. The New English Translation emphasizes this shocking request by stating, “Jews use nothing in common with Samaritans” (v. 9).
6. Write out John 8:48. What does this verse show about the common attitude toward Samaritans?
7. With that background in mind, what would a Jewish audience think about Jesus’ *Parable of the Good Samaritan* in Luke 10:25–37?

^{viii} bible.org/netbible, John 4, n. 8.

8. John 4:6 says that the woman was coming to the well around noon—the hottest time of day, assuming this occurred during summer. This particular woman’s relational life was in shambles, which may explain why she was going to the well at that time. Perhaps she was trying to avoid seeing other women. However, the assumption that it was summer, may be assuming too much.^{ix}
9. How does the woman misunderstand Jesus in verses 10–15?⁴⁵
10. After Jesus accurately states her relational history with five husbands, she asks him about the proper place to worship. As we learned earlier, that was a source of much controversy between the Jews and Samaritans. Read Jesus’ response in John 4:21–24 then put it in your own words below.⁴⁶
11. What does John 4:23–24 mean for you on a personal level?
12. Notice how the disciples were surprised (NIV) or shocked (NET) that Jesus was speaking to a woman (v. 27). Jesus shocked the woman and his disciples by speaking to her. He broke through several cultural barriers by having this conversation. What cultural barriers have you crossed by

^{ix} Köstenberger, 148, n. 24.

going against your society's or family's expectations while showing love to someone outside normal or acceptable boundaries?

13. Review Lessons 4–13 for a quiz on John 1:19–4:27 in the next lesson. Memorize John 3:16.

Lesson 14: Quiz 2; Nicodemus and the Woman (Jn 3 & 4)

Quiz 2 (10 pts. each)

1. Define lectio divina –
2. Define Rabbi –
3. Define monogenes –
4. Write out Jesus' first words in John's Gospel.
5. How did Jesus use the word amen in a unique way?
6. ____ True or False. John is the only Gospel that places the clearing of the temple story at the beginning of his book.
7. ____ True or False. The New Testament teaches that drinking alcohol is a sin.
8. List two borders that Jesus crossed in John 4.
9. Jesus linked himself to _____'s dream in John 1.
10. Write out John 3:16.

Nicodemus and the Woman

1. In this lesson we'll compare John 3 and 4. List the similarities between Jesus' conversation with Nicodemus and his conversation with the woman.⁴⁸
2. List the differences between Jesus' conversation with Nicodemus and his conversation with the woman. Compare Jesus' conversational partners in John 3 & 4.⁴⁹
3. What conclusions can we draw from those two conversations?⁵⁰

4. If you were sharing the gospel with a single mother of three children, how would your message be different than if you were sharing the gospel to a teenager who's addicted to drugs? (Or if you prefer, how would your gospel message to a successful businessman be different than your message to a third grader?)

Lesson 15: The Second Sign (Jn 4:43–54)

Review: List two similarities between Jesus' conversation in John 3 and his conversation in John 4.

1. Read John 4:43–54 and list your observations.

2. Write out Jesus' words in John 4:48.

3. In verse 48, Jesus is saying, “If I did not perform miracles, you would have no interest in me, you would not ‘believe’ in me.”^x They needed to see before they believed. But is that really believing? Do you remember what the mockers said at the cross? “Let the Christ, the King of Israel, come down now from the cross *that we may see and believe*” (Mk 15:32). In John 11:40, Jesus asked,

^x Ridderbos, 175.

“Did I not tell you that *if you believed you would see* the glory of God?” The proper order is faith *then* sight. How does the royal official in John 4 exemplify a faith-first attitude in the story?⁵¹

4. Notice that the man asked Jesus to come down, but Jesus simply said “Go, your son will live” (v. 50). The miracle was done in Jesus’ way not the man’s.
5. The first two signs take place when Jesus was in “_____ in Galilee” (vv. 46, 54). While John acknowledges that other signs took place (2:23; 3:2), he only chose to narrate those two signs at this point in his Gospel.
6. List the titles people use for Jesus when talking to him or about him in John 4.⁵²

Lesson 16: John 1–4 Review

1. Review John 1–4 and list Jesus’ statements that show that he knows each individual.⁵³
2. Jesus not only knows details about people like their marital history, he knows people. Jesus has people figured out because he sees what is within them (Jn 2:24–25). How does the fact that Jesus knows you affect your relationship with him?
3. List examples of Jesus being misunderstood in John 1–4.⁵⁴
4. Combining the data gives us this conclusion: Jesus understands us perfectly, but we consistently misunderstand him.

5. Review Lessons 1–16 for a test on John 1–4. Write out the following verses in preparation for filling in the blanks and memory verses on the test:

John 1:1 –

John 1:14 –

John 3:3 –

John 3:16 –

John 3:30 –

John 4:24 –

John 20:31 –

TEST 1 (JOHN 1–4)

True or False (2 pts. each)

- _____ 1. Nicodemus was a Sadducee.
- _____ 2. Jesus gave Nathanael a new name.
- _____ 3. The Gospel of John does not record any stories of Jesus driving out evil spirits.
- _____ 4. Cana is in Judea.
- _____ 5. John the Baptist called Jesus “the Lamb of God.”
- _____ 6. Nathanael found Philip and told him about Jesus.
- _____ 7. Nicodemus was an important teacher.
- _____ 8. Jesus’ hometown, Nazareth, was a disrespected place.
- _____ 9. Jesus said “follow me” in both Mark 1 and John 1.
- _____ 10. Samaritans were not full Jews.
- _____ 11. Jesus told the Samaritan woman that he was the Christ.
- _____ 12. Jacob’s dream of angels ascending and descending is recorded in the book of Genesis.
- _____ 13. The Bible says drinking alcohol is a sin.
- _____ 14. Jesus saw Andrew while he was under the fig tree.
- _____ 15. Nicodemus helped to bury Jesus.

Chapter Content – List the number of the corresponding chapter beside each item (2 pts. each)

_____ 16. "My hour has not yet come"

_____ 17. Nicodemus

_____ 18. Jesus' second sign

_____ 19. Jesus was tired

_____ 20. "We have found the Messiah"

_____ 21. "The Lamb of God"

Fill in the Blank (2 pts. each)

22. _____ is the Greek word for 'word'.

23. Both Genesis and John begin with the phrase "_____ the _____."

24. "The Word became _____ and made his _____ among us" (1:14).

25. The Samaritans declared, "this man really is the _____ of the world" (4:42).

26. Many think the keyword in John's Gospel is _____.

27. "He must become _____ ; I must become _____." (3:30)

28. "No one can _____ the kingdom of God unless they are _____ again." (3:3).

29. "God is _____, and his worshipers must worship in the Spirit and in _____."
(4:24)

30. Jesus referred to his Father as "he who _____ me."

31. Jesus cleared the temple during the Jewish festival called _____.

Short Answer (5 pts. each)

32. List three distinct themes in John.

33. Write out Jesus' first words in John and explain what it shows you about Jesus.

34. Write out John 20:31.

35. Write out John 3:16.

36. List three examples of Jesus knowing people in John 1–4.

37. List three examples of Jesus being misunderstood in John 1–4.

38. List three differences between Nicodemus and the woman at the well. What does John show us about Jesus by placing these two conversations right next to each other?

Lesson 17: Jesus and the Invalid (Jn 5:1–15)

1. Look over John 1:1–5:6 and make a list of the questions Jesus asked in that section.⁵⁶
2. What general observation can you make about Jesus' questions?⁵⁷
3. What is the first question God asked in the Bible?⁵⁸
4. Why does God ask questions?⁵⁹

5. Read and summarize John 5:1–15.

6. What does Jesus' question in John 5:6 show you about him?⁶⁰

7. Did the man answer Jesus' question in verse 7? Support your answer.⁶¹

8. Jesus said, "See, you are well again. Stop sinning or something _____ may happen to you" (v. 14). While this story doesn't identify the sin that was being committed, there is a connection between sin and hardship as the story of Adam and Eve also shows. But sin is not always the cause of hardship (see Job 1–2; Jn 9:1–3). Therefore, we should avoid concluding that specific calamities or tragedies are punishments from God. Sin may lead to hardship, but sin is not always the cause of hardship.

Lesson 18: Christ's Defense (Jn 5:16–47)

Review: What question did Jesus ask the invalid in John 5?

1. Has there been a time in your life when someone accused you of doing something you didn't do?
If so, how did you respond?

2. Read John 5:16–47 then answer the following questions:

- a. List the two reasons why certain people wanted to kill Jesus.⁶²

- b. Summarize Jesus' response in 5:19–23.⁶³

- c. Who are the four witnesses Jesus appeals to in 5:31–47?⁶⁴

d. What is Jesus saying about himself in relation to the Scriptures in 5:39–40?⁶⁵

e. Summarize how Jesus defends himself in this section.⁶⁶

2. In John 5:27, Jesus says that God has given him “authority to judge.” The fact that Jesus will be our final judge is taught in several places in the NT. Write out the following verses:

Acts 10:42 –

Acts 17:31 –

2 Corinthians 5:10 –

3. How does it makes you feel to know that Jesus will be your final judge?⁶⁷

Lesson 19: Two Nature Signs (Jn 6:1–24)

Review: List one reason why people wanted to kill Jesus in John 5.

1. John 6 is a long chapter, but we can divide it into the following sections:

- Jesus feeds five thousand (6:1–15)
- Jesus walks on water (6:16–24)
- Jesus gives a hard teaching (6:25–59)
- The disciples respond to Jesus' hard teaching (6:60–71)

2. We'll tackle the first two sections in this lesson. Read John 6:1–15 then either summarize it or draw an image of anything in that section.

3. According to John 5:1, the events of chapter 5 took place in the city of Jerusalem, which was in the southern region of Judea. In John 6:1, Jesus is in the northern region of Israel called _____. (See your map in Lesson 13 for a reminder.) John doesn't narrate Jesus' journey from Judea to Galilee, he simply says, "Some time after this" (6:1).

4. John has a special interest in noting the Jewish Festivals. In John 6:4, he mentions the _____ Festival. He also mentions Passover in John 2:13, 23, 4:45, 13:1; 18:28; 19:14, 31. In John 5:1, he is not as specific and says that it was “_____ of the Jewish festivals.”
5. Notice that John says there were “five thousand men” (6:10). With women and children the number could have been as high as twenty thousand.^{xi}
6. During the first century, a popular expectation existed for a figure called “the Prophet.” Notice that the priests asked John, “Are you the _____?” (1:21). And after his feeding of the five thousand, the people say, “Surely this is the _____ who is to come into the world.” The expectation probably comes from Deuteronomy 18. Write out Deuteronomy 18:15.
7. We’ve seen the theme of Jesus knowing people throughout our study. Where does the theme that Jesus knows people appear in John 6:1–15?⁶⁸
8. Jesus could have become king in verse 15, but he “withdrew again to a mountain by himself.” What does that show you about Jesus?⁶⁹

^{xi} Köstenberger, 202.

9. Read John 6:16–24 then either write a poem about it or draw an image for anything in the story.

10. Imagine being one of the disciples who saw Jesus' two signs in John 6. You watched as the crowd of people were fed by Jesus. Then at night you saw Jesus walk on the water and get into your boat. What would you think about him the next day? Write a journal entry for one of the disciples reflecting on those events.

Lesson 20: The Bread of Life (Jn 6:25–71)

Review: The events of John 6 take place in the region of Israel called _____.

1. Read John 6:25–59.

2. Write out John 6:26.

3. What does John 6:26 show you about Jesus?⁷⁰

4. Is it possible that people are still seeking Jesus for the wrong reasons? How so?

5. Notice the simplicity of Jesus' message: "The work of God is this: to _____ in the one he has _____" (v. 29).

6. The people wanted to see then believe so they ask Jesus for a sign (v. 30). They point to the manna in the wilderness, which occurred during Israel's forty years of wandering after the exodus. Manna—literally meaning “What is it?”—was a sweet wafer-like substance that miraculously fell from heaven and appeared on the ground each morning to nourish the people of Israel (Exod 16). Jesus responds by pointing to the temporary nature of the manna and then claims to be the true bread from heaven. So the crowd wants a sign, something like miraculous bread from heaven, but Jesus points to himself and basically says, “Here's your sign. I'm the true bread from heaven.” How many times does Jesus claim to be “the bread from heaven” or “the bread of life” in John 6:32–51?⁷¹
7. Jesus gets more specific in verse 51 by saying, “This bread is my _____.” And that statement sets off a sharp disagreement among his listeners (v. 52). But Jesus doesn't back down. He says life only comes from eating his flesh and drinking his blood. If the Israelites didn't eat the manna they would have died. The manna was God's provision to keep them alive. Likewise, Jesus is the true manna, and if we don't take him in, we will die. In the Synoptic Gospels, Jesus says, “This is my body . . . this is my blood” and then gives his disciples bread to eat and wine to drink (Mt 26:26–29; Mk 14:22–24; Lk 22:19–20). John doesn't have those words, but he seems to be making a similar point here. Do you think Jesus was speaking in a literal manner in verse 53? Why or why not?⁷²
8. Read John 6:60–71 and list the statements that show Jesus' knowledge of people in that section.⁷³

9. Write out John 6:44 and 6:65. How are those verses similar?

10. Did Jesus run after his followers and try to get them to come back after they stopped following him in verse 66? What does that show you about Jesus?⁷⁴

11. What are some lessons that you learned in John 6 that you can apply to your life?⁷⁵

Lesson 21: Misjudging Jesus (Jn 7)

Review: “The work of God is this: to _____ in the one he has _____” (v. 29).

1. The events of John 7 take place during the Festival of _____. This was probably six months after John 6, which occurred during Passover. The Festival of Tabernacles, or Booths, or Sukkot in Hebrew, was an annual reminder of Israel’s journey through the wilderness after the exodus. Since the people of Israel lived in huts during their journey, this festival is kept by eating in huts for one week.
2. Read John 7 then list the judgments or conclusions people made of Jesus.⁷⁶
3. For those who didn’t believe in Jesus, what were their judgments based on?⁷⁷
4. Write out John 7:24.
5. By basing their judgments on appearances (7:24), the authorities misjudged Jesus. As a result, Jesus’ life was in serious danger:
 - “looking for a way to kill him” (7:1)

- “Isn’t this the man they are trying to kill?” (7:25)
- “they tried to seize him” (7:30)
- “sent temple guards to arrest him” (7:32)
- “Some wanted to seize him” (7:44)

6. In his book called *Blink*, Malcolm Gladwell talks about how we frequently make snap judgments of others. Within the first two seconds of meeting someone we have unconsciously formed several opinions about the person. And those initial impressions are not always accurate. For example, when a car salesman sees a farmer in dirty coveralls walk into his showroom, what does he think? If you were the salesman or saleswoman what would you think about that potential customer? What would you think when a teenager walks into your showroom? Would you treat the teenager as a serious customer? The author mentions a successful car salesman who deliberately ignores his initial judgments of people because he knows those judgments are only based on appearances. He has learned from experience that the farmer in dirty coveralls can become one of his best customers and the parents of the teenager may return later to purchase a car.^{xii} We should be careful how we judge others and especially how we judge Jesus. Write out 1 Samuel 16:7.

^{xii} Malcolm Gladwell, *Blink: The Power of Thinking without Thinking* (London: Penguin, 2005), 91.

Lesson 22: Water and Light (Jn 7:53–8:12)

Review: The events of John 7 take place around the time of the Festival of _____.

1. Read John 7:53–8:11 then state what makes the biggest impression on you and explain why.
2. We don't have the original book of John written in Greek, but we do have many copies. And in the earliest Greek copies—those closest to the time of the original writing—John 7:53–8:11 is not found. So it's unlikely that John wrote the words in John 7:53–8:11. Modern English versions make a note of this by writing something like, "The earliest manuscripts do not include John 7:53–8:11." The only other lengthy passage in the NT that can be placed in the same category is Mark 16:9–20. Both passages share the following similarities:
 - fairly large portion,
 - not found in the earliest Greek copies or manuscripts, and
 - contain a different style and vocabulary than the rest of the book.
3. In addition, many believe John 7:53–8:11 interrupts the flow of John's narrative. How does John 7:37–39 connect with John 8:12?⁷⁸

4. If the manuscript evidence and textual clues lead many to conclude that John 7:53–8:11 is a later addition to John’s Gospel, why is it still in our Bibles?⁷⁹

5. The story of the woman caught in adultery is bracketed by Jesus’ bold claims about himself. Jesus claims to be the drink of living water (7:37) and the light of the world (8:12). And those claims make sense in light of the setting. The setting was the temple during the festival called the Feast of Booths (or Tabernacles)—the annual commemoration of Israel’s journey through the wilderness.

“During the Feast of Booths, the Jewish people held organized prayer for God to send rain upon the land so that their crops the next year would be abundant. Part of this process of interceding for rain involved a ceremony in which a priest dipped a pitcher full of water from the Gihon spring, which he took in a procession back to the altar in the temple, where he poured it out on the ground. On the last day of the feast this ceremony was especially elaborate, and Jesus gives his speech about living water on the final day.” Jesus’ claim to be the light of the world (8:12) also fits in with a ceremony during the Feast of Booths. The lighting of the candles occurred in the same place as the water ceremony.^{xiii}

6. What does the historical background as expressed above show us about Jesus’ teaching?⁸⁰

^{xiii} Michael R. Cosby, *Portraits of Jesus: An Inductive Approach to the Gospels* (Louisville: Westminster John Knox, 1999), 171–72.

Lesson 23: Who's Your Father? (Jn 8:12–59)

Review: True or False. The story of the woman caught in adultery was probably not in John's original Gospel.

1. If you like to listen in on arguments, you will probably like John 8. It consists of a series of arguments between Jesus and his accusers. Read John 8:12–20 and list the main points of the argument.⁸¹

2. Read John 8:21–30 and list the main points of the argument.⁸²

3. Here's how the argument about fatherhood unfolds between Jesus and "the Jews" in John 8:31–58.

- Jesus encourages those who believe in him to hold to his teaching and they will know the truth and be set free (vv. 31–32).
- His audience replies that they are Abraham's descendants and not slaves to anyone (v. 33).
- Jesus says that everyone who sins is a slave to sin (v. 34) then he adds, "I know that you are Abraham's descendants. Yet you are looking for a way to kill me, because you have no room for my word. I am telling you what I have seen in the Father's presence, and you are doing what you have heard from your father" (vv. 37–38).
- "The Jews" answer, "Abraham is our father" (v. 39).
- Jesus says their actions don't match Abraham's so Abraham can't be their father (vv. 39–41).
- "The Jews" take it up a notch and respond, "God is our father" (v. 41).
- Jesus responds, "If God were your Father, you would love me" (v. 42) then he states, "You are of your father the devil" (v. 44).
- "The Jews" counter by accusing Jesus of being a Samaritan and demon-possessed (v. 48).
- Jesus says he is not possessed by a demon, but he is honoring his Father (v. 49).
- "The Jews" persist with the accusation that Jesus has a demon (v. 52) and then ask Jesus if he's greater than Abraham (v. 53).
- Jesus says God is the one who glorifies him (v. 54) and then he states, "Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad" (v. 56).
- "The Jews" ask how Jesus could have seen Abraham since he's not even fifty years old (v. 57).
- Jesus responds, "before Abraham was, I am" (v. 58).
- "They picked up stones to throw at him" but Jesus escapes (v. 59).

4. Summarize the argument in John 8:31–58 listed above in two to three sentences then give it a title.⁸³

5. List what you learn about Satan from John 8:44 then summarize your list in one sentence.⁸⁴

6. John 8:58 is an incredible statement coming from a man in his thirties. Abraham lived about two thousand years before Jesus yet Jesus says, “before Abraham was born, I am.” Jesus was not merely claiming to exist before Abraham, he was claiming to be divine. “I am” was the name God used for himself in the Old Testament. Read Exodus 3:13–14.

7. John 8 contains a long argument between Jesus and the Jews with both making strong statements against each other. Because there are many negative things written about the Jews in John's Gospel, some conclude that the Gospel of John is anti-Semitic or expresses hatred toward Jews. How would you respond to someone who says, "The Gospel of John is anti-Semitic"?⁸⁵

8. Review Lessons 17–23 for a quiz on John 5–8. Memorize the following verses: John 6:26; 7:24.

Lesson 24: Quiz 3; Healing the Blind Man (Jn 9)

Quiz 3 (14 pts. each)

1. Write out Jesus' first question in John 5.
2. List the two reasons why the Jews wanted to kill Jesus in John 5.
3. List the four witnesses Jesus referred to in John 5.
4. Jesus said, "you are _____ for me . . . because you ate the _____ and had your _____" (6:26).
5. What did Jesus say about himself in John 6 that was so offensive?
6. List three different opinions people had about Jesus in John 7.
7. Jesus said, "Stop _____ by mere _____" (Jn 7:24).

Answers⁸⁶

Healing the Blind Man

1. How do you explain birth defects in light of a loving Creator?

2. Read John 9:1–2 and list the explanations the disciples expressed for birth defects.⁸⁷

3. Reflecting on the story of the twins, Jacob and Esau in the womb (Gen 25:22), some ancient Rabbis speculated that a person could sin in the womb. Others believed the parents' sin could be passed down to the children.^{xiv} Either way, the explanations show that people were trying to give a reason for birth defects without blaming God. But Jesus responds, "Neither this man nor his parents sinned" (9:3). Not all suffering is a direct result of sin, but some suffering is a consequence of sin (Jn 5:14).

4. Read John 9:3–41 then state what is ironic about the ending?⁸⁸

^{xiv} Köstenberger, 281, n. 13.

Lesson 25: The Good Shepherd (Jn 10)

1. One of the most beloved images of Jesus depicts him as a shepherd. Even the early Christians in the catacombs in Rome portrayed Jesus in this way. Find the image online by searching for the Good Shepherd in the Catacomb of Priscilla.
2. What does that image express about Jesus?⁸⁹
3. What does that image express about us?⁹⁰
4. Read John 10:1–30 and answer the following questions:
 - a. As the gate and good shepherd, what does Jesus provide his sheep with? (List at least five items from the passage.)⁹¹

b. List Jesus' "I am" statements in John 10:1–30?⁹²

5. John 10:22 refers to another Jewish Festival—the Festival of Dedication, also called Hanukkah. **Hanukkah** = a week-long celebration of the rededication of the temple, which occurred in 164 BC. The temple needed to be rededicated because it had been desecrated by a pagan ruler who set up the worship of Zeus and sacrificed pigs on the altar.
6. There are many controversial topics in biblical studies. One of them is called **the perseverance of the saints**, also known as eternal security or “once saved, always saved.” According to those who affirm that doctrine, the saints are guaranteed by God to persevere to the end, and therefore, they will be saved. They cannot and they will not lose their salvation. Read the passage below then list the statements that can be used to support that doctrine.⁹³

²⁷ My sheep listen to my voice; I know them, and they follow me. ²⁸ I give them eternal life, and they shall never perish; no one will snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. ³⁰ I and the Father are one.” (John 10:27–30)

7. In John 10, Jesus emphatically states that his sheep are secure. But the doctrine of eternal security is debated by sincere believers because other Scriptures seem to indicate that saints can fall away and lose their eternal inheritance. Note the stern warnings and conditional if clauses in the following passages: John 15:6; Rom 11:17–22; 1 Cor 15:1–2; Gal 5:2–4; Col 1:22–23; Heb 3:6; 3:14; 6:4–6; 2 Pet 2:1; 2 Pet 2:20–22. Choose two or three of the warning passages or conditional statements and write them out below.
8. So here's the data: The NT contains incredible assurances and strong warnings. And here's the dilemma: How do we reconcile the assurance statements with the warning statements? If we are fully secure, how could we lose what we have? And if we are warned of the danger of losing what we have, how can we be fully secure? Can you see a way of fully affirming both the assurance statements and the warning statements?⁹⁴
9. What we can all agree on is the data: The NT contains warnings and assurances. And if all Scripture is inspired by God, the Bible contains warnings and assurances because God knew that we needed both. Perhaps like a wise coach encouraging his players, sometimes we need more assurance and other times we need more warnings. And some people need more warnings and others need more assurance. Danger lies with the extremes of both sides so perhaps God wants us to live in the middle: secure in his power and motivated to continue in the faith.^{xv}

^{xv} For more information on this topic, see my blog post: *Assurance and Warning in the New Testament* at bible-bridge.com or <http://bit.ly/2qD0gKb>.

Lesson 26: Shepherds in Scripture (OT & NT)

Review: What does the doctrine of eternal security affirm?

1. The image of Jesus as the good shepherd began when he applied it to himself in John 10. He sees himself as our shepherd and, therefore, we are his sheep. What do the following verses say about sheep or shepherds?

Psalm 23:1 –

Psalm 100:3 –

Isaiah 40:11 –

Isaiah 53:6 –

John 21:15–17 –

Hebrews 13:20 –

1 Peter 2:25 –

1 Peter 5:1–4 –

Revelation 7:17 –

2. Read Ezekiel 34:1–16 and complete the following:

a. list the things the shepherds did wrong,⁹⁵

b. list what the LORD is going to do in response to the bad shepherds.⁹⁶

3. Read John 10:31–42. The people attempted to stone Jesus in verses 31–33 like they did in John 8:58–59 because they thought he was guilty of blasphemy (see Leviticus 24:15–16). How does Jesus respond in verses 34–38?⁹⁷

Lesson 27: “Lazarus, Come Out!” (Jn 11:1–44)

Review: List two things the shepherds did wrong in Ezekiel 34.

1. In John 11, Mary and Martha were disappointed with Jesus. They both said, “Lord, if you had been here, my brother would not have died” (vv. 21, 32). In their minds, Jesus could have prevented their brother’s death if he had arrived earlier. But he was too late. Have you ever gotten frustrated with someone for being too late? When?

2. Have you ever gotten frustrated with God? Why?

3. John 11:1–44 is one of only three accounts of Jesus raising a dead person to life in the Gospels (Mk 5:35–43; Lk 7:11–17). John has already said much about Jesus’ authority to raise the dead (Jn 5:25, 28–29; 6:40, 44; 10:18). Read John 11:1–44 then list the main points of the story.⁹⁸

6. How should the story of Jesus raising Lazarus affect your relationship with Christ?¹⁰¹

^{xvi} Köstenberger, 339.

Lesson 28: John 5–11 Review

Review: There are _____ stories of Jesus raising a dead person to life in the Gospels.

1. Read and summarize John 11:45–57.

2. Using your Bible, review John 5–11 then list the events that occur in this section.¹⁰²

3. List the opposition Jesus faced in John 5–11.¹⁰³

4. List Jesus' "I am" statements in John 5–11 along the the chapter and verse reference for each statement.¹⁰⁴

5. Here is a summary of the Jewish Festivals mentioned in John:

- **Passover/Feast of Unleavened Bread (2:13; 6:4; 11:55; 13:1; 19:14)** – a reminder of Israel's divine deliverance from slavery in Egypt. It is celebrated in the first month of the Jewish year. Technically, Passover is a one-day ceremony and Unleavened Bread is a one-week festival.

- **Feast of Tabernacles/Booths (7:2)** – a week-long celebration in Jerusalem (Dt 16), occurring about six months after Passover. This festival commemorates Israel's journey through the wilderness (Lev 23:33–43).
- **Feast of Dedication/Hanukkah (10:22)** – a week-long celebration of the rededication of the temple in 164 BC. The temple needed to be rededicated because it had been desecrated by a pagan ruler who set up the worship of Zeus and sacrificed pigs on the altar.

6. Review Lessons 17–28 for a test on John 5–11. Memorize John 6:29, 6:35, 7:24.

TEST 2 (JOHN 5–11)

True or False (3 pts. each)

- _____ 1. Abraham lived about two thousand years before Jesus.
- _____ 2. Jesus asked the blind man if he wanted to get well before he healed him.
- _____ 3. The people wanted to make Jesus king after they saw him walk on water.
- _____ 4. Jesus went to the Feast of Tabernacles with his brothers.
- _____ 5. God said, “I am who I am” in Ezekiel 3.
- _____ 6. The blind man worshiped Jesus after Jesus healed him.
- _____ 7. The Feast of Tabernacles is a reminder of Israel’s wandering in the wilderness.
- _____ 8. The story of the woman caught in adultery was probably in John’s original Gospel.
- _____ 9. Jesus was accused of being a Samaritan in this section.
- _____ 10. Hanukkah was first celebrated about one hundred fifty years before Jesus was born.

Chapter Content (3 pts. each)

- _____ 11. The four witnesses
- _____ 12. “I am the bread of life”
- _____ 13. “I am the gate”
- _____ 14. Feast of Tabernacles
- _____ 15. Lazarus was raised from the dead

_____ 16. "You are of your father the devil"

Fill in the Blank (3 pts. each)

17. Ezekiel chapter _____ talks about the bad shepherds.

18. "Stop _____ by mere _____" (7:24).

19. Jesus asked _____ where they should buy bread for all the people to eat.

20. According to John 8:44, the devil is both a _____ and a _____.

21. Both _____ and _____ were disappointed with Jesus.

22. "The _____ of God is this: to _____ in the one he has sent" (6:29).

Short Answer (8 pts. each)

23. List Jesus' six different "I am" statements in John 5–11.

24. Write out John 6:35 and explain what it means.

25. Write a five sentence personal reflection based on the passage below. Think about how it applies to your life.

“Jesus answered, ‘My teaching is not my own. It comes from the one who sent me. Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.’” (Jn 7:16–17)

Lesson 29: Honoring Jesus (Jn 12)

1. Read John 12:1–19 and list the ways Jesus was honored in this section.¹⁰⁶
2. The events of John 12 are closely connected to the raising of Lazarus in John 11. John 12 begins with the dinner in Lazarus’s home, mentions the Pharisees plan to kill Lazarus, and refers to the crowd that was at the tomb when Lazarus came out. The name Lazarus appears _____ times in John 12:1–19.¹⁰⁷
3. John mentions that the disciples realized things about Jesus after he was raised from the dead. After he was raised from the dead, they recalled his statement that he would raise the temple in three days (2:19–22). And in John 12:16, he says that the disciples didn’t initially understand the meaning behind Jesus’ triumphal entry into Jerusalem on a donkey. But after he was glorified they realized how the Scriptures connected with his life. Have you ever realized the meaning of something after the event occurred. Perhaps you were reflecting on the event when you had a flash of insight. If so, what was it?

4. Read John 12:20–50 and list three ways that people respond to Jesus in this section.¹⁰⁸
5. The title “the prince of this world” in John 12:31 refers to Satan and it is also found in 14:30 and 16:11. What do you learn about the prince of this world from these three verses?¹⁰⁹
6. John refers to Isaiah’s vision of the Lord in verses 38–41. Isaiah lived about 700 years before Jesus, but John says that Isaiah saw Jesus’ _____ and spoke of him (12:41). Read Isaiah 6.
7. John 12:40 is a quote from Isaiah 6:10, which mentions God blinding people’s eyes and hardening their hearts. The idea that God hardens people’s hearts so that they cannot believe is difficult to grasp, especially when all people are commanded to repent and believe. How can you make sense of God hardening or blinding people?¹¹⁰

8. The concept of being hardened was one of the primary ways the early Christians made sense of Israel's rejection of the gospel. Why else would the Jews reject their own Messiah? The first six books of the New Testament quote this same section of Isaiah 6 to show that Israel as a whole could not believe because their hearts were hardened (Matt 13:13; Mk 4:12; Lk 8:10; Jn 12:39; Acts 28:26–27; Rom 11:8). In addition, Paul gives insightful comments on the idea of Israel's hardening.^{xvii} What does Paul say about Israel's hardening in Romans 11:25–26?¹¹¹

^{xvii} The topic of divine hardening leads into the idea of God's sovereignty or control and how that relates to human freedom. For a brief reflection on that topic see my post entitled *Sovereignty and Responsibility: Living Between Two Truths* at bible-bridge.com or <http://bit.ly/2qkLoQM>.

Lesson 30: Serving Others (Jn 13)

Review: Isaiah lived about _____ years before Jesus.

1. John 13–17 forms a unit that focuses on Jesus' last moments with his disciples before his death.
 - Jesus' last act (Jn 13)
 - Jesus' farewell words (Jn 14–16)
 - Jesus' final prayer (Jn 17)
2. Read John 13:1–3 and list what Jesus knew about himself.¹¹²
3. If you were Jesus and you knew those things about yourself, what would you do before you left your followers?¹¹³
4. Read John 13:4–38.
5. The task of washing someone's feet was reserved for the household servant. Jesus takes on the role of the servant. What are some servant-like roles in our society?

6. Have you ever been served by someone who you thought was too high up? How did it make you feel?

7. Imagine Jesus washing Peter's feet. Think of the scene in your mind. Now look up the painting titled *Jesus Washing Peter's Feet* by Ford Madox Brown (1821–1893). How does that painting compare to the scene you imagined?

8. Notice how Jesus' teaching must be put into practice (Jn 13:12–17). His words should not remain as merely head knowledge; they must be transferred into action. Regarding foot washing, some Christian groups practice it on a regular basis and others do it on special occasions. For example, recently Pope Francis washed the feet of twelve refugees. And still others interpret these words in the general sense that we need to serve others. Write out John 13:17.

9. We're blessed if we do these things (v. 17). Jesus' last act toward his disciples was one of service. What loving things can you do for others that you're not currently doing?

Lesson 31: Farewell Speech (Jn 14–16)

Review: Jesus said, “Now that you know these things, you will be _____ if you _____ them” (13:17).

1. Imagine being one of the disciples at this time. You have been with Jesus for about three years, you have seen him do amazing things, you believe he’s the Messiah, and now he says he’s leaving. How would you feel?

2. As we have already learned, chapter and verse divisions were inserted into the Bible hundreds of years after the books of Scripture were written. While they help us to locate things, they also create artificial breaks, which can cause us to miss important connections. For that reason, we will consider Jesus’ farewell speech in John 14–16 as a unit. Read John 14 then make a list of encouraging things Jesus said to his followers. (List at least five items along with a Scripture reference for each.)¹¹⁴

3. John used the Greek word *parakletos* to refer to the Holy Spirit in John 14–16. That word is difficult to translate into English. The following translations have been used: Counselor, Advocate, Encourager, Comforter, Companion, and Helper. Since it’s challenging to translate some prefer to use the untranslated word Paraclete. The NIV uses the word Advocate, which has the

connotation of a defender in a legal proceeding. Skim through John 14–16 and list what the Holy Spirit will do when he arrives. (List at least seven items along with a Scripture reference for each item.)¹¹⁵

4. What commands or instructions did Jesus give in John 14–16? (List at least seven items along with a Scripture reference for each item.)¹¹⁶

5. Notice the pattern in John 15:18–16:15:

- Persecution is coming (15:18–25)
- The Holy Spirit is coming (15:26–27)
- Persecution is coming (16:2–4)
- The Holy Spirit is coming (16:7–15)

6. In your own words, summarize Jesus' farewell message in John 14–16.¹¹⁷

Lesson 32: The Father Revealed (Jn 14)

1. In the previous lesson, we analyzed three key ideas that permeate Jesus' farewell message to his disciples: encouragement, the Holy Spirit, and instructions or commands. In this lesson, we will zoom in on one main idea in John 14—Jesus reveals God. How does Jesus reveal God? By providing us with access to the Father and by perfectly imitating the Father. In John 14, after Jesus announces that he's leaving, the word *way* is repeated three times:
 - Jesus says, "You know the *way* to the place where I am going." (v. 4)
 - Thomas asks, "How can we know the *way*?" (v. 5)
 - Jesus answers, "I am the *way*." (v. 6)

What is unusual about Jesus' answer in verse 6?¹¹⁸

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me." (Jn 14:6)

2. Draw an image or diagram that could help you explain John 14:6.

3. According to John 14:6, the way and the destination are personal. Jesus is the way and the Father is the destination. According to John, we cannot know God the Father without God the Son. Jesus is the way to the Father and the revealer of the Father. Write out the following verses:

John 1:18 –

John 5:19 –

John 8:19 –

John 12:45 –

John 14:9 –

4. God is revealed in Christ. How does this idea affect your view of God?^{xviii}

5. Although John 14:6 does not use the word salvation, it is one of the primary verses used to support the exclusivity of Christ. **Christian exclusivism** = the only way to be saved is through Christ. Another verse used to support that idea is Acts 4:12. Write out Acts 4:12.

6. While Christians agree that everyone who is saved is saved through Christ, there is disagreement regarding how much knowledge we must have of Christ to be saved. For example, must we express explicit, conscious faith in Christ to be saved? If so, does that exclude the Old Testament saints who had never heard of Christ, infants and children, the mentally disabled, and those who die without ever hearing of Christ today? In general, Christians agree that the Old Testament saints were saved through an implicit faith in God's grace and his coming Messiah. But there is disagreement over the other cases. Since there is agreement on the exclusivity of Christ in salvation, we are strictly referring to the amount of knowledge or the epistemic conditions required for salvation. Here are the three views:

^{xviii} Read my blog post titled, *What is God Like?* at bible-bridge.com or <http://bit.ly/2rjPc2H>.

- I. Epistemic exclusivism – We must express explicit faith in Christ to be saved by him.
 - II. Epistemic inclusivism – It's possible for some to be saved by Christ without knowing about Christ or expressing explicit faith in him.^{xix}
 - III. Epistemic agnosticism – While we know that God commands us to believe in his Son, we can't be certain what that means for those who cannot do so.^{xx}
7. Which of the three views above makes the most sense to you? Why?
8. Review Lessons 29–32 for a quiz in the next lesson. Memorize John 13:17 and John 14:6.

^{xix} Billy Graham expressed this view in an interview with Robert Schuller. See the video *Robert Schuller And Billy Graham Speaking Wide Acceptance* at <http://bit.ly/2pD8Eds> and do an online search for Christian inclusivism for more on this view.

^{xx} One assumption behind the debate is that death closes the door to an opportunity to express faith in Christ. But many early church leaders believed Christ descended to the realm of the dead where he preached the gospel and set the captives free. See my blog post *Christ's Descent to Hades?* at bible-bridge.com or <http://bit.ly/2rj07c9>.

Lesson 33: Quiz 4; Prayer, Pruning, and Persecution (Jn 15–16)

Quiz 4 (12 pts. each)

1. What are the three ways that people responded to Jesus in John 12:20–50?

2. The first _____ books of the New Testament quote Isaiah's words on divine hardening.

3. Although Isaiah lived about _____ years before Christ, John says that Isaiah saw Jesus' _____.

4. List two things Paul says in Romans 11 about Israel's hardening.

5. Write out John 13:17.

6. Write out John 14:6.

7. Who does the Greek word parakletos refer to?

8. Define epistemic inclusivism –

Answers¹¹⁹

Prayer, Pruning, and Persecution

1. Read John 15:5 below then use it to practice lectio divina. (See Lesson 4 for a reminder of lectio divina.)
2. Read John 15:1–17 below then highlight the repeated keywords.¹²⁰

“I am the true vine, and my Father is the gardener. ² He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. ³ You are already clean because of the word I have spoken to you. ⁴ Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

⁵ “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. ⁶ If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. ⁷ If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. ⁸ This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.

⁹ “As the Father has loved me, so have I loved you. Now remain in my love. ¹⁰ If you keep my commands, you will remain in my love, just as I have kept my Father’s commands and remain in his love. ¹¹ I have told you this so that my joy may be in you and that your joy may be complete. ¹² My command is this: Love each other as I have loved you. ¹³ Greater love has no one than this: to lay down one’s life for one’s friends. ¹⁴ You are my friends if you do what I command. ¹⁵ I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. ¹⁶ You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will

last—and so that whatever you ask in my name the Father will give you.¹⁷ This is my command: Love each other.

3. Draw a diagram for anything in John 15:1–17.

4. Effective prayer is a repeated theme in Jesus' farewell speech. For example in John 15:7, Jesus says, "ask whatever you wish, and it will be done for you." Jesus' words make it sound like the disciples can ask for anything they want and it will be given. What conditions for receiving answers to prayer do you see in Jesus' words (Jn 14:12; 15:7, 16; 16:23–24)?¹²¹

5. As we have seen, Jesus' farewell message is filled with encouragement. Here's his speech in a nutshell: "I'm not going to forget about you. Don't forget about me or my teachings. You're going to face trials but be encouraged because I'm going to send you the Helper. Your prayers will be answered, you will see me again, and I'm going to return for you."

Lesson 34: The Trinity

Review: “I am the _____; you are the _____. If you remain in me and I in you, you will bear much _____; apart from me you can do nothing.” (Jn 15:5)

1. Jesus’ farewell speech includes many references to himself, the Father, and the Spirit. This leads us into the doctrine of the Trinity. Many think the doctrine of the Trinity is the most complex of all Christian teachings. While the word “trinity” is never used in the Bible, the teaching comes from examining the teaching of the Bible as a whole.^{xxi} The word trinity is an abbreviation for tri-unity. **Trinity** = One God who exists in Three Persons. What analogies have you heard for the concept of the Trinity?

2. Person is a difficult word to define. When we refer to the members of the Trinity as Persons we are saying that the Father, Son, and Spirit each have the essential characteristics of a person. What would you consider to be essential characteristics of personhood?¹²²

3. While there are similarities between these Persons and human persons there are also major differences. Like us they are distinct or distinguishable from each other, but unlike us they are inseparable from each other. Each Person shares in the life of the other two. Because they are inseparable, they are perfectly united in every way, but since they are distinct, each has a unique

^{xxi} We won’t examine the Bible in detail on this topic, but for an overview of the biblical support for the doctrine of the Trinity see my Prezi at <http://bit.ly/2pQcGKG>.

role. Of course, they are also different from humans in that they are divine and thus immortal. Ultimately, the Trinity is a mystery, which reminds us that there are things about God that we cannot fully comprehend.

4. Read the following two paragraphs.

Jesus and the Father

The Son was with God the Father in the beginning and God made all things through him (Jn 1:1). Out of love, God sent his Son into the world to save it. The Son was given the name Jesus at his birth. Even at the age of twelve, Jesus had a close relationship with God, calling him “my Father” (Lk 2:49). The Father announced his love for Jesus at his baptism—“You are my Son, whom I love; with you I am well pleased” (Lk 3:22). And Jesus demonstrated his love for his Father by perfectly obeying him (Jn 14:31), doing only what he saw his Father doing (Jn 5:19), and speaking only what his Father told him to speak (Jn 12:50). This perfect obedience found its greatest expression in Jesus’ death on a cross (Phil 2:8). In response, the Father vindicated his Son by raising him from the dead (Acts 2:32) and exalting him to the highest place (Phil 2:9). Jesus is now seated at his Father’s right hand (Heb 1:3; Col 3:1). The Father has entrusted final judgment to the Son, that all may honor the Son just as they honor the Father (Jn 5:22–23). “Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power” (1 Cor 15:24).

Jesus and the Spirit

The Spirit is so intricately connected to Jesus that he is referred to as the “Spirit of Jesus” (Acts 16:7) and the “Spirit of Christ” (Rom 8:9). Mary’s miraculous conception of the baby Jesus was the work of the Holy Spirit (Matt 1:18, 20). While John was baptizing Jesus, the Spirit descended on him in bodily form like a dove (Lk 3:22), and remained on him (Jn 1:33). Following his baptism, the Spirit sent Jesus into the desert where he was tempted by Satan (Mk 1:12–13). After successfully defeating Satan’s temptations, Jesus returned from the desert in the power of the Spirit (Lk 4:14) and announced that the Spirit of the Lord had anointed him for his mission (Lk 4:18–19). By the Spirit of God, Jesus drove out demons (Matt 12:28). Before his crucifixion, Jesus taught his disciples in greater detail about the Spirit, explaining how the Spirit would be his replacement on earth by coming to help his disciples in a variety of ways (Jn 14:16–17, 26; 16:13). Even during his suffering, the Spirit did not leave Jesus; it was through the eternal Spirit that Jesus offered himself to God (Heb 9:14) and then he died. Three days later, Jesus was raised from the dead by the same Spirit (Rom 1:4; 8:11). And after he ascended to heaven, Jesus poured

out the Holy Spirit on his disciples (Acts 2:33), giving his followers power to be his witnesses (Acts 1:8).

5. Write a concluding paragraph for the two paragraphs above.¹²³

6. Write out the following verses: Matthew 28:19, 2 Corinthians 13:14.

7. There are many heresies about the Trinity. **Heresy** = false teaching. Two of the most popular are modalism and tritheism.

- **Modalism** – One God who changed into three different modes successively – Father, then Son, then Spirit. This teaching emphasizes the unity of the three to the point of merging them into one another. In summary, modalism teaches that there's one God with three names.
- **Tritheism** – the belief in three gods. Tritheism is the heresy on the other side of the spectrum which emphasizes the distinction of each member of the Trinity, but excludes their unity.

Instead of going to either extreme, both the threeness and oneness of God must be held together. As one early Christian teacher said, "I cannot think on the one without quickly being encircled by the splendor of the three; nor can I discern the three without being straightway carried back to the one."^{xxii}

8. Make a list of the practical implications of the doctrine of the Trinity. Think about the difference between a mono-personal God and the tri-personal God of the Christian faith. What difference does it make to believe and relate to a triune God?¹²⁴

^{xxii} Gregory of Nazianzus, Quoted in John Calvin, *Calvin's Institutes: Abridged Edition. 1.13.17*. Ed. Donald K. McKim (Louisville: Westminster John Knox Press, 2001), 19.

Lesson 35: Jesus' Prayer (Jn 17)

Review: Define modalism.

1. John 17 is the longest recorded prayer in the New Testament and yet it can be read in less than five minutes. Time how long it takes you to read John 17 out loud.
2. Jesus' prayer has three main sections. List those sections below in your own words.¹²⁵
3. List Jesus' prayer requests in John 17.¹²⁶

4. Notice the emphasis on unity in John 17:

- “Protect them by the power of your name, the name you gave me, *so that they may be one as we are one.*” (v. 11)
- “*that all of them may be one*, Father, just as you are in me and I am in you.” (v. 21)
- “I have given them the glory that you gave me, *that they may be one as we are one.*” (v. 22)
- “I in them and you in me—*so that they be brought to complete unity.*” (v. 23)

5. What is Jesus’ model of unity that he wants his disciples to follow?¹²⁷

6. How can believers be more united?

7. Another repeated theme in Jesus’ prayer is glory.

- “*Glorify* your Son, that the Son may *glorify* you.” (v. 1)
- “*Glorify* me in your own presence with the *glory* that I had with you before the world began.” (v. 5)
- “And *glory* has come to me through them.” (v. 10)
- “I have given them the *glory* that you gave me.” (v. 22)
- “I want those you have given me to be with me where I am, and to see my *glory*, the *glory* you have given me because you loved me before the creation of the world.” (v. 24)

8. Summarize the statements on glory.¹²⁸

9. Write out John 17:3 then state how it defines eternal life.¹²⁹

10. How did John know what Jesus prayed in John 17? And how did he record those words accurately?¹³⁰

Lesson 36: Condemned and Crucified (Jn 18–19)

Review: “Now this is _____ life: that they _____ you, the only true God, and Jesus Christ, whom you have sent. (Jn 17:3)

1. *Ecce Homo* is Latin for “Behold the man,” which are the words declared by Pilate in John 19:5 (NASB). Do an online search for the painting entitled *Ecce Homo* by Antonio Ciseri (1821–1891). What stands out to you in that painting?
2. Read John 18–19 and list the main events of those two chapters.

3. Draw three or four images that connect with John 18–19.
4. Jesus has been hiding or escaping from people who wanted to attack him (7:1; 8:59; 11:54; 12:36). What is different about the way Jesus responds to his pursuers in John 18:4–8? And how could that passage explain why Jesus hid earlier in John's Gospel?¹³¹
5. One of the striking details in the account of Jesus' trial and condemnation is his innocence. Pilate says, "I find no basis for a charge against him" three times (18:38; 19:4, 6). Max Weber (1864–1920) was a German sociologist who showed that the Bible has a unique tendency to side with victims: Joseph attacked by his brothers, Job accused by his friends, the cries of victims in the Psalms, the suffering servant in Isaiah, and ultimately, Jesus' suffering and execution.^{xxiii} René Girard (1923–2015) was a French literary scholar who incorporated those insights into his theory that the Bible is the opposite of myth because myth defends the attacker, while the Bible reveals the guilt of the attacker and the innocence of the victim. For example, in the story of the founding of Rome, Romulus was justified in killing his brother, Remus, because he trespassed the city limits. But in the Bible those who carry out the murder of Jesus are guilty. In this way, the human

^{xxiii} Max Weber, *Ancient Judaism* (New York: The Free Press, 1952).

tendency to scapegoat or falsely blame others is revealed in Scripture.^{xxiv} What do you think about the idea that by giving the victim's perspective and allowing us to hear the victim's voice, the Bible has given us a sensitivity to the plight of victims?

6. Kingship is another important theme in John's account. Since the Roman empire extended over the land of Israel, loyalty to Rome was required. The Roman emperor or Caesar at this time was Tiberius who ruled from AD 14–37. And Jesus is interrogated by Pilate, the Roman governor, who ruled from AD 26–36. Since Rome was in control, no one could function as a king without Rome's approval so the question centered on whether Jesus claimed to be a king. How does Jesus define his kingship in John 18:36–37?¹³²

7. This section of John contains a well-known discrepancy between John's account and the Synoptic Gospels. John says that Jesus died on "the day of Preparation of the Passover" (19:14, 31, 42). The Passover was kept on the 15th of the month of Nisan, followed by the one-week festival of Unleavened Bread. John's phrase "the day of Preparation of the Passover" is generally understood to refer to the day before the Passover—the 14th of Nisan—when yeast was removed from homes and lambs were slaughtered (Exod 12:6) in the temple courts. Since the Jewish day

^{xxiv} René Girard, *Things Hidden Since the Foundation of the World* (Stanford: Stanford University Press, 1987).

began at sunset we wouldn't recognize the 14th and 15th as separate days, but for the Jews the lambs were killed in the afternoon (14th) then eaten that evening (15th). So according to John, Jesus died when the lambs were killed for the Passover festival. However, the Synoptic Gospels indicate that Jesus ate the Passover meal with his disciples (Mk 14:12–26; Matt 26:17–21; Lk 22:7–16). How could Jesus have eaten the Passover meal if he died before the Passover occurred—on “the day of Preparation of the Passover”? List any solutions you can think of for that difference.¹³³

8. Write out 1 Corinthians 5:7.

9. From what we know of crucifixion, victims usually died from asphyxiation. Hanging on a cross made it difficult to breathe so the victims had to push up with their legs to get a good breath of air. By breaking the legs of those on the crosses, the Roman soldiers were speeding up the process of dying (19:32). But Jesus was already dead so they didn't break his legs. And John says that fulfilled the OT prophecy that none of his bones would be broken (v. 36). Why do you think the soldier pierced Jesus' side with a spear (v. 34)?¹³⁴

Lesson 37: Appeared to Mary (Jn 20:1–18)

Review: “Christ, our Passover _____, has been _____” (1 Cor 5:7).

1. Read John 20 and list the main events of the chapter.
2. John 19:42 says that Jesus was buried on “the Jewish day of Preparation.” Specifically, he was buried on a Friday afternoon. Since the Jewish day began at sunset, the Sabbath was beginning very soon. Joseph and Nicodemus did not have time to take Jesus’ body to another location. Fortunately, they found a garden with a new tomb near where Jesus had been crucified and they laid his body there (vv. 41–42). Since the Sabbath was a day of rest, the story skips straight to the day after the Sabbath—“Early on the first day of the week” (20:1). The Sabbath had ended so Mary Magdalene was free to visit the tomb.
3. All four Gospels agree that women were the first witnesses to Jesus’ resurrection (Matt 28:1–10; Mk 16:1–8; Lk 24:1–11; Jn 20:1–18). That is an intriguing detail because, at the time, Jewish law required two male witnesses to establish a case.^{xxv} If people invented these stories to try and persuade others, it’s unlikely that they would have placed women as the first witnesses to Jesus’ resurrection.

^{xxv} Morna Hooker, *The Gospel According to Saint Mark: Black’s New Testament Commentaries* (London: A & C Black, 1991), 392–3.

4. John only names Mary Magdalene, but his account implies that others were with her. How so?¹³⁵
5. While Mary didn't recognize Jesus' appearance, she recognized his voice. When Jesus said, "Mary," his voice led her out of despondency into astonishment and joy. Write out John 10:3–4.
6. In verse 18, Mary tells the disciples what happened. Try to imagine her astonishment and expressiveness. What did she say and how did she say it? Write a script for her below.

Lesson 38: Appeared to Disciples and Thomas (Jn 20:19–31)

Review: All four Gospels agree that _____ were the first witnesses to Jesus' resurrection.

1. Throughout John's Gospel, Jesus has been saying that the Father sent him—he is the Sent One (e.g., 8:29; 12:45; 17:21). After his resurrection, Jesus told his disciples, "As the Father has _____ me, I am _____ you" (Jn 20:21). Jesus' mission continues with his followers: they become the sent ones. How should the idea that you are on a mission given to you by God affect how you live?
2. Think back over John's Gospel then answer this question: What is Jesus sending his followers into the world to do?¹³⁶
3. In keeping with his promise to give the Holy Spirit (7:38–39; 14:16–17; 15:26; 16:7), Jesus breathed on his disciples and said, "_____ the Holy Spirit" (20:22). That is reminiscent of the creation account when God breathed into Adam's nostrils the breath of life, causing him to become a living being (Gen 2:7). The disciples are now fully alive.
4. John 20:23 is the only reference to the forgiveness of sins in John. Now that the disciples are infused with the Spirit of Christ, they are given his authority to carry on his mission, which includes

spreading his message. Those who receive it will be forgiven while those who reject it won't be forgiven. It does not mean that the disciples will go around arbitrarily deciding who should be forgiven.^{xxvi}

5. Jesus' first appearance to the disciples was in a room with locked doors (20:19–20). His resurrected body had similar properties to his pre-resurrected body—he showed them his hands and side, which must mean they saw the marks from his wounds (20:20). But his resurrected body also had special properties—he could simply appear in a room without having to walk through a door. Of course, the biggest difference is that his resurrected body is immortal (Rom 6:9). That means that Jesus' resurrection was different than Lazarus rising from the dead. Lazarus was destined to die again, but Jesus' body had been transformed into immortality. Paul said, "The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" (1 Cor 15:42–44).
6. The other disciples saw Jesus' first appearance, but Thomas missed it (20:24). How would you have felt if you were Thomas and missed seeing Jesus?¹³⁷
7. When Jesus appeared to Thomas he did the same for him (v. 27) as he did for the others (v. 20): he showed him his hands and side. And then he addressed Thomas's doubts directly. Jesus not only knows people in general (2:24–25), he has a deep and accurate knowledge of individuals: Nathanael (1:47), the woman at the well (4:18), Judas (6:70; 13:11, 21), Peter (13:38), and Thomas (20:27). Jesus knows people, including you. What does that mean to you in your relationship with him?

^{xxvi} The point of John 20:23 sounds similar to the binding and loosing authority given to Peter in Matthew 16:19.

8. Thomas responded by calling Jesus, “My Lord and my God!” (v. 28). John 20:28 is an important verse for understanding Jesus’ nature. Jesus was fully human because he “became flesh” (1:14), but he was also fully divine. Here are some of the references to support Jesus’ divinity in John’s Gospel:
- “The Word was with God, and the Word was God” (v. 1),
 - Jesus said, “that all may honor the Son just as they honor the Father (5:23),
 - Jesus called himself “I am,” which was the name of God (8:58),
 - Jesus asserted, “I and the Father are one” (10:30), and
 - Thomas declared Jesus to be “My Lord and my God!” (20:28). If Jesus is not divine then Thomas committed blasphemy. For those who interpret Thomas’s words as a general exclamation of astonishment, notice how the verse begins: “Thomas said to him.” Thomas was speaking to Jesus and he referred to him as God.^{xxvii}
9. Imagine that you are Thomas and you have just seen Jesus. Write a few lines of a journal entry for him after he arrives home.

^{xxvii} In light of those verses, Jesus’ statement, “the Father is greater than I” (Jn 14:28) can be challenging to interpret. Christians make an important distinction between function and essence. Jesus has the same essence or nature as the Father, just as a human son has the same nature as his father. Both the human son and the human father are of the same value or worth. But in function, the human son usually submits to his father. Likewise, Jesus has the same nature as God, but as an obedient Son, he submits to his Father.

Lesson 39: Appeared to Seven Disciples (Jn 21)

Review: “As the Father has _____ me, I am _____ you” (Jn 20:21).

1. In John, Jesus appears four times after his resurrection:

- to Mary (20:11–18),
- to his disciples without Thomas (20:19–23),
- to his disciples with Thomas (20:24–29), and
- to seven disciples on the shore (21:1–22).

2. Read and list the main points of John 21.

3. Why do you think Mary and the disciples did not initially recognize Jesus (20:14; 21:4)?¹³⁸

4. Jesus asked, “_____, haven’t you any fish” (21:5). In John 15:15, Jesus said, “I no longer call you _____ . . . I have called you _____.” Imagine Jesus addressing you as his friend. How does that idea help you in your relationship with him?
5. When Peter heard that the man on the shore was Jesus, he immediately jumped in the water and swam to him (v. 7). After having denied Jesus three times, would you have acted like Peter? Why or why not?¹³⁹
6. What does Peter’s response in swimming to Jesus show us what he thought about Jesus’ character?¹⁴⁰
7. Jesus washed his disciples feet before his death. And after his resurrection, Jesus was still serving his disciples. While fish was cooking on the fire with bread, he said, “Come and have breakfast” (vv. 9, 12). If you were inventing a character who rose from the dead after being unjustly executed, what would that character do? What would that character be like?¹⁴¹

8. The reference to 153 large fish in verse 11 is an incidental detail. It's not necessary to the story, but it sounds true to life. Why else would John have recorded such an odd number that does not carry any significance to the story? The Gospels are filled with incidental details, which sound true to life, and that is one of several reasons we can trust the four Gospels.^{xxviii}
9. In John 21:15–17, Jesus asks Peter three times, “Do you _____ me?” Since Peter had previously denied Jesus the same number of times, many see a connection between Peter's denials and Jesus' questions. After each question, Jesus gives Peter a command to take care of his sheep. Peter's love for Jesus should be expressed by taking care of Jesus' sheep.
10. Jesus predicted that Peter would be executed in verse 18. According to tradition that prediction was fulfilled: Peter was crucified upside down because he didn't think he was worthy to die in the same way that his Lord died. After Jesus predicted the way Peter would die, notice how Peter immediately turns his attention to the other disciple in verse 20. He's thinking, “If I'm going to die in that way, what about him?” But Jesus basically says, “Don't worry about him, just follow me.” The call to follow Jesus is personal. As his followers, what we become and what happens to us, is ultimately up to him.

^{xxviii} For more reasons see my post *Eight Reasons to Trust the Four Gospels* at bible-bridge.com or <http://bit.ly/2q1ACuP>.

Lesson 40: John 11–21 Review

1. Review Lessons 29–39 then write two or three key ideas below each lesson title.

Lesson 29: Honoring Jesus (Jn 12:1–19)

Lesson 30: Serving Others (Jn 13)

Lesson 31: Farewell Speech (Jn 14–16)

Lesson 32: The Father Revealed (Jn 14)

Lesson 33: Prayer, Pruning, and Persecution (Jn 15–16)

Lesson 34: The Trinity

Lesson 35: Jesus' Prayer (Jn 17)

Lesson 36: Condemned and Crucified (Jn 18–19)

Lesson 37: Appeared to Mary (Jn 20:1–18)

Lesson 38: Appeared to Disciples and Thomas (Jn 20:19–31)

Lesson 39: Appeared to Seven Disciples (Jn 21)

Congratulations! You have completed the 40 lessons on the Gospel of John. If you would like to see what you remember, study Lessons 29–39 for a test. Fill in the blank verses: John 12:45; 15:12; 16:33; 17:3; 20:21; 20:28. Memory verses: John 13:17; 14:6; 15:5.

*If you have enjoyed this study, please check bible-bridge.com for more studies.

TEST 3 (JOHN 12–21)

Define the Following (4 pts. each)

1. Trinity –
2. Tritheism –
3. Heresy –
4. Modalism –
5. Ipsissima verba –
6. Ipsissima vox –
7. Christian exclusivism –

Fill in the Blank (2 pts. each)

8. Jesus said, “The one who _____ at me is _____ the one who sent me” (12:45).
9. “Now that you _____ these things, you will be blessed if you _____ them.” (13:17)
10. “My command is this: _____ each other as I have _____ you” (15:12).
11. “In this world you will have _____. But take heart! I have _____ the world.” (16:33)
12. “Now this is _____ life: that they may _____ you, the only true God, and Jesus Christ, whom you have sent.” (17:3)
13. “As the Father has _____ me, I am _____ you.” (20:21)

14. Mary did not initially recognize Jesus' _____, but she recognized his _____.

15. Thomas said to Jesus, "My _____ and my _____." (20:28)

True or False (3 pts. each)

_____ 16. Jesus washed his disciples' feet just before the Feast of Tabernacles.

_____ 17. Thomas was the disciple in charge of the money.

_____ 18. Jesus first stood trial before Caiaphas.

_____ 19. John records four of Jesus' appearances to his followers after his resurrection.

_____ 20. In John 15, Jesus calls his Father the gardener.

_____ 21. In John's Gospel, Jesus appeared first to Mary after he rose from the dead.

_____ 22. Jesus prayed for the whole world in John 17.

Chapter Content (5 pts. each)

_____ 23. Jesus washes the disciples' feet

_____ 24. The vine and the branches

_____ 25. Jesus is arrested

_____ 26. Jesus' prayer

_____ 27. Jesus appears to Mary

Short Answer (5 pts. each)

28. List three ways the Greek word *parakletos* can be translated.

29. List three encouraging things Jesus says to his disciples in John 14–16.

30. Write out John 14:6 then state the three views on epistemic conditions required for salvation.

31. Write out John 15:5.

32. List something from the lessons on Jesus' resurrection that made a special impression on you then explain why.

Answers¹⁴²

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ANSWERS

1 Many think John was written later than the other Gospels so the author had time to reflect on the meaning of the events of Jesus' life. The author may also have had a unique personality with different interests than the others.

2 By affirming the four Gospels, the early church leaders were showing that they accepted a degree of variety in the way the story of Jesus was expressed. They could have only approved of one Gospel and rejected the others. But they were comfortable with some diversity because they believed the story of Jesus was faithfully and accurately recorded by various authors.

3 He seems to be the "disciple whom Jesus loved" or the "beloved disciple." But there appears to be someone else who edited the Gospel from the phrase "and we know that his testimony is true" (21:24).

4

1. Turns water into wine at Cana (ch. 2)
2. Heals the official's son who was in Capernaum (ch. 4)
3. Heals the lame man in Jerusalem (ch. 5)
4. Feeds five thousand near the Sea of Galilee (ch. 6)
5. Walks on the Sea of Galilee (ch. 6)*
6. Heals the man born blind in Jerusalem (ch. 9)
7. Raises Lazarus from the dead (ch. 11)

*The walking on water is disputed as one of the signs because John does not refer to it as a "sign" and it was not a public miracle like the others.

5

- They're all different, showing the variety of Jesus' power. John felt that he only needed to present one example of each miracle to show that Jesus had power over that condition or situation.
- Jesus walking on water was a private sign for the disciples.
- The signs seem to get increasingly more difficult: the official's son was sick, the lame man was in that condition for thirty-eight years, the blind man was born that way, and Lazarus was dead for four days.

6 Perhaps signs performed for individuals (2, 3, 6, 7) and signs performed for groups (1, 4)

7 John wrote so that people would believe Jesus is the Christ and have life in his name. This sounds like John was writing to persuade a non-Christian audience to believe in Jesus. However, instead of "believe" some ancient manuscripts have "continue to believe" which means John may have been writing to a Christian audience.

8

- I. God and the Word in the beginning (vv. 1–3)
- II. Life and light from the Word (vv. 4–5)
- III. John bears witness to the light (vv. 6–8)
- IV. The world's response to the light (vv. 9–13)
- V. The glory of the Father's Son (vv. 14–18)

9 Light, darkness, life, believe, Word, glory, world, made, came from the Father, God, witness

10 John wanted to use a new word and give it new meaning because other words couldn't capture the meaning he was seeking to convey. I guess we could say, John was being creative. Of course, it's also possible that John had heard *logos* applied to Jesus by someone else and then copied that use of the word *logos*.

11

- Divine (1:1)
- Personal (1:2)
- Creative (1:3)
- Possesses life (1:4)
- The light of men (1:4)
- Became a human being (1:14)
- Displays a unique glory (as of the only Son from the Father) (1:14)
- Full of grace and truth (1:14)

12 John takes the story of Jesus to its deepest origins, before the creation of the world or "In the beginning."

13

- God prepared a kingdom for his sheep (Matt 25:34)
- The Word was with God in the beginning (Jn 1:1)
- The Father was loving the Son (Jn 17:24).
- God destined a secret wisdom for our glory (1 Cor 2:7).
- God chose us in Christ to be holy and blameless (Eph 1:4).
- God gave us grace in Christ Jesus (2 Tim 1:9).
- God promised us eternal life (Titus 1:2).
- God chose Christ to be our sacrificial lamb (1 Pet 1:19–20).

14 In the beginning, the Father and the Son were together in a harmonious, loving relationship. What were they doing? God was making choices and those choices included his Son. God made the choice to create. He chose to create all things through his Son (Jn 1:3; Col 1:16). In choosing to create, God was making the choice to enlarge his family, specifically through the human beings who would be

made in his image and likeness. And because God is holy and blameless, his family would have to be as well.

However, God knew that the humans he made for his glory would turn their backs on him and live for their own glory. So God had to make another choice, a costly choice. God chose to send his Son into our dark world to be our light. Knowing that people would refuse the light, God knew that his Son would suffer and die, taking on the role of a sacrificial lamb.

So before anything was made, God chose to make all things through Christ and he chose to redeem all things in Christ. Before time began, God made all of the necessary preparations to save sinful human beings and bring them into his blameless and eternal family. Time doesn't affect God's plan of salvation because that plan was made long before time began.

15 Quiz 1 (Jn 1:1–18)

1. See John 20:31
2. Word, Word, God
3. Word
4. communication
5. The Word became flesh and made his dwelling among us.
6. False
7. To become flesh or to take on a human body
8. Light, God's Word, divine creation
9. Signs, glory

16

- The Lamb of God (1:29, 36). This is the only place this title is used to refer to Jesus. The lamb has power to take away the sins of the world (cf. Ex 12:21–28).
- Rabbi (1:38)
- The Messiah (1:41)
- The one Moses wrote about (1:45)
- The Son of God (1:34, 49)
- The King of Israel (1:49)

17 “The next day” (1:29, 35, 43)

18 Five: Andrew (1:40), Simon (1:40), Philip (1:43), Nathanael (1:45), Unnamed follower (1:37, 40)

19 Seeking, excited, believing

20 Jesus told Simon that his name was Simon, son of John and gave him a new name apparently during their first encounter (1:42). Jesus knew Philip before they met (1:47–48).

21 Jesus is the stairway of Jacob's dream (Jn 1:51). He's the connection between heaven and earth providing a pathway for angelic activity. The record of angelic activity in the Bible is greatest during Jesus' lifetime. Notice that Jesus refers to himself with that unusual title "Son of Man," which is his favorite way of referring to himself in the Synoptic Gospels.

22

- The quote from Isaiah 40:3 is connected with John the Baptist (Mk 1:3; Jn 1:23).
- John baptized people (Mk 1:4; Jn 1:25–26).
- John announced that one would come whose sandals he would not be worthy to untie (Mk 1:7; Jn 1:27).
- The Spirit descended like a dove on Jesus (Mk 1:10; Jn 1:32).
- The brothers, Simon and Andrew were among Jesus' first followers (Mk 1:16; Jn 1:40–41).
- Jesus called people to follow him (Mk 1:17; Jn 1:43).

23

- Nathanael is only mentioned in John 1. Maybe he went by a different name or maybe he wasn't one of the chosen twelve.
- From the very beginning of John, Jesus' disciples confess who he is. They call him the "Messiah," "the one written about in the Law and Prophets," "the Son of God" and "the King of Israel" (Jn 1:41, 45, 49). In Mark, the disciples don't confess Jesus as the Messiah until chapter eight. This is partly an issue of silence in Mark because he doesn't give us the disciples' initial statements about Jesus. They obviously thought he was someone special because they left everything to follow him.
- In Mark, Jesus takes the initiative and calls his first disciples (1:16–20). In John, the disciples take the initiative and find Jesus (1:35–39). If John's account is chronologically prior to Mark then Mark's account makes better sense. For example, the fishermen in Mark 1 didn't leave everything to follow a total stranger. They had prior experience and knowledge of Jesus which is why they readily became Jesus' followers.
- In Mark (1:16–20), Jesus finds his followers, while in John the disciples find each other (1:40, 43, 45).
- John gives more insight into the disciples' thinking (Jn 1:41, 45–46, 49).

24 Jesus is the Word, who was with God in the beginning and by whom God created all things. Therefore, Jesus doesn't really belong to his mother in the usual way.

25 The time when Jesus will be glorified and leave this world and go to the Father.

26 Jesus' "brothers" could have been Joseph's children from a prior marriage or as some believe, the word "brother" can be extended to other relatives, such as cousins.

27 Various explanations include:

- Strict chronological arrangement wasn't expected in the ancient world (or even in the modern world in some cases). John (or Mark) placed this story in a different time from when it actually happened, but this wouldn't have upset ancient readers.
- Jesus cleared the temple twice; once at the beginning (Jn.) and once near the end (Mk.) of his ministry.
- The chronology of John is wrong.
- The chronology of Mark is wrong.

28 To get people's attention.

29 27

30 Since Jesus knows all people, he knows Nicodemus before their exchange begins.

31

- a teacher,
- from God,
- who performed miraculous signs.

32

- Universally required (3:7) – In Greek the "you" is plural. Jesus' comment isn't limited to Nicodemus; it applies to everyone. "Born again" Christians are the only kind of Christians.
- Necessary before one can see and enter God's kingdom (3:3, 5).
- Described as being born of water and the Spirit (3:5). Only the Spirit can produce this new birth. No amount of human striving can produce it.
- Mysterious (3:8) – like the origin and destination of the wind.

33 We become children of God by receiving Christ or by believing in his name (1:11–13).

34 Jesus is saying that since he came from heaven, he is in the best position to tell us of heavenly things.

35 John 3:16

For
 God so loved
 the world
that
 he gave
 his one and only Son
that
 whoever believes
 in him
 shall not perish
but
 have
 eternal life.

36 Outline 1

- God's love
- God's son
- Human response

Outline 2

- The extent of God's love
- The demonstration of God's love
- The goal of God's love

37 Our relationship with God should begin with God. He made us and then he reached out to us by giving us his Son. God loved the world to the point of giving his only Son for us. The amount of our giving indicates the amount of our love. When you really love someone, giving comes naturally. God really loves us.

38 If you think living forever will be boring, you are thinking of life as you know it now. We don't just want to live forever in our present state; we need a new kind of life that will never end. Who wants to live forever in this present state in which we get weak and sick, feel sad, smell bad, and don't get along with others? According to the Bible, heaven is the dwelling place of God and the people of God will be welcomed in to dwell with God. In heaven, God's people will worship God, love each other, eat and drink, and enjoy their new bodies and a beautiful environment. There will be absolutely no boredom there.

39

- Perish vs. eternal life (v. 16)
- condemned vs. saved (v. 17)
- belief vs. unbelief (v. 18)
- light vs. darkness (vv. 19–20)

40 That is what God is giving him. Why should I be jealous? I already told you that I am not the Messiah. The attention should be on him. He is the bridegroom and I am the friend of the bridegroom. He must increase and I must decrease.

41 He's saying that Jesus comes from above while he is from the earth. And the one who is from heaven is above all. Jesus testifies to what he has seen and heard and he speaks the words of God.

42

- The necessity of new birth (vv. 3, 5, 7, 8): “born again,” “born from above,” “born of the Spirit.” Our first birth isn't good enough to get us into God's kingdom. We need a radical new beginning, a second birth: “You must be born again.” This new birth happens through repentance and the Spirit. It enables us to see Jesus for who he really is and to put our faith in him as the only one who came from above.
- The necessity of believing in God's Son (v. 16).
- The contrast between light and darkness (vv. 17–21)
- John's approval of Jesus' increasing popularity (vv. 22–36)

43

- He was inquisitive and wanted to know the truth (Jn 3)
- He wanted Jesus to be judged justly in John 7.
- He was caring. He spent his time and effort in making sure that Jesus had a proper burial.

44 He seems to be someone who believed in Jesus and genuinely cared about him. He acknowledged that Jesus was a teacher from God who performed signs, he defended him before the Pharisees, and he took care of Jesus' corpse by taking it down from the cross, wrapping it in linen, and placing it in a tomb.

45 She thinks that Jesus is talking about physical water that will keep her from getting physically thirsty.

46 “Physical location doesn't affect genuine worship. God is not limited by space; he's spirit. What matters in worship is sincerity and integrity of life. The Father is looking for people of truth to worship him.”

47 Quiz 2 (Jn 1:19–4:27)

1. sacred reading
2. teacher
3. one and only
4. “What are you seeking?” Or “What do you want?”
5. He began his statements with it.
6. True
7. False
8. Geographical, social, ethnic
9. Jacob
10. See John 3:16

48

- One-on-one conversations
- Jesus is misunderstood
- Jesus goes straight to the heart
- Jesus refers to “spirit,” “water,” and “eternal life”

49

<u>Ch. 3 - Nicodemus</u>	<u>Ch. 4 - The Woman</u>
man	woman
Nicodemus	unnamed
Jew	Samaritan
High social status	Social outcast
Highly educated	Uneducated
Comes to Jesus at night	Jesus initiates a conversation during the day
Prior knowledge of Jesus	No prior knowledge of Jesus
‘born again’	living water
end result – ?	end result – belief

50 First, John places almost entirely opposite people right next to each other in his narrative. He’s showing us that Jesus is willing to converse with the important people and the “losers.” Second, Jesus knows us and he speaks directly to our hearts. He doesn’t let us get away with avoiding what matters most. Third, Jesus doesn’t speak in the same way to everyone. To Nicodemus who was highly respected and who had accomplished much, Jesus said, “you must be born again.” To the woman who was desperate for water, Jesus offered “living water.” Jesus is not like a broken record saying the same thing to everyone, e.g., “you must be born again” “you must be born again.”

51 He takes Jesus at his word then returns home and finds his son healed.

52

- The woman calls him, “Sir” (vv. 12, 15, 19)
- The woman says, “I can see that you are a prophet” (4:19)
- The woman asks, “Could this be the Messiah?” (4:29)
- The Samaritans confess, “we know that this man really is the Savior of the world” (4:42)
- The royal official says, “Sir” (v. 49).

53

- “You are Simon, son of John” (1:42)
- “Here is a true Israelite . . . I saw you while you were still under the fig tree” (1:47–48)
- “for he knew all people . . . he himself knew what was in man”(2:24–25)
- “You are Israel’s teacher” (3:10)
- “You have had five husbands” (4:18)

54

- “destroy this temple” (2:19-21)
- “born again” (3:3-4)
- “the water I give” (4:11-15)
- “I have food to eat that you know nothing about” (4:32–33)

55 Test 1 (Jn 1–4)

1. False
2. False
3. True
4. False
5. True
6. False
7. True
8. True
9. True
10. True
11. True
12. True
13. False
14. False
15. True
16. 2
17. 3

-
18. 4
 19. 4
 20. 1
 21. 1
 22. logos
 23. In, beginning
 24. flesh, dwelling
 25. savior
 26. believe
 27. greater, less
 28. see, born
 29. spirit, truth
 30. sent
 31. Passover
 32.
 - Light and darkness
 - Timing
 - The Holy Spirit
 - Focus on Jerusalem and the Feasts
 - Truth
 - Love
 - Water
 - Seven miracles called “signs”
 - Jesus’ direct claims
 - The Sent One
 - Jesus’ farewell speech
 - Believe/belief
 - The beloved disciple
 33. “What do you want?” Personal explanation.
 34. See John 20:31.
 35. See John 3:16.
 36.
 - “You are Simon, son of John” (1:42)
 - “Here is a true Israelite . . . I saw you while you were still under the fig tree” (1:47–48)
 - “for he knew all people . . . he himself knew what was in man”(2:24–25)
 - “You have had five husbands” (4:18)
 37.
 - The Jews thought he meant the literal temple when he said “destroy this temple” (2:19–21).
 - Nicodemus thought he meant literal birth when he said “born again” (3:3–4).
 - The woman thought he meant literal water when he said “the water I give” (4:11–15).

-
- The disciples thought he meant literal food when he said “I have food to eat that you know nothing about” (4:32–33).

38.

Ch.3 - Nicodemus

Ch. 4 - The Woman

man

woman

Nicodemus

unnamed

Jew

Samaritan

High social status

Social outcast

Highly educated

Uneducated

Comes to Jesus at night

Jesus initiates a conversation during the day

Prior knowledge of Jesus

No prior knowledge of Jesus

‘born again’

living water

end result – ?

end result – belief

John is showing us that we must share the truth with people in different ways.

56

- “What do you want?” (1:37)
- “Why do you involve me?” (2:4)
- “Do you not understand these things?” (3:10)
- “How then will you believe if I speak of heavenly things?” (3:12)
- “Will you give me a drink?” (4:7)
- “Do you not say, ‘Four months more and then the harvest’?” (4:35)
- “Do you want to get well?” (5:6)

57 On the surface they are simple, but on a deeper level they are thought-provoking.

58 “Where are you?” (Gen 3:9)

59 It seems like he asks questions to make us stop, think, and confess the truth.

60 By asking if the man wants to get well, Jesus is acknowledging the importance of the invalid’s will in the healing process. Jesus didn’t force people to be healed. Furthermore, this is one of the few times Jesus takes the initiative to heal someone in the Gospels. Most of the time, sick people come to him or they are brought to him by others.

61 It doesn’t seem like the man answered Jesus’ question directly. Jesus asked, “Do you want to be healed?” and the man basically answered “I can’t.”

62

1. Breaking the Sabbath
2. Blasphemy – “calling God his own Father, making himself equal with God” (v. 18)

63 “I’m only doing what the Father is doing. The Father loves me and he shows me everything he is doing. I’m imitating the Father because the Father gives life and I give life. The Father has even given me authority to judge everyone so that I will receive the same honor as him.” To put it in list form:

- The Son is doing the same work as the Father
- The Son has the same power to give life as the Father
- The Son has the same right to judge as the Father
- The Son will receive the same honor as the Father

64

1. John (5:31–35)
2. Jesus’ work (5:36)
3. The Father (5:37)
4. The Scriptures or Moses (5:39, 45–47)

65 He is saying that the Scriptures are not an end in themselves. They are meant to lead us to him. Therefore, the Bible is like an outstretched finger pointing to Christ, a vehicle transporting us to Christ, or a monitor displaying Christ. The point is to go to Christ to have life.

66

- Watch who you’re judging
- I’m imitating the Father perfectly
- The Father loves me
- The Father has given me authority to judge you
- I’m not just speaking for myself, I have witnesses

67 Hopefully, it does not cause you to be terrified because the one who will judge us is the one who died for us (see 1 Jn 4:18).

68 In verse 15, Jesus knew that the people wanted to make him king by force.

69

- He was strong in himself. He wasn’t led by the crowd.
- He didn’t care for popularity or political power.
- He was smart. The Romans would not have stood for another king in Israel.

70 He knows people. He wasn’t impressed that large numbers of people were coming to him because he knew their motives.

71 Four

-
- “I am the bread of life.” (v. 35)
 - “I am the bread that came down from heaven.” (v. 41)
 - “I am the bread of life.” (v. 48)
 - “I am the living bread that came down from heaven.” (v. 51)

72 If literal means that he tore out a piece of his flesh and drained some of his blood and said, “Here, eat this and drink this,” then we would have to say no. There must be some element of metaphor involved.

73

- He knew that his disciples (not the Twelve) were grumbling about his teaching (v. 61)
- He knew from the beginning which of his followers did not believe and who would betray him (v. 64–65)
- He knew Judas would betray him and called him a devil (vv. 70–71).

74 Jesus could give hard teachings because he wasn’t concerned about having large numbers of followers. He was secure in himself. He wasn’t needy for followers.

75

- Trust Jesus. He knows what he’s going to do, but he’s looking for us to trust him (v. 6).
- Seek Jesus for the right reasons. Jesus knows why we’re seeking him. It’s possible to seek Jesus selfishly (v. 26).
- Be fully satisfied with Jesus. He is the bread of life (v. 35).
- Don’t grumble at Jesus’ words no matter how difficult they are to swallow (vv. 60–64).

76

- “He is a good man” (7:12)
- “No, he deceives the people” (7:12)
- “You are demon-possessed” (7:20; cf. 8:48, 52)
- “Surely this man is the Prophet” (7:40)
- “He is the Messiah” (7:41)

77

- Jesus’ origin (7:27–29, 41–42, 52; 8:14)
- Jesus’ healing on the Sabbath (7:21–24)

78

- The phrase “When Jesus spoke again to the people” in 8:12 connects with Jesus’ previous statement in 7:37–38.
- In both statements, Jesus’ makes a bold claim about himself: he can give rivers of living water and he’s the light of the world.

-
- The setting for both statements is the temple (see 7:14; 8:20).

79 First, like the ending of Mark, this story sounds like what we know about Jesus and his opponents from other places in the Gospels. In other words, it doesn't teach anything which we would consider to be false about Jesus. Second, there's been a long history of including this passage in Bible versions so people have grown accustomed to seeing it in the Bible. Removing it would be going against tradition. Finally, it's possible that this story records a true-to-history event that was passed down orally and then inserted into John's Gospel at a later date.

80 This historical background shows that in making his bold claims, Jesus was applying the temple imagery to himself. That shouldn't surprise us because Jesus has already called his body the temple in John 2:19. Jesus wants people to stop looking to the temple and start looking to him.

81

- Jesus claims to be the light of the world.
- The Pharisees reply that Jesus is witnessing for himself so his statement is invalid.
- Jesus responds that his statement is valid because he knows where he came from and where he's going while they have no idea about either. Additionally, Jesus says that his other witness is the Father.
- They ask, "Where is your father?"
- Jesus says, "If you knew me, you would know my Father also."

82

- Jesus says that he is going away and they can't follow him.
- They ask if he is going to kill himself.
- Jesus asserts that he is from above and they are from below. And if they don't believe in him they will die in their sins.
- They ask, "Who are you?"
- Jesus says, "What I have been telling you from the beginning." Then he states that they will know who he is when they lift him up.

83 Your answer should include some of the following. Jesus acknowledges that the Jews are descendants of Abraham (vv. 37, 56). And yet he also challenges that fact based on their actions (vv. 39–41). While Jesus' opponents are the physical children of Abraham, they are not his spiritual children. The Jews respond that God is their Father, but Jesus tells them that Satan is their father. By rejecting Jesus who is the truth, they are aligning themselves with Satan, the father of lies. They are Satan's children because they affirm Satan's desire and that desire is to murder Jesus. Contrary to Satan who only speaks lies, Jesus only speaks the truth. In John, Jesus regularly begins his statements with the phrase, "Very truly I tell you" or "I am telling you the truth." But Jesus' enemies can't understand the language of truth; they only understand the language of lies (8:45).

84

-
- the father of the Jews who want to kill Jesus
 - desires to murder (Jesus)
 - a murderer from the beginning
 - didn't hold to the truth
 - no truth in him
 - native language is lies
 - liar
 - father of lies

*In summary, Satan is a liar and murderer.

85 Remember Jesus and all of his followers were Jews. John isn't referring to all Jews when he says "the Jews" but certain Jews who were opposed to Jesus. Some think our Bibles should have the phrase *the Jews* in quotation marks.

86 Quiz 3 (Jn 5–8)

1. Do you want to get well?
2. Breaking the Sabbath and calling God his own Father (5:18)
3. John, his works, the Father, the Scriptures
4. looking, loaves, fill
5. They must eat his flesh and drink his blood to have life.
6. A good man, deceiver, demon-possessed, the Prophet, the Messiah (7:12–13, 20, 40–41)
7. judging, appearances

87 The disciples believed there were two possibilities: the blind man sinned, which would have meant he sinned in his mother's womb, or his parents sinned (v. 2).

88 The man who was born blind is now the only one who can see (Jesus) clearly.

89 He is a protector, provider, and guide.

90 If we are the sheep, we are vulnerable. Sheep are slow, weak, and dumb so they need a shepherd.

91

- protection/security (10:9, 28–29)
- provision (10:9)
- belonging (10:12)
- care (10:13)—it was common for the shepherd to name each individual sheep (10:3)
- intimacy (10:14)
- sacrificial love (10:11, 15)

-
- eternal life (10:28)

92

- “I am the gate for the sheep” (10:7)
- “I am the gate” (10:9)
- “I am the good shepherd” (10:11, 14)

93

- “I give them eternal life” (v. 28). Can you lose something that is eternal?
- “They shall never perish” (v. 28).
- “No one will snatch them out of my hand” (v. 28)
- “No one can snatch them out of my Father’s hand” (v. 29).

94 Eternal security proponents find a resolution by using a concept expressed in 1 John 2:19—those who abandoned the faith were not genuinely saved in the first place. Christ’s sheep are secure, but those who left the faith were not really his sheep. Thus the warnings are not real possibilities for genuine believers.

So what would that mean for the warnings? Are they real or not? One proposal views the warnings as God’s way of ensuring that his people persevere to the end. The actual peril that the warnings indicate, however, could not take place in the lives of the saints because they are guaranteed to finish the race. (See *The Race Set Before Us: A Biblical Theology of Perseverance & Assurance* by Thomas R. Schreiner and Ardel B. Caneday.) Those who disagree view the warnings as indicating a real peril that could occur in the lives of believers.

95

- Only feed themselves (vv. 2–3)
- Have not strengthened the weak or brought back the strays (v. 4)
- Ruled harshly (v. 4)

96

- Hold the bad shepherds accountable (v. 10)
- Rescue his sheep (vv. 10, 12)
- Search for his sheep (vv. 11-12)
- Bring them into their own land (v. 13)
- Feed them on the mountains of Israel, with good pasture (vv. 13-14)
- Will be the shepherd of his sheep (v. 15)
- Will make them lie down (v. 15)

97 Jesus responds by quoting Psalm 82:6, which refers to human rulers as gods. He then sets up a comparison between himself and those rulers. In light of his status as the Word who was God and who became flesh, he argues, shouldn't he be allowed to say, "I am God's Son"?

98

- The crisis and the call for help (vv. 1–3)
- Jesus delays (vv. 4–6)
- Jesus returns to Judea with the disciples (vv. 7–16)
- Jesus meets Martha (vv. 17–27)
- Jesus meets Mary and the Jews (vv. 28–37)
- Jesus raises Lazarus from the dead (vv. 38–44)

99

- He was especially close to Martha, Mary, and Lazarus.
- He knew the purpose of Lazarus's sickness
- He had his own timetable
- He was deeply moved and wept
- He is the resurrection and the life
- He knew that God always hears him

100 Human mourning and death.

101

- Trust that God cares for us even when we don't understand his timing.
- Know that God doesn't get stressed out over our crises like we do.
- Know that God doesn't always do things when we expect, but his timing is perfect.
- Believe that God has the power to reverse a hopeless situation.
- Be focused on God's glory. God's plan is to be glorified through our difficult and even hopeless situations.
- Remember that Jesus feels our pain.

102

- Jesus heals the invalid
- The invalid is questioned
- Jesus defends himself—the four witnesses
- Jesus feeds the five thousand
- Jesus withdraws from the crowd
- Jesus walks on water
- Jesus claims to be the bread of life
- Many of the disciples stop following Jesus
- Many people disagree about Jesus' identity at the Feast of Tabernacles
- Jesus shows mercy to the woman caught in the act of adultery

-
- Jesus is accused of being demon-possessed
 - Jesus and the Pharisees argue about the identity of their fathers
 - People attempt to stone Jesus
 - Jesus heals the man born blind
 - The blind man is questioned and thrown out of the synagogue
 - Jesus claims to be the good shepherd and the gate
 - Jesus' opponents attempt to stone him
 - Jesus raises Lazarus from the dead
 - Many Jews put their faith in Jesus
 - The Pharisees and chief priests plot to kill Jesus

103

- The Jews try to kill him in Jerusalem (5:18)
- The Jews grumble and argue sharply at his teachings (6:41-42, 52)
- He stays in Galilee because the Jews in Jerusalem are waiting to take his life (7:1)
- In Jerusalem he is accused of being demon-possessed (7:20; 8:48, 52; 10:20-21)
- They try to seize him (7:30)
- The Pharisees challenge him: "your testimony is not valid" (8:13)
- They pick up stones to stone him (8:59)
- Again they pick up stones to stone him (10:31)
- Pharisees plot to take his life (11:53)

104 "I am the bread of life" (6:35, 48)

"I am the light of the world" (8:12; 9:5)

"I am" (8:58)

"I am the gate" (10:9)

"I am the good shepherd" (10:11)

"I am the resurrection and the life" (11:25)

105 Test 2 (Jn 5–11)

1. True
2. False
3. False
4. False
5. False
6. True
7. True
8. False
9. True
10. True

-
11. 5
 12. 6
 13. 10
 14. 7
 15. 11
 16. 8
 17. 34
 18. judging; appearances
 19. Philip
 20. liar; murderer
 21. Mary, Martha
 22. work; believe
 23.
 - “I am the bread of life” (6:35, 48)
 - “I am the light of the world” (8:12; 9:5)
 - “I am” (8:58)
 - “I am the gate” (10:9)
 - “I am the good shepherd” (10:11)
 - “I am the resurrection and the life” (11:25)
 24. See John 6:35
 25. Personal answer

106

- dinner given in his honor
- Mary’s anointing of his feet
- the crowd shouting his praises with palm branches

107 Five

108

- Seek him (12:20-21)
- Don’t believe (12:37-41) – John seems to indicate that unbelief is a punishment from God. While the unbelievers are clearly responsible for their unbelief (v. 37), they also could not believe as stated in verse 39, according to Isaiah 6:10.
- Secretly believe (12:42-43)
 - a. Feared persecution
 - b. Loved man’s praise more than God’s

109

- He will be driven out (12:31)

-
- He has no hold over Jesus (14:30)
 - He now stands condemned (16:11)

110 One way to understand it is as a divine response to human obstinance.

111

- It's partial – some Jews did believe
- It's temporary – “until the full number of the Gentiles has come in,” “all Israel will be saved”

112

- The hour had come for him to leave the world and go to the Father.
- The Father had put all things under his power.
- He came from God and he was returning to God.

113 Most of us would probably show off by performing one last display of power. Or perhaps you would like your disciples to show their loyalty to you, “Guys, I’m going to be leaving soon and I’m going to be put in charge of the world. Now is your final chance to show your commitment to me before I go.”

114

- “My Father’s house has many rooms”—there’s plenty of space for them. (14:2)
- “I am going there to prepare a place for you.” (14:2)
- “I will come back and take you to be with me.” (14:3)
- “You will see me” (14:19; cf. 16:16, 22) – a reference to his resurrection appearances to them.
- “I will do whatever you ask in my name.” (14:13–14)
- “The Father will give you another Paraclete/Helper.” (14:16; 16:7)
- “I will not leave you as orphans; I will come to you.” (14:18)
- “Peace I leave with you; my peace I give you.” (14:27)

115

- be with them forever, live inside them (14:16–17)
- remind them of everything Jesus said (14:26)
- testify about Jesus (15:26)
- convict the world of guilt (16:8)
- guide them into all truth (16:13)
- speak only what he hears (16:13)
- tell them things to come (16:13)
- bring glory to Jesus by taking what belongs to Jesus and making it known to them (16:14)

116

- trust God, trust Jesus (14:1)

-
- love one another (13:34, 35; 15:12, 17)
 - ask for whatever they want (14:13–14; 15:7, 16; 16:23, 24, 26)
 - remain in Jesus (15:4)
 - remain in Jesus' love (15:9)
 - keep in mind that the world hated me first (15:18)
 - remember the words I spoke to you: 'No servant is greater than his master.' (15:20)
 - testify about Jesus (15:27)
 - take heart (16:33)

117

- I'm leaving, but I'm not going to forget you. I will return for you (Jn 14).
- Don't forget me or my teachings; stay connected to me (Jn 15).
- The Holy Spirit is going to come to you and be my replacement (Jn 16).

118 Instead of giving Thomas directions or a map, Jesus points to himself.

119 Quiz 4 (Jn 12–14)

1. Seek him, don't believe, secretly believe
2. 6
3. 700, glory
4. partial and temporary
5. See John 13:17
6. See John 14:6
7. The Holy Spirit
8. It's possible to be saved by Christ without knowing about Christ

120

- Vine
- Fruit/fruitfulness
- remain
- branch
- love/loved
- commands
- friends
- chose

121

- Must ask in Jesus' name (14:13–14; 15:16; 16:23–24)
- Must remain in Jesus and have his words remaining within (15:7)

Before his promise in John 14:13–14, Jesus says that his followers will do greater things than he has been doing (14:12). How can we do something greater than raise the dead? Here are two ways to understand this verse:

- The “greater works” refer to “more works.” By working together, Jesus’ followers will be able to do a greater *number* of works than he did while he was on earth.
- The “greater works” relates to the time period in which Jesus’ followers will conduct their mission. They will carry out their mission at a greater *time* in salvation history—the time after Jesus has completed his work on earth. This option seems to have the support of the last phrase in John 14:12.

122 speech, will, love, feelings, etc.

123 When we put all of these facts together it’s clear that we shouldn’t think of Jesus in isolation from the Father and the Spirit because we wouldn’t know Jesus without the Father and the Spirit. Without the Father, we would have to eliminate the incarnation because it was the Father who sent Jesus to earth: “For God so loved the world that he gave his one and only Son.” Without the Spirit empowering Jesus for his mission, Jesus would not have accomplished all that he did. In fact, Jesus would not have even been born because he was conceived by the Holy Spirit. And throughout his ministry, Jesus taught about the Father and the Spirit. If we are followers of Christ, we must accept his teachings. All three, Father, Son, and Spirit are essential for our faith and salvation.

124

- God is relational and personal. God was never a single solitary being. God was always in a loving relationship. To think of one member of the Trinity in isolation from the others is to cut off the essential relationships that make God, God. The idea that God is relational and personal allows us to connect with God on a personal level.
- God is the greatest example of unity in diversity which is the goal of human society and the dilemma philosophers have been trying to solve for thousands of years. God’s nature shows us perfect harmony.
- God is immanent and transcendent. **Immanent** = within the world; **transcendent** = above and beyond the world. The Trinity shows us that God is both within the world through his Spirit and above the world on his throne.
- The Trinity is our source of salvation and eternal life. Only a Triune God could save us in every way. We needed someone to pay the price for our sins (the Son), someone to help us through life (the Spirit), and someone to tell us how to live (the Father).

-
- Prayer takes on a new dynamic. We have access to God through the sacrifice of his Son and we have the Spirit's help as we pray (Rom. 8:26).
 - God is mysterious. We can't fully comprehend God. Although God has revealed himself to us, he's still mysterious.

125

- Prays for himself (vv. 1–5)
- Prays for his disciples (vv. 6–19)
- Prays for all of his future disciples (vv. 20–26)

126

- Glorify your Son that your Son may glorify you (vv. 1, 5)
- Protect them so that they may be one as we are one (v. 11) and protect them from the evil one (v. 15)
- That all of them may be one (vv. 11, 21) complete unity (v. 23)
- Sanctify them by the truth (v. 17)
- I want them to be with me (v. 24)

127 The unity that he shares with the Father.

128 Jesus prays for his Father to glorify him so that he can glorify his Father. Specifically, he prays to have the same glory he had before the world began. After acknowledging that he received glory from his followers, he says that he gave glory to his followers—the same glory that the Father gave to him. Finally, he expresses his desire for his disciples to be with him and to see his glory in heaven.

129 Eternal life is not defined as unending existence. It is defined in relational terms—knowing the only true God and Jesus Christ.

130 Either Jesus told him, he overheard Jesus praying, or someone who heard Jesus praying told him. Regarding the accuracy of John's record, a long-standing distinction has been made between two Latin phrases: 1.) *ipsissima verba* – “the very words” or the exact words spoken, 2.) *ipsissima vox* – “the very voice” or a faithful summary of what was spoken. Only on rare occasions do the Gospel writers give Jesus' exact words in the original language (e.g., Mk 5:41; 7:34; 15:34). All that is required of an accurate report, both in the ancient world and even today, is a faithful summary.

131 Jesus stepped forward boldly and introduced himself to those who were seeking him (18:4–8). Prior to this he had been hiding because his time had not yet come.

132 It's not of this world; it's from another place. And his immediate transition from kingship to truth in verse 37 shows that the foundation of his rule is truth. Rulers who rule based on lies ultimately have no authority.

133 Here are three possibilities:

- John is correct so Jesus' Last Supper with his disciples in the Synoptic Gospels was not an official Passover meal. It was a special Passover meal because Jesus knew he was going to die.
- There is a difference between the two accounts on this detail and it cannot be harmonized. Therefore, one account is not as precise as the other. But we should also recognize that the accounts agree on the general time period when Jesus died—Passover season. Passover and Unleavened Bread were used interchangeably so either could refer to the entire one-week period (Lk 22:1). And all four Gospels agree that Jesus was executed and buried on Preparation Day (Matt 27:62; Mk 15:42; Lk 23:54; Jn 19:31, 42), which means the day before the Sabbath. The challenge is in understanding John's "day of Preparation of the Passover" in relation to the Passover meal in the Synoptic Gospels.
- John was using a different calendar than the Synoptic Gospels.

134 To make sure that he was dead. If he responded to the pierce, the soldier would know he was still alive.

135 Mary says, "we don't know where they have put him!" This is an important detail because according to the other Gospels, Mary did not go to the tomb alone. She was with "the other Mary (Matt 28:1), "Mary the mother of James, and Salome (Mk 16:1), and "Joanna, Mary the mother of James, and the others with them" (Lk 24:9–10). While some believe the resurrection accounts contradict each on this point, the plural pronoun used by Mary shows that others were with her. For a scholarly attempt at harmonizing the resurrection accounts in the Gospels and Paul's statement in 1 Corinthians 15:3–8 see John Wenham, *Easter Enigma: Are the Resurrection Accounts in Conflict?* (Eugene: Wipf & Stock, 2005).

136

- To hold to his teaching (8:31; 15:7)
- To serve (13:12–17) and love one another (13:34–35)
- To testify about him (15:27)

137 Confused, frustrated, left out, perhaps regretful—where was he and what was he doing?

138 They were not expecting to see him. Perhaps he also looked somewhat different.

139 I think many people would have wanted to hide from Jesus out of guilt and shame. When we really mess up, we are usually not in a hurry to face the person we have offended.

140 Peter knew that Jesus would be merciful. He wouldn't have jumped in the water if he thought Jesus was going to crush him with punishment. Have you ever run toward someone who you knew would discipline you? John is showing us that when we really mess up even to the point of denying Jesus, we should always swim back to Jesus. He'll be waiting for us on the shore.

141 If superhero stories are any indication of our common expectation, we would probably present him as blinding people with his power and glory and seeking vengeance on his enemies.

142 Test 3 (Jn 12–21)

1. One God who exists in three Persons
2. The worship of three gods
3. False teaching
4. One God who transforms into various forms: Father, then Son, then Spirit
5. The very words – the exact words that were spoken
6. The very voice – a faithful summary of what was said
7. All who are saved are saved through Christ
8. looks, seeing
9. know, do
10. Love, loved
11. trouble, overcome
12. eternal, know
13. sent, sending
14. appearance, voice
15. Lord, God
16. False
17. False
18. False
19. True
20. True
21. True
22. False
23. 13
24. 15
25. 18
26. 17

27. 20

28. Helper, Advocate, Counselor, Comforter, Companion,

29.

- “My Father’s house has many rooms”—there’s plenty of space for them. (14:2)
- “I am going there to prepare a place for you.” (14:2)
- “I will come back and take you to be with me.” (14:3)
- “You will see me” (14:19; cf. 16:16, 22) – a reference to his resurrection appearances to them.
- “I will do whatever you ask in my name.” (14:13–14)
- “The Father will give you another Paraclete/Helper.” (14:16; 16:7)
- “I will not leave you as orphans; I will come to you.” (14:18)
- “Peace I leave with you; my peace I give you.” (14:27)

30. See John 14:6.

- Epistemic exclusivism – We must express explicit faith in Christ to be saved by him.
- Epistemic inclusivism – It’s possible for some to be saved by Christ without knowing about Christ or expressing explicit faith in him.
- Epistemic agnosticism – While we know that God commands us to believe in his Son, we can’t be certain what that means for those who cannot do so.

31. See John 15:5.

32. Personal answer