

THE GOSPEL OF JOHN

THE LEGACY BIBLE OUTLINE SERIES

8 Harvestime International Institute

THE LEGACY BIBLE OUTLINE SERIES

The Legacy Bible Outline Series is a study of the Bible using the text of the Bible itself. The series outlines books of the Bible in simple format, providing commentary only as needed to enhance understanding. Text-based questions are also included for every chapter.

We suggest you create a notebook for each book of the Bible. Insert the outlines in your notebooks and add your own study notes. Each time you study a book, you can easily append the outlines to continuously expand the materials.

The Legacy Bible Outline Series is designed so you can easily personalize it. The files for the series are in MS Word format to enable you to revise, input your own notes, change page numbers, and alter the layout as needed. You can also create your own outlines for other books of the Bible using this format

The text of the King James Version is included in *The Legacy Bible Outline Series* to enable you to underline and make notes in the actual text as part of your study. Unlike a Bible which will eventually wear out, you can photocopy worn pages if they need to be replaced--which means you won't lose your notes and underlining. Be sure to read the text in other versions of the Bible also, as different translations will greatly enhance your study.

You can print copies of the outlines for your students or--a more cost-effective method--copy the files to a CD ROM or flash drive and let each student print out their own outlines. If you want students to have only the study questions and not the outlines, then copy the questions to a separate file and print them out for distribution.

For precept must be upon precept, precept upon precept; line upon line, line upon line...
(Isaiah 28:10, KJV)

...His word burns in my heart like a fire. It's like a fire in my bones!...
(Jeremiah 20:9, NLT)

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INTRODUCTION TO THE GOSPEL OF JOHN

AUTHOR: John. See biographical information in Supplemental Study One.

TO WHOM: To both believers and unbelievers. John presents Jesus as the Son of God, the Messiah, the Lamb of God, the Good Shepherd, the Light, and the Savior of the world.

PURPOSE: To convince that Jesus is the Messiah, the Son of God, and lead men to everlasting life through Christ.

KEY VERSE: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20:31)

LIFE AND MINISTRY PRINCIPLE: Jesus is the Christ, the Son of the living God, the source of salvation, and the way to everlasting life.

MAIN CHARACTERS: Jesus, John the Baptist, the disciples.

A BRIEF OUTLINE:

- I. Introduction: 1:1-51
- II. Public ministry: 2:1-12:50
- III. Private ministry: 13:1-17:26
- IV. Ministry during the final days: 18:1-19:42
- V. Resurrection and post-resurrection ministry: 20:1-21:23

QUESTIONS ON THE INTRODUCTION:

- 1. Who wrote the book?
- 2. To whom is the book written?
- 3. What is the purpose of the book?
- 4. What is the key verse?
- 5. What is the life and ministry principle of this book?
- 6. Who are the main characters?
- 7. Give a brief outline of the book.

THE SYNCHRONIZED GOSPELS

In this outline, you will note the repeated use of the code TSG in a special font followed by a number. Here is an example:

II. The ministry of John the Baptist. TSG 18

The code TSG refers to *The Synchronized Gospels*, a study guide that is part of the *Legacy Bible Outlines* for the books of Matthew, Mark, Luke, and John. The TSG study guide lists events in the life and ministry of Jesus. The events are in chronological order and each event has a number that is synchronized to similar references in the other Gospels.

The number after the TSG code directs you to a numbered line in the study guide. There, you will find additional accounts of the event about which you are studying. For example, when you look up TSG 18 on the ministry of John the Baptist, you will find additional references to his ministry as recorded in the other books:

	Matthew	Mark	Luke	John
18 The ministry of John the Baptist	3:1-12	1:1-8	3:1-20	1:6-8

Every number does not appear in every outline, because some events are not mentioned in every book. Here is an example:

	Matthew	Mark	Luke	John
12 Wise men visit Jesus	2:1-12			

In this example, TSG 12 appears only in the outline for the book of Matthew, as the other gospels do not record the visit of the wise men.

The purpose of *The Synchronized Gospels* study guide is to enable you to review all that is written on each event about which you are studying.

OUTLINE OF THE GOSPEL OF JOHN

John 1

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.
- 4 In him was life; and the life was the light of men.
- 5 And the light shineth in darkness; and the darkness comprehended it not.
- 6 There was a man sent from God, whose name was John.
- 7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
- 8 He was not that Light, but was sent to bear witness of that Light.
- 9 That was the true Light, which lighteth every man that cometh into the world.
- 10 He was in the world, and the world was made by him, and the world knew him not.
- 11 He came unto his own, and his own received him not.
- 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
- 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
- 16 And of his fulness have all we received, and grace for grace.
- 17 For the law was given by Moses, but grace and truth came by Jesus Christ.
- 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
- 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
- 20 And he confessed, and denied not; but confessed, I am not the Christ.
- 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
- 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
- 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
- 24 And they which were sent were of the Pharisees.
- 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
- 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
- 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.
29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
34 And I saw, and bare record that this is the Son of God.
35 Again the next day after John stood, and two of his disciples;
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
37 And the two disciples heard him speak, and they followed Jesus.
38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.
42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.
43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
44 Now Philip was of Bethsaida, the city of Andrew and Peter.
45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Outline 1:

Introduction 1:1-51

I. Introducing Jesus, the Christ. (1-18) TSG 1

A. Jesus is God. He:

1. Was from the beginning: In the beginning was the Word (*Jesus Christ*). (*This book starts with the same statement as Genesis 1:1: "In the beginning..." , speaking of the beginning of the world.*)
2. Was with God: ...and the Word was with God. (*"With God" means intimately related to Him.*)
3. Was God: ...and the Word was God. (*Jesus was the Word of God in that He was the visible image of God's message to man.*)
4. Was active in creation:
 - a. All things were made by Him. (*The word "made" as used here, means a creative act, not an evolutionary process--although God remains active in creation.*)
 - b. Without Him was not anything made that was made.

(Creation was from the Father, through the Son, and by the Holy Spirit. This is the pattern of how God works: The Father works through Jesus by the Holy Spirit. The Word of God is active and creative. This is why it works when you speak it and claim its promises. The word "with" as used in "with God" means an intimate relationship Him of association and equality. Jesus is both with God and is God. Luke traces Christ's genealogy back to Adam, emphasizing his human ancestry. Matthew provides the legal line of Christ's genealogy. John gives the divine genealogy of Jesus when he begins his book with "In the beginning was the Word, and the Word was with God, and the Word was God.")

B. Jesus is the Light.

1. The light was the life.
 - a. In Him was life and the life was the light of men. (*Life was not only created by Him, but He is the light and life of men.*)
 - b. And the light shone in darkness. (*He came as a light into the darkness of this sinful world: Luke 22:53.*)
 - c. And the darkness comprehended it not (*was not receptive to it*).
2. John the Baptist was a witness of the light. TSG 18
 - a. He was sent from God: There was a man sent from God, whose name was John.
 - b. He had a message from God: The same came for a witness, to bear witness of the light, that all men through Him might believe. (*Like John, believers are men with a mission from God to bear the light*)

- of the Gospel into the darkness of the world.)*
- c. He was to bear witness to the light: He was not that Light, but was sent to bear witness of that Light which was the true Light, which lights every man that comes into the world. *(Jesus is the true light, implying that there are also false lights. The light is inclusive: It is extended to "every man".)*
3. Responses to the light. The Light (*Jesus*) was in the world, and the world was made by Him--yet:
 - a. The world knew Him not.
 - b. He came unto His own (*the Jews*), and His own received Him not.
 - c. But as many as received Him, to them He gave power (*authority*) to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *(You must believe in order to receive. The word "believe" and variants of it are used at least 88 times in the book of John. This passage is not speaking of natural birth or being birthed by the flesh by trying to earn salvation. Nor are you birthed spiritually by the will of man, which speaks of man-made religions. In this passage light represents the knowledge of God and darkness represents lack of knowledge of God. The purpose of light is to dispel darkness.)*
- C. Jesus was made flesh and dwelt among us.
1. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.
 2. John the Baptist bore witness of Him, and cried, saying, "This was He of whom I spoke saying, He that comes after me is preferred before me: For He was before me." *(Jesus existed before John, even though He was born after him.)*
- D. Jesus was grace and truth.
1. And of His fullness we have all received, and grace for grace. *(Grace is undeserved favor. We are saved by grace, and God's grace continues to operate in our lives after conversion. "Grace for grace" means that we can appropriate His grace daily.)*
 2. For the law was given by Moses, but grace and truth came by Jesus Christ. *(Jesus was both grace and truth.)*
- E. Jesus declared the Father God.
1. No man has seen God at any time (*John 4:24*).
 2. The only begotten Son, which is in the bosom of the Father, He has declared Him. *(The word "begotten" means one and only, unlike any other. "To declare" means to interpret and illustrate what God is like, not just to acknowledge His existence.)*

II. The interrogation of John the Baptist. (19-34) TSG 21

And this is the witness of John the Baptist when the Jews sent priests, Levites, and Pharisees from Jerusalem to question him in Bethabara, beyond Jordan, where he was baptizing.

A. John confirmed that Jesus is the Messiah.

1. The first question: "Who are you?"

The answer: "I am not the Christ."

2. The second question: "What then? Are you Elisha?" (*Malachi 4:5*)

The answer: "I am not."

3. The third question: "Are you that prophet?" (*spoken of in Deuteronomy 18:15-18*).

The answer: "No."

4. The fourth question: "Who are you, that we may give an answer to them that sent us. What do you have to say for yourself?"

The answer: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as the prophet Isaiah said" (*Isaiah 40:3*). (*Making the way straight speaks of a custom of the time where people would clear the road of debris in preparation for the arrival of a respected leader. We, too, are to be a voice in the wilderness of this world crying out for people to prepare a way for the Lord to enter into their lives. You should also prepare the way for the presence of the Lord to enter into your own life.*)

5. The fifth question: "Why then are you baptizing, if you are not Christ, nor Elias, nor that prophet?"

The answer:

a. I baptize with water: But there stands one among you, whom you do not know.

b. He it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

B. John confirmed that Jesus is the Lamb of God and the Son of God.

The next day John saw Jesus coming unto him, and said:

1. Behold the Lamb of God, which takes away the sin of the world.

(*This statement was greatly significant to the Jews. They sacrificed a lamb for the Passover which celebrated Israel's deliverance from slavery in Egypt: Exodus 13:1. Lambs were also used as sacrifices for sin. John was declaring that Jesus was the "forever sacrifice" for sin.*)

2. This is He of whom I said, "After me comes a man which is preferred before me"--for He was before me.

3. And I knew Him not: But that He should be made manifest to Israel, therefore I have come baptizing with water. (*John did not publicly recognize Jesus until he saw the signs from God at Christ's baptism--the voice of God speaking and the Holy Spirit descending as a dove.*)

4. I bear record that I saw the Spirit descending from heaven like a dove, and it abode upon Him (*at the time of Christ's baptism*). TSG 22
 5. And I knew Him not: But He that sent me to baptize with water, the same said unto me, "Upon whom you shall see the Spirit descending, and remaining on Him, the same is He which baptizes with the Holy Ghost."
 6. And I saw, and bore record that this is the Son of God.
- III. The first disciples. (35-51) TSG 23
- A. Andrew and John.
1. Again the next day after, John and two of his disciples stood and, looking upon Jesus as He walked, John said, "Behold the Lamb of God!"
 2. And the two disciples heard him speak, and they followed Jesus. (*The word "followed", as used here, means to follow once and for all.*)
 3. Then Jesus turned, saw them following, and said unto them, "What are you seeking?"
 4. And they said unto Him: "Rabbi"--which is to say, being interpreted, "Master--where are you dwelling?"
 5. He said unto them, "Come and see." They came and saw where He dwelt, and abode with Him that day: For it was about the tenth hour (*4 p.m.*). (*Every day, Jesus extends the same invitation to you: "Come and see... Come and dwell in my presence." See Isaiah 1:18; 55:1; Matthew 11:28; and Revelation 22:17.*)
 6. One of the two which heard John speak and followed Jesus was Andrew, Simon Peter's brother. (*The other one is assumed to be John.*)
- B. Simon (*Peter*).
1. Andrew first found his own brother Simon, and said to him, "We have found the Messiah" which is, being interpreted, means the Christ (*which means the anointed one*).
 2. And Andrew brought him to Jesus. And when Jesus beheld Him, He said:
 - a. You are Simon, the son of Jona.
 - b. You shall be called Cephas, which is by interpretation means a stone.*(Jesus said "you are" but quickly noted "you shall be". Jesus is not looking at you as you are, but He sees as you as will become when you follow Him. Cephas is Simon's name in Aramaic. Peter is his name in Greek.)*
- C. Philip.
1. The day following Jesus went into Galilee, and found Philip, and said unto him, "Follow me" (*meaning "cleave to me and become like me"*).
 2. Now Philip was of Bethsaida, the city of Andrew and Peter.
- D. Nathaniel.
1. Philip then found Nathanael, and said unto him: We have found Him:
 - a. Of whom Moses spoke in the law.
 - b. Of whom the prophets wrote.

- c. Jesus of Nazareth.
- d. Son of Joseph (*The legal son, not the natural son as Jesus was conceived in Mary by the Holy Spirit.*)
- 2. And Nathanael said to Philip: "Can any good thing come out of Nazareth?" (*Nazareth, as a border city, touched a Gentile nation and was considered unclean by the Jews.*)
- 3. Philip said unto him, "Come and see."
- 4. Jesus saw Nathanael coming to Him and said of him, "Behold an Israelite indeed, in whom is no guile!" (*Guile means without deceit.*)
- 5. Nathanael said unto Him, "From where do you know me?"
- 6. Jesus answered and said unto him, "Before Philip called you, when you were under the fig tree, I saw you." (*If you ever feel alone, be assured that Jesus knows exactly where you are. In Palestine, fig trees represented peace and security. People often worshipped under fig trees.*)
- 7. Nathanael answered and said unto him, "Rabbi, You are the Son of God; you are the King of Israel."
- 8. Jesus answered and said unto him:
 - a. Because I said unto you that I saw you under the fig tree, you believe? You shall see greater things than these.
 - b. Verily, verily, (*assuredly*) I say unto you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man. (*Nathaniel would see Jesus as the spiritual ladder opening the way for man to have access and communication with God the Father.*)

Study questions on chapter 1:

- 1. What do you learn about the beginning in verses 1-2?
- 2. Who is "the Word"? (1)
- 3. Who was involved in creation? (3 and notes in outline point IA)
- 4. In whom was the life and light of men? (4)
- 5. What happened when the light of God shone in the darkness? (5)
- 6. Who was the man sent from God? (6)
- 7. Of what did John come to bear witness and for what purpose did he do so? (7)
- 8. Was John the light himself? What was his purpose in regards to this light? (8)
- 9. Who was the true light that came into the world? (9)
- 10. What was the response of the world to the light? (10-11)
- 11. What happened to those who received Him? (12)
- 12. According to verse 12b, what is required in order to become a son of God?
- 13. What do you learn about being born again in verse 13? (See also outline point I B 3)
- 14. What do you learn about the Word in verse 14?
- 15. What do you learn about Jesus in verse 14b?
- 16. Who bore witness of Christ and what did he say? (15)
- 17. Using verses 16-18, summarize what you learn about Jesus.

18. Using outline point I D 1 and verse 16, define the meaning of God's grace.
19. Review verses 1 and 18 again. What do you learn about the Word of God in this passage?
20. What questions did the religious leaders from Jerusalem ask John and how did he answer them? (19-23)
21. How did John explain his mission? (22-23, 26-27)
22. Who questioned John? (19 and 24)
23. What additional question was asked in verse 25, and how did John answer it in verses 26-27?
24. Where and when did the preceding events occur? (28)
25. Summarize what John said about Jesus when he saw Him the next day. (29-34)
 - What title did John use for Jesus?
 - Using outline point II B 1, explain why the term "lamb of God" held great significance for the Jews.
 - For what purpose did John say Jesus came into the world?
 - Of what did John bear record?
 - How did John baptize people?
 - What sign did God tell John to look for in order to identify Jesus?
 - Who was to baptize believers with the Holy Ghost?
 - What did John say about Jesus' status in relation to his own?
 - Of what did John say he bore record?
26. What did John say when he saw Jesus again the next day and to whom did he say it? (35-36)
27. What was the response of the two men when they heard John's proclamation? (37)
28. What question did Jesus ask the men following Him and what was their answer? (38)
29. What invitation did Jesus give to these men and how did they respond? (39)
30. What do you learn in verse 40 about the identity of one of these two disciples? Who is assumed to be the other one who is unnamed?
31. Who did Andrew find and bring to Jesus? (41-42)
32. How did Jesus respond to Simon? (42)
33. What happened the following day? Who did Jesus find and where did He find him? (43)
34. What do you learn about Philip in verse 44?
35. Who did Philip recruit in verse 45?
36. What four things did Philip declare regarding Jesus? (45 and outline point III D)
37. What was Nathaniel's response regarding Jesus and what did Philip encourage him to do? (46)
38. What statements did Jesus make to Nathanael in verses 47 and 48 and how did Nathanael respond in verses 48 and 49?
39. What statement did Jesus make to Nathanael in verse 50 and what prophetic promise did He make in verse 51? Using point III D 8 b in the outline, explain His statement.
40. What descriptive terms are used for Jesus in this chapter? (For example: Lamb of God.)
41. If this chapter was the only one in the Bible regarding salvation, what is revealed about the subject?
42. What did you learn in this chapter to apply to your life and ministry?

John 2

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

**24 But Jesus did not commit himself unto them, because he knew all men,
25 And needed not that any should testify of man: for he knew what was in man.**

Outline 2:

**Public Ministry
2:1-12:50**

- I. The first miracle. (1-11) TSG 24
 - A. The setting: And the third day there was a marriage in Cana of Galilee.
 - B. The participants:
 - 1. Jesus.
 - 2. His disciples.
 - 3. The mother of Jesus.

(This account reveals that Jesus socialized and was an invited guest at parties. Later, His critics used this against Him: Luke 15:1-2. Jesus began His earthly ministry with a wedding and will conclude it with a wedding at the marriage supper of the Bride of Christ.)
 - C. The problem.
 - 1. When they wanted wine, the mother of Jesus said unto Him, "They have no wine." *(This would have been a huge embarrassment and discourtesy, similar to inviting someone for dinner and not having food to feed them.)*
 - 2. Jesus said unto her, "Woman, what have I to do with you? My hour is not yet come." *(Jesus was not being disrespectful when he called His mother "woman". This was an acceptable form of address in the culture and meant "dear woman". Repeatedly, Jesus said the time had not come for Him to reveal who He really was. Jesus acted only in the perfect timing of God. See John 7:30; 8:20; 12:23 and 27; 13:1; and 17:1. God's timing is important in all you do and is the key to effective spiritual harvest.)*
 - 3. His mother said unto the servants, "Whatever He says unto you, do it." *(Our role is not to tell the Lord what to do, but to obey and lead others to obey whatever He says. This should be a parent's most important message to her children also: "Whatever He tells you, do it." These were the last recorded words of Mary in scripture.)*
 - D. The miracle.
 - 1. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. *(These pots held 20-30 gallons of water for ceremonial washing. By turning the water to wine, Jesus was demonstrating that His blood would cleanse mankind of sin once and for all.)*
 - 2. Jesus said unto them, "Fill the water pots with water." And they filled them up to the brim.

3. And He said unto them, "Draw out now, and bear unto the governor (*manager*) of the feast." And they bore it. (*Repeatedly in Scripture, the Lord calls upon man to participate in the miraculous with Him.*)
- E. Response to the miracle.
1. When the ruler of the feast had tasted the water that was made wine, he did not know where it came from--but the servants which drew the water knew. (*As they served the contents of the water pots, it became wine. The Holy Spirit takes what you pour out to a waiting world and works a miracle in the lives of thirsty people.*)
 2. The governor of the feast called the bridegroom and said unto him, "Every man at the beginning sets forth good wine, and when men have well drunk, then that which is worse. But you have kept the good wine until now."
(*What do you do when you run out of wine spiritually? You fill your empty life with the water of the Word and as you pour it out to a waiting world He will perform a miracle that will meet the needs of others.*)

(*The wine in Jewish homes was customarily diluted with water, three parts water to one part wine. Also, the word "wine" in the Bible can refer to a fermented or an unfermented beverage. Either way, this wedding was not a drunken orgy.*)

- F. The result of the miracle. This beginning of miracles Jesus did in Cana of Galilee. As a result:
1. He manifested His glory.
 2. His disciples believed on Him.
(*This was the Lord's first miracle. Stories of miracles Jesus did as a child or teenager are not supported by scripture. The results of this miracle were that His glory was manifested, His disciples believed on Him, and human need was met. God always has a purpose in the miraculous.*)

II. Cleansing the temple. (12-22) TSG 25

- A. Transition to Jerusalem.
1. After this He went down to Capernaum, He, and His mother, and His brothers, and His disciples: And they continued there for a few days.
 2. And the Jews' Passover was at hand, and Jesus went up to Jerusalem,
(*To learn about the Passover see Exodus 12:1-20 and Leviticus 23:1-8.*)
- B. The condition of the temple: 2:14-22
And Jesus found in the temple those that sold oxen, sheep, and doves and the money changers. (*The animals were being sold for use as sacrifices. The money changers were there so that people who came from other areas could exchange their money for the local currency. They and the animal owners were charging high prices for their services. The condition of the temple was indicative of their spiritual condition.*)

- C. The cleansing: And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money and overthrew the tables.
 - D. The command. And Jesus said unto them that sold doves:
 - 1. Take these things out of here.
 - 2. Do not make my Father's house an house of merchandise.
(The house of God is to be a place of worship and prayer, not a place to conduct business and make financial profit.)
 - E. The response of the disciples. And His disciples remembered that it was written, "The zeal of Your house has eaten me up" *(Psalm 69:9)*.
 - F. The prophecy.
 - 1. Then the Jews answered and said to Him, "What sign will you show to us, seeing that you do these things?" *(They were asking, "What proof do you have that you have the authority to do these things?" They wanted proof by a miracle, as it was common in Old Testament times for prophets to prove their authenticity through miracles.)*
 - 2. Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up."
 - 3. Then the Jews said, "It took us forty-six years to build this temple, and you say that are going to rear it up in three days?"
 - 4. But He spoke of the temple of His body. *(These Jews were trying to understand spiritual truths with carnal minds, which is impossible. Through His death and resurrection, Jesus would raise up the church--His Body--as the temple through which He was to be manifested on earth. The resurrection would be the greatest proof of His authority)*
 - 5. Later, when Jesus was risen from the dead, His disciples remembered that He had said this unto them, and they believed the scripture and the word which Jesus had said.
- III. Reaction to the ministry of Jesus. (23-25)
- A. Now when He was in Jerusalem at the Passover on the feast day, many believed in His name when they saw the miracles which He did.
(Four words are used to describe Christ's miracles: "Teras" meaning spectacular and amazing; "dunamis" meaning powerful and explosive; "ergon" meaning unique and distinctive; and "semeion" meaning a sign that denotes a person's nature and character.)
 - B. But Jesus did not commit Himself unto them *(He did not trust them)*, because:
 - 1. He knew all men,
 - 2. He did not need for anyone to testify of man.
 - 3. He knew what was in man.*(These people could not deny the miracles and they believed in His name, but they did not truly commit themselves to Him. They are what might be called "unsaved believers"--people who believe God exists and that Jesus was a good man who did great things, but who have not committed their lives to Christ.)*

Study questions on chapter 2:

1. According to verses 1-2:
 - What is the setting of this story?
 - What day is it?
 - Where is the action occurring?
 - What event is happening?
 - Who was attending?
 - What problem arose?
2. Who told Jesus about the problem and what was His answer? (3-4)
3. What did Mary tell the servants to do? (5)
4. How many water pots were available and what did Jesus command be done with them? (6-7)
5. What did Jesus tell the servants to do with the contents of the water pots? (8)
6. What was the response of the ruler of the feast? (9-10)
7. What were the results of this first miracle? (11 and outline point I F 2)
8. According to verse 12, where did Jesus go next, who went with Him, and how long did they remain there?
9. What religious celebration was underway and where did Jesus go to celebrate it? (13)
10. Describe what Jesus found in the temple and His response to it. (14-15 and outline point II B)
11. What did Jesus say to the merchants? (16)
12. What did the disciples remember as they observed this event? (17)
13. What question did the Jews ask and what was Christ's response? (18-19)
14. How did the Jews react to Christ's response to their question? (20)
15. Of what was Jesus speaking when He answered the Jews? (21)
16. What did the disciples remember about this incident after Jesus was resurrected from the dead? (22)
17. What occurred when people saw the miracles done by Jesus? (23)
18. Using outline point III A, define the various words that describe the miracles done by Jesus.
19. Why did Jesus not commit Himself to the people? (24-25)
20. Using the final note in the outline, describe the spiritual condition of the people mentioned in verses 24-25.
21. What did you learn in this chapter to apply to your life and ministry?

John 3

- 1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:**
- 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.**
- 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?**
- 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**
- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**
- 7 Marvel not that I said unto thee, Ye must be born again.**
- 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.**
- 9 Nicodemus answered and said unto him, How can these things be?**
- 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?**
- 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.**
- 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?**
- 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.**
- 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**
- 15 That whosoever believeth in him should not perish, but have eternal life.**
- 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**
- 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**
- 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**
- 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.**
- 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.**
- 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**
- 22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.**
- 23 And John also was baptizing in Aenon near to Salim, because there was much water**

there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Outline 3:

(Mass crusades are effective, but so is individual ministry. Never get so caught up in crowds that you neglect the individual. Chapters 3 and 4 are great examples of Christ's ministry to individuals.)

- I. Conversation with Nicodemus. (1-21) TSG 26
 - A. The setting: It was night.
 - B. The man.
 - 1. He was a Pharisee.
 - 2. His name was Nicodemus.
 - 3. He was a ruler of the Jews
 - C. What he did: He came to Jesus by night. *(Perhaps to avoid detection or perhaps to get some personal time with Jesus when He was not so busy with the crowds.)*
 - D. The declaration: Nicodemus said unto Him, "Rabbi, we know that you are a teacher come from God: For no man can do these miracles that you do, except God be with Him."
 - E. The response: Jesus answered and said unto him, "Verily, verily, *(assuredly)* I say unto you, except a man be born again, he cannot see the Kingdom of God." *("Born again", as used here, means to be spiritually reborn by faith through Christ.)*

- F. The first questions and response.
1. The questions: Nicodemus said unto Him:
 - a. How can a man be born when he is old?
 - b. Can he enter the second time into his mother's womb and be born?
(Nicodemus is trying to understand spiritual things with a natural mind.)
 2. The response: Jesus answered:
 - a. Verily, verily, *(assuredly)* I say unto you, Except a man be born of water *(representing the Word, Jesus)* and of the Spirit *(the Holy Spirit)*, he cannot enter into the Kingdom of God.
 - b. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.
 - c. Marvel not that I said unto you that you must be born again.
 - d. A natural example:
 - (1) The wind blows where it listeth *(where it wills)*.
 - (2) You hear the sound of the wind, but you cannot tell from where it comes or where it goes.
 - (3) So is every one that is born of the Spirit.
(Just as the wind cannot be seen but is felt, spiritual birth cannot be seen but must be experienced. Neither the wind or the new birth can be explained by your natural intellect.)
- G. The second question and response.
1. The question: Nicodemus answered and said unto Him:
 - a. How can these things be?
 2. The response. Jesus answered and said unto him:
 - a. Are you a master of Israel, and do not know these things?
(Nicodemus was a Pharisee, part of a group of men who were considered to be the most educated religious leaders among the Jews.)
 - b. Verily, verily, *(assuredly)* I say unto you, we speak that we do know *(to be true)*, and testify that we have seen *(as eyewitnesses)*; and you do not receive our witness.
 - c. If I have told you earthly things and you do not believe, how shall you believe, if I tell you of heavenly things? *(The Old Testament feasts and sacrifices were earthly symbols of the heavenly truth of salvation, yet Nicodemus did not understand their true meaning.)*
- H. A declaration by Jesus regarding His person and purpose.
1. And no man has ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven.
 2. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believes in Him should not perish, but have eternal life. *(This refers to Numbers 21:4-9 when a bronze serpent was lifted up as a cure from a plague. The serpent represented the sins of the people. All who obeyed God's instructions and looked to it*

were healed. As we look to Jesus who was lifted up on the cross to represent our sin, we too, are healed in every area of our lives. The words "lifted up" refer to Christ's crucifixion and glorification. The heart of the analogy is to look by faith to God's provision for sin, deliverance, healing, etc., through the death and resurrection of Jesus.)

3. For God so loved the world, that He gave his only begotten Son, that whosoever believes in Him should not perish, but have everlasting life. *(Belief is more than just giving mental ascent. It involves trusting in Christ for forgiveness, salvation, and your eternal destiny. To perish is to be lost spiritually.)*
4. For God did not send His Son into the world to condemn the world; but that the world through Him might be saved. *(Jesus did not come to judge the world at that time. When He returns at the end of time, He will come in judgment.)*
5. He that believes on Him is not condemned: But He that does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.
6. Unbelievers are condemned because:
 - a. Light is come into the world and they rejected it.
 - b. They loved darkness rather than light.
 - c. Their deeds are evil.
 - d. They hate the light.
 - e. They will not come to the light lest their deeds should be *(exposed and)* reproved.
7. The man who escapes condemnation:
 - a. Practices truth.
 - b. Comes to the light that his deeds may be made manifest *(revealed)*.
 - c. Does works that are wrought in God *(prompted by and done with God's help)*.

John 3:16 is the key text of the Bible. From it we learn:

<i>That God:</i>	<i>The greatest lover</i>
<i>So loved:</i>	<i>The greatest love</i>
<i>The world:</i>	<i>The greatest inclusion</i>
<i>That He gave:</i>	<i>The greatest act</i>
<i>His only begotten Son:</i>	<i>The greatest gift</i>
<i>That whosoever:</i>	<i>The greatest invitation</i>
<i>Believes:</i>	<i>The greatest simplicity</i>
<i>In Him:</i>	<i>The greatest person</i>
<i>Should not perish:</i>	<i>The greatest deliverance</i>
<i>But:</i>	<i>The greatest difference</i>
<i>Have:</i>	<i>The greatest certainty</i>
<i>Everlasting life:</i>	<i>The greatest possession</i>

II. Verification of Jesus by John the Baptist. (22-36)

A. The setting.

1. After these things Jesus and His disciples came into the land of Judaea and He tarried there with them and baptized. TSG 27
2. And John also was baptizing in Aenon near to Salim, because there was much water there: And they came and were baptized, for John was not yet cast into prison.

B. The questioners and the question: TSG 28

1. Then there arose a question between some of John's disciples and the Jews about purifying.
2. And they came unto John, and said unto him, "Rabbi, He that was with you beyond Jordan, to whom you bore witness, behold, the same baptizes, and all men come to Him."

C. The answer:

1. John's affirmation of his position.
 - a. All John has, he has received from God: A man can receive nothing, except it be given him from heaven. *(There is no competition, because all that John received is from God, and Jesus is God incarnate.)*
 - b. John is not the Christ: "You yourselves bear me witness, that I said, I am not the Christ."
 - c. John is sent before Christ.
 - d. John serves in a capacity similar to that of a best man: He that has the bride is the bridegroom: But the friend of the bridegroom, which stands and hears him, rejoices greatly because of the bridegroom's voice: *(John compares himself to the best man at a wedding. John is called to serve the groom--Jesus, who is espoused to His Bride, the church. In Bible days, the groomsman served as an intermediary who arranged the marriage. We are intermediaries who are to bring people to Jesus.)*
 - e. John's joy is fulfilled: This, my joy, therefore is fulfilled.
 - f. John must decrease, Christ must increase.
(The progressive decrease of self in John's life is a spiritual pattern we should experience also:
-John only: 1:15-28
-John and Jesus: 1:29-34
-Jesus and John: 2:35-42
-Jesus only: 3:30)
2. John's affirmation of Christ's position.
 - a. Christ is above all.
 - (1) He that comes from above is above all.
 - (2) He that is of the earth is earthly and speaks of the earth.
 - (3) He that comes from heaven is above all.

- b. Christ's testimony is true.
 - (1) And what He has seen and heard, that He testifies of and no man receives His testimony.
 - (2) He that has received His testimony has set to his seal that God is true.
- c. Christ speaks the Word of God: For He whom God has sent speaks the words of God.
- d. Christ has the Spirit without measure: For God does not give the Spirit by measure unto Him.
- e. Christ is the Son of the Father.
- f. Christ is loved by the Father.
- g. Christ has been given all things in His hand by the Father.
- 3. John's admonition.
 - a. He that believes on the Son has everlasting life. (*"Has" is present tense. You receive eternal life at the time of your conversion to Jesus Christ.*)
 - b. He that does not believe the Son shall not see (*experience true and everlasting*) life; but the wrath of God abides on him.

(Four musts are stated in this chapter: You must be born again; Jesus must be lifted up; you must believe and you must come to the light out of the darkness of sin.)

Study questions on chapter 3:

1. What do you learn about Nicodemus in verse 1?
2. At what time did Nicodemus visit Jesus? (2)
3. Summarize the statements made by Nicodemus as recorded in verse 2.
4. What is a qualification for seeing the Kingdom of God? (3)
5. What did Nicodemus ask when Jesus said he must be born again? (4)
6. According to verses 5-6, what is required to enter the Kingdom of God?
7. How is the wind compared to the Spirit in verse 8?
8. What question did Nicodemus ask in verse 9?
9. Why should Nicodemus have had an understanding of what Jesus said? (10)
10. Summarize Christ's statement in verse 11.
11. According to verse 12, about what things was Jesus talking?
12. From where did Jesus say He had come? (13)
13. How did the serpent being lifted up in the wilderness compare with the lifting up of the Son of Man? (15 and outline note I H 2)
14. What is the result of believing in Jesus? (15,18)
15. How did God show His love for the world? (16-18)
16. Using verses 5-6, 16-17, and 36, explain what it means to believe in Jesus and be born again.
17. How does a person who lives by the truth respond to the light of the Word? (19-21)

18. According to verse 22, where did Jesus go next, who went with Him, and what did He do there?
19. Using verses 22-36, answer the following questions:
 - Where was Jesus ministering? (23)
 - What was He doing? (23)
 - What statement is made about John in verse 24? (23)
 - What was the question raised by John's disciples in verse 25?
 - How did John answer their question in verse 27?
 - What statement did the disciples make to John as recorded in verse 26 and how did John address this issue in verse 27?
 - Who did John say he was? (28)
 - What allegory is used by John in verses 18-29 to illustrate his purpose?
 - Who did John say must increase and who must decrease? (30)
 - Summarize John's teaching in verses 31-33.
 - According to verse 34, what did Christ speak?
 - What was given without measure to Jesus? (34)
 - Who has given all things into Christ's hand? (35)
 - According to verse 36, what happens to those who believe on the Son of God and what happens to those who do not believe?
20. What are the four "must" statements in this chapter? (Final note in outline.)
21. Using outline point II C 1 f, describe the progressive decrease of self that occurred in John's life and should also occur in the lives of believers.
22. What did you learn in this chapter to apply to your life and ministry?

John 4

- 1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,**
- 2(Though Jesus himself baptized not, but his disciples,)**
- 3 He left Judaea, and departed again into Galilee.**
- 4 And he must needs go through Samaria.**
- 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.**
- 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.**
- 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.**
- 8(For his disciples were gone away unto the city to buy meat.)**
- 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.**
- 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**
- 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?**
- 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?**
- 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:**
- 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**
- 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.**
- 16 Jesus saith unto her, Go, call thy husband, and come hither.**
- 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:**
- 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**
- 19 The woman saith unto him, Sir, I perceive that thou art a prophet.**
- 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.**
- 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**
- 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**
- 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**
- 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.**

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

Outline 4:

I. A mission to the Samaritans. (1-30) TSG 30

A. The setting in Samaria.

1. When Jesus knew how the Pharisees had heard that He made and baptized more disciples than John--though His disciples were the ones who actually baptized--He left Judaea, and departed again into Galilee. *(He departed because it was not yet time for His arrest and death.)*
2. He needed to go through Samaria: Then He came to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Jacob's well was there. *(The fact that Jesus needed to go through Samaria indicated that He had a divine purpose there. There were two alternate routes He could have taken. The KJV states that He "must" go through Samaria. When you have a divine mission, there is a compelling force that drives you to be in the right place at the right time. It is interesting to follow the Lord's ministry to this point, as it parallels Acts 1:8 where the disciples are commanded to be witnesses to Jerusalem, Judea, Samaria, and the uttermost part of the earth. Jesus had been in Jerusalem: John 2:23. Then He went to Judea: John 3:22. In this chapter He is ministering in Samaria: John 4:4. Ultimately, Jesus became the Savior of the world.)*
3. Jesus therefore, being wearied with His journey, sat on the well: And it was about the sixth hour *(around noon)*. *(Being weary with your journey does not mean you are weak. It means you are human. Jesus, in His humanity, experienced weariness.)*

B. The witness to a Samaritan woman. TSG 31

1. There came a woman of Samaria to draw water and Jesus said unto her, "Give me to drink"--for His disciples were gone away unto the city to buy meat *(food)*.
2. Then the woman of Samaria said to Him, "How is it that you, being a Jew, asks me for a drink, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." *(Not only was there racial and religious prejudice between the Jews and Samaritans, it was improper in those days for a man to address a strange woman.)*

(Background on the hostilities between the Jews and the Samaritans: When Assyria conquered the northern kingdom of Israel, they deported most of the Jews to Assyria. Then the king of Assyria sent captives from other nations to live in Israel and repopulate the land. These Gentiles intermarried with the Jews, resulting in the Samaritans who

were considered half-breeds by purebred Jewish people. When the Jews returned to their land to rebuild the temple in Jerusalem, the Samaritans built their own temple on Mount Gerizim, which resulted in further animosity between the two groups regarding the proper place to worship. Jesus ministered to all racial, cultural, social, and political levels, as so should we.)

3. Jesus answered and said unto her: "If you knew the gift of God, and who it is that said to you, 'Give me to drink' you would have asked of Him and He would have given you living water." *(Man's greatest need is to satisfy his thirst for a relationship with God.)*
4. The woman said to Him:
 - a. Sir, you have nothing to draw with, and the well is deep.
 - b. From where then do you have that living water?
 - c. Are you greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
(This woman was trying to understand spiritual truths with her natural mind which cannot be done.)
5. Jesus answered and said to her:
 - a. Whosoever drinks of this water shall thirst again.
(Spiritually, if you drink of the water of the world--its attractions, ambitions, possessions, etc.--you will thirst again.)
 - b. But whosoever drinks of the water that I shall give him shall never thirst.
 - c. But the water that I shall give him shall be in him a well of water springing up into everlasting life. *(See also Isaiah 55:1 and John 7:37.)*
6. The woman said unto Him, "Sir, give me this water so that I do not thirst, neither have to come here to draw."
7. Jesus said unto her, "Go and call your husband to come here."
8. The woman answered and said: "I have no husband."
9. Jesus said unto her, "You have well said 'I have no husband', for you have had five husbands and he whom you now have is not your husband: In that you answered truthfully." *(She tried to evade her sin, but Jesus went to the heart of the matter.)*
10. The woman said unto Him:
 - a. Sir, I perceive that you are a prophet. *(This was an amazing statement for this woman to make, as the Samaritans did not recognize any prophets other than Moses.)*
 - b. Our fathers worshipped in this mountain.
 - c. You (Jews) say that Jerusalem is the place where men ought to worship. *(Jesus wants to deal with her personal sin. She wants to argue about religion.)*

11. Jesus said unto her:
 - a. Woman, believe me, the hour comes, when you shall not worship the Father either in this mountain nor at Jerusalem.
 - b. You do not know what you worship; we do know what we worship, for salvation is of the Jews.
(This does not mean salvation is only for the Jews. It was "of the Jews" in that it was their mission to reflect the true God to the world and prepare and preserve His Word for all generations.)
 - c. But the hour comes and now is, when the true worshippers shall worship the Father in spirit and in truth: For the Father seeks such to worship Him.
 - d. God is a Spirit, and they that worship Him must worship Him in spirit and in truth.
(It is not where you worship, but Who and how you worship that is essential. Genuine worship is based upon fact--the truth--and submission to God in your innermost spirit. These are the worshippers God seeks.)
12. The woman said unto Him:
 - a. I know that the Messiah is coming, which is called Christ.
 - b. I know that when He is come, He will tell us all things.
(This woman knew two things theologically, but, Jesus wanted her to know Him personally and experientially.)
13. Jesus said unto her, "I that speak unto you am He."
(More important than your past--what you have done--is what Jesus will do for you! He wants to be your Messiah.)
- C. The disciples return. TSG 32
 1. And upon this His disciples same and marveled *(were astonished)* that He talked with the woman *(because not only was she a Samaritan, but also a strange woman with which dialogue was socially unacceptable.)*
 2. Yet no man said, "What are you seeking?" or "Why are you talking with her?" *(The disciples were learning that Jesus had His own agenda and a divine purpose in all He did.)*
- D. The witness of the woman in Samaria.
 1. The woman then left her water pot, went her way into the city, and said to the men of the city:
 - a. Come, see a man, which told me all things that I ever did.
 - b. Is not this the Christ?
(The fact that she left her water pot revealed she was no longer focused on the natural, but on the spiritual. Her message was so compelling that the men of the city listened to her. In those days, women--especially of her character--were usually not respected.)
 2. Then they went out of the city and came unto Him.

- II. The vision. (31-38)
- A. The setting.
1. In the meanwhile His disciples entreated Him, saying, "Master, eat."
 2. But He said unto them, "I have meat to eat that you do not know of."
(Jesus did not view His ministry as a heavy burden. It was life and sustenance to Him, as should be your ministry to you.)
 3. Therefore the disciples said one to another, "Has any man brought Him anything to eat?"
 4. Jesus said unto them: "My meat is to do the will of Him that sent me and to finish His work."
- B. The vision: "Do not you say 'There are yet four months, and then comes harvest?' Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." *(Jesus and the disciples were surrounded by natural harvest fields, but Jesus also saw the entire city coming out to Him at that time. The harvest of which He was actually speaking was the souls of humanity. You don't have to look very far to see the masses of hurting, needy people.)*
- C. The rewards for fulfilling the vision.
1. Wages.
 2. Fruit.
 3. Eternal life.
 4. Joy.
 5. Serving with others of like vision.
 - a. And herein is that saying true, one sows, and another reaps.
 - b. I sent you to reap that whereon you bestowed no labor.
 - c. Other men labored, and you are entered into their labors.*(Every believer has a part in spiritual harvest. Never forget that the positive results you are experiencing in ministry may be due to the prior efforts of others.)*
- III. Results of the Samaritan mission. (39-42) TSG 33
- A. And many of the Samaritans of that city believed on Him for the saying of the woman which testified, "He told me all that I ever did."
- B. So when the Samaritans were come unto Him, they besought Him that He would remain with them: And He stayed there two days.
- C. And many more believed because of His own word and they said unto the woman: "Now we believe, not because of your saying: For we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world." *(You cannot get by with a second-hand experience. They came to know Christ for themselves, as so must you and those to whom you minister.)*

(Facts about the living water revealed in this passage:

- It comes from Christ.*
- It quenches inner thirst permanently.*
- It is placed within you.*
- It springs up continuously.*
- It is everlasting.*
- It is living.)*

IV. A second miracle in Galilee. (43-54) TSG 34 and 36

A. Transition to Galilee.

1. Now after two days, Jesus departed from there and went into Galilee.
2. For Jesus Himself testified that a prophet has no honor in His own country. *(He was rejected.)*
3. Then when He was come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast: For they also went unto the feast. *(They accepted Jesus, as they had a hunger for God which was demonstrated by their having traveled a long way to Jerusalem for spiritual reasons.)*
4. So Jesus came again into Cana of Galilee where He made the water wine.

B. Healing of a nobleman's son. TSG 37

1. The nobleman's problem. And there was a certain nobleman, whose son was sick at Capernaum.
2. The nobleman's solution. When he heard that Jesus was come out of Judaea into Galilee, he went unto Him and besought Him to come down and heal his son: For he was at the point of death. *(Are your children at the point of death spiritually? If so, intercede for them!)*
4. The nobleman's dialogue with Jesus.
 - a. Then Jesus said unto him, "Except you see signs and wonders, you will not believe."
 - b. The nobleman said unto him, "Sir, come down lest my child die."
 - c. Jesus said unto him, "Go your way. Your son lives." *(There is no distance when it comes to God's power and prayer.)*
5. The nobleman's faith. And the man believed the word that Jesus had spoken unto him, and he went his way. *(This man had no visible signs to confirm his faith. He believed simply on the basis of Christ's Word. This is how you must believe for salvation, healing, deliverance, and answers to prayer.)*
6. The nobleman's request is granted.
 - a. And as he was going down, his servants met him and told him, "Your son lives."
 - b. Then the nobleman inquired of them the hour when he began to amend. And they said unto him, "Yesterday at the seventh hour (7 p.m. Roman time) the fever left him."

- c. So the father knew that it was at the same hour in which Jesus said unto him, "Your son lives."
- 7. The nobleman's conversion.
 - a. The nobleman believed.
 - b. The nobleman's whole household believed.
(Miracles attract people to the power of the Gospel and result in faith in Jesus Christ.)

(The nobleman first expressed faith in the midst of a crisis; then he expressed confident faith; then confirmed faith; and then conversion faith which brought him to Christ. Finally, his faith was contagious as his whole household came to faith in Christ.)

Study questions on chapter 4:

1. How did the number of people Christ's disciples baptized compare to the number baptized by John? (1)
2. Who actually baptized for Jesus? (2)
3. Where did Jesus leave, where was He going, and through what city did He need to go? (3-5)
4. Using outline point I A 2, explain how Christ's ministry was following the commission to be given later in Acts 1:18.
5. Where did Jesus pause to rest? (6)
6. What does verse 6 teach about the humanity of Jesus?
7. Using verses 7-30, answer the following questions regarding Jesus and the woman He met at the well:
 - Where was the woman from? (7)
 - For what purpose had the woman come? (7)
 - What did Jesus request of the woman? (7)
 - Where were the disciples during this encounter? (8)
 - What did the woman ask Jesus and what did she point out to Him? (9)
 - Using outline point I B 2, explain the hostilities between the Jews and Samaritans.
 - What was Christ's answer in verse 10?
 - What questions did the woman ask in verses 11-12?
 - What was Christ's answer in verses 13-14?
 - What was the woman's request in verse 15?
 - Review verses 10-15 and outline point III C and summarize what you learn about Living Water.
 - What did Jesus ask the woman to do in verse 16?
 - What was her response in verse 17?
 - How did Jesus address the woman's response regarding her husband in verses 17-18?
 - What did the woman say concerning Jesus in verse 19?
 - What statement did the woman make regarding worship in verse 20?

- What do you learn about worship in verses 20-26?
 - What did Jesus teach about worship in verses 21-24?
 - What statement did the woman make in verse 25, and how did Jesus respond to it in verse 26?
 - Who returned in verse 27, why were they surprised, and what did they refrain from asking Jesus?
 - What did the woman do next? (28-29)
 - What was the response of the people of Samaria to the woman's testimony? (30)
 - What strategies can be drawn for personal evangelism from this encounter?
8. Review verses 9- 42 and record the progressive revelations regarding the identity of Jesus as reflected in the following verses.
- The woman first called Jesus a _____ (9), part of a race against whom she was prejudice
 - The woman saw Jesus as a _____. She called Him sir. (15)
 - The woman stated that Jesus was a _____ (19)
 - The woman realized He was _____ (29)
 - He was recognized as _____, the _____ (42).
9. What did the disciples ask Jesus to do and what was His answer? (30-31)
10. Summarize what Jesus said regarding spiritual harvest in verses 35-38.
11. What was the response of the Samaritans to Jesus? (39a)
12. Why did the Samaritans initially believe in Jesus? (39b)
13. Contrast verses 41-42 with verse 39. Which experience that led to belief is more important and why?
14. What did the Samaritans ask Jesus to do? (40)
15. How long did Jesus remain with the Samaritans? (40)
16. What did the Samaritans say to the woman who had talked with Jesus at the well? (42)
17. Where did Jesus go next and why? (43-44)
18. What was the response of the Galileans to Jesus and why did they respond in this manner? (45)
19. What miracle is recalled in verse 46a?
20. Using verses 46-54, answer the following questions regarding the healing of the nobleman's son.
- Where was the nobleman's son? (46)
 - What was the nobleman's plan and what was his problem? (46b)
 - What did the nobleman plan to do when he heard Jesus was coming? (47)
 - How did Jesus answer the nobleman? (48)
 - What was the nobleman's response? What did he ask Jesus to do? (49)
 - What did Jesus say next to the nobleman and what was the nobleman's response? (50)
 - What happened as the nobleman was on his way home? (51)
 - What did the nobleman ask the servants and what was the answer he received? (52)
 - What was significant about the time the nobleman's son grew better? (53)

-What were the results of this miracle? (53b)

-What do you learn about this miracle in verse 54?

21. Using the final comment in the outline, summarize the stages of development of the nobleman's faith.
22. What did you learn in this chapter to apply to your life and ministry?

John 5

- 1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.**
- 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.**
- 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.**
- 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.**
- 5 And a certain man was there, which had an infirmity thirty and eight years.**
- 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?**
- 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.**
- 8 Jesus saith unto him, Rise, take up thy bed, and walk.**
- 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.**
- 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.**
- 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.**
- 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?**
- 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.**
- 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.**
- 15 The man departed, and told the Jews that it was Jesus, which had made him whole.**
- 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.**
- 17 But Jesus answered them, My Father worketh hitherto, and I work.**
- 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.**
- 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**
- 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.**
- 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.**
- 22 For the Father judgeth no man, but hath committed all judgment unto the Son:**

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

Outline 5:

- I. A miracle at Bethesda. (1-9) TSG 51-52
 - A. After this there was a feast of the Jews and Jesus went up to Jerusalem.
 - B. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. (*"Bethesda" means mercy. Are you a person of mercy? Is your church a place of mercy for hurting people?*)
 - C. In these lay a great multitude of impotent folk, of blind, halt, and withered (*paralyzed*), waiting for the moving of the water.
 - 1. For an angel went down at a certain season into the pool and troubled the water.
 - 2. And whoever stepped into the water first after the troubling of the water was made whole of whatsoever disease he had.
(*There are multitudes of blind, lame, and withered folk--both physically and spiritually--who are waiting for the moving of the water of the Word in their lives. They are spiritually and/or physically impotent, meaning they cannot help themselves.*)
 - D. And a certain man was there, which had an infirmity thirty-eight years.
 - E. When Jesus saw him lying there and knew that he had been in that condition for a long time, He said to him, "Will you be made whole?"
(*Jesus wanted the man to express his need. We should do this in our prayers as well. Note also that Jesus wanted to make him whole, not just heal his lameness.*)
 - F. The impotent man answered Him, "Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another steps down before me." (*This man was so focused on how he thought his miracle should come, that he failed to realize that the miracle-worker stood right there before him. Sometimes we are so focused on our need we cannot recognize the answer from God that is right in front of us. You may feel you have no one to help you, but you have Jesus!*)
 - G. Jesus said unto him, "Rise, take up your bed and walk."
(*This seemed to be an impossible command. When you obey in spite of impossibilities, you will discover that God has given you the ability to take that first step. Make no provision for a relapse! For example, if you want deliverance from drugs, alcohol, or cigarettes, take that first impossible step and get rid of them! Throw them away. Don't have a backup plan to revert to.*)
 - H. And immediately the man was made whole, took up his bed, and walked.
(*This verse, John 5:15, reveals how Jesus did immediate miracles that illustrate what God does gradually and continually in the natural world. God is slowly turning water to wine through the process of the natural growth and harvest. He is healing sickness through the inherent power of nature at work in our bodies. God multiplies bread through the process of sowing and reaping. Jesus did all of these things immediately to demonstrate the power of God which is both continually and dramatically at work in our world.*)

- I. And this occurred on the same day as the Sabbath.
- II. The response to the miracle at Bethesda. (10-18) TSG 53
 - A. The Jews and their response to the man who was healed.
 1. The Jews therefore said unto him that was cured, "It is the Sabbath day. It is not lawful for you to carry your bed." *(Actually, this was not forbidden by God's law. It was their interpretation of the law that forbade it.)*
 2. He answered them, "He that made me whole, the same said unto me, 'Take up your bed, and walk'." *(If He heals you, then He certainly has the authority to tell you to carry your bed--even on the Sabbath.)*
 3. Then they asked him, "What man is that which said unto you, 'Take up your bed, and walk?'"
 4. And he that was healed did not know who it was, for Jesus had conveyed Himself away, a multitude being in that place.
 - B. Christ's response to the man who was healed. Afterward Jesus found the man who had been healed in the temple, and said unto him:
 1. Behold, you are made whole.
 2. Sin no more, lest a worse thing come unto you. *(Sickness is in the world because of sin, but all sickness is not a result of a person's personal sin. In this man's case, however, his sickness was apparently a result of his personal sin.)*
 - C. The Jews and their response to Jesus.
 1. The man who was healed departed and told the Jews that it was Jesus who had made him whole.
 2. Because of this, the Jews persecuted Jesus and sought to slay Him, because He had done these things on the Sabbath day. *(There was actually no law against doing this on the Sabbath. It was their erroneous interpretation of the law that prohibited it.)*
 3. But Jesus answered them, "My Father works hitherto, and I work."
 4. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but because He also said that God was His Father, making Himself equal with God. *(This was considered blasphemy and punishable by death).*
- III. A sermon following the healing at Bethesda. (19-47)
 - A. Jesus claims equality with God.
 1. In works.
 - a. Verily, verily, *(assuredly)* I say unto you, the Son can do nothing of Himself, but what He sees the Father do.
 - b. For what things the Father does, these also does the Son do.
 2. In revelation: For the Father loves the Son and shows Him all things that He Himself does.

3. In resurrection power.
 - a. For as the Father raises up the dead and quickens them, even so the Son quickens whom He will. *(Jesus is speaking of His own resurrection and that of believers, as well as spiritual resurrection from the death of sin to new life in Christ.)*
 - b. Do not marvel at this *(think this is incredible)*, for the hour is coming, in which all that are in the graves shall hear His voice and shall come forth:
 - (1) They that have done good, unto the resurrection of life *(1 Thessalonians 4:13-18)*.
 - (2) They that have done evil, unto the resurrection of damnation *(judgment: Revelation 20)*.
4. In judgment.
 - a. For the Father judges no man, but has committed all judgment unto the Son.
 - b. The Father has given Him authority to execute judgment also, because He is the Son of Man.
5. In honor.
 - a. That all men should honor the Son, even as they honor the Father.
 - b. He that does not honor the Son does not honor the Father which has sent Him.
6. In eternal existence.
 - a. Verily, verily, *(assuredly)* I say unto you, He that hears my word and believes on Him that sent me:
 - (1) Has everlasting life.
 - (2) Shall not come into death.
 - (3) Is passed from death unto life.
 - b. Verily, verily, *(assuredly)* I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: And they that hear shall live. *("Now is" refers to a spiritual resurrection from sin. "The hour coming" refers to the physical resurrection of the body from the grave.)*
 - c. For as the Father has life in Himself, so has He given to the Son to have life in Himself.
- B. Jesus provides witnesses to His claims.
 1. The witness of Jesus Himself.
 - a. I can of my own self do nothing.
 - b. As I hear, I judge: And my judgment is just, because I do not seek my own will, but the will of the Father who has sent me.
 - c. If I bear witness of myself, my witness is not true. *(Meaning that they would not accept His witness alone.)*
 2. The witness of John the Baptist.
 - a. There is another that bears witness of me, and I know that the

- witness which He witnesses of me is true.
- b. You sent unto John, and he bore witness unto the truth
(John 1:19-27).
 - c. But I do not receive testimony from man *(rather, from God).*
 - d. But I say these things in order that you might be saved.
 - e. John was a burning and a shining light, and you were willing for a season to rejoice in his light. *(John was a light, but Jesus is the greater light.)*
3. The witness of supernatural works.
 - a. But I have greater witness than that of John.
 - b. For the works which the Father has given me to finish, the same works that I do bear witness of me, that the Father has sent me.
 4. The witness of the Father.
 - a. And the Father Himself, which has sent me, has borne witness of me.
 - b. You have neither heard His voice at any time, nor seen His shape.
 - c. And you do not have His Word abiding in you: For whom He has sent, you have not believed.
 5. The witness of the Word.
 - a. You search the scriptures, for in them you think you have eternal life.
 - b. And they are they which testify of me.
(These people claimed to believe the scriptures and diligently searched them to try to find out how to be saved, yet they did not comprehend that the Old Testament scriptures confirm the deity and identity of Jesus Christ in the law and prophets.)
- C. Reasons for the rejection of the witnesses.
1. You will not come to me, that you might have life.
 2. You do not honor me.
 3. You do not have the love of God in you.
 4. You do not receive me even though I am come in my Father's name.
 - a. If another shall come in his own name, you will receive him.
 - b. How can you believe, you who receive honor one of another, and do not seek the honor that comes from God only?
- D. Results of rejecting the witnesses.
1. Do not think that I will accuse you to the Father *(because they are already accused by their own actions).*
 2. There is one that accuses you, even Moses, in whom you are trusting.
 3. For had you believed Moses, you would have believed me: For he wrote of me. *(See Genesis 49:1 and Deuteronomy 18:8 for examples.)*
 4. But if you do not believe his writings, how shall you believe my words?
(They claimed to trust in Moses, but Jesus declares that Moses will not save them. The words of Moses will actually accuse them.)

Study questions on chapter 5

1. Where was Jesus during the events recorded in this chapter and for what purpose was He there? (1)
2. Using verses 1-15, answer the following questions regarding the healing of the man at the pool of Bethesda.
 - Describe the pool. (2)
 - Who congregated at this pool and for what purpose? (3-4)
 - For how long had the "certain man" had his infirmity? (5)
 - What did Jesus know about this man? (6a)
 - What question did Jesus ask the man and what was the man's response? (6b)
 - How did the impotent man answer Christ's question? (7)
 - What did Jesus command the man to do and how did the man respond? (8-9)
 - What was the response of the Jews to this miracle? Using outline point II A 1, explain whether or not their objection was valid. (10)
 - How did the man who had been healed respond to the criticism of the Jews? (11)
 - What question did the Jews ask the man regarding his miracle? (12)
 - What did the man who had been healed fail to realize and why? (13)
 - Who found the man in the temple later? (14)
 - What did Jesus command the formerly infirm man to do? What did this imply regarding the reason for His sickness? (14)
 - Is all sickness caused by sin? (outline point II B)
 - What did the formerly infirm man do next? (15)
3. Why were the Jews wanting to kill Jesus? (16)
4. What statement did Jesus make to the angry Jews? (17)
5. Why did this statement make the Jews even more angry? (18)
6. Using verses 19-27 regarding the relationship of God the Father and God the Son, Jesus Christ, answer the following questions:
 - What does God do?
 - What does Jesus Christ do?
 - What does the Father show the Son?
 - To whom does the Son give life?
 - Who has the responsibility for judgment?
 - Who is to be honored?
 - Who are you dishonoring if you fail to honor Jesus?
7. Using outline II A points 1-6, list six ways Jesus claimed equality with God.
8. Using outline point III B, list five witnesses that confirm Christ's identity.
9. According to verses 28-29, what event will happen someday in the future and what occurs after this event? What do you learn about the resurrection in these verses?
10. What does Jesus say in verses 27 and 30 regarding judgment?
11. What does Jesus say in verses 31-32 regarding the witnesses to Him?
12. Summarize what Jesus said regarding John the Baptist in verses 33-35.
13. Who is the greater witness than John that is referred to in verse 36-37?

14. What do you learn about the Father in verse 37b?
15. What was abiding in the Jews and what was their response to it? (38)
16. What do you learn about the scriptures in verse 39?
17. What did the Jews refuse to do? (40)
18. From whom did Jesus not receive honor? (41)
19. Using outline point III C, list four reasons that the witness regarding Jesus was rejected.
20. What did Jesus know about the Jews to whom He was speaking? (42)
21. In whose name did Jesus come and what was the response of the Jews? (43)
22. Summarize the contrast between how the Jews received Christ and how they received others. (43-44)
23. What question does Jesus ask in verse 44 and what is the assumed answer?
24. Summarize the statement made by Jesus in verse 45. In whom were the Jews trusting and what did Jesus say concerning this?
25. What question is asked in verse 47?
26. If the Jews had believed Moses, what would they have also believed? (46-47 and outline point III D)
27. What did you learn in this chapter to apply to your life and ministry?

John 6

- 1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.**
- 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.**
- 3 And Jesus went up into a mountain, and there he sat with his disciples.**
- 4 And the passover, a feast of the Jews, was nigh.**
- 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?**
- 6 And this he said to prove him: for he himself knew what he would do.**
- 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.**
- 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,**
- 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?**
- 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.**
- 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.**
- 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.**
- 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.**
- 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.**
- 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.**
- 16 And when even was now come, his disciples went down unto the sea,**
- 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.**
- 18 And the sea arose by reason of a great wind that blew.**
- 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.**
- 20 But he saith unto them, It is I; be not afraid.**
- 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.**
- 22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;**
- 23(Howbeit there came other boats from Tiberias nigh unto the place where they did eat**

bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.
49 Your fathers did eat manna in the wilderness, and are dead.
50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?
53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
55 For my flesh is meat indeed, and my blood is drink indeed.
56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
59 These things said he in the synagogue, as he taught in Capernaum.
60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?
61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?
62 What and if ye shall see the Son of man ascend up where he was before?
63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.
65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.
66 From that time many of his disciples went back, and walked no more with him.
67 Then said Jesus unto the twelve, Will ye also go away?
68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
69 And we believe and are sure that thou art that Christ, the Son of the living God.
70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Outline 6:

I. Feeding a multitude. (1-15) TSG 89

A. The setting.

1. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.
2. And a great multitude followed Him because they saw His miracles which He did on them that were diseased. TSG 90
3. And Jesus went up into a mountain and sat there with His disciples.
4. And the Passover, a feast of the Jews, was near.

B. The problem. TSG 91

1. When Jesus then lifted up His eyes and saw a great company come unto Him, He said unto Philip, "Where shall we buy bread, that these may eat?" And He said this to prove him, for He Himself knew what He would do.
2. Philip answered him, "Two hundred pennyworth of bread (*about \$40 U.S. currency*) is not sufficient for them, that every one of them may take a little." (*This would be the equivalent of a year's wages in the economy of that time.*)
3. One of his disciples, Andrew, Simon Peter's brother, said unto Him, "There is a lad here, which has five barley loaves and two small fishes: But what are they among so many?" (*Do not look to your own meager resources. They are insufficient to meet your need.*)

(When you combine the accounts of the other Gospels, four possible responses to human need are illustrated. Three are incorrect, one is correct:

-Get rid of the problem: "Send them away": Mark 6:35-36.

-Look to your own meager resources: John 6:7.

-Try to buy your way out of the problem: Matthew 14:21; John 6:5.

...or you can...

-Give what you have instead of complaining about what you don't have, get into the presence of the Lord, and wait for a miracle.)

C. The solution. TSG 91

1. And Jesus said, "Make the men sit down." Now there was much grass in the place. So the men sat down, in number about five thousand. (*When what you have is insufficient, sit down in His presence and wait for a miracle.*)
2. And Jesus took the loaves and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. (*Jesus gave thanks first, before the miracle was manifested as He divided the loaves and fish.*)
3. When they were filled, He said unto his disciples, "Gather up the fragments that remain so that nothing be lost."
4. Therefore they gathered them together and filled twelve baskets with the

fragments of the five barley loaves, which remained over and above unto them that had eaten. *(Jesus often gives more than you need--don't waste it! Conserve your God-given resources. If there were 5,000 men and each had just one wife and one child--which is a conservative estimate--that means there was possibly 15,000 people that were fed.)*

- D. The results.
 - 1. Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth that prophet who should come into the world."
 - 2. When Jesus therefore perceived that they would come and take Him by force, to make him a king, He departed again into a mountain Himself alone. TSG 92
- II. A storm at sea. (16-21) TSG 93
 - A. And when evening came, His disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. *(This was the Sea of Galilee which is known for sudden and violent storms.)*
 - B. And it was now dark, and Jesus had not come to them.
 - C. And the sea arose by reason of a great wind that blew.
 - D. When they had rowed about 25 or 30 furlongs *(around four miles)*, they saw Jesus walking on the sea and drawing near to the ship, and they were afraid.
 - E. But He said unto them, "It is I. Do not be afraid."
 - F. Then they willingly received Him into the ship.
 - G. And immediately the ship was at the land where they went. *(John says "immediately". Was this another miracle? Or perhaps with Jesus on board it just didn't seem that far to shore.)*
- III. Transition to Capernaum. (22-24)
 - A. The day following, the people which stood on the other side of the sea saw that there was no other boat there, save that one that His disciples were entered into.
 - B. Jesus did not go with His disciples into the boat, but His disciples were gone away alone--although other boats came near the place where they had eaten the bread after that the Lord had given thanks.
 - C. When the people saw that Jesus was not there, neither His disciples, they also took to ships and came to Capernaum seeking for Jesus.
- IV. Three questions from a seeking crowd. (25-34) TSG 96
 - A. "When did you come here?"
 - 1. The question: And when they had found him on the other side of the sea, they said unto Him, "Rabbi, when did you come here?"
 - 2. The response: Jesus answered them and said:
 - a. Verily, verily, *(assuredly)* I say unto you, you seek me, not because you saw the miracles, but because you ate of the loaves and were filled.
 - b. Labor not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of Man shall give unto you: For Him has God the Father sealed. *(Natural food sustains*

natural life. Spiritual food sustains spiritual life.)

- B. "What must we do that we might work the works of God?"
1. The question: Then said they unto Him, "What shall we do, that we might work the works of God?" *(They thought that their good works would gain God's approval.)*
 2. The response: Jesus answered and said unto them, "This is the work of God, that you believe on Him whom He has sent." *(The work of God is to believe on His work as manifested in and through Jesus Christ.)*
- C. "What sign will you show, what work will you do?"
1. The question: Then they said unto Him:
 - a. What sign will you show then that we may see and believe you? What work will you do?
 - b. Our fathers ate manna in the desert. As it is written, "He gave them bread from heaven to eat."
(Be careful about seeking signs. The Bible says that Satan performs signs and wonders: 2 Thessalonians 2:8-10. Your faith must be based on God's Word, not signs. Note also that these people had just witnessed the miracle of the feeding of the multitude--a great sign--and still did not believe.)
 2. The response. Jesus said unto them:
 - a. Verily, verily, *(assuredly)* I say unto you, Moses did not give you that bread from heaven. *(He wanted them to know that it was not Moses that sent the manna. It was their Heavenly Father that did so.)*
 - b. But my Father gives you the true bread from heaven. *(Jesus is the true bread from Heaven.)*
 - c. For the bread of God is He which comes down from heaven and gives life unto the world.
 3. Then they said unto Him, "Lord, evermore give us this bread."

V. Dialogue on the bread of life. Jesus said these things to them in the synagogue, as He taught in Capernaum. (35-59)
(This is the first of several "I Am" statements in the book of John. See the Supplemental Study One for a complete list.)

- A. I am the bread that satisfies.
1. I am the bread of life:
 - a. He that comes to me shall never hunger.
 - b. He that believes on me shall never thirst.
 2. But I said unto you, that you also have seen me and do not believe.
 3. All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out. *(All people are "predestined" to become children of God, meaning that it is God's will for them to do so. Only those who actually accept Jesus Christ as Savior become part of the elect however.)*

- B. I am the bread from heaven.
1. For I came down from heaven, not to do my own will, but the will of Him that sent me.
 2. And this is the Father's will which has sent me, that of all which He has given me I should lose nothing, but should raise it up again at the last day.
 3. And this is the will of Him that sent me, that every one which sees the Son, and believes on Him, may have everlasting life: And I will raise him up at the last day. *(In the last days, believers will experience the ultimate benefits of the cross through a physical resurrection of their bodies.)*
 4. The Jews then murmured at Him because He said, "I am the bread which came down from heaven."
 5. And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says 'I came down from heaven'?"
- C. I am the bread of life.
- Jesus therefore answered and said unto them:
1. Do not murmur among yourselves.
 2. No man can come to me, except the Father which has sent me draw him: And I will raise him up at the last day. *(God's part is to draw you to salvation. Your part is to respond.)*
 3. It is written in the prophets, "And they shall be all taught of God."
 4. Every man therefore that has heard and has learned of the Father comes unto me.
 - a. Not that any man has seen the Father, save He which is of God, He *(Jesus)* has seen the Father.
 - b. Verily, verily, *(assuredly)* I say unto you, He that believes on me has everlasting life.
 - c. I am that bread of life.
- D. I am spiritual bread *(made flesh)*.
1. Your fathers ate manna in the wilderness and are dead. *(Manna was a type or symbol of Christ, but one cannot receive eternal life through symbols.)*
 2. This is the bread which comes down from heaven, that a man may eat thereof, and not die.
 3. I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever.
 4. And the bread that I will give is my flesh, which I will give for the life of the world. *(Jesus is speaking of eating of his flesh spiritually)*
 5. The Jews therefore strove *(argued)* among themselves, saying, "How can this man give us His flesh to eat?"
- E. I am the bread of eternal life.
- Then Jesus said unto them:
1. Verily, verily, *(assuredly)* I say unto you, Except you eat the flesh of the Son of Man, and drink His blood, you have no life in you.
 2. Whoever eats my flesh, and drinks my blood, has eternal life and I

will raise him up at the last day.

- a. For my flesh is meat indeed, and my blood is drink indeed.
- b. He that eats my flesh, and drinks my blood, dwells in me, and I in him.

3. As the living Father has sent me, and I live by the Father: So he that eats me, even he shall live by me.

4. This is that bread which came down from heaven:

- a. Not as your fathers ate manna and are dead.
- b. He that eats of this bread shall live forever.

(Jesus is not talking about communion here, as the words used mean a one-time act, once and for all. Spiritually, you must partake of His death--that is eating and drinking His flesh and blood spiritually by accepting His sacrifice for your sin.)

VI. Results of the dialogue. (60-65)

A. Questioning by the disciples.

Many of His disciples, when they had heard this, said:

- 1. This is an hard saying.
- 2. Who can hear it? *(This teaching was difficult to hear and accept.)*

B. Jesus' response. When Jesus knew in Himself that His disciples murmured at it, He said unto them:

- 1. Does this offend you?"
- 2. What and if you shall see the Son of Man ascend up where He was before? *(If you cannot believe in His death, how will you believe in His resurrection and ascension?)*
- 3. It is the spirit that quickens; the flesh profits nothing.
- 4. The words that I speak unto you, they are spirit, and they are life.
- 5. But there are some of you that do not believe--for Jesus knew from the beginning who they were that did not believe and who should betray Him.
- 6. Therefore I said unto you, that no man can come unto me, except it were given unto him of my Father.

VII. Many turn back from following Jesus. (66-71)

A. From that time many of His disciples went back, and walked no more with Him. *(The reason: Because eating human flesh and drinking blood was considered a gross sin: Genesis 9:3-4 and Leviticus 17:10-16 and 19:26. They were interpreting the spiritual truth Jesus was sharing with carnal minds. They were also expecting a reigning king, not one who would die a brutal death.)*

B. Twelve remain with Christ.

- 1. Then Jesus said unto the twelve, "Will you also go away?"
- 2. Then Simon Peter answered Him:
 - a. Lord, to whom shall we go?
 - b. You have the words of eternal life.
 - c. And we believe and are sure that you are that Christ, the Son of

the living God.

(You may not understand everything about the Word, but where else can you go? There is no other source for the words of eternal life.)

C. One will betray Jesus.

Jesus answered them:

1. Have not I chosen you twelve, and one of you is a devil?
2. He spoke of Judas Iscariot the son of Simon.
3. For it was he that should betray him, being one of the twelve.

(He was one of the twelve--a sad statement. Think of the great opportunity Judas threw away!)

(Note the various responses of the crowds to Jesus in this chapter:

-Following Him for the wrong reasons: 2

-Seeking Him for the wrong reasons: 26-40

-Questioning His authority: 30

-Murmuring against Him: 41-51

-Arguing about Him: 52-59

-Departing from Him: 60-70

-Betraying Him: 71)

Study questions on chapter 6:

1. As this chapter opens, where did Jesus go? (1)
2. Who followed Him and why? (2)
3. To what location did Jesus go with His disciples? (3)
4. What was the timing of the events in this chapter? (4)
5. When Jesus saw the multitudes, what question did He ask Philip and why did He ask this question? (5-6)
6. How did Philip answer Christ's question? (7)
7. What did Andrew bring to the Lord's attention? (8-9)
8. What command did Jesus give in verse 10?
9. How many men were in the crowd mentioned in verse 10?
10. What did Jesus do with the loaves and fish and what did He command the disciples to do? (11)
11. What happened after everyone had eaten their fill? (12-13)
12. What was the response of those who witnessed this miracle? (14)
13. Why did Jesus depart into the mountains alone? (15)
14. Where were the disciples when evening came? (16-17)
15. What problem did the disciples encounter? (18)
16. Who did the disciples see and what was their response? (19)
17. What did Jesus say to the disciples? (20)
18. What happened when Jesus joined the disciples in the ship? (21)
19. What happened the following day when the people realized Jesus had departed? Why were the people searching for Him? (22-24)

20. What question did the people ask when they found Jesus? (25)
21. What did Jesus say to the people when they found Him? (26-27)
22. Using outline point IV C, what danger is involved in seeking spiritual signs?
23. What question did the people ask in verse 28, and what was Christ's answer in verse 29?
24. What question did the people ask in verse 30 and what example did they use in verse 31?
25. How did Jesus respond to their question in verses 32-33?
26. What request did the people make in verse 34?
27. How did Jesus respond to this request in verse 35?
28. Using outline points VA-E, record the main points about Jesus being the Bread of Life.
29. Summarize what Jesus taught regarding His acceptance and/or rejection. (36-40)
30. Using outline point VA 3, explain predestination in regards to salvation.
31. Why were the Jews upset with Jesus because of this teaching? (41)
32. What comments did the Jews make regarding Jesus and His teaching? (42)
33. What did Jesus command the Jews in verse 43?
34. Summarize what Jesus teaches regarding the Father and Himself in verses 44-47.
35. Summarize what Jesus teaches regarding the Living Bread in verses 48-51.
36. What question did the Jews ask in verse 52?
37. Summarize the answer Jesus gave in response to the question asked in verse 51. (53-58)
38. What teaching of Jesus was unacceptable to His audience and why? (54-56)
39. What claim is repeated in verses 33,38,41-42, 50-51, and 58?
40. Where did the foregoing events occur? (59)
41. What comment did the disciples make in verse 60?
42. What was the Lord's response to what the disciples said? (61-64)
43. What did Jesus know from the beginning? (64)
44. What is the only way that you can come to Christ? (65)
45. What happened after these events? Why did many of the disciples respond this way? (66 and outline point VII A)
46. What question did Jesus ask in verse 67?
47. What was Peter's response to Christ's question? (68-69)
48. What question did Jesus ask in verse 70, and what is the answer according to verse 71?
49. The phrase "from heaven" is used repeatedly in this chapter. Read the following verses and record what you learn about what comes from heaven: 31, 32, 33, 38, 41, 42, 50, 51, 58.
50. Review verses 39, 40, 44, and 54. What does Jesus say about the "last day"?
51. Using the final outline note in this chapter, list the various responses of the crowds in this chapter.
52. What did you learn in this chapter to apply to your life and ministry?

John 7

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.
29 But I know him: for I am from him, and he hath sent me.
30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.
31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?
32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.
33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.
34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.
35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?
36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?
37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)
40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
43 So there was a division among the people because of him.
44 And some of them would have taken him; but no man laid hands on him.
45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
46 The officers answered, Never man spake like this man.
47 Then answered them the Pharisees, Are ye also deceived?
48 Have any of the rulers or of the Pharisees believed on him?
49 But this people who knoweth not the law are cursed.
50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)
51 Doth our law judge any man, before it hear him, and know what he doeth?
52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
53 And every man went unto his own house.

Outline 7:

- I. Journey to Jerusalem. (1-10)
 - A. After these things Jesus walked in Galilee: For He would not walk in Jewry, (*Judaea*) because the Jews sought to kill Him.
 - B. Now the Jews' feast of tabernacles was at hand. (*The feast of tabernacles was a week-long celebration of harvest, recalling God's provision in the wilderness and anticipating the Kingdom to come. See Leviticus 23:33-43.*) TSG 121
 - C. Christ's brothers said to Him: TSG 122
 - 1. The request: Depart from here and go into Judaea so that your disciples also may see the works that you do. (*They wanted Jesus to prove who He was because they did not yet believe Him to be the Son of God.*)
 - 2. The reasons:
 - a. For there is no man that does anything in secret, and he himself seeks to be known openly.
 - b. If you do these things, show yourself to the world.
 - 3. His brothers said this because they not believe in Him. (*These were his natural half-brothers according to Mathew 13:55. The word "if" shows their unbelief. At first, they did not believe in the deity of Jesus, but later did so and became leaders in the church. If you have experienced rejection by your family, know that Jesus did also.*)
 - D. Then Jesus said unto them:
 - 1. My time is not yet come: But your time is always ready. (*We move in time. God moves in eternity. His time is not always our time. It was not time for Jesus to publicly reveal Himself. He did go to the feast, but not publicly as they wanted Him to do.*)
 - 2. The world cannot hate you. But it hates me because I testify of it, that the works thereof are evil. (*The world hated Jesus because He revealed their sin. People do not like to be told they are wrong and they don't want their sin exposed. They want their sin to be accepted, and they may brand you as intolerant if you expose their sin as a violation of God's law.*)
 - 3. You go up unto this feast: I am not going up yet to this feast.
 - 4. For my time is not yet fully come. (*It was not time for Jesus to be revealed publicly, as such revelation would ultimately lead to His death and it was not yet time for this to occur.*)
 - E. When He had said these words unto them, He remained in Galilee.
 - F. But when His brothers were gone up, then He went up also unto the feast, not openly, but as it were in secret.
- II. Jesus in Jerusalem: A controversial figure. (11-13) **TSG 123**
 - A. Then the Jews sought Him at the feast, and said, "Where is He?"
 - B. And there was much murmuring among the people concerning Him:
 - 1. Regarding His character: Some said, "He is a good man."
 - 2. Regarding His doctrine: Others said, "No, but He deceives the people."

- C. No man spoke openly of Him, however, because of fear of the Jews. TSG 127
- III. Dialog with the critics. (14-24) TSG 130
- A. Now about the midst of the feast Jesus went up into the temple, and taught. TSG 128
- B. And the Jews marveled, saying, "How does this man know the letters (*the laws of God*), having never learned?" (*Meaning that He never studied at a Rabbinical school.*)
- C. Jesus answered them and said:
1. My doctrine is not mine, but His that sent me.
 2. If any man will do His will, He shall know of the doctrine, whether it be of God or whether I speak of myself. (*A mindset to do God's will enables you to know whether or not the doctrines you hear are from God.*)
 3. He that speaks of Himself seeks His own glory: But He that seeks His glory that sent Him, the same is true, and no unrighteousness is in Him. (*Jesus is speaking of Himself here. He is not seeking His own glory, but seeks to glorify God the Father.*)
 4. Did not Moses give you the law, and yet none of you keeps the law?
 5. Why are you going about trying to kill me? (*The law prohibited murder.*) TSG 129
- D. The people answered and said, "You have a devil. Who is going about trying to kill you?"
- E. Jesus answered and said unto them:
1. I have done one work, and you all marvel.
 2. Moses therefore gave unto you circumcision--not because it is of Moses, but of the fathers--and on the Sabbath day you circumcise a man. (*The tradition was that if the eighth day of a male child's life fell on the Sabbath, then they went ahead and circumcised him despite it being the Sabbath.*)
 3. If a man receives circumcision on the Sabbath day so that the law of Moses should not be broken, are you angry at me because I have made a man completely whole on the Sabbath day? (*The Jews circumcised on the Sabbath, so why not heal someone on the Sabbath?*)
 4. Do not judge according to the appearance (*superficial judgment*), but judge righteous judgment (*fairly and righteously*).
- IV. Jesus: The object of speculation. (25-36) TSG 130
- A. Then some of them of Jerusalem said:
1. Is not this He whom they seek to kill?
 2. But He speaks boldly, and they say nothing unto Him.
 3. Do the rulers know indeed that this is the very Christ?
 4. However we know this man where He is (*that He is from Nazareth*).
 5. But when Christ comes, no man knows from where He has come. (*This was not true. Old Testament prophecies specifically addressed who Jesus was and where He was from.*)

- B. Then Jesus, as He taught in the temple, cried out saying:
 - 1. You both know me, and you know where I am.
 - 2. I am not come of myself.
 - 3. He that sent me is true, whom you know not, but I know Him.
 - 4. For I am from Him, and He has sent me.
- C. Then they sought to take Him: But no man laid hands on Him, because His hour was not yet come. *(The religious leaders wanted to kill Jesus because He challenged their authority, their way of life, and disregarded their teachings and their activities in the temple.)*
- D. And many of the people believed on Him and said, "When Christ comes, will He do more miracles than these which this man has done?" TSG 132
- E. The Pharisees heard that the people murmured such things concerning Him, and they and chief priests sent officers to take Him. TSG 133
- F. Then Jesus said unto them:
 - 1. Yet a little while am I with you.
 - 2. Then I go unto Him that sent me.
 - 3. You shall seek me, and shall not find me.
 - 4. And where I am, there you cannot come.*(Those who reject Jesus cannot go where He is. Those who believe and accept Him will be with Him. See John chapter 14.)*
- G. Then the Jews said among themselves:
 - 1. Where will He go, that we shall not find Him?
 - 2. Will He go unto the dispersed among the Gentiles and teach the Gentiles? *(Suggesting that Jesus, as a Jew, would go to the Gentiles was an insult.)*
 - 3. What manner of saying is this that He said, "You shall seek me, and shall not find me: And where I am, there you cannot come?"
- V. The proclamation of Jesus. (37-39) TSG 135
 - A. In the last day, that great day of the feast, Jesus stood and cried, saying:
 - 1. If any man thirst, let him come unto me, and drink.
 - 2. He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water. *(A custom during the feast was for a pitcher of water to be poured over the altar as an offering to God in thanksgiving for the rains that resulted in the harvest. It was most likely at this point in the celebration that Jesus made this proclamation. See also Exodus 17:6; Isaiah 44:3-4; 58:11; Ezekiel 47:1-9; Joel 2:23; and Zechariah 14:8.)*
 - B. But this was spoken of the Spirit, which they that believe on Him should receive: For the Holy Ghost was not yet given because Jesus was not yet glorified.
- VI. The divided crowd. (40-44) TSG 136
 - A. Many of the people therefore, when they heard this saying, said, "Of a truth this is the Prophet." *(spoken of in Deuteronomy 18:15).*
 - B. Others said, "This is the Christ."
 - C. But some said:

1. Shall Christ come out of Galilee?
2. Has not the scripture said that Christ comes of the seed of David and out of the town of Bethlehem where David was? (*Micah 5:2*)
- D. So there was a division among the people because of Him.
- E. And some of them would have taken Him; but no man laid hands on Him.
- VII. The divided council. (45-53) TSG 136
 - A. Then the officers came to the chief priests and Pharisees and they said unto them, "Why have you not brought Him for judgment?"
 - B. The officers answered, "A man has never spoken like this man." (*Obviously, they were awed by the power of the Holy Spirit evident in Christ's ministry.*)
 - C. Then the Pharisees answered:
 1. Are you also deceived?
 2. Have any of the rulers or of the Pharisees believed on Him?
 3. But this people who do not know the law are cursed. (*These leaders were religious snobs who considered the people to be ignorant of the law and doomed.*)
 - D. Nicodemus said unto them--he that came to Jesus by night--being one of them: "Does our law judge any man, before it hear him and know what he does?"
 - E. They answered and said unto him:
 1. Are you also of Galilee?
 2. Search and look (*in the Old Testament prophecies*): For no prophet arises (*comes to prominence*) out of Galilee. (*This was not true. Jonah, Hosea, Elijah, and Elisha were all prophets from the northern kingdom.*)
 - F. And every man went unto his own house.

Study questions on chapter 7:

1. Where did Jesus go next and why? (1)
2. What feast was about to be celebrated? (2)
3. Where did the Lord's brothers want Him to go? (3-4)
4. What do you learn about the Lord's brothers in verse 5?
5. What did Jesus say regarding His timing in verse 6?
6. What did Jesus say regarding the world in verse 7?
7. What did Jesus tell His brothers to do in verse 8?
8. Why did Jesus say He would not join them at this time? (8)
9. Where did Jesus remain for a time? (9)
10. What did Jesus do after His brothers departed? (10)
11. Who was seeking for Jesus at the feast? (11)
12. What differing opinions were held by the people concerning Jesus? (12,15, 31)
13. Why did those who believed in Jesus hesitate to speak of Him openly? (13)
14. What happened in the midst of the feast? (14)
15. What was the response of the Jews to the Lord's teaching? (15)
16. What answer did Jesus provide regarding His teaching? (16)
17. What do you learn about doctrine in verse 17? What is the key to knowing whether

- doctrine is of God or not?
18. According to verse 18, for whom was Jesus speaking? (18)
 19. What questions did Christ ask in verse 19?
 20. What did the people say about Jesus in verse 20 and how did He answer in verse 21?
 21. What example did Jesus use in verses 23-24 to illustrate his point regarding doing good on the Sabbath?
 22. How did Jesus tell the people they should judge? (24)
 23. What questions were asked and what opinions expressed regarding Jesus in verses 25-27?
 24. Summarize what Jesus said concerning Himself in verses 28-29. Where was He when He made this statement? What did the people know and what did they not know? What did Jesus know?
 25. What did the Jews seek to do and why were they prevented from doing it at that time? (30)
 26. What was the response of many of the people? (31)
 27. Why did many of the people believe in Jesus? (31)
 28. How does the teaching in verses 14-29 result in the negative response recorded in verses 30-31?
 29. What was the response of the Pharisees to Jesus? (32)
 30. Summarize the prophetic statements made by Jesus in verses 33-34.
 31. What questions were the Jews asking among themselves in verses 35-36?
 32. What happened on the last day of the feast? (37)
 33. Using verses 37-39, summarize Christ's teaching on the living water.
 34. Summarize the diverse opinions of the people as expressed in verses 40-43.
 35. What did some of the people want to do? (44)
 36. What question did the officers ask the chief priests and Pharisees? (45)
 37. What answer is given in verse 46?
 38. What question is asked in verses 47-48 and what statement is made in verse 49?
 39. Who expresses an opinion in verses 50-51 and what was his opinion?
 40. How did the Jews answer Nicodemus in verse 52?
 41. What happened after this final discussion? (53)
 42. Use the following verses to record the various reactions to Jesus as reflected in this chapter:
 - 11-12
 - 13
 - 15
 - 20
 - 25-27, 41-42
 - 30
 - 31
 - 40
 43. This chapter can be studied in terms of three time periods. Summarize what happened before the feast (1-10); in the middle of the feast (11-36); and at the end of the feast (37).
 44. What did you learn in this chapter to apply to your life and ministry?

John 8

- 1 Jesus went unto the mount of Olives.
- 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
- 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
- 4 They say unto him, Master, this woman was taken in adultery, in the very act.
- 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
- 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
- 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
- 8 And again he stooped down, and wrote on the ground.
- 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
- 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
- 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.
- 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
- 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
- 15 Ye judge after the flesh; I judge no man.
- 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.
- 17 It is also written in your law, that the testimony of two men is true.
- 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.
- 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.
- 20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.
- 21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.
- 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.
- 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
- 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he,

ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan,

and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Outline 8:

I. The woman in adultery. (1-11) TSG 137-138

(See Supplemental Study Two: Greater than Your Sin.)

A. Jesus went unto the mount of Olives. And early in the morning He came again into the temple, and all the people came unto Him and He sat down and taught them.

B. And the scribes and Pharisees brought to Him a woman taken in adultery, and when they had set her in the midst they said unto Him: TSG 139

1. Master, this woman was taken in adultery, in the very act.

2. Now Moses, in the law, commanded us that such should be stoned.

(See Leviticus 20:10 and Deuteronomy 22:23-24. Where was the man involved? The law actually said both should die. The Pharisees were not really concerned about enforcing the law. They wanted to entrap Jesus.)

3. This they said, tempting Him, that they might have something of which to accuse Him. *(If Jesus let her go, He would be disobeying the law and contradicting Moses. If He had her stoned, it would be contrary to the justice and love which He taught.)*

C. But Jesus stooped down, and with His finger wrote on the ground, as though He did not hear them.

D. When they continued asking Him, He lifted Himself up and said unto them, "He that is without sin among you, let him first cast a stone at her." *(Their sins that we know of included criticism, judging, lack of compassion, accusations, self-righteousness, and hypocrisy.)*

- E. And again He stooped down, and wrote on the ground.
- F. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the oldest, even unto the youngest: And Jesus was left alone, and the woman standing in the midst.
- G. When Jesus had lifted Himself up and saw no one but the woman, He said unto her:
 - 1. Woman, where are those who accused you?
 - 2. Has no man condemned you?
- H. She said, "No man, Lord."
- I. And Jesus said unto her:
 - 1. Neither do I condemn you.
 - 2. Go and sin no more.

(No matter what you have done, even if the legal penalty is death, God will forgive you if you repent.)
- II. The dialogue with the Pharisees. (12-20) TSG 140
 - A. Then Jesus spoke to them again saying:
 - 1. I am the light of the world.
 - 2. He that follows me shall not walk in darkness.
 - 3. He shall have the light of life.
 - B. The Pharisees therefore said unto Him:
 - 1. You bear record of yourself.
 - 2. Your record is not true.
 - C. Jesus answered and said unto them:
 - 1. Though I bear record of myself, yet my record is true.
 - 2. For I know where I came from and where I go. *(Do you have this assurance, knowing where you came from and where you are going?)*
 - 3. You cannot tell where I come from and where I go.
 - 4. You judge after the flesh *(carnally)*. I judge no man. *(Jesus did not come to judge the world at that time. He came to save the world.)*
 - a. And yet if I judge, my judgment is true.
 - b. For I am not alone, but I and the Father that sent me. *(We judge after external appearances, but God looks on the heart.)*
 - 5. It is also written in your law that the testimony of two men is true *(Deuteronomy 17:2)*.
 - a. I am one that bears witness of myself.
 - b. The Father that sent me also bears witness of me. *(Both the Father and Son bear witness of Jesus.)*
 - D. Then they said unto Him, "Where is your father?" *(They were still unable to accept Christ's supernatural birth. They did not recognize God as His Father.)*
 - E. Jesus answered, "You neither know me, nor my Father: If you had known me, you should have known my Father also." *(To know Jesus is to know the Father. If you reject Jesus, you reject the Father.)*

- F. Jesus spoke these words in the treasury, as He taught in the temple: And no man laid hands on Him, for His hour was not yet come.
- III. Prophecy regarding Christ's death and reaction of the crowd. (21-30) TSG 141
- A. Then Jesus said again unto them, "I go my way, and you shall seek me, and shall die in your sins (*because you rejected me*). Where I go, you cannot come."
- B. Then the Jews said, "Will he kill himself? He said, 'Where I go, you cannot come.'"
- C. And He said unto them:
1. You are from beneath; I am from above.
 2. You are of this world; I am not of this world.
 3. This is why I said to you that you shall die in your sins.
 4. For if you do not believe that I am He, you shall die in your sins.
- D. Then they said unto Him, "Who are you?"
- E. And Jesus said unto them:
1. Even the same that I said unto you from the beginning (*of the discussion*).
 2. I have many things to say and to judge of you.
 3. But He that sent me is true.
 4. I speak to the world those things which I have heard of Him (*as so should we, rather than sharing our own concepts and ideas*).
- F. They did not understand that He spoke to them of the Father.
- G. Then Jesus said unto them:
1. When you have lifted up the Son of Man, then you shall know that I am He, and that I do nothing of myself; but as my Father has taught me, I speak these things. (*His death and resurrection would prove it.*)
 2. And He that sent me is with me: The Father has not left me alone; for I do always those things that please Him.
- H. As He spoke these words, many believed on Him.
- IV. Dialogue with the Jews. (31-47) TSG 142
- A. Regarding truth and freedom from sin.
1. Then Jesus said to those Jews which believed on Him:
 - a. If you continue in my word, then you are my disciples indeed. (*The word "continue" as used here means to abide continuously. It is active, not passive.*)
 - b. And you shall know the Truth, and the Truth shall make you free. (*Jesus and God's Word are Truth: This is the Truth that will set you free.*)
 2. They answered Him:
 - a. We are Abraham's seed, and were never in bondage to any man. (*This was not true. As Jews, they had been in bondage in Egypt, Babylon, and at that time were in bondage to Rome. Sinners often to not recognize that they are in spiritual bondage.*)
 - b. How do you say "You shall be made free?"
 3. Jesus answered them: Verily, verily, (*assuredly*) I say unto you:

- a. Whoever commits sin is the servant of sin.
 - b. And the servant does not abide in the house forever, but the Son does abide forever. *(Servants, without a relationship to the Father, do not abide in His house forever. Sons and daughters of God do!)*
 - c. If the Son therefore shall make you free, you shall be free indeed.
- B. Regarding spiritual heritage.
- 1. Jesus continues:
 - a. I know that you are Abraham's seed; but you seek to kill me, because my word has no place in you.
 - b. I speak that which I have seen with my Father: And you do that which you have seen with your father.
 - 2. They answered and said unto Him: Abraham is our father.
 - 3. Jesus said unto them:
 - a. If you were Abraham's children, you would do the works of Abraham. *(They were his biological seed, but not his children spiritually.)*
 - b. But now you seek to kill me, a man who has told you the truth, which I have heard of God.
 - c. This, Abraham did not do.
 - d. You do the deeds of your father *(meaning that their father was Satan)*.
 - 4. Then they said to Him:
 - a. We are not born of fornication. *(Again, they were referring to what they perceived to be His illegitimate birth.)*
 - b. We have one Father, even God.
(Jesus had called into question their relation to Abraham, hence their negative response.)
 - 5. Jesus said unto them:
 - a. If God were your Father, you would love me: For I proceeded forth and came from God; I did not come of myself, but He sent me.
 - b. Why do you not understand my speech? Even because you cannot hear my word. *(They could not understand because they were viewing His words as intellectual propositions and with carnal minds. To understand, they must receive His words with spiritual minds.)*
 - c. You are of your father the devil, and the lusts of your father you will do.
 - (1) He was a murderer from the beginning, and did not abide in the truth, because there is no truth in him.
 - (2) When he speaks a lie, he speaks of his own: For he is a liar, and the father of it. *(All Satan speaks is false because it is what is natural for him to do.)*
 - d. And because I tell you the truth, you do not believe me.

- e. Which of you convinces me of sin?
 - f. And if I say the truth, why do you not believe me?
 - g. He that is of God hears God's words: You, therefore, do not hear them because you are not of God. (*You can hear with your physical ears and yet not hear spiritually because of your heart condition.*)
- V. Reaction to the revelation. (48-58)
 - A A charge of demon possession.
 - 1. Then the Jews answered and said unto Him, "Were we not right in saying that you are a Samaritan and have a devil?" (*Calling a Jew a Samaritan was an insult.*)
 - 2. Jesus answered:
 - a. I do not have a devil.
 - b. I honor my Father, and you dishonor me.
 - c. And I do not seek my own glory: There is one that seeks and judges.
 - d. Verily, verily, (*assuredly*) I say unto you, if a man keep my saying, he shall never see death.
 - B. Then the Jews said to Him:
 - 1. Now we know that you have a devil.
 - 2. Abraham and the prophets are dead, and you say that if a man keeps your saying he shall never taste of death.
 - 3. Are you greater than our father Abraham who is dead? And the prophets who are dead? Who are you making yourself to be?
 - C. Jesus answered:
 - 1. If I honor myself, my honor is nothing: It is my Father that honors me, of whom you say that He is your God.
 - 2. Yet you have not known Him; but I know Him and if I should say, I know Him not, I shall be a liar like you: But I know Him, and keep His saying.
 - 3. Your father Abraham rejoiced to see my day: And he saw it, and was glad.
 - D. Then the Jews said to him: "You are not yet fifty years old and you have seen Abraham?" (*Jesus was not yet an elder who could be respected for His teaching.*)
 - E. Jesus said unto them, "Verily, verily, (*assuredly*) I say unto you, before Abraham was, "I AM" (*Exodus 3:14*).
- VI. Conclusion of the encounters. (59) TSG 159
 - A. Then they took up stones to cast at Him.
 - B. But Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

Study questions on chapter 8:

1. Where was Jesus as this chapter opens? (1)
2. Where did Jesus go next, who accompanied Him, and what did He do? (2)
3. Who did the scribes and Pharisees bring to Jesus? (3)
4. What accusations were raised against the woman? (4)
5. Who did the Pharisees quote? (5)
6. What was the real reason that the Pharisees were bringing this matter to the Lord's attention? (6 and outline point I B 3)
7. What did Jesus do and say? (6-8)
8. How did the Pharisee's respond to what Jesus said and did? (9)
9. What question did Jesus ask the woman after the Pharisees left? (10)
10. What answer did the woman give? (10-11)
11. What command did Jesus give to the woman? (11)
12. Explain the statement Jesus made in verse 12 regarding light and darkness. How did the Pharisees respond in verse 13?
13. Summarize Christ's statements regarding bearing witness and judgment in verses 14-18.
14. What question is asked in verse 19 and how did Jesus answer?
15. Where was Jesus when this teaching was given? (20)
16. Why could no man lay hands on Jesus at this time? (20b)
17. What statement did Jesus make in verse 21 and what question did the Jews ask concerning the statement in verse 22?
18. Summarize Christ's response in verses 23-24.
19. According to verse 24, why was this discussion crucial to their spiritual destiny?
20. What question is asked in verse 25?
21. Summarize Christ's response to this question as recorded in verse 25-26.
22. What did the audience not understand? (27)
23. Summarize what Jesus said regarding His relationship to the Father in verses 28-29.
24. What was the response of many of the people to this teaching? (30)
25. Summarize what Jesus said to the Jews who believed on Him. (31-32)
26. What is the truth that will set you free and how can you know this truth? (32)
27. What question did the believing Jews ask in verse 33?
28. Using verses 34-38, summarize how Jesus answered the question asked in verse 33.
29. What statement do the believing Jews make in verse 39 and how does Jesus address it in verses 39-41?
30. Who did the Jews consider to be their father? (39) Who did Jesus say was actually their father? (44)
31. What statement do the Jews make in verse 41? How does Jesus respond in verses 41-42?
32. What questions does Jesus ask in verses 43-47 and what are the answers?
33. What statement is made by the Jews in verse 48 and how does Jesus respond in verses 48-51?
34. What statement is made by the Jews in verse 52 in response to what Jesus said?
35. What questions are asked by the Jews in verse 53?

36. How does Jesus respond to the questions and statements of the Jews (52-53) in verses 54-56.
37. What was the final question of the Jews in verse 57 and what answer did Jesus give in verse 58?
38. What did the Jews attempt to do next and what was Christ's response? (59)
39. Review the "if" statements made by Jesus in this chapter and summarize each. See verses
40. 16, 19, 24, 31, 36, 39, 42, 46, 51, 52, 54, 55.
41. Underline the word "Father" which is used repeatedly in this chapter. Summarize what you learn about the Father from the references. See verses 16, 18, 19, 27, 28, 29, 38, 41, 42, 49, 54.
42. Review this chapter again and summarize who the Jews considered to be their father.
43. Who did Jesus say was their father? (44)
44. What did you learn in this chapter to apply to your life and ministry?

John 9

- 1 And as Jesus passed by, he saw a man which was blind from his birth.**
- 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?**
- 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.**
- 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.**
- 5 As long as I am in the world, I am the light of the world.**
- 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,**
- 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.**
- 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?**
- 9 Some said, This is he: others said, He is like him: but he said, I am he.**
- 10 Therefore said they unto him, How were thine eyes opened?**
- 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.**
- 12 Then said they unto him, Where is he? He said, I know not.**
- 13 They brought to the Pharisees him that aforetime was blind.**
- 14 And it was the sabbath day when Jesus made the clay, and opened his eyes.**
- 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.**
- 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.**
- 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.**
- 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.**
- 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?**
- 20 His parents answered them and said, We know that this is our son, and that he was born blind:**
- 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.**
- 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.**
- 23 Therefore said his parents, He is of age; ask him.**

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Outline 9

- I. A man born blind is healed. (1-7) TSG 144
(See Supplemental Study Three: Blind Since Birth.)
 - A. And as Jesus passed by, He saw a man which was blind from his birth.
(This man was blind, and beyond human help. Apart from Christ, we are all spiritually blind. No human help can change that. We must do spiritually what this blind man did: Look to Jesus for healing.)
 - B. And His disciples asked Him, saying, "Master, who sinned, this man, or his parents, that he was born blind?" (They were concerned about the cause of his blindness. Jesus was concerned about the purpose. We should be more concerned about the purpose of our trials than the cause. The disciples looked at the man, but Jesus actually saw Him. Do you just look or do you really see? The disciples saw him as a point for theological discussion.)

- C. Jesus answered:
 - 1. Neither has this man sinned, nor his parents: But that the works of God should be made manifest in him. *(Sickness is in the world because of sin, but this man's sickness was not caused by his own personal sin. The statement does not mean the man was sinless, rather that his condition did not result from his sin.)*
 - 2. I must work the works of Him that sent me, while it is day: The night comes, when no man can work. *(Note the urgency of the mandate: We must work while it is day. Note the methodology: The works of God.)*
 - 3. As long as I am in the world, I am the light of the world.
- D. When He had said this, He spat on the ground, made clay of the spittle, and anointed the eyes of the blind man with the clay,
- E. And Jesus said unto him, "Go, wash in the pool of Siloam"--which by interpretation means "Sent".
- F. The blind man went his way, washed, and came back seeing. *(Water represents the Word. The name of the pool represents Jesus who was Sent from God. Those who are spiritually blind and go to the one sent by God--Jesus--return seeing.)*
- II. Reaction of the blind man's neighbors. (8-12) TSG 144
 - A. This man's neighbors and those who had seen him blind before said, "Is this not he that sat and begged?" Some said, "This is he," while others said, "He is like him". But the man said, "I am he."
 - B. Therefore they said to him, "How were your eyes opened?" *(Instead of asking "how" as they do repeatedly in this passage, they should have asked "who". It is the power behind the miracle, not the miracle itself that is most important.)*
 - C. He answered and said, "A man called Jesus made clay, anointed my eyes, and said unto me, 'Go to the pool of Siloam and wash'. And I went and washed, and I received sight."
 - D. Then said they unto him, "Where is He?" He said, "I do not know." *(You may not understand everything biblically or theologically when you have an experience with the Lord, but you certainly can share what you have experienced and how your life has changed.)*
- III. Reaction of the Pharisees. (13-34) TSG 144
 - A. Interview with the blind man.
 - 1. They brought the man who had been blind to the Pharisees.
 - 2. And it was the Sabbath day when Jesus made the clay and opened his eyes.
 - 3. Then the Pharisees also asked him how he had received his sight. He said unto them, "He put clay upon my eyes, I washed, and now I see."
 - 4. Therefore some of the Pharisees said, "This man is not of God, because He does not keep the Sabbath day." Others said, "How can a man that is a sinner do such miracles? And there was a division among them."

5. They said unto the formerly blind man again, "What do you say about Him that has opened your eyes?" The man answered and said, "He is a prophet."
- B. Interview with his parents.
 1. But the Jews did not believe that he had been blind and received his sight, so they called the parents of the man who had received his sight.
 2. And they asked them, saying, "Is this your son, who you say was born blind? How does he now see?"
 3. His parents answered them and said, "We know that this is our son, and that he was born blind: But by what means he now sees, we do not know; nor do we know who has opened his eyes. He is of age--ask him: He shall speak for himself."
 4. His parents spoke these words because they feared the Jews: For the Jews had agreed that if any man confessed that Jesus was Christ, he should be put out of the synagogue. (*The synagogue was where all facets of Jewish life occurred: Social, educational, religious, etc.*)
 5. Therefore his parents said, "He is of age; ask him."
- C. Another interview with the blind man.
 1. Then they called the man who had been healed again and said to him, "Give God the praise: We know that this man is a sinner."
(*"Give God the praise" was not an admonition to worship. It meant "be honest before God".*)
 2. The man answered and said, "Whether he be a sinner or not, I do not know. One thing I know, that whereas I was blind, now I see."
 3. Then they said to him again, "What did He do to you? How did He open your eyes?"
 4. He answered them, "I have told you already, and you did not hear: Why do you want to hear it again? Will you also be His disciples?"
 5. Then they reviled him, and said:
 - a. You are His disciple; but we are Moses' disciples.
 - b. We know that God spoke unto Moses: As for this fellow, we do not know from where He is.
 6. The man answered and said unto them:
 - a. Herein is a marvelous thing, that you do not know from where He is, and yet He has opened my eyes.
 - b. Now we know that God does not hear sinners: But if any man be a worshipper of God and does His will, He will hear him.
 - c. Since the world began, it has not been heard that any man opened the eyes of one that was born blind.
 - d. If this man were not of God, He could do nothing.
 7. They answered and said: "You were altogether born in sins, and you are teaching us?" And they cast him out of the synagogue.
- IV. The conclusion: Jesus, the blind man, and the Pharisees. (35-41)

- A. Jesus and the blind man.
 - 1. Jesus heard that they had cast the man out of the synagogue and when He had found him, He said unto him, "Do you believe on the Son of God?"
 - 2. He answered and said, "Who is He, Lord, that I might believe on Him?"
 - 3. And Jesus said unto him, "You have both seen Him and it is He that talks with you."
 - 4. And he said, "Lord, I believe." And he worshipped Him.
- B. Jesus and the Pharisees. TSG 145
 - 1. And Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." (*Jesus came to separate those who would see and those who refused to see.*)
 - 2. And some of the Pharisees which were with Him heard these words, and said unto Him, "Are we blind also?"
 - 3. Jesus said unto them:
 - a. If you were blind, you should have no sin.
 - b. But now you say, "We see," therefore your sin remains.

(Jesus used the healing of the blind man as an opportunity to reveal His spiritual purpose: To bring sight to those who are spiritually blind. The Pharisees could not receive this teaching because they would not admit to their spiritual blindness.)

Study questions on chapter 9:

1. How long had the man introduced in verse 1 been blind ?
2. What question did Christ's= disciples ask about the blind man=s condition? What did this reveal about their beliefs concerning sickness? (2)
3. Why had this man been born blind? (3)
4. Summarize the statements Jesus made in verses 4-5.
5. What did Jesus put on the blind man=s eyes? (6)
6. What did Jesus direct the blind man to do and what were the results? (7)
7. How did the blind man=s neighbors react after his healing and how did he respond to them? (9)
8. What question did the blind man=s neighbors ask him? (10)
9. How did the blind man answer his neighbors= question? (11)
10. What did the man=s neighbors want to know and how did the man answer them? (12)
11. To whom was the formerly blind man taken? (13)
12. On what day did Jesus heal the blind man? (14)
13. What did the Pharisees ask the formerly blind man? (15)
14. What divisions arose among the Pharisees regarding Jesus? (16)
15. Who did the formerly blind man think Jesus was? (17)
16. Why did the Pharisees send for the man=s parents? (18)
17. What did the Pharisees ask the man=s parents and what did they answer? (19-21)
18. Why did the man's parents answer as they did? What did they fear? (22-23)

19. What did the Pharisees ask the formerly blind man to do? (24)
20. How did the formerly blind man respond to the Pharisees' demands? (25)
21. What question did the formerly blind man ask the Pharisees? (27)
22. Whose disciples did the Pharisees claim to be? (28)
23. What did the formerly blind man consider to be remarkable? (29-30)
24. What did the formerly blind man say no one had ever done? (31-32)
25. What convinced the formerly blind man that Jesus was from God? (33)
26. What did the Pharisees say and do to the man who had been born blind? (34)
27. What did Jesus hear about and how did He respond? (35)
28. What did Jesus ask the man who had been blind? (35)
29. What question did the formerly blind man ask Jesus and why did he ask? (36)
30. Who did Jesus say He was? (37)
31. What did the formerly blind man do when Jesus told him who He was? (38)
32. According to Jesus, why had He come into the world? (39)
33. What group of people expressed shock at what Jesus said? (40)
34. Upon hearing Christ's words (39), what did the Pharisees ask Jesus and what was His answer ? (40)
35. What did Jesus mean by saying Abut now that you claim you can see, your guilt remains@? (41)
36. Why did Jesus say that the Pharisees= guilt would remain? (41)
37. What did you learn in this chapter to apply to your life and ministry?

John 10

- 1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
- 2 But he that entereth in by the door is the shepherd of the sheep.
- 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
- 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
- 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
- 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
- 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
- 8 All that ever came before me are thieves and robbers: but the sheep did not hear them.
- 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
- 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
- 11 I am the good shepherd: the good shepherd giveth his life for the sheep.
- 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
- 13 The hireling fleeth, because he is an hireling, and careth not for the sheep.
- 14 I am the good shepherd, and know my sheep, and am known of mine.
- 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.
- 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
- 17 Therefore doth my Father love me, because I lay down my life, that I might take it again.
- 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
- 19 There was a division therefore again among the Jews for these sayings.
- 20 And many of them said, He hath a devil, and is mad; why hear ye him?
- 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
- 22 And it was at Jerusalem the feast of the dedication, and it was winter.
- 23 And Jesus walked in the temple in Solomon's porch.
- 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

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

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

Outline 10:

- I. The shepherd and the sheep. (1-18) TSG 146
 - A. The false shepherd. He that does not enter by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber. (*The word for "thief" means "one who takes by stealth". The word for "robber" means "one who takes by force". Christ's sheep cannot be deceived by stealth or taken by force. Any doctrine, leader, or religion that presents any way to God other than Jesus is a thief and a robber.*)
 - B. The true shepherd.
 - 1. But he that enters in by the door is the shepherd of the sheep.
 - 2. To him the porter (*the Holy Spirit*) opens; And the sheep hear his voice: And he calls his own sheep by name, and leads them out.
 - 3. And when he puts forth his own sheep, he goes before them, and the sheep follow him: For they know his voice.

4. And a stranger they will not follow, but will flee from him: For they do not know the voice of strangers.
(*Jesus spoke this parable to them, but they did not understand the meaning so He explained it.*)
- C. The door to the sheep fold. Then Jesus said unto them again:
 1. Verily, verily, (*assuredly*) I say unto you, I am the door of the sheep.
(*Shepherds slept across the entrance to the enclosure where the sheep were kept. No one could enter except by him. This is the example to which Jesus is referring. All sheep--true believers--must enter the fold through Jesus.*)
 2. All that ever came before me are thieves and robbers: But the sheep did not hear them. (*Jesus is not speaking of godly Old Testament prophets, but of self-appointed religious leaders and those who say salvation comes other ways than through Jesus Christ.*)
 3. I am the door: By me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
 4. The thief comes not but to steal, and to kill, and to destroy.
 5. I am come that they might have life, and that they might have it more abundantly. (*If someone or an event in your life steals, kills, or destroys, it is from Satan. According to this passage, Jesus provides salvation, guidance, provision, and abundant life.*)
- D. The good shepherd of the flock. I am the good shepherd: The good shepherd gives His life for the sheep. (*Jesus is also called the great shepherd in Hebrews 13:20 and the chief shepherd in 1 Peter 2:25 and 5:14. Note that Jesus gives His own life for the sheep. No one takes His life from Him. He freely gives it.*)
- E. The hireling: He that is an hireling, and not the shepherd, who does not own the sheep:
 1. Leaves the sheep when the wolf comes.
 2. He flees and the wolf catches them and scatters the sheep.
 3. The hireling flees because he is an hireling and does not care for the sheep.
- F. Evidence that Jesus is the good shepherd.
 1. I know My sheep.
 2. I am known of mine (*by my sheep*).
 3. I am known by the Father.
 4. I know the Father.
 5. I lay down my life for the sheep.
- G. The heart of the true shepherd: Other sheep I have, which are not of this fold:
 1. Them also I must bring. (*He is compelled to reach other sheep.*)
 2. They shall hear my voice.
 3. And there shall be one fold, and one shepherd.
(*Jesus was speaking of the Gentiles, meaning nations other than Israel, as the "other sheep" He would add to His fold.*)

- H. The sacrifice of the true shepherd. Therefore does my Father love me:
 - 1. Because I lay down my life, that I might take it again.
 - 2. No man takes it from me, but I lay it down myself.
 - 3. I have power to lay it down, and I have power to take it again.
 - 4. This commandment I have received of my Father.
(How can Jesus be both the Lamb of God and the Shepherd? The Lamb of God speaks of His humanity. The Shepherd speaks of His deity.)
- II. Division over Christ's teaching. (19-24) TSG 147
 - A. The reason: There was a division therefore again among the Jews because of these sayings.
 - B. The setting: This division occurred at Jerusalem during the feast of the dedication, in winter, as Jesus walked in the temple in Solomon's porch.
(This feast commemorated the rededication of the Temple after it had been polluted by the Romans.) TSG 174
 - C. The divisions.
 - 1. Many said, "He has a devil, and is mad. Why are you listening to Him?"
 - 2. Others said, "These are not the words of him that has a devil. Can a devil open the eyes of the blind?"
 - 3. Some doubted: Then the Jews came round about Him and said unto Him, "How long do you make us to doubt? If you are the Christ, tell us plainly." *(Jesus had already told them plainly who He was, but they would not accept it.)*
- III. Jesus' response. (25-30)
 Jesus answered them: TSG 175
 - A. I told you, and you did not believe.
 - B. The works that I do in my Father's name, they bear witness of me.
 - C. But you do not believe because you are not of my sheep, as I said unto you.
- IV. Benefits of following the true shepherd.
 - A. Revelation: My sheep hear My voice.
 - B. Recognition: I know them.
 - C. Direction: They follow Me.
 - D. Eternal life: And I give unto them eternal life. *(Jesus gives it. We do not earn it.)*
 - E. Security: And they shall never perish, neither shall any man pluck them out of My hand.
 - 1. My Father, which gave them to me, is greater than all.
 - 2. No man is able to pluck them out of My Father's hand.
 - 3. I and My Father are one.
- V. Execution planned and prevented. (31-39)
 - A. Then the Jews took up stones again to stone Him.
 - B. Jesus answered them, "Many good works have I shown you from my Father. For which of those works are you going to stone me?"
 - C. The Jews answered Him, saying, "We are not stoning you for a good work, but for blasphemy and because that you, being a man, make yourself God."

- D. Jesus answered them:
1. Is it not written in your law, I said, "You are gods?"
(Psalm 82:6 refers to judges and other leaders whose tasks were divinely appointed, as "gods"--but not the same as the deity of the true God. If men can be spoken of as "gods" in terms of their appointed positions as judges, how much more may the term be used of Him whom the Father sent who actually is the true God.)
 2. If He called them gods unto whom the Word of God came, and the scripture cannot be broken; then why are you saying of Him whom the Father has sanctified and sent into the world, "You blaspheme" because I said, "I am the Son of God?"
 3. If I do not do the works of my Father, then do not believe me.
 4. But if I do, though you do not believe me, believe the works: That you may know, and believe that the Father is in me and I in Him. *(The works of God always bring glory to God. Do your works reveal God to the world?)*
- E. Therefore they sought again to take Him: But He escaped out of their hand.
- VI. Refuge beyond Jordan. (40-42) TSG 176
- A. And Jesus went away again beyond Jordan, into the place where John at first baptized, and He remained there.
 - B. And many resorted unto Him, and said, "John did no miracle: But all things that John spoke of this man were true."
 - C. And many believed on Him there.

Study questions on chapter 10:

1. Summarize the parable of the sheep, the shepherd, and the thief which is recorded in verses 1-5.
2. Did the people understand this parable? (6)
3. How can Jesus be both the Lamb of God and the Shepherd? (outline point I H 4).
4. Using verses 7-18 and outline point I, answer the following questions regarding the Lord's explanation of this parable.
 - Who are the sheep? (outline point I C 1)
 - Who is the door to the sheep? (7)
 - Who are the thieves and robbers? (8 and outline points I A and I C 2)
 - Who did the sheep refuse to hear? (8)
 - Who is the door to salvation and what happens to those who enter by this door? (9)
 - What does the thief come to do? (10)
 - What did Christ come to do? (10)
 - Who is the good shepherd? (11)
 - Who gives His life for the sheep? (11)
 - Who is the hireling and what is his response when danger comes? (12-13)
 - Who does the shepherd know and who knows Him? (14)

- What relationship does the good shepherd have with the Father? (15)
- Who are the other sheep that are not of the fold? What will the Shepherd do for them? (16 and outline point I G 3)
- What does Jesus willingly lay down and what will He take again? (17-18)
- Who had the power to lay down Christ's life for the sins of the world? (18)
- What commandment had Jesus received from His Father? (18)
- Using verses 7-18, contrast the good Shepherd with false shepherds and hirelings.
- Write a summary statement listing other biblical names referring to Jesus as a shepherd. (outline point I D)
- Study the following Old Testament references regarding the sheep analogy and summarize what you learn in each passage.
 - Psalm 23
 - Psalm 74:1
 - Psalm 79:13
 - Psalm 95:7
 - Isaiah 40:11
 - Isaiah 53:6
 - Ezekiel 34

5. What divisions occurred among the Jews because of this teaching by Jesus? (19-21)
6. When did these events occur? (22)
7. Where did Jesus go next and who joined Him there? (23-24)
8. What question did the Jews ask in verse 24?
9. Using verses 25-30, summarize the response of Jesus to the question raised by the Jews in verse 24.
10. What did the Jews try to do after Jesus responded to their question? (33)
11. What question did Jesus ask the Jews in verse 32 and what was their answer in verse 33?
12. What questions did Jesus ask in verses 34-36 and what point did He make in verses 37-38? Explain the statement in verse 34 "You are gods." (outline point V D)
13. What did the Jews seek to do next? (39)
14. Where did Jesus go after this exchange? (40)
15. Who followed Christ and how did they respond to His teaching? (41-42)
16. What did you learn in this chapter to apply to your life and ministry?

John 11

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judaea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

Outline 11:

(See Supplemental Study Four for additional teaching on the resurrection of Lazarus from the dead.)

- I. The plea and the response. (1-6) TSG 193
 - A. Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha. It was that Mary, which anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick.
 - B. Therefore his sisters sent unto Him, saying, "Lord, he whom You love is sick."
 - C. When Jesus heard that, He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." *(As a believer, all that comes into your life--both good and bad--is for the glory of God.)*
 - D. Now Jesus loved Martha and her sister, Mary, and Lazarus.
 - E. When He had heard therefore that Lazarus was sick, He remained for two days in the same place where He was. *(God always has a greater plan when there is a delay. Divine delay is not denial. God's work is not limited by time.)*
- II. The departure for Bethany. (7-16)
 - A. After two days, He said to His disciples, "Let us go into Judaea again."
 - B. His disciples said unto Him, "Master, the Jews of late sought to stone you, and you are going there again?" *(Jesus did not fear. He knew that He was invincible until His Work was done. The same is true for you.)*
 - C. Jesus answered:
 - 1. Are there not twelve hours in the day? *(There is a limited time in which to work. Seize the opportunities of each day.)*
 - 2. If any man walk in the day, he does not stumble because he sees the light of this world.
 - 3. But if a man walk in the night, he stumbles, because there is no light in him. *(This destroys the New Age doctrine that all people have "light within" themselves.)*
 - 4. Jesus said these things after He had said unto them, "Our friend Lazarus sleeps; but I go, that I may awake him out of sleep." *("Sleep" is a term used for death: Acts 7:60; 1 Corinthians 15:51; 1 Thessalonians 4:13-*

18.)

- D. Then the disciples said, "Lord, if he sleeps, he shall do well." But Jesus spoke of his death: But they thought that He had spoken of taking rest in sleep.
 - E. Then Jesus said to them plainly:
 - 1. Lazarus is dead. *(Some people say we should not confess a negative condition, but Jesus stated this situation as it was. If you don't confess that you have sinned, how can you be saved? If you don't confess that you are sick, how can God get the glory when you are healed. Confess your problems, but don't dwell on them. Focus on the answer: Jesus.)*
 - 2. And I am glad for your sakes that I was not there, to the intent you may believe. *(Jesus could have prevented Lazarus from dying, healed him from a distance, or gone immediately to his side. But the delay was for God's glory: Psalm 50:15. The miracle Jesus performed allowed the disciples to witness a greater demonstration of God's power.)*
 - 3. Nevertheless let us go unto him.
 - F. Then Thomas, which is called Didymus, said unto his fellow-disciples, "Let us also go, that we may die with Him." *(Thomas may have been a doubter--as reflected after the resurrection--but he was dedicated to death. He knew the danger of returning to this region. Even those dedicated to death experience doubts at times.)*
- III. Arrival at Bethany. (17-19)
- A. Then when Jesus came, He found that Lazarus had laid in the grave four days already.
 - B. Now Bethany was near Jerusalem *(about 2 miles away from the city)* and about a fifteen furlongs journey *(about 20 miles from where Jesus had been)*.
 - C. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. *(They came as mourners and returned as witnesses to a miracle.)*
- IV. Interaction with Martha. (20-27)
- A. Then Martha, as soon as she heard that Jesus was coming, went and met Him: But Mary sat still in the house.
 - B. Then Martha said unto Jesus:
 - 1. Lord, if you had been here, my brother would not have died.
 - 2. But I know, that even now, whatsoever you will ask of God, God will give it to you.*(Martha's comment was not an accusation, but an expression of faith. "If you had been here--but even now.")*
 - C. Jesus said unto her, "Your brother shall rise again."
 - D. Martha said unto Him, "I know that he shall rise again in the resurrection at the last day. *(Do not limit God's work to the past or future. He is not limited by time or place. Martha had fundamental faith, in that she believed in the resurrection. Her faith was limited, however, as she restricted her belief in the resurrection to the future.)*

- E. Jesus said unto her:
 - 1. I am the resurrection, and the life. *(Jesus is the great I am. Note the present tense. Jesus is whatever you need. He had not yet died, but He spoke of the resurrection as already being done. The resurrection and life is not just a doctrine, it is a person--Jesus Christ.)*
 - 2. He that believes in me, though he were dead, yet shall he live. *(You may be dead spiritually, but you can experience new life!)*
 - 3. And whosoever lives and believes in me shall never die. *(Believers will never die spiritually. To be absent from the body is to be present with the Lord: 2 Corinthians 5:6-9.)*
 - 4. Do you believe this?
- F. She said unto him, "Yes, Lord: I believe that you are the Christ, the Son of God, which should come into the world."
- V. Interaction with Mary. (28-33)
 - A. And when she had so said, she went her way, and called Mary her sister secretly, saying, "The Master is come and calls for you."
 - B. As soon as Mary heard that, she arose quickly, and came unto Him. Now Jesus was not yet come into the town, but was in that place where Martha met Him.
 - C. The Jews, which were with her in the house and comforted her, when they saw that Mary rose up hastily and went out, followed her saying, "She goes to the grave to weep there."
(Mary was weeping when she met Jesus. When Martha greeted Him, she was more confrontational. There are different ways to express sorrow. Jesus always meets you at the point of your need.)
 - D. When Mary came where Jesus was and saw Him, she fell down at His feet, saying unto him, "Lord, if you had been here, my brother would not have died."
("If" is a common expression when we experience difficulties. "If only I hadn't, If only I had." Stop looking to the past and fretting over what you could have done. Look to the future to what God is going to do in your life.)
- VI. Jesus at the tomb of Lazarus. (35-37)
 - A. When Jesus saw her weeping and the Jews which came with her also weeping, He groaned in the spirit and was troubled, and said, "Where have you laid him?" They said unto Him, Lord, come and see. *(Jesus most likely groaned in His spirit because of the sorrow that sin and death causes and because of the price He knew He was soon to pay for the sins of all mankind that brought sin and death into the world.)*
 - B. Jesus wept. *(This is the shortest verse in the Bible, but filled with so much meaning. Jesus experienced the same emotions that you experience while He was in the flesh. He knows the depth of your pain when you confront the death of a loved one. The word for "wept" is not used anywhere else in the New Testament. Perhaps His sorrow was not only for the sins of mankind that had resulted in death, but also for the fact He was calling Lazarus back to this evil, broken world.)*

- C. Then the Jews said:
1. Behold how He loved him!
 2. And some of them said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"
(Accusations we often raise in our own difficulties. "Couldn't you have done something God? "If only you had been here".)
- VII. The raising of Lazarus. (38-44)
- A. Jesus therefore, again groaning in Himself, came to the grave. It was a cave, and a stone lay upon it.
 - B. Jesus said, "Take away the stone." *(Jesus, who was going to raise the dead, could have removed the stone by just a word. But the Lord always works in cooperation with men in the miracles that He performs.)*
 - C. Martha, the sister of him that was dead, said unto Him, "Lord, by this time he stinks for he has been dead four days."
 - D. Jesus said unto her, "Did I not say to you that if you would believe you should see the glory of God?" *(Believing is a prerequisite to the supernatural manifestations of God's power.)*
 - E. Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes and said:
 1. Father, I thank you that you have heard me.
 2. And I knew that you always hear me, but because of the people which stand by I said it, that they may believe that you have sent me.
 - F. And when He had said this, He cried with a loud voice, "Lazarus, come forth."
 1. And he that was dead came forth, bound hand and foot with grave clothes: And his face was bound about with a napkin.
 2. Jesus said unto them, "Loose him, and let him go."
(Again, Jesus used men to be part of a miracle. The same power that resurrected Lazarus could have removed his grave clothes. When you are "resurrected" from the death of sin through salvation, there may still be things that "bind" you that must be loosened by the power of God. God also may want to use you to help remove the "grave clothes" of someone who has been resurrected from sin to new life in Christ)

(Lazarus came forth with the grave clothes still on him, which was representative of his flesh that would die someday again. Jesus left the grave clothes behind. He would not need them again!)

(The Bible records three resurrections performed by Jesus during His earthly ministry. He raised a widow's son, who began to speak: Luke 7:15. He raised Jarius's daughter who began to walk and eat: John 11:44. He raised Lazarus who was released from the bondage of the grave clothes: John 11:44. When a person comes to Christ and is

resurrected from the death of sin, you can tell it by his speech, his walk, his appetite, and his deliverance from bondages.)

VIII. Results of the miracle. (45-57) TSG 194

- A. Reaction of some who believed: Then many of the Jews which came with Mary and had seen the things which Jesus did, believed on Him.
- B. Reaction of the religious leaders.
 - 1. But some of them went their ways to the Pharisees and told them what Jesus had done.
 - 2. Then the chief priests and the Pharisees gathered a council, and said:
 - a. What shall we do? For this man does many miracles.
 - b. If we let Him alone, all men will believe on Him: And the Romans shall come and take away both our place and nation.
 - 3. And one of them, named Caiaphas, being the high priest that same year, said unto them:
 - a. You know nothing at all, nor consider that it is expedient for us that one man should die for the people, so that the whole nation does not perish.
 - b. And he spoke this not of himself: But being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that He should also gather together in one the children of God that were scattered abroad. *(Unwittingly, Caiaphas was accurate in this prophetic word. These words were actually directed by God.)*
 - 4. Then from that day forth they took counsel together to put Him to death. TSG 195
- C. Reactions by Jesus.
 - 1. Withdrawal: Jesus therefore walked no more openly among the Jews.
 - 2. Seclusion: He went unto a country near to the wilderness, into a city called Ephraim, and continued there with His disciples. TSG 196
- D. Reactions by the Jews. TSG 216-217
 - 1. And the Jews' Passover was near at hand: And many went out of the country up to Jerusalem before the Passover, to purify themselves.
 - 2. Then they sought for Jesus and spoke among themselves, as they stood in the temple, "Do you think that He will not come to the feast?"
 - 3. Now both the chief priests and the Pharisees had given a commandment that, if any man knew where He was, he should reveal it so that they might take Him.

(Miracles always have divine purpose. Here are some purposes for the miracle of the resurrection of Lazarus:

- To glorify God: 11:4*
- To confirm that Jesus is God's Son: 11:4*
- To show Christ's great love: 11:5*
- To show the necessity of waiting on God in times of crisis: 11:6*
- To reveal Jesus as the great I AM, sufficient for both the present and future: 11:25*
- To show that Jesus has power over death: 11:11-14*
- To strengthen the faith of believers: 11:15*
- To demonstrate that God has a greater purpose when your prayers seem unanswered: 11:42*
- To convince unbelievers: 11:45*

Legitimate miracles are manifested today for similar reasons.)

Study questions on chapter 11:

1. Who was sick, to whom was this man related, and where did he live? (1)
2. According to verse 2, which Mary is spoken of in verse 1?
3. For whom did the sisters send and why? (3)
4. What was Christ's response to their appeal? (4-6)
5. What do you learn in verse 5 about Jesus and His relationship with Mary, Martha, and Lazarus?
6. What did Jesus do prior to leaving for Bethany? (6)
7. According to verse 7, where did Jesus say He was going? (7)
8. What objection did the disciples raise to this plan? (8)
9. Explain the Lord's answer to the disciples' objection. (9-10)
10. What statement did Jesus make regarding Lazarus in verse 11?
11. How did the disciples interpret this statement, and how did Jesus correct their misinterpretation? (12-14)
12. According to verse 15, why was Jesus glad He had not been there when Lazarus grew sick and died? What other reasons are given for the delay in verse 4? See also outline point II E 2.
13. What statement did Thomas make and why did he say this? (16 and outline point II F)
14. For how many days had Lazarus been in the grave when Jesus arrived? (17)
15. What was the distance between Bethany and Jerusalem? (18)
16. Who was with Martha and Mary to provide comfort? (19)
17. What did Martha do when she heard Jesus had come? What did Mary do? (20)
18. What did Martha say to Jesus when she met Him? (21-22)
19. How did Jesus respond to Martha's statement? (23)
20. How did Martha respond to Christ's declaration in verse 23? (24)
21. Summarize what Jesus said regarding the resurrection in verses 25-26.
22. What question did Jesus ask Martha (verse 26) and what was her answer in verse 27?
23. What did Martha tell Mary and what did Mary do? (28-29)
24. Where was Jesus when Mary met Him? (30)

25. Who followed Mary and for what reason? (31)
26. What did Mary do and say when she met Jesus? (32)
27. Using verses 21-22 and 32, compare how Martha and Mary greeted Jesus upon His arrival. What are the similarities and differences?
28. How did Jesus respond when He saw Mary and the Jews weeping? (33)
29. What question did Jesus ask and what was the answer? (34)
30. What was Christ's emotional response as He stood at the tomb of Lazarus? (35)
31. What did the Jews say regarding Christ's response to the death of Lazarus? (36-37)
32. What did Jesus do as He approached the grave? (38)
33. What did Jesus ask the people to do and who commented regarding His request? (39)
34. How did Jesus answer the objections about removing the stone? (40)
35. Summarize the prayer and the command given by Jesus in verses 41-43.
36. According to verse 44, what was the result of Christ's prayer and command?
37. What did Jesus tell the people to do to Lazarus in the latter part of verse 44?
38. What was the response of the Jews who witnessed this miracle? (45-46)
39. What did the chief priests and Pharisees do after this miracle? What was their dilemma?
40. What was their main concern? (47-48)
41. Summarize and explain the comments made by Caiaphas. In what way was his statement prophetic? (49-52)
42. From that day forth, what did the council determine to do? (53)
43. What did Jesus do from that day forth and where did He go? (54)
44. Using verses 55-57, answer the following questions:
 - What feast was occurring?
 - Where did many people go before the feast and for what purpose?
 - Who did the people seek?
 - What were the people wondering about?
 - What commandment was given by the priests and Pharisees regarding Jesus?
45. What did you learn in this chapter to apply to your life and ministry?

John 12

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
5 Why was not this ointment sold for three hundred pence, and given to the poor?
6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
8 For the poor always ye have with you; but me ye have not always.
9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
10 But the chief priests consulted that they might put Lazarus also to death;
11 Because that by reason of him many of the Jews went away, and believed on Jesus.
12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.
14 And Jesus, when he had found a young ass, sat thereon; as it is written,
15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
18 For this cause the people also met him, for that they heard that he had done this miracle.
19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.
20 And there were certain Greeks among them that came up to worship at the feast:
21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Outline 12:

I. Jesus is anointed. (1-11) TSG 218-219

A. The setting.

1. Six days before the Passover, Jesus came to Bethany where Lazarus was, who had been dead and whom Jesus had raised from the dead.
2. There they made Him a supper:
 - a. Martha served.
 - b. Lazarus was one of them that sat at the table with Him.

B. The anointing: Then Mary took a pound of ointment of spikenard (*a rare perfume*), very costly, and anointed the feet of Jesus, and wiped His feet with her hair: And the house was filled with the odor of the ointment. (*The perfume was expensive because the herb used to make it had to come through the mountains of modern India and Tibet. It was often bought as an investment because of its value. Custom dictated that Mary's hair should have been bound up in the presence of men. She did not allow either costs or customs to interfere with her worship. She was misunderstood and criticized, so don't be surprised when you experience similar responses because of your commitment to Christ!*)

C. Reactions to the anointing.

1. Reaction by Judas.
 - a. Then Judas, one of his disciples, Simon's son which should betray Him, said: "Why was not this ointment sold for three hundred pence, and given to the poor?" (*This amount was about a year's wages for a common workman of the time.*)
 - b. He said this, not because he cared for the poor, but because he was a thief, had the money bag, and carried what was put therein. (*The enemy always accuses people who worship God. Judas' problem was the root of all evil--he loved money: 1 Timothy 6:10. Judas took offense over this event, and the enemy took advantage to enter in and begin the process of betrayal. See John 13:2.*)

(*Mary of Bethany was always found at the feet of Jesus. When she listened in Luke 10:38-42; when she fell there in sorrow in John 11:28-32; and when she worshipped Him in John 12:1-11. She was always misunderstood: By her sister when she sat at His feet to learn; by her friends when she was going to Jesus and they thought she was going to mourn; and by leaders when she anointed Him and worshiped at His feet. See Supplemental Study Four in the Gospel of Luke: At The Feet Of Jesus.*)

2. Reaction by Jesus. Then Jesus said:
 - a. Let her alone.
 - b. She has done this against the day (*in preparation*) of my burying.
 - c. For the poor you will always have with you.
 - d. But you will not always have me.

3. Reaction by the people. Many people of the Jews therefore knew that He was there and they came not for Jesus' sake only, but that they might see Lazarus also whom He had raised from the dead. TSG 221
4. Reaction by the chief priests. TSG 222
 - a. But the chief priests consulted how they might put Lazarus to death.
 - b. The reason they wanted to do this was that due to his resurrection many of the Jews believed on Jesus. *(No words of Lazarus are recorded in the Bible regarding this experience, but his very life was a testimony of God's power.)*

(The preceding passage presents various responses to Jesus. Martha represents work; Mary represents worship. Lazarus represents witness; the people represent curiosity; Judas represents rejection.)

II. Increasing popularity of the King. (12-19) TSG 225

- A. On the next day many people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him and cried, "Hosanna: Blessed is the King of Israel that comes in the name of the Lord." *("Hosanna" means "save now".)*
- B. And Jesus, when He had found a young donkey, sat on it, as it is written: "Fear not, daughter of Sion: Behold, your King comes sitting on a donkey's colt."
- C. His disciples did not understand these things at first, but when Jesus was glorified then they remembered these things were written of Him and that they had done these things unto Him. *(They didn't understand despite the fact that His entrance had been prophesied in Zechariah 9:9; the praise of the crowd was predicted in Psalm 118:25-26; and the exact day this would happen was predicted in Daniel 9:25. This illustrates the importance of understanding biblical prophecy.)*
- D. The people that were with Jesus when He called Lazarus out of his grave and raised him from the dead, bore record to the miracle. *(They kept telling others about it.)* For this cause the people also met Him, for that they heard that He had done this miracle.
- E. The Pharisees therefore said among themselves: TSG 226
 1. Do you perceive how you do not prevail?
 2. Behold the world is gone after Him.*(There were three different groups in the crowd that day: Passover visitors from outside of Judea: verses 12 and 18; the local people who had witnessed the raising of Lazarus: verse 17; and the religious leaders who were concerned about what Jesus might do at the feast: verse 19.)*

III. The visit of the Greeks to the King. (20-22) TSG 257

- A. And there were certain Greeks among them that came up to worship at the feast.
- B. These men came to Philip, which was of Bethsaida of Galilee, and asked him, saying, "Sir, we would see Jesus." *(The Greeks are representative of the nations*

of the world. This same request comes from the world today. They want to see Jesus. These men asked to see Jesus Himself, not a sign as the Jews had requested.)

- C. Philip came and told Andrew, and Andrew and Philip told Jesus.
- IV. The prophecy about the death of the King. (23-36) TSG 258
And Jesus answered them saying:
 - A. The prediction.
 - 1. The hour is come, that the Son of Man should be glorified.
(Repeatedly, Jesus had said "my hour has not come." Now it had come.)
 - 2. Verily, verily, *(assuredly)* I say unto you, except a corn of wheat fall into the ground and die, it abides alone: But if it die, it brings forth much fruit.
 - 3. He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal. *(The first word used for "life" in this passage refers to life in the physical body. The second "life" is a word used for spiritual life. Do you want to live a comfortable life or a committed life?)*
 - 4. If any man serve me, let him follow me; and where I am, there my servant will be also: If any man serve me, him will my Father honor. *(As servants of the Lord, we are crucified with Him and glorified with Him: Romans 6:3-5; 8:17.)*
 - B. The plea.
 - 1. Now is my soul troubled.
 - 2. But what shall I say: "Father, save me from this hour?"
 - 3. But for this cause I came unto this hour.
(There is always a purpose for suffering. Jesus knew His purpose. Do you? Does your purpose drive your life and your activities? Your purpose will sustain your passion and take you through your problems.)
 - 4. Father, glorify your name.
 - C. The pronouncement: Then a voice came from heaven, saying, "I have both glorified it, and will glorify it again."
 - D. The people's response:
 - 1. The people that stood by heard it:
 - a. Some said that it thundered.
 - b. Some said that an angel spoke to Him.
(These same reactions are common in response to miracles today. Some recognize miracles as being supernatural--i.e., they believe in angels, but do not acknowledge God. Others view miracles as natural occurrences that can be explained away. Others recognize true miracles as being from God.)
 - 2. Jesus answered and said:
 - a. This voice came not because of me, but for your sakes.
 - b. Now is the judgment of this world.
 - c. Now shall the prince of this world be cast out. *(Satan is still at work in the world. What was cast out was his power to charge you*

with sin; to separate you from God; to enslave you in bondage; and to cause your eternal death.)

- d. And I, if I be lifted up from the earth, will draw all men unto me.
- e. This He said, signifying what death He should die. *(It signified both the cross and the resurrection.)*

3. The people answered Him:

- a. We have heard out of the law that Christ abides forever.
- b. How can you say that the Son of Man must be lifted up?
- c. Who is this Son of Man?

4. Then Jesus said unto them:

- a. Yet a little while is the light with you.
- b. Walk while you have the light, lest darkness come upon you.
- c. For he that walks in darkness does not know where he goes.
- d. While you have light, believe in the light, that you may be the children of light.

5. Jesus spoke these things, and then He departed and hid Himself from them. *(The Bible promises that if you seek Him, you will find Him. When you refuse to walk in the light of His Word, He withdraws.)*

V. Responses to the King. (37-46)

A. Unbelief.

- 1. Some would not believe: But even though He had done so many miracles before them, yet they did not believe on Him. This fulfilled the saying of Isaiah, the prophet, who said: "Lord, who has believed our report and to whom has the arm of the Lord been revealed?"
- 2. Some could not believe. Therefore they could not believe, because that Esaias said again, "He has blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Isaiah said these things when he saw God's glory and spoke of Him *(Isaiah 6)*.
(If you continually choose to reject God, there may come a time when your power of choice is removed. This happened to Pharaoh in the Exodus account and is also mentioned in Romans 1 in regards to sexual immorality. Because they would not receive Him, they eventually could not receive Him.)
- 3. Some had limited belief.
 - a. Among the chief rulers, many believed on Him.
 - b. Because of the Pharisees, however, they did not confess Him, lest they should be put out of the synagogue.
 - c. For they loved the praise of men more than the praise of God.
(They feared man and the loss of their position and power.)
- 4. Some had complete belief.
 - a. They believed in Jesus and God: "He that believes on me, believes not only on me, but on Him that sent me."

- b. They had seen Jesus and the one who sent Him: "And he that sees me sees Him that sent me."
 - c. They embraced His light: "I am come as a light into the world, that whosoever believes on me should not abide in darkness."
- VI. The judgment of those who reject Christ. (47-50)
 - A. In the present:
 - 1. If any man hear my words and does not believe, I do not judge him.
 - 2. I did not come to judge the world, but to save the world.
 - B. In the future:
 - 1. He that rejects me and does not receive my words has one that judges him.
 - 2. The word that I have spoken, the same shall judge him in the last day.
 - 3. For I have not spoken of myself, but of the Father which sent me. He gave me a commandment, what I should say and what I should speak.
 - 4. And I know that His commandment is life everlasting: Whatsoever I speak therefore, even as the Father said unto me, so I speak.

Study questions on chapter 12:

1. Where did Jesus go prior to the Passover? (1)
2. Who was with Jesus? (2)
3. What did Mary do? (3)
4. What was Judas' objection to what Mary did? What was the true motive behind his criticism? (4-6)
5. How did Jesus respond to the objection raised by Judas? (7-8)
6. Who heard Jesus was in Bethany and why did they come to see Him and Lazarus? (9)
7. What were the chief priests planning to do and why? (10-11)
8. Describe Christ's entry to Jerusalem as detailed in verses 12-15. What prophecies did this fulfill? (outline point II C)
9. What did the disciples fail to understand at the time? When did they understand the meaning of these events? (16)
10. What had the witnesses of the resurrection of Lazarus done and what were the results? (17-18)
11. What statement did the Pharisees make in verse 19?
12. Who came among the people to worship at the feast, what did they ask Philip, and what did Philip do regarding their request? (20-22)
13. Who did the Greeks represent? (outline point III B)
14. How did the request of the Greeks differ from the request of the Jews? (outline point III B)
15. Summarize what Jesus said in verses 23-28 and the supernatural event in the latter part of verse 28.
16. What did the people who witnessed this event say? (29)
17. What did Jesus explain about the event that happened and what was to occur in the

- future? (30-33)
18. What question did the people ask in verse 34, and what was Christ's answer in verses 35-36?
 19. What sad observation is made in verse 37? How did this fulfill the prophecy given by Isaiah? (37-41)
 20. What is the danger of continually rejecting Jesus? (outline point V A 2)
 21. Who believed on Jesus but did not confess Him? Why did they not confess their belief in Him? (42-43)
 22. Who and what were judged at the time of Christ's death? (outline point IV D 2)
 23. Summarize Christ's statements in verses 44-50. What do you learn about judgment in these passages?
 24. What did you learn in this chapter to apply to your life and ministry?

John 13

- 1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
- 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
- 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
- 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
- 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
- 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
- 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
- 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
- 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
- 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
- 11 For he knew who should betray him; therefore said he, Ye are not all clean.
- 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
- 13 Ye call me Master and Lord: and ye say well; for so I am.
- 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- 15 For I have given you an example, that ye should do as I have done to you.
- 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
- 17 If ye know these things, happy are ye if ye do them.
- 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
- 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.
- 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
- 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
- 22 Then the disciples looked one on another, doubting of whom he spake.
- 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
- 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
- 25 He then lying on Jesus' breast saith unto him, Lord, who is it?
- 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he

had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Outline 13:

Private Ministry

13:1-17:26

- I. A lesson on serving. (1-17) TSG 263
 - A. The occasion: Before the feast of the Passover, and supper being ended.
 - B. The motivations:
 - 1. Jesus knew that the hour was come that He should depart out of this world unto the Father.
 - 2. Having loved His own which were in the world, He loved them unto the end.
 - 3. The devil had put into the heart of Judas Iscariot, Simon's son, the thought to betray Him (*John 12:3-7*).
 - 4. Jesus knew that the Father had given all things into His hands, and that He was come from God and went to God.
 - C. The serving.
 - 1. Jesus rose from supper, laid aside His garments, took a towel, and girded Himself. (*This was symbolic of Jesus laying aside His glory to serve.*)

2. After that He poured water into a basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.
(*This was normally a servant's job.*)
- D. The dialogue.
1. Then Jesus came to Simon Peter, and Peter said unto him, "Lord, do you wash my feet?"
 2. Jesus answered and said unto him, "What I do you do not know now, but you shall know hereafter."
 3. Peter said unto Him, "You shall never wash my feet."
 4. Jesus answered him, "If I do not wash you, you have no part with me."
 5. Simon Peter said unto him, "Lord, not my feet only, but also my hands and my head."
 6. Jesus said to him, "He that is washed needs only to wash his feet and he is completely clean." (*In those days, people went to a public bath house for bathing. They would walk home in their sandals along dusty roads, so their feet would need washing again when they arrived at their destination. In this passage, Jesus uses two different words for "wash". One means being washed by the blood of Jesus that cleanses us from all sin at the time of salvation. The cleansing of the feet represents the daily cleansing of your walk after conversion. See also Psalm 119:9 and Ephesians 5:25-26.*)
 7. "And you are clean, but not all." For He knew who should betray Him; therefore He said, "You are not all clean." (*Judas was not a believer who fell away. He never was a true believer according to John 6:64-71.*)
- E. The interpretation of the act. So after Jesus had washed their feet, and had taken His garments, and was set down again, He said unto them:
1. Do you know what I have done to you?
 2. You call me Master and Lord, and you say well, for so I am. (*He was Lord and Master but He was also a servant, as so should we be no matter what our ministry, position, or title may be.*)
 3. If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet. (*Some believers actually engage in foot-washing services to commemorate this event. More important than the actual practice is the attitude demonstrated by it, that of a believer who serves in humility to minister to others.*)
 4. For I have given you an example, that you should do as I have done to you.
 5. Verily, verily, (*assuredly*) I say unto you:
 - a. The servant is not greater than his lord.
 - b. Neither is he that is sent greater than he that sent him.
- F. If you know these things, you are happy if you do them.
(*There is a difference between knowing and doing. Happiness results from doing what Jesus taught in the previous passages, not just giving intellectual consent to it.*)

- II. Exposure of Judas. (18-30) TSG 265-266
- A. I do not speak of you all: I know whom I have chosen. But that the scripture may be fulfilled, "He that eats bread with me has lifted up his heel against me" (*Psalm 41:9*).
 - B. Now I tell you before it happens so that when it comes to pass, you may believe that I am He.
 - C. Verily, verily, (*assuredly*) I say unto you, He that receives whomsoever I send receives me; and he that receives me receives Him that sent me.
 - D. When Jesus had said this, He was troubled in spirit, and testified and said, "Verily, verily, (*assuredly*) I say unto you, that one of you shall betray me."
 - E. Then the disciples looked one on another, doubting of whom He spoke.
 - F. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom Jesus spoke.
 - G. He that was lying on Jesus' breast said unto Him, "Lord, who is it?"
 - H. Jesus answered, "It is to whom I shall give a sop, when I have dipped it." And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. (*The custom was to dip bread in a sauce and give it to a special guest as a token of affection. By this act, Jesus was giving Judas another chance to repent.*)
 - I. And after the sop, Satan entered into him. Then Jesus said unto him, "What you are going to do, do quickly." (*Jesus knew what Judas was going to do, but he was not predestined to do it. Judas had the power of choice.*)
 - J. Now no man at the table knew for what intent Jesus spoke this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, "Buy those things that we have need of for the feast" or that he should give something to the poor.
 - K. Judas then, having received the sop, went immediately out. And it was night. (*Judas also went out into spiritual darkness. He was not present for the Lord's final teachings in the next chapters.*)
- III. Prediction of Christ's departure. (31-35) TSG 267
- Therefore, when Judas was gone out, Jesus said:
- A. Now is the Son of Man glorified, and God is glorified in Him.
 - B. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.
 - C. Little children, yet a little while I am with you. You shall seek me, and as I said unto the Jews, "Where I go, you cannot come", so now I say to you.
 - D. A new commandment I give unto you, that you love one another; as I have loved you, that you also love one another. (*The word "new" here means in terms of a new focus, meaning a sacrificial love such as demonstrated by Christ.*)
 - E. By this shall all men know that you are my disciples, if you have love one to another. (*We are to demonstrate our love as Christ did: Through sacrificial service. The fact that we are known because of our sacrificial love explains why Satan tries to*

cause division in the Body of Christ. Love for one another is the hallmark of true believers.)

- IV. Prediction of Peter's denials. (36-38) TSG 271
- A. Simon Peter said unto him, "Lord, where are you going?"
 - B. Jesus answered him, "Where I go, you cannot follow me now, but you shall follow me afterwards."
 - C. Peter said unto Him, "Lord, why can't I follow you now? I will lay down my life for your sake."
 - D. Jesus answered him, "Will you lay down you life for my sake? Verily, verily, (*assuredly*) I say unto you, the cock shall not crow before you have denied me three times."

Study questions on chapter 13:

1. When did the events in this chapter occur? (1)
2. Of what was Jesus aware at this time? (1, 3, 11)
3. What do you learn about the Lord's love for His disciples? (1)
4. What had the devil put in Judas's heart to do? (2)
5. Of what did Jesus have knowledge? (3)
6. Describe the actions taken by Jesus in verses 4-5.
7. What was Peter's response to what the Lord did? (6)
8. Using verses 7-10 and outline point I D 6, summarize the discussion between Peter and the Lord regarding foot-washing. Apply this spiritually.
9. What statement did Jesus make in verse 11?
10. What question did Jesus ask in verse 12?
11. Summarize the teaching of Jesus in verses 13-20 and how it related to the events that had just transpired.
12. What tragic statement did Jesus make in verse 21?
13. What was the response of the disciples to this statement? (22)
14. Who was closest to Jesus at the time (23) and what did Peter ask him to do (24)?
15. What question was asked by whom in verse 25?
16. What answer was given by Jesus in verse 26a?
17. To whom did Jesus give the sop after dipping it, what did the Lord say to him, and what did this man do immediately afterwards? (26-30)
18. What did the disciples think Jesus had told Judas to do? (29)
19. Was Judas a believer who fell away from faith? (See outline note I D 7)
20. Did Judas have a choice or was his betrayal guaranteed? (outline point II D I.)
21. Why do you think Jesus waited until after Judas departed to make the statements recorded in verses 31-35?
22. Using verses 31-35. answer the following questions:
 - When was the Son of Man to be glorified? (31)
 - Who was glorified in Jesus? (31)
 - Summarize the "if then" statement in verse 32.
 - For how long would Jesus be with His followers? (33)

- What had Jesus said to the Jews previously that He now told the disciples? (33)
- What was the new commandment given by Jesus? (34)
- By what would all men know that the disciples were true followers of Christ? (35)

23. What question did Peter ask in verse 36a and what did Jesus answer in verse 36b?
24. What additional questions did Peter ask in verse 37 and what did he pledge to do?
25. What was the Lord's response to Peter in verse 38?
26. What did you learn in this chapter to apply to your life and ministry?

John 14

- 1 Let not your heart be troubled: ye believe in God, believe also in me.
- 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
- 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
- 4 And whither I go ye know, and the way ye know.
- 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
- 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
- 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
- 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
- 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?
- 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
- 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
- 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
- 14 If ye shall ask any thing in my name, I will do it.
- 15 If ye love me, keep my commandments.
- 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
- 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
- 18 I will not leave you comfortless: I will come to you.
- 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
- 20 At that day ye shall know that I am in my Father, and ye in me, and I in you.
- 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
- 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
- 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
- 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine,

but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Outline 14:

(A message of preparation, direction, confirmation, comfort, and manifestation. John chapters 14-16 are Christ's last words to His disciples and should be prayerfully studied in detail.)

I. The preparation. (1-4) TSG 273

- A. Do not let your heart be troubled: You believe in God, believe also in Me.
(Put your faith in God and Jesus when you are troubled. His remedy for a troubled heart is: "Trust me!")
- B. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you.
- C. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there you may be also.
- D. And where I go you know, and the way you know.

II. The direction. (5-7) TSG 274

- A. Thomas said unto Him, "Lord, we do not know where you go, and how can we know the way?" *(The world is asking this same question: How can we know the way?)*
- B. Jesus said unto him:
 - 1. I am the way, the truth, and the life: No man comes unto the Father, but by me. *(Jesus is the way. Only one road leads to God and that is Jesus. There are not "many ways" to salvation. He is the truth, not just telling the truth. He is the life, not just alive. He is the source of truth and life.)*
 - 2. If you had known me, you should have known my Father also: And from henceforth you know Him, and have seen Him. *(Some people can identify with Jesus, but they view the Father as stern and distant. What you see in Jesus is what your Heavenly Father is like.)*

- III. The confirmation. (8-15)
- A. Philip said unto Him, "Lord, show us the Father, and it will satisfy us."
 - B. Jesus said unto him:
 - 1. Have I been so long time with you, and yet you have not known me, Philip?
 - 2. He that has seen me has seen the Father; and how do you say then, "Show us the Father?"
 - 3. Do you now believe that I am in the Father, and the Father in me?
 - 4. The words that I speak unto you I speak not of myself: But the Father that dwells in me, He does the works.
 - C. Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake.
 - D. Verily, verily, (*assuredly*) I say unto you, He that believes on me, the works that I do shall he do also; and greater works than these shall He do because I go unto my Father. (*This is speaking of quantity, not quality. Our works will be greater in scope because we have longer to labor on earth than Jesus did.*)
 - E. And whatsoever you shall ask in my name, that I will do, that the Father may be glorified in the Son. (*Jesus gave us His "power of attorney".*)
 - F. If you shall ask anything in my name, I will do it.
 - G. If you love me, keep my commandments.
(*This is a command, not an option, and it is a pre-requisite for answered prayer: If you love Him and keep His commandments, you can ask in His name, according to His will, and He will do it.*)
- IV. The comforter. (16-21,26)
- A. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. (*The word "Comforter" means one called alongside, similar to a lawyer who represents you in court. The word "another" used here means exactly like Jesus.*)
 - 1. Even the Spirit of truth; whom the world cannot receive, because it sees Him not, neither knows Him. (*You must be a believer in order to receive the Holy Spirit.*)
 - 2. But you know Him, for He dwells with you, and shall be in you.
 - 3. I will not leave you comfortless: I will come to you. (*The word "comfortless", as used here, means "as orphans".*)
 - B. Yet a little while, and the world sees me no more; but you see me: Because I live, you shall live also.
 - C. At that day you shall know that I am in my Father, and you in me, and I in you. (*You in Christ is salvation. Christ in you is sanctification.*)
 - D. He that has my commandments and keeps them, he it is that loves me.
 - E. And he that loves me shall be loved of my Father, and I will love him, and will manifest Myself to him.

- V. The manifestation. (22-31) TSG 276
- A. Judas said unto him--not Iscariot--"Lord, how is it that you will manifest yourself unto us, and not unto the world?" (*Judas was concerned about the world. He had the heart of a true missionary.*)
- B. Jesus answered and said unto him:
1. If a man love me, he will keep my words: And my Father will love him, and we will come unto him, and make our abode with him.
 2. He that does not love me does not keep my sayings: And the word which you hear is not mine, but the Father's which sent me.
 3. These things I have spoken unto you, being yet present with you.
 4. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (*The Holy Spirit inspired God's Word, and He will teach you and reveal it to you. The Comforter will enable you to remember what you need to know in order to reach the world. Isn't it wonderful to be taught by the author of the book?*)
 5. Peace I leave with you, my peace I give unto you: Not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid. (*The peace Jesus gives is wholeness, harmony, and the absence of conflict. It is peace in the midst of difficulties and it passes all human understanding. You receive and maintain peace:*
-By justification--being in right standing with God: Romans 5:1.
-God's Word: Psalm 119:165.
-Through prayer: Philippians 4:6-7.
-By rejecting carnal thoughts and focusing on spiritual thoughts: Roman s 8:6.
-By keeping your mind focused on God instead of your circumstances: Isaiah 26:3.
-By keeping God's commandments: Philippians 4:9.)
 6. You have heard how I said unto you that I go away and come again unto you. If you loved me, you would rejoice, because I said, I go unto the Father: For my Father is greater than I.
 7. And now I have told you before it come to pass, that, when it is come to pass, you might believe.
 8. Hereafter I will not talk much with you: For the prince of this world comes, and has nothing in me. (*The enemy, Satan, has no part in me or in my cause.*)
 9. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.
 10. Arise, let us go. TSG 277

(The answer to Judas' question about the world is that through the love of God demonstrated in you and through you, and by the supernatural work of the Holy Spirit, Jesus will be manifested to the world.)

(Comfort For A Troubled Heart

Recognize that Jesus promised that:

- You have an eternal hope: 1-6*
- You have an eternal home: 1-6*
- You you can know God personally: 7-11*
- You have a divine destiny: 12*
- You have the power of prayer: 13-15*
- You have the supernatural comfort of the Father, Son, and Holy Spirit: 16-18*
- You have the love of God residing in you and manifested through you: 19-24*
- You have supernatural knowledge of the truth: 26*
- You have supernatural peace: 27-31)*

Study questions on chapter 14:

1. Summarize the comforting admonition given by Jesus in verses 1-4.
2. What question did Thomas ask in verse 5 and how did Jesus answer it in verses 6-7?
3. What do you learn about salvation in verses 5-7 and outline point II B 1?
4. What was Philip's request in verse 8?
5. Summarize Christ's response to Philip's request. (9-11)
6. What works would the disciples do and why would their works be greater than those of Christ? (12)
7. Summarize the teaching on prayer in verses 13-14.
8. If you truly love Jesus, what are you to do? (15 and 21)
9. Who did Jesus ask be sent to abide with His followers forever? (16)
10. What are two names for the Holy Spirit used in verses 16-17?
11. Why was the world not able to recognize Jesus? (17)
12. What is the promise in verse 18?
13. What did Jesus say was to happen in a little while and what promises did He make concerning this? (19a-20)
14. What did Judas ask? What was his concern? (22)
15. Summarize the answer given to the question asked by Judas. How did this answer address Judas' concern for the world? (23-26 and outline point V B)
16. How were the disciples to show their love for Christ? (15 and 23)
17. What do you learn about loving God and others in verses 15 and 21-24?
18. What names for the Holy Spirit are used in verse 26?
19. What did Jesus leave with His followers? (27a)
20. Using outline point V B 8, describe the supernatural peace given by Jesus to believers.
21. What command is given in verse 27b?
22. Why did Jesus say the disciples should rejoice because He was leaving? (28)
23. Why did Jesus share these things with His followers? (29)

24. Why would Jesus not talk much with His followers after this time? (30)
25. Who is the "prince of the world" mentioned by Jesus? (30 and outline point V B 8)
26. What did Jesus want the world to know? (31)
27. Review this chapter again and list all of the commands and promises given by Jesus.
28. Review this chapter again and note each time the Heavenly Father is mentioned.
Summarize what you learn about God the Father.
29. What did you learn in this chapter to apply to your life and ministry?

John 15

- 1 I am the true vine, and my Father is the husbandman.**
- 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.**
- 3 Now ye are clean through the word which I have spoken unto you.**
- 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.**
- 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.**
- 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.**
- 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.**
- 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.**
- 9 As the Father hath loved me, so have I loved you: continue ye in my love.**
- 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.**
- 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.**
- 12 This is my commandment, That ye love one another, as I have loved you.**
- 13 Greater love hath no man than this, that a man lay down his life for his friends.**
- 14 Ye are my friends, if ye do whatsoever I command you.**
- 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.**
- 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.**
- 17 These things I command you, that ye love one another.**
- 18 If the world hate you, ye know that it hated me before it hated you.**
- 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.**
- 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.**
- 21 But all these things will they do unto you for my name's sake, because they know not him that sent me.**
- 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.**
- 23 He that hateth me hateth my Father also.**
- 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.**

**25 But this cometh to pass, that the word might be fulfilled that is written in their law,
They hated me without a cause.**

**26 But when the Comforter is come, whom I will send unto you from the Father, even the
Spirit of truth, which proceedeth from the Father, he shall testify of me:**

27 And ye also shall bear witness, because ye have been with me from the beginning.

Outline 15:

(A message regarding relationships with God, other believers, the world, and Jesus.)

I. Relationship with God the Father. (1-8)

A. I am the true (*genuine*) vine, and my Father is the husbandman. (*Jeremiah speaks of a strange vine in Jeremiah 2:21. Hosea speaks of an empty vine in Hosea 10:1. Both are symbolic of living apart from God. The vine is often used as a symbol of God's people. See Psalm 80; Isaiah 5:1-7; Ezekiel 15:1-8; and Jeremiah 2:21. Jesus is the true vine, and believers are the branches.*)

1. Every branch in me that does not bear fruit He takes away. (*We should bear the fruit of evangelism by reaching others with the gospel, as well as bearing the fruit of the Holy Spirit in our lives.*)
2. And every branch that bears fruit, He purges (*prunes and cleanses*) it, that it may bring forth more fruit. (*Pruning involves cutting off dead wood that spreads decay and cutting back live wood to increase fruitfulness.*)

B. Now you are clean through the word which I have spoken unto you.

C. Abide in me, and I in you.

1. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me. (*To "abide" means to remain in fellowship and relationship with Jesus so He can do His work in you and through you to produce spiritual fruit.*)
2. I am the vine, you are the branches: He that abides in me, and I in him, the same brings forth much fruit, for without me you can do nothing. (*Jesus is the vine--not your denomination or religious organization.*)
3. If a man does not abide in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. (*This is speaking of fruitfulness, not salvation. See also 1 Corinthians 3:11-12.*)
4. If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you. (*To "abide" indicates an ongoing, intimate relationship. This is a prerequisite for answered prayer. If you are abiding in Christ, your requests will be made according to His Word and thus they will be answered.*)

D. Herein is my Father glorified, that you bear much fruit; so shall you be my disciples. (*We are to bear the fruit of the Holy Spirit and the fruit of evangelism by reaping the spiritual harvest. Bearing spiritual fruit glorifies the Father.*)

(There is a past, present, and future dimension to the vines spoken of in Scripture.

-Past: Israel is spoken of as a vine: Psalm 80:8-19; Isaiah 5:1-7; Jeremiah 2:21; Ezekiel 19:10-14; Hosea 10:1.

-Present: The Lord Jesus Christ is the true vine: John 15:1-8.

-Future: The vines of earth and heaven: Revelation 14:14-20 refers to the world. Believers are the vine of heaven. The unsaved are the vine of the earth.)

II. Relationship with other believers. (9-12)

- A. As the Father has loved me, so I have loved you: Continue in my love.
- B. If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in His love.
- C. These things I have spoken unto you, that my joy might remain in you and that your joy might be full.
- D. This is my commandment, that you love one another, as I have loved you.

III. Relationship with Jesus the Son. (13-17)

- A. No man has greater love than this, that a man lay down his life for his friends.
- B. You are my friends, if you do whatsoever I command you.
- C. From now on, I do not call you servants, for the servant does not know what his lord does.
- D. But I have called you friends; for all things that I have heard of my Father I have made known unto you. *(Prior to this, only Abraham and Moses had been called friends of God. To be a friend of God implies a deep and intimate relationship, not like a "friend" as interpreted by modern social media.)*
- E. You have not chosen me, but I have chosen you, and ordained *(anointed)* you:
 - 1. That you should go and bring forth fruit.
 - 2. That your fruit should remain.
 - 3. That whatsoever you shall ask of the Father in my name, He may give it to you.
- F. These things I command you, that you love one another.

IV. Relationship with the world. (18-25)

(The world in this passage is speaking of unredeemed society.)

- A. If the world hate you, you know that it hated me before it hated you.
- B. If you were of the world, the world would love his own: But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. *(If you are popular with the a world, you might take time to reflect on the quality of your relationship with God.)*
- C. Remember the word that I said unto you:
 - 1. The servant is not greater than his lord.
 - 2. If they have persecuted me, they will also persecute you.
 - 3. If they have kept my saying, they will keep yours also.
- D. But all these things they will do unto you for my name's sake, because they do not know Him that sent me. *(If they reject Jesus, then they do not know God.)*

- E. 1. If I had not come and spoken unto them, they would not have had sin: But now they have no cloak for their sin. *(They are without excuse.)*
2. He that hates me hates my Father also.
3. If I had not done among them the works which no other man did, they had not had sin.
4. But now they have seen and hated both me and my Father.
5. But this came to pass so that the word might be fulfilled that is written in their law saying, "They hated me without a cause" *(Psalm 69:4).*
- (To summarize the previous passage, the world hates you because:*
 -It hates Jesus Christ.
 -You are identified with Christ.
 -You do not belong to the world.
 -The world does not know God.
 -The world is convicted of sin, but refuses to acknowledge it.)
- V. Relationship with the Holy Spirit. (26-27)
- A. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, He shall testify of me.
- B. And you also shall bear witness, because you have been with me from the beginning *(of His earthly ministry).*

Study questions on chapter 15:

1. Using verses 1-6 and outline point I, summarize the analogy of Jesus as the vine, believers as branches, and the Father as the husbandman.
2. What does it mean to abide in Jesus? (outline point I)
3. What promise is given regarding prayer in verse 7 and what is the stipulation to qualify for the promise?
4. What glorifies the Father and proves that you are a disciple of Christ? (8)
5. How did Jesus love His disciples? (9)
6. How were the disciples to love others? (9)
7. How can we abide in the Lord's love? (10)
8. Review verses 1-10 again and underline all of the reference to fruit. Summarize what you learn about fruit-bearing as a believer.
9. What personal testimony did Jesus give in verse 10b?
10. Why did Jesus share these things with His disciples? (11)
11. What commandment is given in verse 12?
12. How do verses 9 and 12 relate to each other?
13. What is the greatest love that a person can demonstrate? (13)
14. How can we prove we are friends of Jesus? (14)
15. What is the difference between a servant and a friend? Which term best describes your relationship with Jesus? (15)
16. Who chose us and to what are we ordained? (16)
17. What promise is given in verse 16b?

18. What command is given in verse 17?
19. If you are hated by the world, of what can you be assured? (18-19)
20. Why will believers be persecuted? (20-21)
21. What was the result of Jesus revealing the transgressions of sinners? (22)
22. If you hate Jesus, who do you also automatically hate? (23)
23. Why did the world hate Jesus? (24-25)
24. What would happen when the Comforter came to dwell in the disciples? What would the Comforter do? What would the disciples do? (26-27)
25. Review this chapter again and list the results of abiding in the vine, Jesus Christ.
26. Review this chapter and list all of the commands and promises.
27. A recurring theme in this passage is joy. What analogy of joy is used in verses 20-21? What is the key to joy (24)? Why are we commanded to rejoice and be of good cheer (33)? What joy will we experience in the future (22)?
28. Using the outline notes IV E, list reasons why the world hates believers.
29. Underline each use of the phrase "a little while" in this chapter and summarize what is to happen "in a little while."
30. Review the chapter again and answer the following questions: What is to be the relationship of the believer:
 - To God? (1-8)
 - To other believers? (9-12)
 - To Jesus? (13-17)
 - To the world? (18-25)
 - To the Holy Spirit? (26-27)
31. What did you learn in this chapter to apply to your life and ministry?

John 16

- 1 These things have I spoken unto you, that ye should not be offended.**
- 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.**
- 3 And these things will they do unto you, because they have not known the Father, nor me.**
- 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.**
- 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?**
- 6 But because I have said these things unto you, sorrow hath filled your heart.**
- 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.**
- 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:**
- 9 Of sin, because they believe not on me;**
- 10 Of righteousness, because I go to my Father, and ye see me no more;**
- 11 Of judgment, because the prince of this world is judged.**
- 12 I have yet many things to say unto you, but ye cannot bear them now.**
- 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.**
- 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.**
- 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.**
- 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.**
- 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?**
- 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.**
- 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?**
- 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.**
- 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.**
- 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice,**

and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Outline 16:

(A prophetic preview of the future.)

I. Coming persecution foretold. (1-5)

A. These things *(in the previous passages)* I have spoken unto you, that you should not be offended. *(To be offended means to stumble, as over an unseen object. There is no reason for believers to stumble and fall because Jesus gave this message to strengthen you.)*

B. They shall put you out of the synagogues: Yes, the time comes, that whosoever kills you will think that he does God a service. *(Being put out of the synagogue was tragic for a Jew as it was the religious, cultural, and social center of their lives.)*

C. And these things they will do unto you because they have not known the Father nor me. *(They may be religious, but they do not really know God or Jesus.)*

D. But these things I have told you so that when the time shall come, you may remember that I told you of them. *(Be prepared for persecution.)*

E. And these things I did not say unto you at the beginning, because I was with you.

1. But now I go my way to Him that sent me.

2. And none of you ask me, "Where are you going?"

II. The Comforter to come. (6-15)

A. Because I have said these things unto you, sorrow has filled your heart.

B. Nevertheless I tell you the truth, it is expedient *(necessary and beneficial)* for you

that I go away:

1. For if I do not go away, the Comforter will not come unto you.
2. But if I depart, I will send Him unto you.

(The remedy for sorrow is the Comforter that Jesus sent.)

C. And when He is come, He will reprove (*convict*) the world of sin, and of righteousness, and of judgment:

1. He convicts of sin: Because they do not believe in me.
2. He convicts of righteousness: Because I go to my Father, and you see me no more. *(He reveals both Jesus and His righteous commands.)*
3. He convicts of judgment: Because the prince of this world is judged.

D. I have yet many things to say unto you, but you cannot bear them now. But when He, the Spirit of truth, is come:

1. He will guide you into all truth. *(You can understand all truth!)*
2. He shall not speak of Himself.
3. He shall speak whatsoever He shall hear.
4. He will show you things to come.
5. He shall glorify me.
6. He shall receive of me and shall show it unto you.
 - a. All things that the Father has are mine.
 - b. Therefore I said that He shall take of me and shall show it unto you.

(The preceding six points can be used as a test of doctrinal truth. What is taught should guide you into truth, speak of Jesus, confirm what God has said in His Word, reveal things to come, glorify Christ, and come from the Father.)

III. Prophecy of Christ's death, resurrection, and ascension. (16)

- A. A little while, and you shall not see me *(death)*.
- B. And again, a little while, and you shall see me, because I go to the Father *(resurrection and ascension)*.

IV. The perplexed disciples. (17-19)

- A. Then some of His disciples said among themselves:
 1. What is this that He says unto us, "A little while, and you shall not see Me" and again, "a little while, and you shall see me because I go to the Father?"
 2. They said therefore, what is this that he says, "A little while?"
 3. We cannot tell what He says.
- B. Now Jesus knew that they were desirous to ask Him, and so He said unto them, "Do you inquire among yourselves that I said, 'a little while, and you shall not see me' and again, 'a little while, and you shall see me?'"

V. Turning sorrow to joy. (20-22)

- A. Verily, verily, *(assuredly)* I say unto you:
 1. You shall weep and lament, but the world shall rejoice.
 2. You shall be sorrowful, but your sorrow shall be turned into joy. *(They*

would rejoice at the resurrection and at the coming of the Holy Spirit.)

- B. A woman, when she is in travail, has sorrow, because her hour is come: But as soon as she is delivered of the child, she remembers the anguish no more, for joy that a man is born into the world.
 - C. And you have sorrow now, but I will see you again, and your heart shall rejoice, and your joy no man takes from you.
- VI. The finished work. (23-28)
- A. And in that day you shall ask me nothing.
 - 1. Verily, verily, *(assuredly)* I say unto you, whatsoever you shall ask the Father in my name, He will give it to you.
 - 2. To this point, you have asked nothing in My name: Ask, and you shall receive, that your joy may be full.
 - B. These things I have spoken unto you in proverbs: But the time comes, when I shall speak no more to you in proverbs, but I shall show you plainly of the Father.
 - C. At that day you shall ask in my name. *(After the death and resurrection of Jesus and the giving of the Holy Spirit.)*
 - D. And I do not say unto you that I will pray the Father for you. *(The work is finished on the cross. Jesus intercedes for us, but does not have to pray for us for forgiveness of sins because that was done at the cross.)*
 - E. For the Father Himself loves you, because you have loved me and have believed that I came out from God.
 - F. I came forth from the Father and came into the world, and now I leave the world and go to the Father.
- VII. The disciples' response. (29-30)
- His disciples said unto Him:
- A. Now you are speaking plainly and speaking no proverb.
 - B. Now are we sure that you know all things, and do not need for any man to ask you.
 - C. By this we believe that you came forth from God.
- VIII. Faith for the future. (31-33)
- Jesus answered them:
- A. Do you believe now?
 - B. Behold, the hour comes, yes, is now come, that you shall be scattered, every man to his own, and shall leave me alone: And yet I am not alone, because the Father is with me.
 - C. These things I have spoken unto you, that in me you might have peace.
 - 1. In the world you shall have tribulation.
 - 2. But be of good cheer; I have overcome the world.
(Because Jesus overcame, so can you!)

(Verses 20-33 list some of the benefits of the death, resurrection, and ascension of Jesus Christ including:

- Immense joy: 20-22*
- Access to God's presence: 23-24*
- A greater revelation of the Heavenly Father: 25-27*
- Validation of the death of Christ: 28*
- A stronger faith: 9-32*
- Supernatural peace: 33)*

Study questions on chapter 16:

1. What was the purpose of this message by Jesus to His disciples? (1,4)
2. What was to happen to the Lord's followers in the future? (2)
3. Why would these things happen to the disciples? (3)
4. Where was Jesus going? (5)
5. What question did Jesus mention that none of His followers had asked? (5)
6. How did the things Jesus shared make His disciples feel? (6)
7. Why must Jesus go away? Who would come and who would send Him? (7)
8. Summarize the purposes of the Holy Spirit as detailed in verses 8-11.
9. Why did Jesus not share additional revelation with His disciples at this time? (12)
10. What important purpose would the Holy Spirit serve when He came to dwell within believers? (13)
11. Of whom would the Holy Spirit speak? (13)
12. What would the Holy Spirit reveal and from whom would He receive this revelation? (13-15)
13. Using outline point II D 1-6 and verses 13-15, list six tests of doctrinal truth.
14. What was going to happen in "a little while"? (16)
15. Using verses 17-18, summarize the questions raised by the disciples.
16. What question did Jesus ask in verse 19?
17. What varied reactions are described in verses 20-22 and to what event is He referring?
18. What natural analogy did Jesus use in verse 21 to describe His impending death?
19. Summarize the prayer promises in verses 26-27.
20. What do you learn about the believer's relationship with the Father in verse 27?
21. From where did Jesus come and to where was He going? (28)
22. Using verses 29-30, summarize the response of the disciples to what Jesus shared.
23. What question did Jesus ask in verse 31?
24. What prophetic revelation is given in verse 32?
25. What was a major purpose for Jesus giving His followers this revelation? (33a)
26. What would the followers of Jesus experience in the world? What attitude were they to have when they experienced this and what assurance is given to them? (33)
27. Review this chapter and list the commands and promises given by Jesus to His followers.
28. Review this chapter and list the verses that prove the deity of Jesus Christ and the existence of the Trinity.
29. What did you learn in this chapter to apply to your life and ministry?

John 17

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we

are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Outline 17:

(Jesus prays for Himself, His disciples, and future believers.) TSG 279

- I. Jesus prays for His divine mission. He lifted up His eyes to heaven and spoke these words: (1-8)
 - A. Father, the hour is come: Glorify your Son, that your Son also may glorify you.
(The hour of which He is speaking is:
 - The hour of glory: 1*
 - The hour of power: 2*
 - The hour for eternal life to be manifested: 2-3*
 - The hour in which He would finish His work: 4*
 - The hour in which His glory would be restored: 5*
 - The hour of new revelation: 6*
 - The hour of His accomplished mission in the world: 7-8)*
 - B. You have given Him power over all flesh, that He should give eternal life to as many as you have given Him.
 - C. This is life eternal, that they might know you, the only true God, and Jesus Christ, whom you have sent. *(It is not what you know about God, but whether or not you know Him and His Son, Jesus Christ. It is not what you know, but who you know.)*
 - D. I have glorified you on the earth: I have finished the work which you gave me to do. *(Will you be able to say this at the conclusion of your time on earth? Jesus had not yet been crucified, but by faith He spoke of His work as being done, showing that He was totally committed to completing His mission.)*
 - E. And now, oh Father, glorify me with your own self with the glory which I had with you before the world was. *(Philippians 2 records how Jesus laid aside His glory. Now He prays to have it restored as He glorifies God through the sacrifice of His life.)*
 - F. I have manifested your name unto the men which you gave me out of the world:
 - 1. They were yours, you gave them to me, and they have kept your Word.
 - 2. Now they have known that all things whatsoever you have given me are of you.
 - 3. For I have given unto them the words which you gave me, and they have

received them, and have known surely that I came out from you, and they have believed that you sent me.

II. Jesus prays His present disciples. (9-19)

A. I pray for them: I pray not for the world, but for them which you have given me:

1. For they are yours.
2. And all mine are yours.
3. And yours are mine.
4. And I am glorified in them.

(Jesus will die for the world--what more can He do? So here, He prays for His followers instead of the world at large.)

B. And now I am no more in the world, but these are in the world, and I come to you, Holy Father, asking you to keep through your own name those whom you have given me, that they may be one, as we are.

C. While I was with them in the world, I kept them in your name:

1. Those that you gave me I have kept.
2. None of them is lost but the son of perdition (*Judas Iscariot*); that the scripture might be fulfilled. (*Psalm 41:9. Judas was not lost so that prophecy could be fulfilled. Prophecy simply foretold that he would be lost.*)

D. And now I come to you and these things I speak in the world, that they might have my joy fulfilled in themselves.

E. I have given them your Word and the world has hated them, because they are not of the world, even as I am not of the world.

1. I do not pray that you should take them out of the world, but that you should keep them from the evil. *(We are not to be isolated from the world. We are to be insulated from it. We are in this world for divine purpose. If you aren't dead, you aren't done with your mission to the world!)*
2. They are not of the world, even as I am not of the world. *(If you feel you don't belong and never fit in, it is because you don't! Jesus was not of the world either.)*

F. Sanctify them through your truth: Your Word is truth.

(To "sanctify" means to be set apart by God. You are sanctified by the truth contained in the Word of God. There are three progressive stages of sanctification in the life of a believer. There is initial sanctification when you come to Christ; progressive sanctification as you are conformed to the image of Christ; and complete sanctification when you will be perfectly set apart unto God in eternity.)

G. For you have sent me into the world, even so have I also sent them into the world.

H. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

III. Jesus prays for His future followers. (20-26)

Neither do I pray for these alone, but for them also which shall believe on me through their word.

- A. That they all may be one:
1. As you, Father, are in me, and I in you.
 2. That they also may be one in us.
 3. That the world may believe that You have sent me.
 4. And the glory which you gave me I have given them; that they may be one, even as we are one.
 5. I in them, and you in me, that they may be made perfect in one.
 6. That the world may know that you have sent me, and have loved them, as you have loved me.
- (We are to be one in relation to God and other believers. This does not mean we all must join the same congregation, nor does it forbid the formation of various Christian organizations or denominations. Our unity speaks of our love for one another, our belief in the true of the Gospel, and our mission to the world. The purpose of unity and God's glory resting upon us is to confirm that Jesus is the Son sent from God.)*
- B. Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory which you have given me: For you loved me before the foundation of the world. *(This confirms the pre-existence of Jesus before the foundation of the world.)*
- C. Oh righteous Father, the world has not known you: But I have known you, and these have known that you have sent me.
- D. And I have declared unto them your name, and will declare it: That the love wherewith you have loved me may be in them, and I in them. *(Jesus prayed that God's love would be in you. Therefore, you have the capacity to love and forgive others who offend you just as God loves and forgives you.)*

Study questions on chapter 17:

1. With what request did Jesus open His prayer in verse 1?
2. What power was delegated by the Father to Jesus? (2)
3. What is the definition of eternal life given in verse 3?
4. According to verse 4, what had Christ done and completed?
5. What was the Lord's request in verse 5?
7. What did Jesus declare He had done and what had the disciples done in return? (6)
8. What did the disciples now know? (7)
9. What did Jesus give to the disciples and what were the results? (8)
10. Who was Jesus praying for in this prayer, and who was He excluding? (9)
11. What had Jesus faithfully given His followers? (8,14)
12. Summarize verse 10.
13. According to verse 11, what do you learn about the Lord's relationship to the world and that of the disciples to the world? What specific request does Jesus make?
14. What did Jesus do while He was in the world? Who alone was lost? (12)
15. Using verses 2,6,9,11, and 12, summarize what you learn about who actually ordained Christ's disciples.

16. What request did Jesus make in verse 13?
17. What did Jesus say would be the attitude of the world towards believers? (14)
18. What request does Jesus make in verse 15?
19. What statement does Jesus make regarding Himself and the disciples in verse 16?
20. For what does Jesus ask in verse 17? How will this be accomplished in the lives of His followers? According to this verse, what is truth?
21. Where was Jesus sent and where are His followers sent? (18)
22. Using verses 6-19, make a list of the specific requests Jesus makes for His disciples.
23. What do you learn about the relationship between Jesus and the Father in verses 6-19?
24. Using verses 20-26, summarize the Lord's prayer. For whom was He praying in this passage? List the specific requests He makes.
25. According to verses 23 and 26, why is unity important?
26. Summarize what Jesus said about the world in verses 9, 6, 11, 14, 15, 18, and 24.
27. Using verses 4-5, 10, 22, and 24, explain what it means to glorify someone.
28. Summarize Christ's requests for His followers as made in verses 11, 13, 15, 17, 21, and 24.
29. Using the following verses, summarize what you learn about glory. The word and its derivatives (glorify, glorified, etc) are used frequently in this chapter. Verses 1, 4, 5, 10, 22, 24.
30. Summarize the report Jesus gives regarding His ministry to the disciples. (6-10, 12, 14, 18-19)
31. Study the following verses and list the spiritual gifts that Jesus gave and/or prayed for in behalf of His disciples: 2,8,11,14,19,22,23,24.
32. What did you learn in this chapter to apply to your life and ministry?

John 18

- 1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
- 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.
- 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
- 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
- 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.
- 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.
- 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
- 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:
- 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.
- 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
- 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?
- 12 Then the band and the captain and officers of the Jews took Jesus, and bound him,
- 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
- 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.
- 15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.
- 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
- 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.
- 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
- 19 The high priest then asked Jesus of his disciples, and of his doctrine.
- 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
- 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
- 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the

palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Outline 18:

Ministry During The Final Days 18:1-19:42

- I. The capture. (1-14)
 - A. Meeting in the garden. TSG 280
When Jesus had spoken these words (*recorded in chapters 14-17*), He went forth with His disciples over the brook Cedron, where there was a garden into which He and His disciples entered. (*Jesus knew what was ahead for Him, yet He "went forth" to face it. John does not include the prayer and agony of the garden because he is emphasizing Christ's deity in his book. The other Gospel writers emphasized His humanity.*)
 - B. Betrayed by Judas. TSG 282-283
 - 1. And Judas also, which betrayed Him, knew the place: For Jesus often resorted there with His disciples. (*See Luke 21:37 and 22:39*).
 - 2. Judas then, having received a band of men and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. (*A band of men was a tenth part of a legion, approximately 500 men.*)
 - C. Jesus responds. TSG 284
 - 1. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, "Whom do you seek?" (*Again, despite knowing what lay ahead for Him, Jesus willingly went forth to face it.*)
 - 2. They answered Him, "Jesus of Nazareth."
 - 3. Jesus said unto them, "I am He."
 - D. The reaction of Judas and the band of men:
 - 1. And Judas also, which betrayed Him, stood with them.
 - 2. As soon then as He had said unto them, "I am He," they went backward and fell to the ground. (*This fulfilled a prophecy given in Psalm 27:1-2.*)
 - E. Jesus responds: Then He asked them again, "Whom do you seek?"
 - F. The men respond: And they said, "Jesus of Nazareth."
 - G. Jesus answers: "I have told you that I am He."
 - H. The request: Jesus said:
 - 1. If therefore you seek me, let these others go their way.
 - 2. That the saying might be fulfilled which He spoke: "Of them which You gave me I have lost none."
 - I. The rebuke.
 - 1. Then Simon Peter, having a sword, drew it, smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. (*Luke 22:51 records that Jesus healed it.*) TSG 285
 - 2. Then Jesus said unto Peter:
 - a. Put up your sword into the sheath.

- V. The third denial by Peter. (26-27) TSG 293
- A. One of the servants of the high priest, being a relative of the man whose ear Peter cut off, said, "Did I not see you in the garden with Him?"
 - B. Peter then denied again: And immediately the cock crew.
(The pattern of Peter's failure is similar to the warning in Psalm 1:2. He walked in the counsel of the ungodly by joining this group of people. He stood with the enemy by the fire: John 18:16. He finally sat down with the enemy according: Luke 22:55.)
- (Reasons for Peter's failure--things we should avoid!*
-Denying personal weakness.
-Rejecting Christ's warnings.
-Self-confidence instead of reliance on God.
-Not watching and praying.
-Separating from others in the Body of Christ: Where were the other disciples? Why wasn't Peter with them?
-Hanging out with the wrong crowd--he gathered around the fire with those who rejected and opposed Christ.
-Following afar of: Distance leads to denial.
-Fear of persecution, rejection, and possible death.)
- VI. The hearing before Pilate. *(Pilate was the Roman official who was over Judea, responsible for the administration of the region)* (28-38a)
- A. A public hearing.
 - 1. Then they led Jesus from Caiaphas unto the hall of judgment *(Pilate's headquarters)*. TSG 298
 - 2. It was early and they themselves did not go into the judgment hall, lest they should be defiled and would not be able to eat the Passover.
(Ironical that they are seeking the death of the Son of God, but don't want to break a ceremonial rule that would make them unworthy to eat the Passover.)
 - 3. Pilate then went out unto them, and said, "What accusation are you bringing against this man?" TSG 300
 - 4. They answered and said unto him, "If He were not a malefactor *(a doer of evil)*, we would not have delivered Him up unto you."
 - 5. Then Pilate said unto them, "You take Him and judge him according to your law."
 - 6. The Jews therefore said unto him, "It is not lawful for us to put any man to death"--that the words of Jesus might be fulfilled, which He spoke, signifying what death He should die. *(Legally, the Jews could execute by stoning those guilty of violating religious laws: Acts 7:57-59. But the*

Jewish leaders were not willing to execute Jesus because of His popularity and the possibility of stirring up problems among those gathered for the Passover.)

- B. A private hearing.
1. Pilate: Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, "Are you King of the Jews?"
 2. Jesus: Jesus answered him, "Are you saying this yourself, or did others tell it to you of me?"
 3. Pilate: Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you unto me. What have you done?"
 4. Jesus: Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, then my servants would fight so that I should not be delivered to the Jews. But now my kingdom is not from here." *(Jesus has authority over the world, but His kingdom is not of the world, meaning it is not of human origin.)*
 5. Pilate: Pilate therefore said unto Him, "Are you a king then?"
 6. Jesus: Jesus answered, "You say that I am a king. To this end was I born, and for this cause I came into the world, that I should bear witness unto the truth. Every one that is of the truth hears my voice." *(Jesus was saying, "You are correct when you say I am a King.")*
 7. Pilate: Pilate said unto him, "What is truth?" *(The truth stood right before Pilate, and he did not recognize it!)*

VII. Pilate's decision. (38b-40). TSG 303

- A. And when Pilate had said this, he went out again unto the Jews, and said unto them:
1. I find in no fault at all in Him..
 2. But you have a custom, that I should release unto you one prisoner at the Passover: Do you want me to release to you the King of the Jews?
- B. Then they all cried again, "Not this man, but release Barabbas." Now Barabbas was a robber.

(The Bible makes it clear that Pilate was assured that Jesus Christ was innocent, yet he did not have the courage to release Him. See verse 18 of this chapter and Mark 15:10; Luke 23:20-22; John 19:12; and Acts 3:13. Pilate was a compromising, indecisive, and irresponsible leader.)

(This chapter can be studied in terms of symbols and their meanings. The various symbols illustrate possible responses to God.

- The garden: Obedience to God: 1.*
- The kiss: Hypocrisy/rejection of God: 2-9.*
- The sword: Rebellion against God: 10.*
- The cup: Submission to God: 11-14.*
- The fire: Denying God: 15-27.)*

Study questions on chapter 18:

1. At the conclusion of the Lord's message (which ended in chapter 17), where did He go next, for what purpose, and who went with Him? (1)
2. Who knew that the Lord frequented this place? (2)
3. Using verses 3-14, answer the following questions:
 - What man came to the garden to capture Jesus and who came with him? (3)
 - What question did Jesus ask in verse 4?
 - What answer is given in verse 5a and how did Jesus respond in 5b?
 - Who was standing with the officers that were questioning Jesus? (5b)
 - What happened when Jesus answered "I am He"? (6)
 - What did Jesus ask again, what did they answer, and how did He respond? (7-8)
 - What request was made by Jesus in verse 8 and according to verse 9 for what reason did He make it?
 - What did Peter do and to whom did he do it? (10)
 - What did Jesus say to Peter after this act? (11)
 - What did the Jews do next and where did they take Jesus? (12-13)
 - What does Jesus mean when He speaks of the cup He must drink? (11 and outline point I 2)
 - What do you learn about Caiaphas in verses 13-14?
4. Using verses 15-18 and 25-27, describe Peter's denials.
5. About what did the high priest question Jesus? (19)
6. Using verses 20-21, summarize the answers Jesus gave to the High Priest.
7. What happened to Jesus after He gave this answer and how did Jesus respond? (22-23)
8. To whom did Annas send Jesus? (24)
9. Where was Jesus sent next? (28)
10. What question did Pilate ask and what was the response of the people? (29-30)
11. According to verse 31, what decision did Pilate render regarding Jesus?
12. According to verse 32, what prophetic word did Pilate's decision fulfill?
13. What question did Pilate ask Jesus? (33)
14. How did Jesus answer Pilate's question? (34)
15. What questions did Pilate ask next? (35)
16. Summarize the Lord's statement in verse 36.
17. What question did Pilate ask in verse 37, and how did Jesus answer it? (37)
18. What final question did Pilate ask in verse 38a? How would you have responded to this question?
19. What was Pilate's verdict regarding Jesus? (38b)
20. Did Pilate know Jesus was innocent? See verse 12 of this chapter and Matthew 27:18; Mark:15:1; Luke: 23:20 and 22; and Acts 3:13.
21. What was the custom that was commonly observed at Passover? (39)
22. Who did Pilate want to release? (39)
23. Who did the Jews want released instead? (39)
24. What do you learn about Barabbas in verse 40?
25. What did you learn in this chapter to apply to your life and ministry?

John 19

- 1 Then Pilate therefore took Jesus, and scourged him.**
- 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,**
- 3 And said, Hail, King of the Jews! and they smote him with their hands.**
- 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.**
- 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!**
- 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.**
- 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.**
- 8 When Pilate therefore heard that saying, he was the more afraid;**
- 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.**
- 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?**
- 11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.**
- 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.**
- 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.**
- 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!**
- 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Caesar.**
- 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.**
- 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:**
- 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.**
- 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.**
- 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.**
- 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.**

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Outline 19:

- I. The hearing before Pilate continued. (1-16) TSG 304
 - A. Pilate permits abuse.
 - 1. Then Pilate took Jesus, and scourged Him. (*Scourging was a beating done by a leather strap with pieces of metal in its strips.*)
 - 2. And the soldiers platted a crown of (*giant*) thorns, and put it on His head and put a purple robe on Him. (*Thorns were part of the curse on the earth after sin entered: Genesis 3:17-19. The crown of thorns is symbolic of Christ redeeming the earth from the power of sin. Purple was an expensive color worn by royalty. They clothed Him in this to mock Him.*)
 - 3. And they said, "Hail, King of the Jews!"
 - 4. And they smote Him with their hands.
 - B. Pilate and the Jews. TSG 305
 - 1. Pilate therefore went forth again, and said unto them, "Behold, I bring Him forth to you, that you may know that I find no fault in Him."
 - 2. Then Jesus came forth, wearing the crown of thorns and the purple robe. And Pilate said unto them, "Behold the man!" (*Pilate viewed Jesus as only a man. One must view Him as more than a man in order to be saved. He is the Son of the true and living God and the only way of salvation.*)
 - 3. When the chief priests therefore and officers saw Him, they cried out, saying, "Crucify Him, crucify Him. "
 - 4. Pilate said unto them, "You take Him and crucify Him: For I find no fault in Him."
 - 5. The Jews answered him, "We have a law, and by our law He ought to die, because He made Himself the Son of God." (*This was considered blasphemy, and death was the penalty.*)
 - 6. When Pilate heard that saying, he was even more afraid (*that Jesus might be who He claimed to be*).
 - C. Pilate and Jesus. TSG 306
 - 1. And Pilate went again into the judgment hall and said unto Jesus, "From where are you?" But Jesus gave him no answer.
 - 2. Then Pilate said unto Him, "You aren't speaking to me? Do you not know that I have power to crucify you and power to release you?"
 - 3. Jesus answered, "You could have no power at all against me, except it were given you from above: Therefore He that delivers me to you has the greater sin." (*Caiphas, who delivered Jesus to Pilate, had committed the greater sin because he was the high priest, a representative of Israel, and was supposed to be a representative of God to the people. All sin is against God's law and must be dealt with by the blood of Jesus, but apparently there are levels of sin. The greatest commandments are to love God and others, so it stands to reason that a violation of these are greater sins.*)

- D. Pilate and the Jews. *TSG 307*
1. From then on Pilate sought to release Him: But the Jews cried out, saying, "If you let this man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar." *(The Roman leaders were charged with enforcing Jewish laws and customs to prevent political problems.)*
 2. When Pilate heard that saying, he brought Jesus forth and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew is called Gabbatha.
 3. And it was the time of the preparation for the Passover, and about the sixth hour. And he said unto the Jews, "Behold your King!"
 4. But they cried out, "Away with Him, away with Him, crucify Him."
 5. Pilate said unto them, "Shall I crucify your King?"
 6. The chief priest answered, "We have no king but Caesar."
(When you reject Christ as your King, you automatically accept Caesar-- representative as the world--as your king. This was great apostasy for Israel, as God was to be their only king.)
- E. Pilate's decision. *TSG 308-309*
- A. Then Pilate delivered Him to them to be crucified.
 - B. And they took Jesus, and led Him away.

The trials of Jesus: *Jesus appeared before both political and religious rulers. The political rulers were Roman, the religious rulers were Jewish. A combined account from the four Gospels provides the following sequence:*

Jewish trials:

-Before Annas: John 18:12-14; 19-23.

-Informal trial by the Sanhedrin before dawn: Matthew 26:57,59-68; Mark 14:53,55-65; Luke 22:54,63-65; John 18:24.

-Formal trial by the Sanhedrin after dawn: Matthew 27:1; Mark 15:1; Luke 22:66-71.

Roman trials:

-First appearance before Pilate: Matthew 27:2,11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38.

-Appearance before Herod Antipas: Luke 23:6-12.

-Final appearance before Pilate: Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:16.

Applications: *From these accounts you can learn:*

- How to respond to unfair accusations.*
- How to react to those who betray you.*
- How to respond to those who abandon you in your time of need*
- How to draw strength from the Lord when you are abused or mistreated.*

-How to forgive those who transgress against you.)

II. The crucifixion of Jesus. (17-30)

A. The place.

1. And He, bearing His cross, went forth into a place called "the place of a skull", which is called in the Hebrew "Golgotha". *(It may have been called "the skull" because of the rock formations on the mountain and/or because of the executions that occurred there.) TSG 310,313*
2. There they crucified Him, and two others with Him, one on either side and Jesus in the middle *(Isaiah 53:12). TSG 316*
(Luke 23:40-42 records that one of the men crucified with Jesus eventually repented.)

B. The obituary.

1. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. *TSG 317*
2. This title was read by many of the Jews: For the place where Jesus was crucified was near to the city, and it was written in Hebrew, Greek, and Latin.
3. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but that He said 'I am King of the Jews.'"
4. Pilate answered, "What I have written, I have written."

C. The soldiers. *TSG 319*

1. Then the soldiers, when they had crucified Jesus, took His garments and made four parts, dividing to every soldier a part.
2. They took His coat which was without seam, woven from the top throughout, and they said, "Let us not tear it, but cast lots for it, to determine whose it shall be"
3. This happened so that the scripture might be fulfilled which said, "They parted my raiment among them, and for my vesture they cast lots" *(Psalm 22:18).*
4. These things the soldiers did.

D. The bereaved. *TSG 320*

1. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.
2. When Jesus saw his mother and the disciple standing by whom He loved, He said unto His mother, "Woman, behold your son!"
3. Then He said to the disciple, "Behold your mother!"
4. And from that hour that disciple *(John)* took her unto his own home.
(Spiritual relationships are supernaturally ordained. Are you birthing spiritual children? Are you serving as a spiritual parent or relating to an elder in the faith as a spiritual son or daughter?)

E. The death.

1. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, "I thirst." TSG 328
2. Now there was set a vessel full of vinegar: And they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. TSG 329
3. When Jesus therefore had received the vinegar, He said, "It is finished"--and He bowed His head, and gave up the ghost. *(Jesus died as an act of His own will. His life was not taken from Him by either Jews or Gentiles.)* TSG 329-330

(A summary of the four Gospels reveals that Jesus spoke seven times from the cross:

- "Father, forgive them, they know not what they do": Luke 23:34.*
- "This day you will be with me in Paradise": Luke 23:43.*
- "Woman, behold your son": John 19:26-27.*
- "My God, My God, why have you forsaken me?": Mark 15:34; Matthew 27:46.*
- "I thirst": John 19:28.*
- "It is finished": John 19:30.*
- "Into your hands I commit my spirit": Luke 23:46.)*

III. The interment. (31-42)

A. Inspection of the body prior to burial.

1. The Jews therefore, because it was the preparation for the Sabbath, desired that the bodies should not remain upon the cross on the Sabbath day--for that Sabbath day was an high holy day. So they asked Pilate that Christ's legs might be broken and that their bodies might be taken away. *(This was usually done to expedite their deaths.)*
2. Then the soldiers came and broke the legs of the two men that were crucified with Him. TSG 336
3. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear and blood and water came out. TSG 337
4. And he that saw it bore record, and his record is true: And he knows that what he said is true, that you might believe.
 - a. For these things were done, that the scripture should be fulfilled, "Not one bone of His shall be broken".
(The legs of the Passover lamb were not to be broken: Exodus 12:46. As the Lamb of God, the bones of Jesus were not to be broken: Psalm 34:20.)
 - b. And again another scripture that says, "They shall look on Him whom they pierced" *(Zechariah 12:10).*

B. Burial in the tomb.

1. And after this, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body

of Jesus. And Pilate gave him permission and he came and took the body of Jesus. TSG 338, 340

(Jesus died at 3 p.m. His burial must be completed before sundown and the start of the Sabbath. Handling the body of Jesus made Joseph ceremonial unclean for seven days, meaning he could not participate in the Sabbath and Passover.)

2. And there came also Nicodemus, which at the first came to Jesus by night (John 3), and brought a mixture of myrrh and aloes, weighing about an hundred pounds. TSG 341

(There is something so powerful about the cross that one can no longer remain a secret believer. Nicodemus and Joseph of Arimathaea had been secret disciples until this point. By claiming the body of Jesus they risked the wrath of Pilate and the Jews and the possibility of losing their positions and even their very lives.)

3. Then they took the body of Jesus, and wound it in linen clothes with the spices, as the manner (the custom) of the Jews is to bury.

4. Now in the place where He was crucified there was a garden, and in the garden there was a new sepulcher wherein never a man had yet laid. *(Because no one had used this tomb, Christ's body was not brought into contact with the corruption of mortal death.)*

5. There they laid Jesus because of the Jews' preparation day for Sabbath, for the sepulcher was nearby. TSG 342

(What we learn about Joseph from the combined accounts of the Gospels:

-He was from Arimathaea: Mark 15:43

-He was an honorable man: Mark 15:43

-He was a counselor: Mark 15:43

-He was waiting for the Kingdom of God to come: Mark 15:43

-He was a bold man: Mark 15:43

-He was a permanent citizen of Jerusalem, as he had bought a tomb for his burial: Matthew 27:60

-He was a good and just man: Luke 24:50

-He was rich: Matthew 27:57

-He did not vote for Christ's death in the Sanhedrim: Luke 23:51

-He was a secret disciple, fearing his fellow-Jews: John 19:38)

Study questions on chapter 19:

1. Using verses 1-3, describe the abuse Jesus suffered at the hands of Pilate and the soldiers..
2. What did Pilate do again in verse 4? Who appeared before the people with Pilate at that time? What did Pilate say concerning Jesus? (4-5)
3. What did the chief priests and officers cry out? (6)
4. What did Pilate repeat in the latter part of verse 6?
5. What excuse did the Jews give for wanting to crucify Christ and what was Pilate's response? (7)
6. Summarize what Pilate did in verses 9-11. What did he ask? What was Christ's response? Who really had the power in this confrontation?
7. Using outline point I C, explain what is meant by "the greater sin" of which Jesus spoke in verse 11.
8. After the encounter in verses 8-11, what did Pilate do from that time forth? (12)
9. What did the Jews want done to Christ? (12)
10. What threat did the Jews make against Pilate? (12)
11. After hearing the threat raised by the Jews, where did Pilate take Jesus next? (13)
12. When did these events occur? (14)
13. What did Pilate say to the Jews in verse 14, and what was their response in verse 15?
14. What culminated the discussion in verse 16?
15. Where was Jesus crucified? (17)
16. Who was crucified along with Jesus? (18)
17. What did Pilate write and attach to the cross of Jesus and in what languages was this written? (19-20)
18. What issue was raised by the chief priests regarding what Pilate had written and what was his response to their objections? (21-22)
19. Describe the actions of the soldiers in verses 23-24.
20. According to verse 25, who was standing by the cross?
21. What did Jesus do and say when He saw His mother standing near the cross? (26-27)
22. Who assumed the care of Christ's mother per His request? (27)
23. What knowledge did Jesus have according to verse 28 a?
24. What did Jesus request and what was the response He received? (28b-29)
25. What were Christ's final words in verse 30?
26. What did the soldiers request in regards to the men who had been crucified? (31)
27. What did the soldiers do to the two men who were crucified with Christ? (32)
28. What did the soldiers do when they came to the body of Jesus? (33-34)
29. According to verse 35, who witnessed these events?
30. Why were these things done? What prophecies were fulfilled? (36-37)
31. Who came to claim the body of Jesus? (38-39)
32. Summarize how Christ's body was prepared for burial. (39-40)
33. Where was Christ buried? (41-42)
34. Some skeptics say Jesus didn't die, but that He revived in the tomb. How do verses 18,

- 32-34, and 40 disprove this theory?
35. Study the Old Testament prophecies related to Christ's resurrection: Genesis 22; Leviticus 16; Psalms chapter 22 and 34:20; 69:21; Isaiah 53; Zechariah 12:10. .
 36. What did you learn in this chapter to apply to your life and ministry?

John 20

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the

disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Outline 20:

Resurrection And Post-Resurrection Ministry 20:1-21:23

- I. The evidence of an open tomb. (1)
The first day of the week Mary Magdalene came early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher. *TSG 347*
(*This was normally done on the day of death, but due to the late hour of Christ's death on the day before the Sabbath which commenced at sundown, they had to delay. No one was to work or touch a dead body during the Sabbath.*)
- II. The verification by two disciples. (2-10)
 - A. Then she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said unto them, "They have taken away the Lord out of the sepulcher, and we do not know where they have laid Him." (*Do we run to tell others the good news?*) *TSG 349*
 - B. Peter therefore went forth, and that other disciple, and came to the sepulcher.
 - C. So they both ran together, and the other disciple outran Peter and came first to the sepulcher. *TSG 350*

- D. And he, stooping down and looking in, saw the linen clothes lying; yet he did not go in.
 - E. Then Simon Peter came following him, and went into the sepulcher, and saw the linen clothes lying there and the napkin (*like a kerchief*), that was about his head not lying with the linen clothes, but wrapped together in a place by itself.
(*When Jesus was resurrected, the grave clothes were left behind because He would never die again. When Lazarus was resurrected, he came out with the grave clothes still on him. He would die again. The grave clothes of Jesus were still in place. If His body had been stolen or moved, these would have been unwrapped, but they were still wrapped in place as though the body had evaporated through them.*)
 - F. Then that other disciple (*John*), which came first to the sepulcher, went in also, and he saw, and believed.
 - G. For as yet they did not know the scripture, that He must rise again from the dead.
(*They knew about it, as Jesus had shared it, but they did not know it yet in terms of understanding it.*)
 - H. Then the disciples went away again unto their own home. TSG 351
(*There are three Greek words used in this passage that are all translated as "seeing" in English. In verse 5, when John looked and "saw", the word means to perceive and understand. In verse 6, the word "saw" means viewing. In verse 8, the word "saw" means to know for a certainty. You must know for a certainty that Jesus Christ has risen from the dead in order to believe. If you want proof of the resurrection, come to the Word, look into it, enter in, and receive the revelation. If you seek, you will find.*)
- III. The testimony of two messengers. (11-13) TSG 352
- A. But Mary stood without at the sepulcher weeping: And as she wept, she stooped down, and looked into the sepulcher,
 - B. And she saw two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain.
 - 1. And they say unto her, "Woman, why are you weeping?"
 - 2. She said unto them, "Because they have taken away my Lord, and I do not know where they have laid Him."
 (*Mary was so deep in grief that she didn't even react to seeing angels! Sorrow can be so deep at times that you miss supernatural revelations that are meant to comfort you.*)
- IV. Jesus appears to Mary. (14-18) TSG 353
- A. And when she had said this, she turned herself back, saw Jesus standing, and did not know that it was Jesus.
 - B. Jesus said unto her, "Woman, why are you weeping? Who are you seeking?"
 - C. She, supposing Him to be the gardener, said unto Him, "Sir, if you borne Him from here, tell me where you have laid Him, and I will take Him away." (*Often, in our times of sorrow, our focus is on our loss instead of on Jesus. Because of this, we often fail to acknowledge His loving presence in our time of need.*)

- D. Jesus said unto her, "Mary."
- E. She turned herself, and said unto him, "Rabboni" which is to say, "Master."
- F. Jesus said unto her, "Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say unto them, 'I ascend unto my Father and your Father, and to my God, and your God'." *(There is a time to stop clinging to Christ in seclusion and go forth with His message to a sorrowing world. Your intimacy with Christ is for a purpose: To reach the world with the Gospel, not to remain in seclusion with Him. Note that God is now "your Father" and "your God". Jesus died to make this relationship possible.)*
- G. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her. TSG 355
- V. Jesus appears to the disciples *(Thomas missing)*. (19-24) TSG 360
 - A. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and said unto them, "Peace be unto you." *(The Lord's birth was announced by angels with a message of peace. He brought peace into the world, and left peace with us. He is the Prince of Peace.)*
 - B. And when He had said this, He showed them His hands and His side. Then the disciples were glad, when they saw the Lord.
 - C. Then Jesus said to them again, "Peace be unto you: As my Father has sent me, even so send I you."
 - D. And when He had said this, He breathed on them.
(The only other record of deity breathing on man is when God breathed into Adam the breath of everlasting life at the time of creation. Eternal life had been lost through sin. Now Jesus was restoring the true life of the spirit as He breathed on them.)
 - E. Then He said to them:
 - 1. Receive the Holy Ghost:
 - 2. Whosoever sins you remit, they are remitted unto them.
 - 3. Whosoever sins you retain, they are retained.
(This does not mean believers have the power to forgive sins. Only God can do this. What it means is that we have the authority to declare that sins are forgiven or retained based upon a person's response to the Gospel of the Lord Jesus Christ.)
- VI. Jesus appears to the disciples and Thomas. (25-29)
 - A. But Thomas, one of the twelve called Didymus, was not with them when Jesus came.
 - B. The other disciples therefore said unto him, "We have seen the Lord." TSG 361
 - C. But Thomas said unto them, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." *(Note that believing is an act of the will. It is not wrong to seek evidence, but in the end believing is a choice. Unbelief delays divine revelation.)*
 - D. And after eight days again His disciples were within, and Thomas with them, then

Jesus came, despite the doors being shut, and stood in their midst, and said, "Peace be unto you."

- E. Then He said to Thomas, "Reach here your finger, and behold my hands. Reach here your hand and thrust it into my side: And do not be faithless, but believing."

TSG 362

(Jesus had obviously ascended to the Father between His appearance to Mary at the tomb, where He did not permit her to touch Him, and this appearance to Thomas. Jesus told Thomas to "reach". You must act in faith in order to dispel your disbelief.)

- F. And Thomas answered and said unto Him, "My Lord and my God."

- G. Jesus said unto him, "Thomas, because you have seen me, you have believed: Blessed are they that have not seen, and yet have believed."

VII. The conclusion. (30-31) *TSG 367*

- A. Verification of the works of Jesus: And many other signs Jesus truly did in the presence of His disciples, which are not written in this book.

- B. Verification of the message and its purpose: But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life *(both quality and quantity)* through His name.

(John was not a philosopher or theologian. He was a witness who reported what he experienced and observed under the inspiration of the Holy Spirit. We, too, are called to be witnesses. John recorded only a portion of what Jesus did during His early ministry. What was included was chosen for a specific purpose: That you might believe.)

(The combined accounts of the resurrection in the Gospels provide the following sequence of events:

On the first day of the week:

-The women come to the tomb: Mary Magdalene, Mary the mother of Jesus, and Salome. They find the tomb empty.

-Mary Magdalene goes to tell the disciples.

-Peter and John race to the tomb. John outruns Peter. Peter enters the tomb.

-Mary Magdalene returns to the tomb to grieve, and Jesus appears to her.

-Jesus joins the two disciples on the Emmaus Road

-Jesus appears to ten of the disciples in the upper room--Thomas was absent.

Later:

-Jesus appears to the disciples with Thomas present.

-Jesus appears to the disciples who are fishing and restores Peter.

-Jesus appears to many others.

-Jesus appears at the ascension and returns to Heaven.)

Study questions on chapter 20:

1. According to verses 1-2:
 - On what day of the week did these events happen?
 - Who came to the tomb?
 - What time of day was it?
 - What did she see?
 - Where did she go, who did she tell, and what was her message?
2. Who ran to the tomb together and which one of them arrived first? (3-4)
3. What did the two men see when they looked into the tomb? (5)
4. Who entered the tomb and what did he see? (6-7)
5. What was significant about the way the clothes were arranged? (6-7 and outline point II E)
6. What was the result of what these two disciples saw at the tomb? (8)
7. What scripture had these disciples forgotten? (9)
8. Where did the disciples go next? (10)
9. Who remained at the tomb? (11)
10. What did this woman see when she looked into the tomb? (12)
11. What question was asked in verse 13, and what was the answer? (13)
12. What did the woman see when she turned around, and who did she think it was? (14-15)
13. What question did Jesus ask in verse 15?
14. What single word of acknowledgement did Jesus use in verse 16?
15. What single word of acknowledgment did Mary use in verse 16?
16. Why did Jesus tell Mary not to touch Him? (17)
17. Who did Mary tell about this experience? (18)
18. What happened the evening of the same day? (19)
19. Why were the disciples meeting behind closed doors? (19)
20. What message did Jesus give to the disciples? (19b)
21. What did Jesus show His disciples and what was their response? (20)
22. What gift did Jesus bestow and what commission did He give His followers in verse 21?
23. What did Jesus tell the disciples to receive in verse 22?
24. What promise did Jesus make in verse 23? According to outline point V D 3, what does this mean?
25. Who was missing when Jesus met with His disciples? What did the other disciples tell him, and what was his response? (24-25)
26. To whom did Jesus appear after eight days? Who was with them this time? (26)
27. How did Jesus greet the disciples in verse 26b?
28. What did Jesus tell Thomas to do? (27)
29. What was Thomas' response to Jesus? (28)
30. What did Jesus say to Thomas that applies to all believers? (29)
31. What do you learn about other signs that Jesus did? (30)
32. What is a major purpose of the content recorded in the book of John? (31 and outline point VII B)
33. What did you learn in this chapter to apply to your life and ministry?

John 21

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, and hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Outline 21:

- I. Jesus appears to the disciples at the sea of Tiberias (*Galilee*). (1-8) *TSG 363*
 - A. After these things Jesus showed Himself again to the disciples at the sea of Tiberias. And this is how He showed Himself.
 - B. Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, the sons of Zebedee, and two other of His disciples were all together.
 - C. Simon Peter said unto them, "I am going fishing". They said unto him, "We are going with you also." So they went and entered into a ship immediately, but that night they caught nothing. *(These men were experts at fishing, but their failure was allowed to redirect them to their new destiny of fishing for the souls of men. Failure is often used by God to direct us to a new destiny. Fishing in itself is not wrong, but these men had been called away from this life to fish for men.)*
 - D. When the morning was come, Jesus stood on the shore: But the disciples did not know that it was Jesus.
 - E. Then Jesus said unto them:
 - 1. "Children, do you have any meat?" They answered Him, "No." *(You cannot successfully return to the old life after you have had an experience with Jesus.)*
 - 2. And He said unto them, "Cast the net on the right side of the ship, and you shall find meat." *(It you aren't catching anything, perhaps you are fishing in the wrong place.)*
 - 3. They cast therefore, and were not able to draw in the catch for the multitude of fishes. *(This experience demonstrated that they would have both the guidance and provision for the spiritual task of fishing for men.)*
 - F. Therefore that disciple whom Jesus loved said unto Peter, "It is the Lord."
 - G. Now when Simon Peter heard that it was the Lord, he put on his fisher's coat, for he was naked, and cast himself into the sea.
 - H. And the other disciples came in a little ship dragging the net with fishes, for they were not far from land, but as it were two hundred cubits *(about 100 yards)*.

II. Dinner with Jesus. (9-14) TSG 363

- A. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
- B. Jesus said unto them, "Bring of the fish which you have now caught."
(Jesus already had fish on the coals, but He asked them to bring their fish. He accepts your offering and together with His resources, you will feed the hungry.)
- C. Simon Peter went and drew the net to land full of great *(large)* fishes, but for all this still the net was not broken. *(What a difference between self-directed endeavors and God-directed service. One resulted in an empty net. The other resulted in a net filled to capacity.)*
- D. Jesus said unto them, "Come and dine." *(It is necessary to dine with Jesus spiritually before you go forth to reach the world.)*
- E. And none of the disciples dared ask Him, "Who are You?"--knowing that it was the Lord.
- F. Then Jesus came and took bread and gave it to them, and fish likewise.
- G. This is now the third time that Jesus showed Himself to His disciples after He was risen from the dead.
(Facts we learn about Christ's glorified body from this passage:
 - He was visible: 1-3*
 - He had supernatural knowledge: 5-8*
 - He could see, speak, hear, and feel: 10-11*
 - His body was real: 12-13)*

III. Jesus restores Simon Peter. (15-23) TSG 364

So when they had dined, Jesus addressed Simon *(Jesus called him "Simon", his old name, to remind him from where he had come. Never forget from where you have come! Peter had denied Christ while standing around a fire, now Jesus restores him while gathered around a fire.)*

- A. Simon, son of Jonas, do you love me more than these?
 - 1. Simon said unto Him, "Yes, Lord; You know I love You.
 - 2. He said unto him, "Feed my lambs."
("These"--the things with potential to divert you from your destiny--will be different in each person's life. What are "these" that would prevent you from loving and following Christ?)
- B. Jesus said to him again the second time, "Simon, son of Jonas, do you love me?"
 - 1. Simon said unto Him, "Yes, Lord. You know that I love you."
 - 2. He said unto him, "Feed my sheep."
- C. Jesus said unto him the third time, "Simon, son of Jonas, do you love me?"
 - 1. Peter was grieved because he said unto him the third time, "Do you love me."
 - 2. And Peter said unto Him, "Lord, you know all things; you know that I love You."
 - 3. Jesus said unto him, "Feed my sheep."

(Just because you fail, does not mean you cannot repent, be restored, and be used again by God. The acid test of true love for Christ is to feed and care for the lambs--new believers--and spiritual sheep.)

D. Then Jesus said:

1. Verily, verily, *(assuredly)* I say unto you, when you were young, you clothed yourself and walked wherever you would.
2. But when you are old, you shall stretch forth your hands and another shall gird you, and carry you where you would not. *("Hands" stretched indicated how Peter would eventually die. He was to be crucified on a cross with his arms stretched out.)*
3. Jesus spoke this, signifying by what death he should glorify God.
4. And when Jesus had spoken this, He said unto him, "Follow me." *(According to this passage we should be fishers of men, shepherds of the sheep, followers of Christ, and dedicated to death.)*

E. Then Peter, turning about, saw the disciple whom Jesus loved following--the one who leaned on His breast at supper and who had said, "Lord, which is he that betrays You?"

1. Peter seeing him said to Jesus, "Lord, and what shall this man do?"
2. Jesus said unto him, "If I will that he tarry till I come, what is that to you? You follow me." *(If you are occupied with following Jesus and keeping on track with your divine destiny, you will not have time to criticize or question the walk of other believers.)*
3. Then this saying went abroad among the brethren, that that disciple should not die. But Jesus did not say to him, "He shall not die". Rather, He said, "If I will that he tarry till I come, what is that to you?" *(Our focus is to be on God and the destiny He has for us, not what others are doing. Comparing yourself to others always results in problems. The Lord does not answer all of your questions about the future. That is where living by faith comes in.)*

IV. The testimony of John. (24-25) TSG 367

- A. This is the disciple which testifies of these things and wrote these things: And we know that his testimony is true.
- B. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. *(What was recorded was only a portion of what Jesus accomplished during His earthly ministry. What was written was selected and recorded under the inspiration of the Holy Spirit to accomplish specific purposes.)*

Study questions on chapter 21:

1. This chapter opens with the phrase "after these things". After what things? (See the previous chapter).
2. When and where did Jesus show Himself to His disciples again? (1)
3. Who was present and what had they decided to do? (2-3)
4. What happened when morning came? Who did they see, what did He ask, and what did He tell them to do? (4-6)
5. What did John immediately realize? (7)
6. What did Peter do when he realized Jesus was on the shore? (7)
7. How did the other disciples get to shore? (8)
8. What did the disciples see when they arrived on land? (9)
9. What did Jesus ask the men to do? (10)
10. When Peter drew in the net, how many fish were in it? (11)
11. What invitation did Jesus give in verse 12, and what question did no one dare to ask?
12. What did Jesus give to the men? (13)
13. Using verses 1-13 and outline point II G, what do you learn about Christ's body after his resurrection?
14. How many times did this make that Jesus had appeared to His disciples? (14)
15. Summarize the conversation between Peter and Jesus as recorded in verses 15-17. What question did Jesus ask repeatedly? What did Peter answer repeatedly? What command did Jesus give him?
16. What prophetic word did Jesus give to Peter in verse 18 and what did it mean? (18-19)
17. What other disciple did Peter ask about and what did he want to know? (20-21)
18. What was Christ's answer to Peter's question? (23)
19. What erroneous rumor resulted from Christ's answer regarding John's destiny? (23)
20. According to verses 15-23 and outline point III D 4, what should all believers be and do?
21. What do you learn about "this disciple" of which Peter spoke in verse 24?
22. What do you learn about the works of Jesus in verse 25?
23. What did you learn in this chapter to apply to your life and ministry?

SUPPLEMENTAL STUDY ONE

Miscellaneous Studies

1. Study the life of John, the author of this book:
 - His family: Matthew 27:56; Mark 15:40; Luke 9:52-56; John 19:25; 21:2, 19:25.
 - His occupation: Mark 1:19-20.
 - His call by Jesus: Matthew 4:21-22; John 1:35,39.
 - His position as one of the "inner circle" of Christ's disciples: Matthew 26:36; Mark 5:37-43.
 - His care for Christ's mother: John 19:26-27.
 - His leadership in the early church: Acts 4:1-22; 8:14-15; Galatians 2:9.
 - His exile: Revelation 1:1,4,9.
 - The beloved disciple of Jesus: John 13:23.
 - His temperament: Jesus called him a son of thunder: Mark 3:17.
 - His writings under the inspiration of the Holy Spirit: John wrote the gospel that bears his name as well as 1, 2, and 3 John and the book of Revelation, all of which are included in the *Legacy Bible Outlines*.
2. John presents Jesus as both the Son of God (His divine nature) and the Son of Man (His human nature). Study the following verses:
 - Son Of God: 1:34,49; 3:18; 5:25; 10:36; 11:4,27; 19:7, 20:31
 - Son Of Man: 1:51; 3:13-14; 5:27; 6:27,53,62; 8:28; 9:35; 12:23-24
3. Jesus makes several statements about Himself in the book of John. Each statements is preceded by the words "I am..." Study the following references:
 - I am He (the Messiah): 4:26; 8:24,28; 13:19; 18:5,6,8
 - I am the Bread of Life: 6:35,41,48,51
 - I am the Light of the World: 8:12
 - I am from above: 8:23
 - I am before Abraham: 8:58
 - I am the Door: 10:7,9
 - I am the Good Shepherd: 10:11,14
 - I am the Resurrection and the Life: 11:25
 - I am lord and master: 13:13
 - I am the Way, the Truth, and the Life: 14:6
 - I am the Vine: 15:1,5
 - I am He (Jesus of Nazareth): 18:6
 - I am a king: 18:37

Additional "I am" statements by Christ in scripture:

 - I am the Alpha and Omega: Revelation 1:8
 - I am the first and the last: Revelation 1:17

4. John emphasizes Christ's ministry to individuals, recording eight private interviews between Jesus and individuals or small groups:
 - Peter and Nathaniel: 1:35-51
 - Nicodemus: 3:1-21
 - The woman at Sychar: 4:6-26
 - The man born blind: 10:35-51
 - Martha and Mary: 11:1-57
 - The apostles: 13:1-16:33
 - Mary Magdalene: 20:1-18
 - Peter: 21:15-23

5. There are seven witnesses in John who proclaim Jesus to be the Messiah:
 - John the Baptist: 1:34 -Thomas: 20:28
 - Nathaniel: 1:49 -John: 20:31
 - Peter: 6:69 -Jesus Himself: 10:36
 - Martha: 11:27

6. Study the names of the Holy Spirit in the book of John:
 - Abiding Presence: 14:16-17
 - Teacher: 14:25-26
 - Witness: 15:26
 - Convictor: 16:7-11
 - Guide: 16:13-15

7. "Believe" is a key word in the book of John. Read through the book and mark every use of believe, belief, believes, etc., and then summarize what John teaches regarding believing. John concluded his gospel with the phrase: *"These are written that you might believe."* What did John want us to believe? Check the following references:
 - Believe in Jesus so that you will have eternal life: John 3:16
 - Believe in God: John 14:1
 - Believe God is the one who sent Jesus: John 12:44
 - Believe Jesus is the one sent by God: John 6:29
 - Believe in the name of Jesus: John 1:12; 2:23
 - Believe the Old Testament: John 2:22; 5:46-47
 - Believe in order to receive the Holy Spirit: John 7:39
 - Believe that Jesus is the Son of Man: John 9:35-38
 - Believe Jesus Himself: John 3:18; 4:39; 10:42; 12:42
 - Believe in Christ's miracles: John 10:38
 - Believe what Jesus says: John 8:45-46; 14:11
 - Believe that Jesus is in the Father and the Father is in Him: John 10:38; 14:10; 7:21
 - Believe in order to see God's revealed glory: John 11:40

-Believe in the Light (Jesus): John 12:36

8. The deity of Christ--His divine nature--is revealed in every chapter of John:

Chapter	Statement
1.	Nathaniel confessed, "You are the Son of God" (verse 49).
2.	In the miracle of Cana Jesus "manifested forth His glory" (verse 11).
3.	In Christ's conversation with Nicodemus, He said He was "the only begotten Son" (verse 16).
4.	In His conversation with the woman of Samaritan, Jesus stated: "I that speak unto thee am He, the Messiah" (verse 26).
5.	To the impotent man, Jesus disclosed that "the voice of the Son of God" would give life (verse 25).
6.	Jesus reveals that He is "the Bread of God" (verse 33, 69).
7.	Jesus proclaims that He is the water of life by saying, "Let him come unto me, and drink." He also declares that He is from God and God had sent Him (verse 37).
8.	To the unbelieving Jews, Jesus declared "Before Abraham was, I am" (verse 58).
9.	The blind man recognized that Jesus was the Son of God (verse 37).
10.	Jesus stated "I and my Father are one" (verse 30).
11.	Martha's declaration was, "You are the Christ, the Son of God" (verse 27).
12.	To the Greeks Jesus revealed, "I, if I be lifted up from the earth, will draw all men unto me" (verse 32).
13.	Jesus stated: "A Master and Lord--so I am" (verse 13).
14.	Jesus stated, "Believe in God, believe also in me" (verse 1) and "I am in the Father and He in me" (verse 11).
15.	Jesus is the vine, the Father is the husbandman (verse 1).
16.	In promising the Holy Spirit, Jesus said, "I will send Him unto you" (verse 7). Jesus also said He came from the Father and would return to Him (verse 28).
17.	In prayer, Jesus asks, "Glorify Thy Son" (verse 1).
18.	In the garden, Jesus speaks of His Father (verse 11). During His trial He stated, "You say that I am a king" (verse 37).
19.	On the cross, Jesus declared, "It is finished", which proved His deity in completing the atonement for the sins of mankind (verse 30).
20.	Jesus cautioned Mary not to touch Him, as He had not yet ascended to His Father (17). Thomas, the doubter, exclaimed, "My Lord and my God!" (verse 28).
21.	Jesus appeared three times to His disciples after His death and resurrection, providing irrefutable proof of His deity (verse 14).

9. Using the following chart, study the opposition against Jesus as recorded in the book of John. The first is done as an example for you to follow.

Reference	Source Of Opposition	Type Of Opposition	Reason
5:16 19 43 6:41 52 61,66 70 7:1 5 11 12 29 27,30 32 41 44 45 47 8:6 13 48,53,59 9:16 22 24 10:19 24,31 39 11:46 53 56-57 12:4 10 19	Jews	Persecution	Violation of Sabbath

10. The Word--Jesus Christ--was made flesh by the virgin birth (Isaiah 7:14; Matthew 1:18-25; Luke 1:26-38). In the flesh, Jesus experienced the things we experience. He was weary (John 4:6) and thirsty (John 4:7). He experienced emotions (John 11:33-35). On the cross He bled (John 19:34), thirsted (John 19:28), and died (John 19:30). After His resurrection, He had a real body, although glorified (John 20:24-29).
11. Life is one of the key themes in John's gospel. As you read through the book, mark where this word occurs. The essentials for human life are the same as for spiritual life: Light, air, water, and food. Jesus is the Light of the world, the sun of righteousness, and He gives the breath of life, the water of life, and the bread of life.
12. Key words in John. Mark these words in various colors as you read through the book.
 - Witness. How is the word used? What is witnessed? Who are to be witnesses? What witnesses are given regarding Christ's deity? One count has 47 uses of this word in the Gospel of John.
 - Come: Check out the invitations to "come". To whom are the invitations given and to what are they invited to come?
 - Believe, believes, believeth. Answer these questions: Believe on what? In what? What are the results of believing? What are the results of not believing?
 - Love: The word is used 12 times in John chapters 1-12 and in John chapters 13-21 it is used 44 times.
 - Father: Study this word in John chapters 12-17 where it is used 53 times.
13. Jesus repeatedly healed on the Sabbath in order to challenge religious leaders and their man-made rules. Study the following references and summarize the events and the results of the healings:

-Mark 1:21-28	Healing a demonized man.
-Mark 1:29-31	Healing Peter's mother-in-law.
-Mark 3:1-6	Healing a shriveled hand.
-Luke 13:10-17	Healing a crippled woman.
-Luke 14:1-6	Healing a man with dropsy.
-John 5:1-18	Healing a lame man.
-John 9:1-16	Healing a blind man.

14. Three major crisis in the ministry of Jesus were recorded by John:

-First: Many of His disciples no longer walked with Him even though He is the way: John 6:66

-Second: Many people would not believe on Him, even though He is the truth: John 12:37

-Third: He was rejected and crucified, even though He is the life: John 19.

15. John emphasized that Jesus lived according to God's perfect timing. Note the following statements:

2:4 My hour has not yet come.

7:30 His hour was not yet come.

8:20 His hour was not yet come

12:23 The hour is come.

13:1 Jesus knew that His hour was come

17:1 Father, the hour is come.

What is the hour spoken of in these passages? It is the hour that Jesus would be glorified through His death, resurrection, and ascension to the Father.

16. John referred to Jesus as the light and life. Using the following references, study what John has to say on these subjects. Record a summary statement for each reference:

Jesus as life:

1:4-5

3:15

5:19-23

5:24

6:68

10:10

12:23-26

14:5-6

15:12-13

17:3

Jesus as light:

1:4-5

3:19

5:35

9:5

12:35-36

SUPPLEMENTAL STUDY TWO

Greater Than Your Sin

John 8

The woman was caught in the act of adultery, and the religious leaders were livid with anger. An unruly mob pushed her roughly through the crowd to Jesus:

Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, they said to Him, "Teacher, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do You say?" This they said, testing Him, that they might have something of which to accuse Him. (John 8:3-6)

This poor woman symbolizes all of those in the world who are bound by sin and condemned by society. "She deserves to die," the scribes and Pharisees declared. The adulterous woman trembled under the harsh accusations of these legalistic religious leaders. Her reputation was shattered. Her hope was gone.

Perhaps you feel like this adulterous woman. Because of your sins and failures, others have written you off. Society has rejected you. Angry and judgmental, they have declared you guilty as charged.

Jesus did not deny this woman's guilt or suggest a rehabilitation program. He did not argue with the scribes and Pharisees or start gathering up stones to join them. Jesus didn't say a word, but He stooped down and began to write on the ground:

But Jesus stooped down and wrote on the ground with His finger, as though He did not hear. So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first." And again He stooped down and wrote on the ground. Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. (John 8:8-9)

We don't know what Jesus wrote in the sand, but we do know this: Something these religious leaders witnessed caused them to quietly steal away.

When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?" She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more." (John 8:10-11)

When it seemed all hope was gone and final judgment for this woman was eminent, Jesus blotted out her sins, freed her from condemnation, and released her from a life of bondage to go and sin no more.

Jesus told the woman, "You are no longer condemned." Do you long to hear these same words? Does your heart cry out for release from the shackles of sin and shame? Has religion or society declared that you deserve to die for your wrongdoing? Are people around you picking up stones to hurl at you because of your failures?

Don't give up. Don't turn away in despair. God's grace is greater than your sin. God's message to you is just as powerful as the unknown words Jesus wrote in the sand that day many years ago. His message to you was written in His blood on the cross of Calvary. It declares:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (John 3:16-17)

If you do not know Christ as your Savior, you are condemned to death just like the adulterous woman: *"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).*

No matter what you may have done, God is greater than your sin. Let Jesus write His message of love and forgiveness upon your heart today. Let the Lord speak a second opinion over your life. The Bible declares:

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9)

Supplemental Study Three

Blind Since Birth

John 9

The man was blind. He had been since birth. When the disciples of Jesus saw this man, they questioned, *"Rabbi, who sinned, this man or his parents, that he was born blind?" (John 9:2, NIV)*. As the disciples looked at this man, they thought that either he or his parents had sinned and that his blindness was the penalty for their transgressions.

What do people see when they look at you? Are they like the disciples and condemn you? Society is continuously desiring an explanation for the unexplainable, always seeking someone to blame. Who was guilty--this man or his parents? People may see you as bound by addictions, a person whose life is marked by poor decisions or criminal behavior. They may even write you off as hopeless--"been that way since birth...won't change." They may falsely accuse you. In essence, we are all blind as we were all born in sin--with the basic sin nature. We all have sinned (Romans 3:23). Hence, we are all blind since birth.

Jesus answered the disciples' question saying, *"Neither this man nor his parents sinned...but this happened so that the work of God might be displayed in his life" (John 9:3, NIV)*. Jesus did not see this man as he was--a blind beggar. Jesus saw him as he would be when the work of God had been manifested in his life. Jesus does not see you as you are, but He sees you as you will be when you allow Him to become the Lord of your life.

Jesus saw the blind man as he was, but looked beyond his present condition to see the man as he would be--free from the bondage of blindness. Jesus is passing by today--right there in that cell where you are--and He looks at your spiritual blindness with compassion, not condemnation. He is reaching out to touch you, heal you in every area of your life, and give you new purpose and destiny. Everything that is in your past that you cannot understand--the bad things that happened to you--He will use them all for His purposes and His glory when you make Him Lord of your life.

Jesus then proclaimed to His disciples, *"I am the light of the world" (John 9:5, NIV)*. Note that Jesus is *the* light, not *a* light. He is *the* way to God, not *a* way to God (John 14:6). All roads do not lead to God. When you accepted Christ as Savior, your spiritual blindness was healed by the one and only light of the world--and that is what is about to happen for this blind man in both the physical and spiritual realms.

After making this proclamation, Jesus spat on the ground, made some mud with the saliva, and put it on the man's eyes. Then Jesus told the man to go wash in the pool of Siloam. The man obeyed, and he came back seeing!

How many people would ask for prayer if they knew the minister was going to make mud with spit and put it in their eyes? Carnal reasoning would say that this method might make a seeing man blind rather than make a blind man see!

Carnal thinking would also say that the story of someone dying on a cross for your sin is not reasonable and that believing this will not change your life.

But God's ways are not your ways. When you come to Him, He heals your spiritual blindness. Not according to your pre-conceived ideas, not according to your professed religion, not in the way people think it should be done--but according to His purposeful plan which has existed from the foundation of the world (Ephesians 1:3-6). That plan is that forgiveness and redemption from sin comes only through the shed blood of Jesus Christ.

The pool of Siloam in which this man was told to wash was supplied with water from Mount Zion where the sanctuary was, meaning that the waters flowed from the temple of God. Ezekiel speaks of this spiritual river:

...Then he brought me and returned me to the bank of the river. When I returned, there, along the bank of the river, were very many trees on one side and the other. Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. When it reaches the sea, its waters are healed. And it shall be that every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes."

(Ezekiel 47:6-9, NKJV)

The pool of Siloam represents the river of God's power. Those who go there weak come away with strength. Those who go there doubting come away convinced. Those who go there thirsty come away satisfied. Those who go there mourning come away rejoicing. You may go there trembling, but you will come away triumphing. You may be blind spiritually when you wash there, but you will come away seeing. When you experience the river of God's supernatural, life-changing power, you will be able to see clearly for the first time in your life! The Lord's plan was not just to patch up this man's eyes by giving him reading glasses or artificial glass eyes that looked good, but would not enable him to see. Jesus gave him new eyes!

Let's look at the various reactions to this miracle, as they are representative of those you may experience when God changes your life.

Friends and neighbors: John 9:8-12. These people questioned, "Is this the same blind man who used to sit and beg?" When you make Jesus the Lord of your life, people may question: Isn't this the guy we saw drunk at the local bar? Didn't I see you stoned at the drug house? I think I met you in jail. Friends and neighbors may bring up your past and refuse to acknowledge the reality of the change in your life.

The religious leaders: John 9:13-16. The concern of the religious leaders was that Jesus had healed this man on the Sabbath, which was against their rules. One would have expected that such a miracle would have silenced all opposition. One would think that they would have congratulated the man and rejoiced with him. But religious leaders

are not necessarily spiritual leaders. Many, like these men, do not understand the works of God because they are blinded by their own rituals and traditions.

The Jews: John 9:18. The Jews were not convinced. They doubted whether this man had even been born blind, and demanded proof of his healing (John 9:18). No matter what you do or say, there will be some people who refuse to acknowledge the change in your life. Do not argue with them. Do not try to convince them. The greatest evidence of true change is how you live it out in your everyday life. Always remember: A man with an experience is never at the mercy of one with only an argument. Your critics have only an argument. You have an experience.

The man's family: John 9:18-20. When questioned by the Jews, the blind man's family said, "That's our son. We know how he used to be, but we don't know what happened to him." Your own family may not understand the changes in your life. They may say you have "jailhouse religion" or expect you to fail again. Always remember: The greatest evidence that you have really changed is to faithfully live it out in your everyday life.

What Do You Have To Say?

During the course of events recorded in John 9, the man who had been healed was asked several times about his miracle. His responses are a type--a symbolic example--of the spiritual progression that must occur in your life.

Jesus is a man. When the previously blind man was questioned by his neighbors regarding his healing, he said, "I don't know where the man came from. I don't really understand who He is or how He did it. But a man called Jesus put mud on my eyes and told me to go wash in Siloam. I did, and now I can see." When you first come to Christ, you know Him only as the "man called Jesus" who has healed you of your spiritual blindness. You may not understand everything about Him, but you do know that your life has changed. You see things you never saw before. Initially, the blind man considered Jesus as merely a great man. But Jesus is more than just a great man.

Jesus is a prophet. Next, the Pharisees questioned the man saying, "What do you have to say about Him? It was your eyes that He opened." Despite their objections to the miracle being done on the Sabbath, the Pharisees could not dispute the man's experience. The man does not have to present a detailed account of his life before his healing or the methodology used. He doesn't have to do this because the miraculous change is evident in his life. In answer to their questions, the previously blind man said, "The man is a prophet." He is beginning to see that Jesus is more than a mere man. Now he views Him as a great prophet. But Jesus is more than just a great prophet.

Jesus is from God. The Pharisees questioned the man a second time and tried to get him to acknowledge that Jesus was not who He claimed to be. The blind man replied, *"Whether he is a sinner or not, I don't know. One thing I do know. I was blind, but now I see!" (John 9:25, NIV).*

When they continued to question him, the formerly blind man said, *"I have told you already and you did not listen" (John 9:27, NIV).* Then the Pharisees began to hurl insults at him saying, *"You are this fellow's disciple! We are disciples of Moses! We know that God spoke to Moses, but as for this fellow, we don't even know where he comes*

from" (John 9:28-29, NIV).

Then man answered, *"Now that is remarkable! You don't know where he comes from, yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly man who does his will. Nobody has ever heard of opening the eyes of a man born blind. If this man were not from God, he could do nothing"* (John 9:30-33, NIV).

The formerly blind man has moved beyond considering Jesus to be a mere man or a great prophet. He now realizes Jesus is sent from God--that Jesus is God! To this proclamation the Pharisees replied, *"You were completely born in sin; how dare you teach us!" And they threw him out of the synagogue.* (John 9:34, NIV).

Some people will not believe you have changed, nor will they accept the fact that Jesus Christ is responsible for it. Some of your old friends and perhaps even your family will reject the "new you". As Jesus graciously came to this man after he was cast out of the synagogue, He will also come to comfort you when you are rejected by friends or family.

Jesus is Lord. Jesus went looking for the ostracized man and asked one simple, yet profound, question: *"Do you believe in the Son of God?"* (John 9:36, ASV). Jesus comes to you with the same question: "Do you believe in me?" If you truly believe, your life will change. If you believe, your dead dreams can be resurrected. If you believe, your spiritual blindness will be healed and you will be able to see clearly. You will have a new life.

Note the man's response: "Lord, I believe." Jesus is no longer a mere man to him. He is no longer just a great prophet. He is no longer just someone sent from God. Jesus is now Lord of this man's life.

Note the spiritual progression this man has experienced:

- Verse 11: He considered Jesus to be just a man.
- Verse 17: He called Jesus a prophet.
- Verse 33: He acknowledged that Jesus was sent by God.

While all of this is true, Jesus must become more in your life than a great man, a prophet, or someone sent by God. He must be the Lord of your life. In verse 38, the formerly blind man calls Him "Lord" as he confesses, "Lord, I believe."

So, what do you have to say about Jesus? Do you consider Him to be just a great man, a prophet, someone sent by God--or is He the Lord of your life? Your decision will determine your destiny. If you truly make Him Lord of your life, you will never again return to the old life.

Once he was healed, the blind man never went back to his old life of sitting in darkness and begging by the side of the road. Jesus not only healed him of his blindness, He became the Lord of His life--and He wants to do the same for you.

Supplemental Study Four

Receiving Resurrection Life

John 11:1-45

In the natural, it seemed that Jesus arrived too late because his friend, Lazarus, had already died, but in the spiritual realm, He was right on time. Sometimes delays set you up for an even greater miracle from God.

Jesus declared to Martha, *“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live”* (John 11:25). There is no past day of miracles. He *is* the healer and the deliverer. He is the great I Am. Jesus declared that Lazarus’s sickness was not unto death.

This statement indicates, however, that there is a sickness unto death. There are two possible end-results of a sickness: It will either be a sickness unto death or a sickness unto the glory of God. The Bible reveals that every person has an appointed time to die (Hebrews 9:27; Ecclesiastes 3:2). The goal of healing is not immortality. Divine healing

does not achieve this any more than medicine does. Even those raised from the dead by Jesus eventually died, including Lazarus.

Elisha, the great prophet of God who ministered many miracles of healing, became sick with *"the sickness whereof he would die"* (2 Kings 13:14). Do not be disturbed when Christians, who believe in and have ministered divine healing, die from sickness. This is what happened to Elisha, yet years later his bones had enough power to raise a dead man!

If someone you loved has recently died despite your fervent prayers for their healing, God did not fail you. Death is part of life until Jesus returns and the last enemy--death--is destroyed (1 Corinthians 15:26). You and your loved ones are no more immune to death than you are to sin. Believe that He will accomplish something even greater through that loved one's death. If you are facing the eminent death of a loved one, don't give up. Keep on praying and believing for a miracle.

We often make the mistake of living bound by the parameters of time, as we know it, instead of eternity. As believers, we are already living eternal life whether we live it on this or the other side of death. If a person isn't healed in this life, then he receives the ultimate healing as he is ushered into the presence of God.

Lazarus' sickness was not unto death, but for the glory of God (John 11:4). He was healed and delivered. Other people receive the ultimate healing as they pass through death and victoriously enter the presence of the Lord with body, soul, and spirit perfectly whole. To be absent from the body is to be present with the Lord (2 Corinthians 5:8). Death is an enemy, the last enemy that will be destroyed (1 Corinthians 15:26). The resurrection of Jesus was the "first fruits" to confirm that death is conquered, although not yet destroyed. It is the terror of this enemy of death that is disarmed for the believer:

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. (1 Corinthians 15:55-57)

God gives dying grace as well as living grace. For a believer, death is the ultimate healing. Because He lives, we too shall live in perfect bodies, free from pain and sickness:

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 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. There is a natural body, and there is a spiritual body. (1 Corinthians 15:42-44)

Jesus is the resurrection--today, tomorrow, and forever. His resurrection power will be

manifested in your life both in life and death and for all eternity.