

John's Gospel: A Discipleship Journey with Jesus

by Dr. Ralph F. Wilson

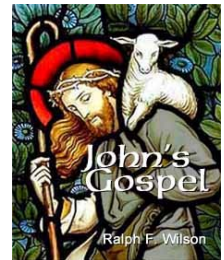
Appendix 1. Participant Handout Guides

If you are working with a class or small group, feel free to duplicate the following handouts at no additional charge. If you'd like to print 8-1/2" x 11" or A4 size pages, you can download the free Participant Guide handout sheets at: www.jesuswalk.com/john/john-lesson-handouts.pdf

Discussion Questions. You'll typically find 3 to 6 questions for each lesson, depending on the topics in each lesson. Each question may include several sub-questions. These are designed to get group members engaged in discussion of the key points of the passage. If you're running short of time, feel free to skip questions or portions of questions.

Suggestions for Classes and Groups. Individuals who are studying online can probably complete one full lesson per week, though they'll need to be diligent to do so. But many of the chapters just have too much material for a one hour class discussion.

Maps. High resolution of various maps may be used without further permission for PowerPoint slides in your church or group. They may be download at <http://www.jesuswalk.com/john/maps.htm>



Here is the material contained in these notes. For background information consult the e-mail Bible study or the book version: [John's Gospel: A Discipleship Journey with Jesus](http://www.jesuswalk.com/books/john.htm) (JesusWalk Publications, 2014-15). <http://www.jesuswalk.com/books/john.htm> Available in PDF, Kindle, and paperback.

Introduction to John's Gospel

Prologue (1:1-18)

1. The Word Became Flesh (1:1-18)

Section II. The Signs and Public Discourses of Jesus (1:19 - 12:50)

2. John the Baptist's Witness to the Lamb of God (1:19-34)
3. Disciples Direct Friends to Jesus (1:35-51)
4. Changing the Water into Wine (2:1-12)
5. Cleansing the Temple (2:13-25)
6. You Must Be Born Again (3:1-21)
7. He Must Increase (3:22-4:3)
8. The Samaritan Woman at the Well (4:4-26)
9. The Fields Are Ripe for Harvest (4:27-42)
10. Healing the Royal Official's Son (4:43-54)
11. Healing at the Pool of Bethesda (5:1-16)
12. Life in the Son (5:17-47)
13. Feeding the Five Thousand, Walking on Water (6:1-21)
14. I Am the Bread of Life (6:22-71)
15. Streams of Living Water (7:1-52)
16. Jesus and the Adulterous Woman (7:53-8:11)
17. Truth that Sets You Free (8:12-59)

18. Healing Blindness (9:1-41)

19. I Am the Good Shepherd (10:1-42)

20. I Am the Resurrection and the Life (11:1-54)

21. Anointing at Bethany and Triumphal Entry (11:55-12:22)

22. The Hour Has Come to Be Glorified (12:23-50)

Section III. The Farewell Discourses (13:1-17:26)

23. Washing the Disciples' Feet, Love One Another (13:1-38)

24. I Am the Way, the Truth, and the Life (14:1-14)

25. I Will Give You Another Counselor (14:15-31)

26. Abiding in the Vine (15:1-17)

27. The Spirit of Truth (15:18-16:11)

28. The Spirit Will Guide You (16:12-33)

29. Jesus' Prayer for His Disciples (17:1-26)

Section IV. The Crucifixion and Resurrection (18:1-20:31)

30. Jesus' Arrest and Trial (18:1-19:16)

31. Jesus' Death and Burial (19:17-42)

32. Jesus Appears to Mary Magdalene (20:1-18)

33. As the Father Sent Me, So I Send You (20:19-31)

Section V. Epilogue (21:1-25)

34. Feed My Sheep (21:1-25)

Introduction to John's Gospel

John's Gospel is dramatically different than the Synoptic Gospels (meaning *similar* Gospels, "presenting the same view") – Matthew, Mark, and Luke. These first three Gospels share, to some degree, a similar source, and often have passages that seem almost the same word-for-word as in the others.

But John's Gospel is in a class by itself. It draws upon a separate, independent gospel tradition. It's as if the Synoptic Gospels tell the story of Jesus' life, miracles, parables, and teaching, letting readers draw their own conclusions. But John is very selective in the events he includes. And when he does include a miracle, he often leads us to ponder its meaning in a discourse. John's Gospel, written late in the apostle's life, is full of thoughtful, theological reflection.

Authorship. The nearly unanimous tradition of the early church is that John the Apostle, son of Zebedee, is the author of the Gospel that bears his name. And editor records, "... The disciple whom Jesus loved ... this is the disciple who testifies to these things and who wrote them down." (21:20, 24). It's quite clear that this was John the Apostle.

Most scholars see the date of John's Gospel as comparatively late, probably in the 90s AD. John seems to assume that his readers are acquainted with the facts of Jesus as given in the Synoptic Gospels. Several early traditions place the Apostle John as Bishop of Ephesus at the end of his life. John probably penned his Gospel in Ephesus.

Purpose. "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:30-31). John seems to have an evangelistic purpose that guides his selection of material. John probably wrote to convince unbelieving Greek-speaking Jews and Gentiles.

John and the Synoptics. Differences from the Synoptic Gospels include John's longer discourses, rather than parables and brief sayings; A focus on eternal life more than on the Kingdom of God; fewer miracles, but an emphasis on them as "signs" of who Jesus is; a strongly theological prologue, that begins by telling us just who Jesus is; no Christian baptism or sacraments mentioned; ministry primarily in Judea and Jerusalem, with less on his Galilean ministry; a focus on Jewish feasts, especially on the Passover; and an emphasis on the tragedy of Jesus' rejection by his own people and their leaders.

Theology. John is an intensely theological book. Some of the strongest themes include: the Jesus as the Word or Logos, God as Father, the "I Am" sayings, Jesus as Son of God, Jesus as the Christ, miracle signs and their relationship to true faith, salvation, life – especially eternal life, and the Holy Spirit as Paraclete.

Style. John's style includes (1) purposeful *twofold or double meanings*; (2) *misunderstanding*, where Jesus is speaking on the heavenly level, but he is misunderstood as speaking to a material or earthly situation; *irony* in derogatory statements by Jesus' enemies; and *explanatory notes*.

"The Jews" in John's Gospel. Most of the Synoptic Gospels use the term "the Jews" rarely, and usually in the phrase "King of the Jews." However, John's Gospel uses it 70 times. The adjective *Ioudaios* is literally, "Judean." John seems to use it to describe Jews of the Judean area – speaking from the perspective of a Galilean, usually to refer to the Jewish leaders from Judea who are hostile to Jesus.

Religious Leaders in Jesus' Day.

1. **Pharisees** belonged to a lay movement or party that defined righteousness as observing every detail of traditional rules designed to serve as a “hedge” or “fence” around the commandments in the Torah or Pentateuch, akin to modern-day Hasidic Jews.
2. **High priests** were appointed by Herod, and served at the pleasure of the Roman Governor, so the high priests were often closely aligned with Roman interests.
3. Sadducees were a group closely identified with the priestly aristocracy. They rejected the oral law or “traditions of the elders,” and held rather to the Torah itself. They denied the resurrection and angels or spirits.
4. **“Scribes”** (KJV) or **“teachers of the law”** (NIV) were a class of professional exponents and teachers of the law, either Sadducees or Pharisees. They were respected teachers who often had pupils who studied the law with them.
5. **“Lawyers”** (KJV) or **“experts in the law”** (NIV) is another word for “scribe.”
6. **“Rabbi”** (KJV and NIV) is a respectful form of address for all teachers that means, literally, “great one.” In Jesus’ day it was not yet a fixed title for academically schooled, ordained scribes as it became later, and is in our day.
7. **“Teacher”** (NIV) or **“master”** (KJV), usually translates the Hebrew/Aramaic word *rabbi*.

Where it was possible, the Romans would have had a provincial governor who represented Roman authority, but sought to keep in place the local kingdoms and administrative systems that were native to a country (client kingdoms or vassals). The Romans had ruled Israel since 36 BC, recognizing Herod the Great as King of the Jews. After Herod’s death his kingdom was divided into four tetrarchies, each ruled by one of his sons. During Jesus’ time, Herod Antipas was tetrarch over Galilee, who beheaded John the Baptist, and before whom Jesus appeared at his trial.

While the Romans and Herodian kings held civil power, the Jewish Sanhedrin acted as a ruling body for the Jewish people. The “Great Sanhedrin” in Jerusalem consisted of 71 members (Exodus 24:1; Numbers 11:16, 24-25), though lesser decisions could be made by a panel of 23 members. In Jesus’ day, the Great Sanhedrin functioned as both a supreme court, as well as legislature, and was made up of members of the nobility (Sadducees, both priestly and lay), and scholars in the law (mainly Pharisees).

1. The Word Became Flesh (John 1:1-18)

"Word," *logos* is "the independent personified expression of God."

Q1. (John 1:1-3) According to the Apostle John, is Jesus fully God? What does it mean that Jesus is the "Word"? What does this say about him and his ministry?

In Genesis 1:3, light is created by God's Word:

John introduces the theme of a war between spiritual light and darkness that pervades his Gospel (John 1:4-5, 7-9; 3:19-21; 8:12; 9:5; 11:9-10; 12:35-36, 46).

John the Baptist was:

- Jesus' cousin, just about six months older than Jesus (Luke 1:36-66).
- Lived in the desert (Luke 1:80; 3:2).
- Ministered along the Jordan River east of Jerusalem "preaching a baptism of repentance for the forgiveness of sins" (Luke 3:3).
- Attracted a large following from Jerusalem and Judea (Matthew 3:5; Mark 1:5).
- Denounced the religious hypocrites (Luke 3:7-8).
- Demanded love and justice of those who sought baptism (Luke 3:10-14).
- Proclaimed that one who came after him would baptize with the Holy Spirit and fire (Luke 3:16-17).
- Rebuked Herod Antipas, Tetrarch of Galilee and Perea, for adultery and incest, and was imprisoned (Luke 3:19-20) and later beheaded because of the tetrarch's wife Herodias's anger at John's rebuke (Matthew 14:3-12).
- Baptized Jesus (Luke 3:21).
- Was widely considered to be a prophet (Mark 11:32), and declared to be one by Jesus (Matthew 11:9).
- A Nazirite (Luke 1:15; Matthew 11:18).
- A righteous and holy man (Mark 6:20).
- Jesus said that he fulfilled the prophecy that Elijah should return (Matthew 17:12-13; Mark 9:13).

Q2. (John 1:7-8) What did it mean that John was sent to "testify" to the light? In what sense are you put here with the purpose of "testifying" to the light? How are you doing in this regard? What happened to John the Baptist? What might happen to you if you testify clearly? What might happen to the people to whom you testify?

Q3 (John 1:12-13) What does it mean to "receive" Jesus? What does it imply to "believe in" Jesus? What is the spiritual relationship to God of those who receive and believe in Jesus? Of those who do not?

"One and Only" (NIV), "only Son" (ESV, NRSV), "only begotten" (KJV) is the adjective *monogenēs*, "one and only, only." Here, "pertaining to being the only one of its kind or class, unique (in kind)," of something that is the only example of its category.

Q4. (John 1:14) Why is the idea of God "becoming flesh" so important to the basis of the Christian faith? What would Christ's life, crucifixion, and resurrection mean if he were only pretending to "become flesh"? In what

ways have you personally experienced his grace? In what ways has his truth changed your life from what it was?

Q5. (John 1:18) What does it mean that Jesus is the "Only God" or the "Only Begotten God"? Does the Apostle John seem to make a distinction between God the Father and God the Son? What does all this mean for our understanding of the Trinity?

Lessons for Disciples

1. Jesus is fully divine. He is God (1:1).
2. Jesus is the full expression of God the Father (1:1).
3. Jesus is not a created being, rather he was delegated the task of creation (1:2-3).
4. Jesus is the source of life and truth for mankind (1:4).
5. Jesus was rejected by his own people (1:11).
6. Only those who believe and receive Jesus have "authority" to be called God's children (1:12).
7. Jesus (the Word) became human (flesh) and showed us God's glory (1:14).
8. Jesus brings grace and truth (1:14, 17).
9. Jesus is the One and Only God (1:18).

2. John the Baptist's Witness to the Lamb of God (John 1:19-34)

John the Baptist seems to have been well known in Jewish circles as a revivalist. Josephus records several paragraphs about him (Josephus, *Antiquities*, xviii. 5.2). Peter refers to John the Baptist as he preaches about Jesus in the Roman city of Caesarea. Paul speaks of him in a synagogue in Pisidian Antioch on his first missionary journey (Acts 13:24). Even as far away as Ephesus in about 52 AD, Paul finds a zealous Jew from Alexandria who "knows only the baptism of John" (Acts 18:25).

People wondered if John were: (1) **the Messiah or Christ**, (2) **Elijah**. (Malachi 4:5); or (3) **The Prophet** referred to by Moses (Deuteronomy 18:15).

Q1. (John 1:19-23) Why do you think John the Baptist was being hassled by the religious leaders from Jerusalem? What were they afraid of? How did John understand his own mission? How much conflict do you think could be expected from John's mission?

Q2. (John 1:26-27) Why did John baptize? What is the meaning of the baptism he was performing? What do you think baptism represents to those John baptized?

Q3. (John 1:19-27) How does John the Baptist show humility? How can a person see himself as the fulfillment of a passage from Isaiah and still be humble about it? How does John see himself in relation to the coming Messiah? How can a person be such a strong revivalist preacher and still remain humble? Can humility and powerful, confident speech co-exist?

Q4. (John 1:29) What does the title "Lamb of God" tell us about Jesus' ministry? According to 1:29, whose sins did he come to take away? In what ways did Jesus fulfill Isaiah 53?

Ways John describes the coming of the Holy Spirit using various analogies and figures:

- "Born of the Spirit" (3:6, 8), "born from above/again" (3:6).
- Worship "in Spirit and in truth" (4:24).
- "Rivers of living water" flowing out of one's heart (7:38-39), offered to "whoever believes in me."
- "The Spirit of truth," who is with you and will be in you (14:16-17) – another Counselor (Greek *Paraklētos*), the indwelling Spirit.
- The Spirit (*Paraklētos*) who will teach and remind believers of what Jesus said (14:26).
- The Spirit (*Paraklētos*) who testifies of Jesus (15:26).
- The Spirit (*Paraklētos*) who will guide us into all truth (16:13-15), and who will convict the world of sin (16:8-11).
- The Spirit Whom Jesus breathed upon his disciples – "Receive the Holy Spirit" (20:22).

Q5. (John 1:33) How does John the Baptist's baptism differ from the baptism that Jesus brings? Baptism is a word that means "immerse, plunge under water." What does a "baptism of the Holy Spirit" imply about this event?

Lessons for Disciples

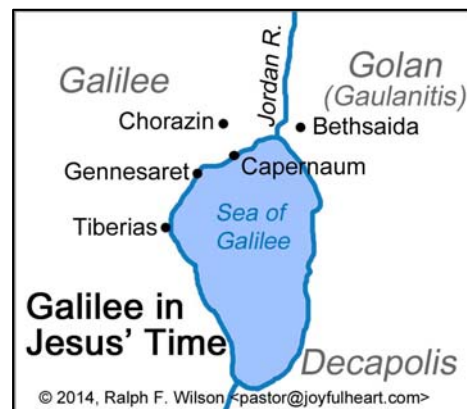
1. John humbly and faithfully fulfilled his mission, which he saw clearly enough, even though he may not have fully understood how he fit into God's plan (1:23).
2. Jesus is the "Lamb of God," God's sacrifice for our sins, prophesied in Isaiah 53 and fulfilled on the cross. Jesus' mission was to take away our sins (1:29).
3. John realizes that his job is to reveal Christ to Israel – and he's okay about that, even though he doesn't get to take the glory for himself (1:30).
4. Jesus baptizes with the Holy Spirit, that is, he floods people with his Holy Spirit (1:33).
5. Jesus is the Son of God (1:34).

3. Disciples Direct Friends to Jesus (John 1:35-51)

Q1. (John 1:35-37) Upon whose recommendation did Andrew and another person start following Jesus? What did this recommendation cost the recommender in this case?

Q2. (John 1:38-39) Why doesn't Jesus tell his inquirers where he is staying? Why was it important for disciples to "be with" Jesus? What does "being with" Jesus mean today?

Q3. (John 1:40-42) What role does Andrew play in Simon Peter's conversion? Today, why do so many Christians substitute bringing a person to Jesus with bringing them to church? What might be the similarities? What might be the differences?



Jesus seems to have been exercising what is sometimes referred to as the "word of knowledge" (1 Corinthians 12:8), some kind of supernatural prophetic insight into a person's life or needs, something like an ancient "seer" might have. This gift in our day can result in faith and salvation. Let's honor it in our churches and not neglect it. Jesus is our exemplar in this.

Q4. (John 1:45-50) How does Jesus deal with Nathanael's skepticism? What was the nature of the miracle? Upon coming to faith, what title does Nathanael bestow upon Jesus?

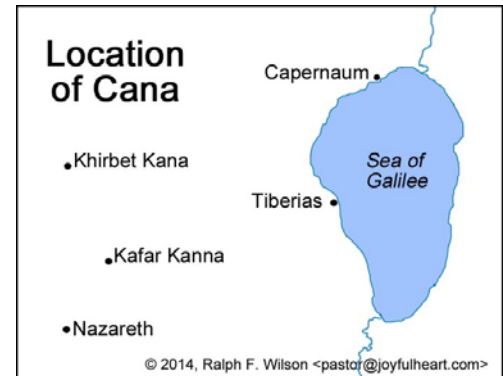
Q5. (John 1:50-51) Which aspects of Daniel's prophecy in Daniel 7:13-14 does Jesus apply to his title as Son of Man? When will the Son of Man complete his ministry?

Lessons for Disciples

1. Friends often become disciples by being pointed to Jesus by their friends. It is a natural way of becoming a disciple. We must trust our friends to Jesus, rather than keep them for ourselves without "ruining" a friendship by mentioning "religion."
2. Jesus is called by several titles in this passage: Messiah (Christ, 1:41), Son of God (1:49), King of Israel (1:49), and Son of Man (1:51).
3. Jesus exercises the "spiritual gift" of the "word of knowledge" (1 Corinthians 12:8) to convince people of who he is. We need to draw on spiritual gifts to convince people of who Jesus is.
4. Jesus gives Peter a "new name" that signifies what his future role will be. God may have some role for you that is far beyond what you can imagine.

4. Changing the Water into Wine (John 2:1-12)

Marriage in Jesus' day begins with a betrothal up to a year before the marriage celebration. The man and woman enter into a binding agreement to marry, more binding than our "engagement" in the West. The man gives the bride's father a bridal gift, a form of compensation to the father (some of which becomes a dowry the father gives to the daughter at the marriage to help provide economic stability to the marriage bond). The couple doesn't live together or consummate the marriage at their betrothal, though they are considered husband and wife, and the bond cannot be broken without divorce.



A marriage in this culture is a celebration. The groom and his friends go to the bride's home, and then escort the bride in a festive procession to the groom's home, where a grand celebration takes place. There is probably an exchange of vows and some kind of religious ceremony, though none of these details survive from the first century AD. The groom gives his bride gifts. After the marriage feast, the bride and groom enter the nuptial chamber and the marriage is consummated.

Q1. (John 2:1-2) Why are we sometimes "too busy" to spend time with friends and relatives? What does Jesus' attendance at this wedding tell us about him? How can we apply that learning in our own personal lives?

Throughout the Gospels, we see Jesus' clear awareness that he must not plunge into fame too quickly. That is why he tells people on certain occasions not to tell everybody about their miracle (Mark 1:43-45; 7:36) or that he is the Messiah (Mark 8:29-30 = Matthew 16:20; Mark 9:9 = Luke 9:36 = Matthew 17:9). His hour had not yet come, and manipulating publicity would force that "hour" to come before he can train his disciples for their Kingdom work. Jesus' eyes were clearly on his chief purpose, but he isn't in a hurry. There is no rush.

Q2. (John 2:3-5) Why do you think Mary pushes Jesus to solve the wedding host's problem? Are her words to Jesus appropriate? Would you categorize Jesus' reply as a rebuke? If so, why does he go ahead with the miracle?

In the so-called "Burnt House" in the Jewish Quarter of the Old City of Jerusalem, archaeologists found several stone water jars from the first century AD. They are 2 to 2.5 feet high (65-80 cm.), shaped from limestone on some kind of very large lathe. They held about 17 gallons (80 liters), and were covered by a flat piece of stone. In Capernaum, several stone jars from the fourth century AD have been found in the synagogue there. See Mark 7:3-4.

Q3. (John 2:6-10) Why do you think alcoholics are quick to point out this miracle? Which is wrong: drinking wine or drunkenness? How can we avoid excesses and still enjoy God's good gifts?

Q4. (John 2:6-10) Why did Jesus perform this miracle behind-the-scenes? Who was he trying to protect? What does the quantity of the wine tell us about Jesus' glory? What does the quality of the wine tell us about Jesus' glory?

"Miraculous signs" (NIV), "signs" (NRSV), "miracles" (KJV) is the plural of *sēmeion*, "a sign or distinguishing mark whereby something is known, sign, token, indication." Here, "an event that is an indication or confirmation

of intervention by transcendent powers, miracle, portent." *Sēmeion* is one of the characteristic words used in John (2:11, 18; 4:54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30).

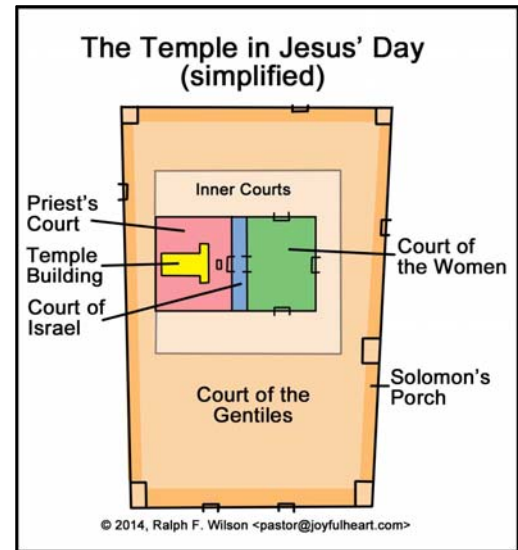
Lessons for Disciples

1. Celebrations with family and friends are important to Jesus – and should be to us. We shouldn't feel ourselves too spiritual or too busy for such earthly joys and responsibilities.
2. It's possible to try to push God into acting on our behalf. It's best to be less pushy than Jesus' mother, or we may be rebuked like she was.
3. Jesus is not against wine. It's drunkenness that is wrong, the misuse of God's gifts, not wine itself.
4. Miracles need not be showy or even trumpeted to others. To meet the need is enough. Jesus was not a showman.

5. Cleansing the Temple (John 2:13-25)

The first temple was built by Solomon on Mount Moriah in Jerusalem about 950 BC to replace the tabernacle that had been Israel's portable place of worship, first in the wilderness at Sinai and for the next several hundred years at Shiloh. Solomon's Temple was destroyed in 587 BC when Nebuchadnezzar's army destroyed Jerusalem. The next temple was built when the Jews returned from exile under Zerubbabel in about 515 BC. It was damaged, plundered, and desecrated by Greek conqueror Antiochus Epiphanes in 167 BC and later by Roman generals Pompey in 63 BC and Crassus in 54 BC. Herod the Great destroyed some of the temple walls as he stormed Jerusalem in 37 BC.

Herod the Great, now King of the Jews under the Romans, began to rebuild the temple in 20-19 BC, a process that continued for most of the next decade, with further ornamentation continuing perhaps through the 60s AD (cf. 2:20). Since Herod's Temple was constructed over the foundation of the temple built under Zerubbabel in 515 BC (though greatly expanded), it is known by Jews today as the Second Temple. Remnants of this temple are still visible today in the Wailing Wall at the base of its Western Wall.



1. **Court of the Gentiles** was the outermost court. Jesus and his disciples – and later the early church – met under Solomon's Porch on the east side of the temple complex (10:23; Acts 3:11; 5:12). Gentiles as well as Jews were allowed to be there. Here sacrificial animals were sold and money exchanged.
2. **Court of Women** was divided from the Court of the Gentiles by a stone balustrade, perhaps 4.5 feet high, where women, but not Gentiles, could come and pray.
3. **Courts of Israel and of the Priests** were accessible from the Nicanor Gate on the west side of the Court of Women. Within the Court of the Priests were the altar, laver, various chambers, and the Temple building itself.
4. **Temple Building.** The front of the temple building was 150 feet wide and high, a gilded spectacle that was the wonder of all. The Second Temple was finally destroyed by the Romans under Titus in 70 AD, and has not been rebuilt.
5. **Tyrian coinage** (from Tyre) is specified in the Mishnah as the only coinage acceptable for the temple tax, but there was a fee to exchange one's coins for the Tyrian coins. The chief priest controlled the entire enterprise of money-changing and sale of sacrificial animals – and got his percentage of the gross.

Q1. (John 2:14-17) What was going on in the temple? Why was Jesus offended by it? What action did Jesus take?

Q2 (John 2:11-17) Apparently, Jesus was angry. Was his anger justified? Why? Is anger good or bad? What about anger gets us into trouble?

Q3. (John 2:23-25) What is the problem with faith that rests solely on miracles? Is it true faith? What is necessary for it to develop into true faith? Did Jesus see these problems as a reason not to perform miracles?

6. You Must Be Born Again (John 3:1-21)

In John 3:1-8, Jesus tells that: (1) **the Kingdom is spiritually discerned**, that is, you can't see it or grasp it spiritually unless you are "born from above," unless God enables you to see it and (2) **the Kingdom is spiritually entered**, that is, you can't enter into the Kingdom, which is a synonym for inheriting eternal life, unless you are changed spiritually.

Q1. (John 3:3, 5) What does Jesus teach here about the nature of the Kingdom of God? Do you think Nicodemus understands him? Why or why not?

The word "born" is *gennaō*, "become the parent of, beget" by procreation. The passive can mean either, "born," as by a mother, or "begotten," as by a father. Nicodemus takes the word in its feminine sense of being in one's mother's womb. But elsewhere, the idea seems to be "beget" in the masculine sense (John 1:12-13; 1 John 3:9; 5:1; 1 Peter 1:23).

Greek *anōthen*. The Greek word can have both the meaning "from above" (which is most common) as well as "again, anew" (less common). Probably the translation "born anew" reflects Jesus' meaning here, but probably John deliberately used the ambiguous adverb *anōthen* so that both ideas of "anew" and "from above" would be considered, since the spiritual birth is both "anew" and "from above."

Q2. (John 3:3-5) What does "entering the Kingdom" have to do with being "born anew"? Which do you think is the best translation here: "born again," "born anew," or "born from above"? Defend your reasoning.

"Water and Spirit. Water could refer to: (1) Christian baptism, (2) waters of procreation (semen, bag of waters), or (3) Repentance and Purification. Dipping in water naturally suggests washing and cleansing, the previous context is the water of John's baptism (Mark 1:4, 8; John 1:33; Luke 7:30).

Q3. (John 3:5-7) What does it mean to be "born of water and the Spirit"? What do you think "water" refers to? Why have you come to this conclusion? How, then, would you paraphrase "born of water and the Spirit" to best bring out the full meaning?

"Wind" in 3:8 is *pneuma*, the breath of God, the same word that is translated "Spirit" at the end of the verse.

Jesus' self-descriptive title of "Son of Man" in 3:13 is taken from a passage in Daniel 7:13-14. Verse 14-15 refer to a bronze snake that Moses fashioned in the wilderness at a time when people were being bitten by snakes (Numbers 21:8-9). A bronze snake was lifted up on a pole for people to look at in faith, and in looking they were healed. This phrase "lifted up" is found three times in John (3:14-15; 8:28a; and 12:32-33).

In John 3:16, "perish" is *apollymi*, "to cause or experience destruction." In the middle voice as here, it means, "perish, be ruined." This refers to eternal destruction in hell, described in the Synoptic Gospels by two Greek words: *Hadēs*, (originally a proper noun, god of the underworld), then the nether world, "Hades as place of the dead." (Matthew 11:23; 16:18 Luke 10:15; 16:23-24). *Gehenna*, a ravine south of Jerusalem, where, according to later Jewish popular belief, God's final judgment was to take place. In the Gospels, Ghenna is the place of punishment in the next life, "hell" (Matthew 5:22, 29-30; 18:9; 23:33 Mark 9:43, 45, 47. Jesus also talked about being "cast out into outer darkness" where "there shall be weeping and gnashing of teeth" (Matthew 8:12; cf. 13:42, 50; 22:13, 51; 25:30).

Q4. (John 3:16) Why is this verse so famous? What does it teach us about God? What does it teach us about salvation? Since "entering eternal life" is a synonym for "entering the Kingdom of God," what does this verse teach us about our destiny?

Lessons for disciples:

1. It is a spiritual kingdom.
2. Heart belief in Jesus is the key to this spiritual kingdom.
3. All men and women are lost and need rescuing.

7. He Must Increase (John 3:22-4:3)

Q1. (John 3:22) What is the importance of Jesus spending time with his disciples? What is his strategy? How does Jesus make disciples today? Where is our time with the Discippler? How important is your time as a discipler, "hanging out" with people God puts on your heart to disciple?

In John 3:27-30, John the Baptist makes four points: (1) God directs our lives, not our personal ambitions (3:27); (2) I am not the Christ (3:28); (3) I find fulfillment in the bridegroom's joy (3:29); and (4) He must increase, I must decrease (3:30)

Q2. (John 3:26) Have you ever resented "larger churches" that attracted people from "your" church? What is wrong with this kind of possessiveness? Is it self-pity or something else?

Q3. (John 3:29) How does John the Baptist find joy in Jesus' success? Do you find joy in the success of others who could be seen as competing with your ministry – in your church or in your community or in your denomination? Why do you think some pastors seem to compete with each other?

Q4. (John 3:30) In what sense, in order to be successful in your Christian life, must you decrease and Christ increase? How can you facilitate the shift necessary for this change to occur? What steps might help you do this?

A key theme of John is eternal life to those who believe (1:12; 3:16; 5:24; 6:40, 47). In 5:24, the Greek word *pisteuō* means much more than intellectual assent. It is an active verb that means "to entrust oneself to an entity in complete confidence, believe (in), trust, with the implication of total commitment to the one who is trusted." Those who believe in Jesus enough to follow him, to commit their lives to him, are promised eternal life. Notice that the verb here is not future tense, "will have," but present tense, "has" now! (see 5:24)

The wrath of God is widely taught in the Bible "Wrath," here, is *orgē*, "anger," especially, "strong indignation directed at wrongdoing, with focus on retribution, wrath," referring to God's future punitive judgment. See: Romans 1:18; 5:9; Ephesians 5:6; Colossians 3:5-6; 1 Thessalonians 1:10; 2:16; Revelation 6:16-17; 15:7; 19:15-16). But also see God's mercy in 2 Peter 3:9b.

Q5. (John 3:36) Is it possible to believe in God's love and God's wrath at the same time? How does God's justice allow salvation, when what we deserve is punishment for our sin and unbelief? (Hint: the "substitutionary atonement.")

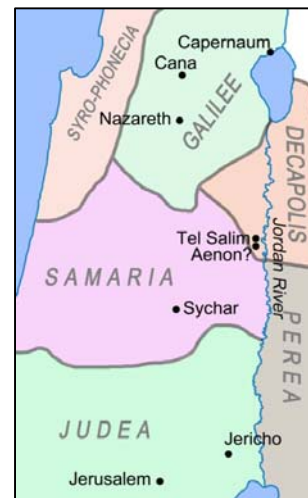
Lessons for Disciples

1. Discipline means spending time, the discipler with the disciple.
2. God directs our lives; we are not in competition.
3. We are to take joy in one another's successes.
4. Our control of our lives must decrease so Jesus' control of us can increase.
5. The wrath of God, eternal punishment, is a person's destiny without Jesus' life.

8. The Samaritan Woman at the Well (John 4:4-26)

There were three routes between Galilee and Jerusalem. (1) Along the coast, (2) along the Jordan valley, or (3) along the central ridge road that wound north through the passes in the mountains. The latter was the fastest and most direct, though it required travelling through Samaria. Antagonism between the Jews and Samaritans sometimes caused tension along this route (Luke 9:52), but, because of its speed, it was the route taken by most Jews going to Jerusalem (Josephus, *Life*, 269; *Antiquities* 10:118) except, perhaps, the strictest Jews who avoided the route to avoid ceremonial uncleanness.

Sychar, probably on the site of the present-day town of Aschar, is near the ancient ruins of Shechem, on the ridge road between Galilee and Jerusalem in a narrow pass between two mountains, Mt. Ebal to the north (3,080 feet elevation) and Mt. Gerizim to the south (2,890 feet elevation).



Jesus' request for a drink of water was strange at several levels. (1) Gender difference, in that culture men didn't usually initiate a conversation with women they didn't know (4:27); (2) Religious difference (4:9); and (3) the woman's reputation as the town home-breaker.

Q1. (John 4:7-9) Why do you think Jesus went against the social norms to communicate with the woman? Why do we hesitate to go against social norms to share the good news? How do we balance our need to obey God and our need to live peaceably in our culture?

Jesus mentions "living water." This phrase normally referred to flowing water from a river or stream, as opposed to standing water from a pond or well. But Jesus uses the word ambiguously as water that imparts life (4:14). See various metaphors to living water in Jeremiah 2:13; 17:13; Psalm 36:8-9. Jesus uses the metaphor of living water to refer to the gift of the Spirit in 7:37-39. See Revelation 7:17; 22:1, 17. "Gift (*dōrea*) of the Holy Spirit" (Acts 2:38; 10:45). "Heavenly gift (*dōrea*) in Hebrews 6:4.

"Welling up" (NIV, ESV), "gushing up" (NRSV), "springing up" (KJV) is *hallomai*, literally, "to make a quick leaping movement, leap, spring up," here used figuratively of the quick movement of inanimate things, "to spring up from a source," of water, "well up, bubble up." It is clear that Jesus is speaking here of the gift of the Holy Spirit, as he does in a variety of ways elsewhere in John (1:33b; 3:8b; 4:14; 7:38; 14:16; 14:26; 15:26; 16:7; 20:22.

Q2. (John 4:9-15) Jesus' words to the woman in verses 10-13 seem to imply that all people are spiritually thirsty. What has been your experience? Does the woman seem spiritually thirsty at this point? What caused her deep thirst to surface? What does this teach us about our own witness?

Q3. (John 4:9-15) What does the "gift of God" and the "living water" (4:9) refer to? What does receiving this gift result in (4:14)? Does this gift differ from or is another way of saying the "baptism with the Spirit" that John the Baptist spoke about in 1:33?

The Greek word *anēr* in 4:16-17 can mean both "man, adult male" and "husband," just as the Hebrew *îsh* can mean both "man" and "husband."

The source of Jesus' knowledge could be: (1) gossip, (2) divinity (but Philippians 2:7; Luke 2:52), or (3) the Holy Spirit, as an exemplar for us (1:33; Acts 10:38; Luke 3:22; 4:1, 14. See 5:19 and 14:12.

Q4. (John 4:16-19) What was the effect of Jesus' special knowledge of the woman's history with men? What effect did it have on her faith? How can such gifts of the Spirit work today to bring people to faith or deepen their faith?

Samaria was part of the Northern Kingdom that had rebelled against the Assyrians in 722 BC. In order to quell rebellious provinces, it was their practice to exile the leaders to areas of Assyria and then, in their place, resettle people on their land from other areas of the realm. While the area of Samaria retained a belief in Yahweh and the Pentateuch, they rejected the rest of the Old Testament. The Jews considered them heretics and apostates, and had nothing to do with them. They refused to recognize Jerusalem as the center of worship. In the fourth century BC, the Samaritans had built a temple on the slopes of Mt. Gerizim, destroyed in 128 BC. Nevertheless, the Samaritans maintained that Mt. Gerizim was the proper place to worship, while the Jews insisted on worshipping in Jerusalem (4:20).

Q5. (John 4:19-22) What motives cause the woman to bring up a religious controversy to Jesus? Why do people today try to generate religious controversies with us? What are their motives?

In John's Gospel, we frequently see the adjective "true" in the sense of, "pertaining to being real, genuine, authentic." (1:9; 4:23; 6:32; 15:1; 17:3, cf. 7:28). But John's use of "true" sometimes goes beyond the idea of "authentic" to the idea of "ultimate," reflecting the ultimate revelation of God's truth – the ultimate Light, the ultimate Manna/Bread, the ultimate Vine.

"God is spirit..." (4:24), not "God is a spirit," as in the KJV. "God is spirit" doesn't mean only that God is incorporeal, invisible, though it does mean that (in contrast to LDS teaching that God has a corporeal body). John seems to be focusing on the idea that God is invisible and omnipresent, not to be represented by any kind of physical object nor confined to any single place. To be a true worshiper that the Father seeks, we must enter into worship by the Holy Spirit, with our heart and intent to be focused on him. He is seeking authentic, genuine worship, not just lip-service.

Q6. (John 4:23-24) What does it mean that "God is spirit"? What does it mean to worship in spirit and in truth? Have you ever "gone through the motions" of worship without worshipping? How can you worship in a way more pleasing to God?

Lessons for Disciples

1. Jesus gets tired. His is human – *and* divine.
2. Jesus is willing to break social norms to minister to people.
3. Jesus offers truth a bit at a time to tantalize the woman into asking for more.
4. The gift of the Holy Spirit brings eternal life.
5. Jesus uses prophetic insight, perhaps the spiritual gift of the "word of knowledge," to get the woman's attention.
6. Jesus looks forward to worship not tied to place, but by the Holy Spirit, and in reality – real spiritual worship.

9. The Fields Are Ripe for Harvest (John 4:27-42)

“What gives me energy, what motivates me, what ‘gets my juices flowing’ is to do my Father’s work!” It’s like he said in another context, quoting from Deuteronomy 8:3 –Matthew 4:4.

Q1. (John 4:31-34) What does Jesus mean by “food” in these verses? What was his passion? What is your passion? What will it take so that your passion, your goal in life, is to do the Father’s work? In your life, what do you think that might look like?

The phrase “Four months more and then the harvest,” may have been rural proverb about the time between the last of sowing in the fall and harvest in the spring – about four months. He is saying, normally there’s a time span between sowing and harvest. But Jesus has barely begun to sow (to the Samaritan woman) and immediately comes the harvest of people coming to faith in Christ. See also Matthew 9:36-38.

Q2. (John 4:35) What caused the harvest to ripen so rapidly in Sychar? How likely is it that the testimony of one, discredited woman could make such a huge impact? What might God do with your testimony if you were to share it? Why is it necessary to “open our eyes” to see the potential spiritual harvest?

Sowers and Reapers (4:36-38). In the West, we have a similar metaphor of dwarfs standing on the shoulders of giants, meaning that we discover new truths by building on previous discoveries. See 1 Corinthians 3:5-10.

Q3. (John 4:36-38) Sowers and reapers usually got “paid” when the crop was harvested. According to this analogy, what will Christian workers receive at the end of the age when the final harvest takes place and Christ comes?

Changing His Ministry Plan (4:40). See Mark 7:24-30; Matthew 10:5-6. Savior of the World (4:42b). See 1:29; 3:16-17; 12:47b; 1 John 4:14; 2:2; Luke 2:10; Romans 10:11, 13; Matthew 28:19a; Acts 1:8; Isaiah 11:9; Philippians 2:10-11.

Q4. (John 4:39-42). Why do you think Jesus stayed two days in Samaria, when elsewhere he instructed his disciples not to preach in Samaritan villages? What does it mean that Jesus is the Savior of the whole world? What are its implications for our lives? For your church’s mission?

Lessons for Disciples

1. The testimony of a transformed person is extremely powerful in drawing friends and acquaintances to Christ.
2. Jesus’ mission was the focus of his life and passion, and what energized him far more than food. Does our mission energize us?
3. A spiritual harvest can happen any time when God prepares people – even seemingly hardened people. We need to look at people as if God is working in them, not as impossible cases.
4. We will be rewarded for our labors when Christ returns and “reaps the final harvest.”
5. Jesus is the Savior of the world.
6. Jesus altered his normal ministry parameters temporarily when the Father opened new doors.

10. Healing the Royal Official's Son (John 4:43-54)

Immediately upon hearing that Jesus is in Cana, an important man with a dying son rushes up the road from Capernaum to Cana, a distance of about 20 miles, and a rise from the Sea of Galilee of about 1,250 feet (382 meters), a good two days' journey on foot – probably less on horseback, since this man was a wealthy official. He would probably have gone south west from Capernaum along the lake, then at Tiberius up the road into the mountains to Cana. This resident of Capernaum is an official in service of Herod Antipas (reigned 4 BC to 39 AD), tetrarch of Galilee and Perea, and considered a king or “royal” by the populace. We know of two early believers who had connections with Herod: Joanna, whose husband Chuza managed Herod's household (Luke 8:3) and Manaen, who had been brought up with Herod (Acts 13:1).

Q1. (John 4:43-48) Many of the Galileans believe mainly because they have seen miracles. In what ways do miracles help build faith? Why does only seeing miracles not build a mature faith? Why does Jesus rebuke the Galileans in 4:48?

Q2. (John 4:43-50) What do we learn about the royal official's faith from his actions? Why did he travel 20 miles from Capernaum to Cana? What does this say about his faith? When he departs for home and “takes Jesus at his word,” what does this tell us about his faith?

Q3. (John 4:53) What are the factors that caused the royal official's household (immediate family, extended family, and servants) to believe? How mature was this faith initially? How do you think the royal official was able to nurture it beyond mere “miracles faith”?

Lessons for Disciples

1. You can't expect your closest family, friends, or countrymen to appreciate you as a godly leader – “a prophet has no honor in his own country” (4:44).
2. Faith based on miracles alone is deficient (4:45, 48). Faith that is praise-worthy is based on who Jesus actually is: faith in his word and authority.
3. We must sometimes take Jesus at his word and act before seeing the result.

Q4. Have you read of miracles accompanying a great harvest of new believers on the missions fields in our day? What place do miracles have in evangelism today – both in your country and abroad? Why do some denominations in our day deemphasize miracles or claim that they were only for the early church? Why do some denominations emphasize miracles? Which of these types of denominations tend to grow faster? What kind of “discipling” is necessary for those who come to Christ primarily on the basis of miracles?

11. Healing at the Pool of Bethesda (John 5:1-16)

The pool of Bethesda was discovered in the 19th century under the ruins of a Byzantine church, a pool shaped like a trapezoid, varying from 165 to 200 feet (50 to 60 meters) wide by 315 feet (96 meters) long, divided into two pools by a central partition. The stirring doubtless had a physical cause – some bubbling up of an intermittent spring, perhaps. But that an angel troubled the waters seems to have been a popular superstition among the populace, much like the superstitions that have surrounded “holy wells” and mineral springs back to Babylonian times.

The man Jesus healed is referred to as an “invalid” (NIV, ESV), one “who had been ill” (NRSV), “had an infirmity” (KJV), a general word referring to “a state of debilitating illness, sickness, disease.” Hints about the invalid’s character: Old, perhaps 40 or 50 by this time – an old man by the standards of the day (5:5); Dependent (5:7); Complainer (5:5, 7); Blamer (5:10-13); Sinner (5:14); Ungrateful and disloyal (5:15); Unrepentant (5:14-15).

Q1. (John 5:1-16) How would you describe the invalid’s character? The invalid’s faith? How does Jesus’ healing here demonstrate the grace of God? Why do we humans find it difficult to accept grace when it is offered to us? Why do we resist the concept that God’s gifts are entirely by grace?

Q2. (John 5:6) Why do you think Jesus asked the invalid if he wanted to get well? Why is it important for us not to make assumptions, but to seek discernment about people’s needs before we pray for them?

Q3. (John 5:9-13) Why are the “sabbath police” (the Pharisees) so upset at the man who is healed? How can a person be so intent on rules that they miss what God is doing? Have you ever caught yourself doing that? Has someone in your church been so intent on “how we do things here” that they couldn’t see God at work? What is the sin of the Pharisees here?

Repentance from a lifestyle of sin is necessary for salvation (Matthew 3:2; 4:17; 11:20; 21:32; Mark 6:12). This doesn’t mean we don’t slip (1 John 1:8-10; 2:1-2), but we must repent of sinful lifestyles (1 Corinthians 6:9-11; Galatians 5:19-21; John 8:11). There can be a relationship between sin and sickness (Mark 2:9), but not necessarily (John 9:2-3; Luke 13:10-13).

Q4. (John 5:14-15) Is it possible to be blessed outwardly, but lost inwardly? Why did Jesus confront the healed man in the temple with his sin? How was this necessary for a full healing, his salvation? Does the man seem to respond with faith to Jesus’ rebuke?

Lessons for Disciples

1. **God’s grace.** God can work miracles without any bit of merit, earning, or deserving on our part.
2. **Outward blessing,** can accompany **inner death.** The man shows no evidence of repentance when Jesus calls him to it.
3. **Ask a discerning question** (verse 6). When you pray, ask what people want, to assess needs and desires.
4. **God-awareness** (verses 16-18). Some people, like the Pharisees, are so obsessed with their rules that they miss the miracle.
5. **Jesus expects repentance** (verse 14). It is possible to repent and turn from our sins. We can change and improve, even if we don’t become perfect in this life.

12. Life in the Son (John 5:17-47)

“Equal” is in 5:18 *isos*, “pertaining to being equivalent in number, size, quality, equal” (see also Philippians 2:6-7) Look at what we learn about the relationship in 5:19-20 --

1. The Son doesn’t operate independently of the Father.
2. The Son is in constant touch with the Father.
3. The Son does what he discerns the Father is doing.
4. The Father loves the Son and shows him everything he is doing.

Q1. (John 5:19-20) Are we intended to emulate Jesus’ listening to the Father, or is knowing the Bible a modern-day substitute for this? Why don’t churches teach more about hearing the voice of God? What would happen in our generation if we would learn to dynamically hear God and then obey what he is saying to us?

The attributes Jesus claims are: (1) **Granting life** (5:21; see Genesis 1:30; Job 12:10; Isaiah 42:5); and (2) **Granting judgment** (5:22). See Genesis 18:25; cf. Psalm 94:2; 1 Samuel 2:10; Isaiah 11:1-4.

“Crossed over” (NIV), “passed” (NRSV, ESV, KJV) in 5:24 is *metabainō*, “to transfer from one place to another, go/pass over,” then by extension, “to change from one state or condition to another state, pass, pass on.”

The phrase, “will not be condemned” (NIV), is literally, “does not come under judgment” (NRSV). “Condemned” (NIV), “judgment” (NRSV), “condemnation” (KJV), *krisis* (from which we get our English word “crisis”), “legal process of judgment, judging.” The word often (as in our verse and the sentence that follows) means judgment that goes against a person, “condemnation.” This doesn’t mean that we won’t appear before Jesus for judgment (Romans 14:10; 2 Corinthians 5:10; Revelation 20:12), but that sentence will not be passed against us (Revelation 13:8; Romans 8:1-2).

Q2. (John 5:21-24) According to John 5:24, when does eternal life begin? What is our default position without Christ – life or death? How can people come to eternal life if they never “hear my word”? How do your friends and neighbors normally hear Jesus’ word? What might be your role in seeing that they hear his word?

In 5:25-26, Jesus is speaking on two different levels – as he often does in John’s Gospel. Here is an example of what theologians call “realized eschatology,” the Kingdom of God being both present and future, both “now” and “not yet.”

	Time Coming	Has now come
“Dead”	Physically dead	Spiritually dead
“Dead who hear”	Called to resurrection by the Messiah	Those who hear and believe
“Will live”	Raised from the dead on the Last Day	Receive salvation and eternal life

Q3. (John 5:30) Why is Jesus so dependent upon the Father for wisdom? How dependent are you upon your culture to approve of your way of life and validate your wisdom? To what degree do you depend upon God for wisdom?

Q4. (John 5:36-37) According to John’s Gospel, what is the value of miracles? What is the weakness of faith that depends solely on miracles? Why do you think that we don’t have more miracles in our day? How much is

that dependent upon a congregation's attitude (and unbelief) towards the importance of modern-day miracles?

Q5. (John 5:39-40) What should be the role of the Scriptures in our lives? How is it possible for a person to be a great student of the Bible, but so lacking in spiritual discernment and lifestyle? How can we keep our churches orthodox but not legalistic and judgmental?

Lessons for Disciples

1. Jesus is equal with the father, but voluntarily subjects himself to the Father.
2. Jesus listens to the Father, then does what the Father is doing. In this he is our example of how we should listen and obey (5:19).
3. Eternal life beings now for those who put their faith in Jesus. Even though we will appear before God's judgment, we will not be condemned (5:24).
4. Eternal life is found in Christ himself, not in a religion or good works (1 John 5:11-12).
5. We, like Jesus, are utterly dependent upon the Father; we are not to function independently.

13. Feeding the Five Thousand, Walking on Water (John 6:1-21)

The miracle appears to have occurred on a mountainside above the city of Bethsaida (Luke 9:10) in the area known today as the Golan Heights. Bethsaida had been the home of Philip (12:21), and, at least for a while, of several of Jesus' disciples (1:44; Mark 1:29). Bethsaida ("house of fish" or "house of fishermen") is at the northeast end of the Sea of Galilee, on a hill east of where the Jordan River enters the lake.

Q1. (John 6:5-9) Why does Jesus try to get the disciples to own the task of feeding the crowds? What is the significance to the story of the boy's five loaves and two little fish?

Q2. (John 6:10) Why does Jesus have the crowds sit down before feeding them? What is the disciples' role in this? Why would you prepare for a miracle if you don't think it would happen? How ready is your congregation to see miracles take place?

Q3. (John 6:11) How did Jesus distribute the multiplied loaves and fishes to the multitudes? How do the disciples fit in? How are the baskets used? What impression do you think this is making on the disciples as they work hard during the ongoing miracle?

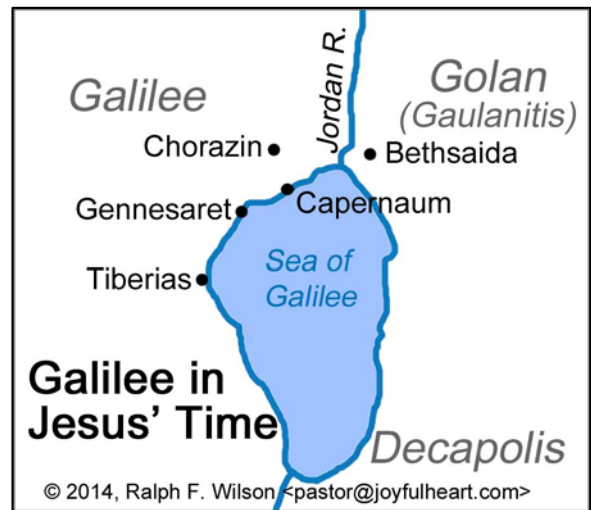
Q4. (John 6:12-13) Why does Jesus have his disciples pick up the left-over pieces? What does this have to do with his attitude towards waste? What does it have to do with his teaching the disciples about abundance?

Q5. (John 6:14) How does the people's desire to make him king relate to the third temptation Jesus met in the wilderness (Luke 4:9)? What would have happened to God's plan of redemption if Jesus hadn't retreated to the hills on this occasion? Why must we carefully consider people's plans for our lives?

Research on winds around the Sea of Galilee has found that, in addition to the constant westerly wind blowing in from the Mediterranean, in the evening as the land cools compared to the lake temperature, winds would blow from the land toward the lake, combining with the regular katabatic (gravity-driven) winds that blow down the steep slopes surrounding the lake.

Some Simple Principles of Ministry

1. Our resources are woefully inadequate to meet the need.
2. We are to take inventory and bring what resources we have to Jesus.
3. We place them in his hands to do what he wishes with them, and in the process, release control to him.
4. He in turn blesses them and places them back in our hands, multiplied, more powerful than we could have imagined.

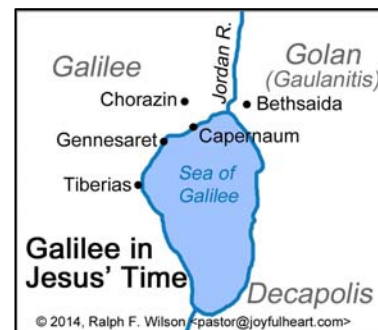


14. I Am the Bread of Life (6:22-71)

This lesson contains Jesus' lengthy Bread of Life discourse, which can be divided into four general sections:

1. Jesus, the True Manna (6:27-34)
2. Jesus, the Bread of Life (6:35-51)
3. Partaking of the Son of Man (6:52-59)
4. Reactions to Jesus' Teaching (6:60-71)

Jesus, the True Manna (6:27-34)



Q1. (John 6:26-27) Why were some of these “believers” following Jesus? What were their selfish motives? For what motives do true disciples seek Jesus?

Q2. (John 6:28-29) What kind of “works” do people sometimes pursue to please God? According to Jesus, what is the most important “work” that God requires of us?

Jesus, the Bread of Life (6:35-51). This is the first of seven “I AM” passages in John, that include two Greek words *egō eimi*, “I am,” a rather unveiled reference to the name by which God revealed himself to Moses as Yahweh – “I AM THAT I AM” (Exodus 3:14).

Promises in 6:37-40: (1) predestination (vs. 37a), (2) assurance (vs. 37b), (3) protection (vs. 39), (4) eternal life (vs. 40a), (5) resurrection (vs. 40b).

Q3. (John 6:37, 44, 65) What is the significance of Jesus’ teaching that only the ones the Father “draws” to him can come to him? In what way does this sound like predestination? How does the Holy Spirit prepare people to put their faith in Christ?

Partaking of the Son of Man (6:52-59)

Is Jesus speaking of the Lord’s Supper here? Three metaphors interwoven: (1) **Manna**, “bread from heaven” (6:31-34, 38, 41-42, 49-50, 58); (2) **Bread of Life**, that is, bread that brings about eternal life (6:35-42, 51, 58); (3) **Flesh and blood** as “food” (6:51b-56). Most of these seem to be metaphors of spiritual eating (Isaiah 55:1-2). Are these verses parallel?

- verse 47: He who believes | has eternal life
- verse 51a: If anyone eats of this (living) bread | he will live forever

Q4. (John 6:35-51) What does the metaphor of “eating the Bread of Life” mean in practical terms? To extend the same metaphor, what do you think might be the difference between nibbling the Bread of Life rather than actually making a meal of it?

What Does Jesus Mean by Eating His Flesh and Drinking His Blood? Observe in 6:53-59 the consequences of eating Jesus’ flesh and drinking his blood:

- Verse 53 – “Having life in oneself” (20:31; 1 John 5:10-12).

- Verse 54a – “Has eternal life” (6:40a, 3:15-16; 3:36; 5:24; 1 Timothy 1:16; 1 John 5:13)
- Verse 54b – “Resurrection on the last day” (6:40b; 11:25-26).
- Verse 56 – “Remains or abides in Jesus” (15:7; 1 John 2:23-25; 8:31-32; 15:5).
- Verse 57 – “Live because of me” (11:25-26).
- Verse 58 – “Live forever” (6:51b; 6:54a; 11:26).

F.F. Bruce: “To believe in Christ is not only to give credence to what he says; it is to be united to him by faith, to participate in his life.”

Q5. (John 6:53-59) What is “eating the Bread of Life” a metaphor of? What is “eating Jesus’ flesh and drinking his blood” a metaphor of? How are these metaphors similar to each other? Why do you think Jesus used such a vivid and repugnant metaphor?

Q6. (John 6:61-66) What was the difference between the Twelve and the crowd of “disciples” that turned away from Jesus? What is the mark of true disciples according to John 8:31-32?

Lessons for Disciples

1. Sometimes people follow Jesus for merely selfish reasons (because Jesus gave them physical bread, for example), but true disciples must look beyond the physical blessings to hunger for spiritual life, eternal life (6:26-27).
2. Eternal life is gained by faith, not by certain works of righteousness (6:28-29).
3. Jesus is the Bread of Life who nourishes people spiritually and gives them eternal life (6:35).
4. We can’t come to Jesus independently on our own terms and at our own time. We are only able to come as the Father draws us through prevenient grace – grace that comes prior to our salvation (6:44, also 6:37, 65).
5. Eating the Bread of Life and eating Jesus’ flesh/drinking his blood, are vivid metaphors for putting our whole faith in him (6:53-59).
6. Not all who have the name of disciple will continue with Jesus. Those who have only a selfish or surface belief will fall away when Jesus tells them hard sayings or asks difficult things of them (6:61-66).

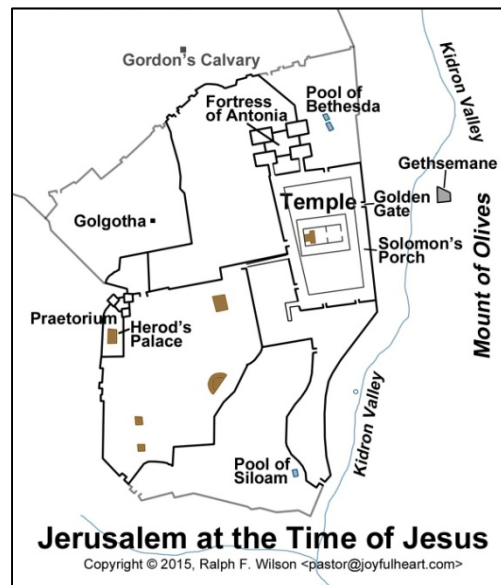
15. Streams of Living Water (7:1-52)

The annual Feast of Tabernacles or Booths (Hebrew *Sukkot*) celebrates the Israelites' camping in the Wilderness and, later, the harvest that had been gathered in. It was one of the three annual festivals at which the men would gather in Jerusalem for the celebration bringing an offering (Leviticus 23:42-43; Deuteronomy 16:16).

Q1. (John 7:1-5) Why did Jesus stay in Galilee and avoid Jerusalem? What is the balance between taking precautions to protect yourself and trusting yourself into God's care?

Q2. (John 7:15-17) How were rabbis trained in Jesus' day? How was Jesus trained? How were his disciples trained? What is the value of formal theological training? What is the value of learning to hear and obey the voice of the Spirit?

Q3. (John 7:17) Can we truly know God's will if we're not really willing to obey the truth we know? Why not?



Location of the Pool of Siloam, south of the temple.

On the first day of the Feast of Booths, the pilgrims would come to the temple carrying a fruit tree branch in their left hands, and a palm branch in their right hands, with a myrtle and a willow branch on either side of it. There were grand processions of the Levites with the blowing of silver trumpets, and sacrifices on the altar.

One daily feature of the Feast was the libations. A priest, accompanied by a joyous procession with music, would go down to the Pool of Siloam, where he would draw water into a golden pitcher. The priest would enter the temple through the Water Gate up to the altar, welcomed by a three-fold blast from the priests' trumpets. Then wine and the water from the golden pitcher would be poured simultaneously upon the altar as a libation, poured out as a sacrifice to the Lord. After this, the temple music began and the antiphonal chanting of the Hallel (Psalms 113-118) would begin (Isaiah 12:3; Isaiah 44:3).

Jesus' Promise to the Thirsty (7:37-39). **(1) Invitation** (7:37; Isaiah 55:1-2; Matt. 11:28-29; Rev. 22:17; Phil. 3:10-11, 13-14). **(2) Promise.** (7:38-39; 4:14; Revelation 22:1-2).

The Holy Spirit within the Believer (7:39; 14:16-17; Acts 2:3).

In John's Gospel, the term "glorified" often refers to Jesus being crucified, raised from the dead, and being restored to the place of glory that Jesus has had with the Father from before the beginning (17:5; 12:16, 23; 13:31; 17:1). See [Appendix 6. "Glory" and "Glorify" in John's Gospel](http://www.jesuswalk.com/john/appendix_6.htm). www.jesuswalk.com/john/appendix_6.htm

The Power of the Spirit in Believers (7:39; 14:12; 16:7; Acts 1:8).

Q4. (John 7:37-39) In Jesus' teaching on streams of living water from within, whom does he invite to drink? What does he promise to believers? How is this fulfilled at Pentecost rather than immediately after Jesus spoke it? To what degree has this been fulfilled in your life?

Lessons for Disciples

1. Like Jesus, you'll always have people who misinterpret who you are (7:12-13).
2. Jesus was taught by the Father, not by the great rabbis of his day, yet he had a depth and authority that they could only envy. While formal training is good, even more important is an ongoing conversation with the Father that can form you spiritually (7:15-17).
3. We can only know God's will if we're willing to be obedient to Christ's teaching. There is no "theoretical" truth, but only "experiential" knowing of God's will (7:17).
4. Jesus took precautions not to expose himself to dangerous situations, but was unafraid when the Father directed him to go to Jerusalem. The Father protected Jesus from arrest and stoning because it wasn't yet his time (7:1, 30, 44-47).
5. Jesus taught that the Holy Spirit would be like a stream of water flowing from inside a person, but the Holy Spirit wouldn't come until after Jesus' glorification – that is, his crucifixion, resurrection, and ascension (7:37-39).

16. Jesus and the Adulterous Woman (7:53-8:11)

Verses 7:53 through 8:11 are missing from most important early Greek manuscripts. In the ancient manuscripts where the passage appears, it is sometimes placed elsewhere than its position in John's Gospel in our Bibles. Metzger concludes: "The account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and was subsequently incorporated into various manuscripts at various places."

In Jesus' culture, the rabbi would often sit to teach (Matthew 5:1; 13:2; 15:29; Mark 4:1; 9:35; Luke 5:3; John 6:3).

Q1. (John 8:3-6) What was the trap Jesus' enemies tried to spring on him with the woman taken in adultery? What might be the consequence if he upheld stoning her? What might be the consequence if he said not to stone her?

1. Caught in the act. Careful planning must have been done to entrap the couple; this wasn't an innocent inquiry to a rabbi concerning how to apply the Law of Moses.
2. Only the woman was brought. Where was the man? Leviticus 20:10).
3. Stoning wasn't specified for all cases of adultery, but only Deuteronomy 22:23-24.
4. Death for adultery was seldom carried out (18:31).

Without sin refers to a witness or judge who has another interest in the matter besides justice for the accused. In many modern courts, a judge who has a personal interest or conflict of interest in a case is required to recuse himself or herself (Matthew 7:1-5). **Throw the first stone:** witnesses be the first to put a person to death (Deuteronomy 13:9)

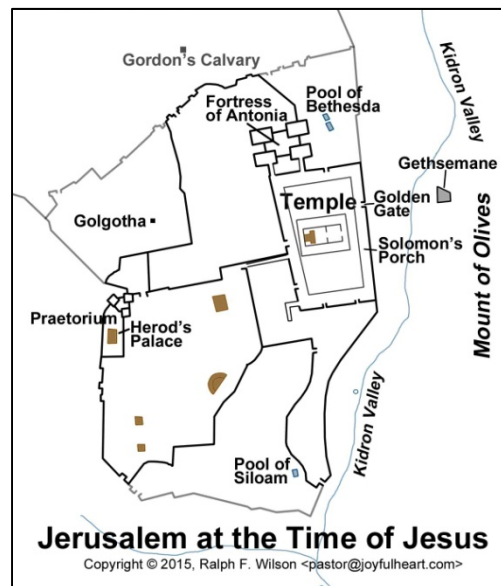
Jesus' answer (1) upheld the Law of Moses, (2) required the accusers to take action to carry out the law, (3) pointed to their culpability as prejudiced, evil witnesses in this case, and (4) may have prevented a "lynching" in this woman's case, a "word of wisdom" (1 Corinthians 12:8).

Q2. (John 8:3-8) Why did Jesus insist on unbiased, righteous witnesses casting the first stone? Why is verse 7 so often misused? Does Jesus require sinlessness of those called on to judge? What does he require? How does this compare with Jesus' teaching in Matthew 7:1-5?

Q3. (John 8:3-8) Why do you think Jesus wrote on the ground? Was the content of his writing important to the story? What effect did this have on the situation?

Jesus does not excuse or pass over sin, but calls to repentance (Matthew 4:17; Luke 13:3, 5; 15:7; Acts 2:38; 3:19; 17:30; Acts 26:20).

Q4. (John 8:10-11) Why didn't Jesus condemn the lady? Was she guilty, do you think? Instead of condemnation, what did Jesus tell her to do? Why is repentance necessary for salvation? What happens to the gospel when we don't emphasize repentance?



Restore with gentleness (Galatians 6:1-3).

Lessons for Disciples

1. When people tried to trap Jesus in words, he relied on the wisdom from God to help him find a "word of wisdom." So can we (1 Corinthians 12:8). Writing quietly on the ground was part of the wisdom Jesus exercised on this occasion.
2. Jesus doesn't require absolute sinlessness of judges and elders. But he does require us to have dealt with our own sins so that we can see clearly and dispassionately. Otherwise we're likely to project our weaknesses and sins upon another person in our judgment. We are to restore a person with gentleness and humility (Galatians 6:1-3)
3. Jesus refuses to condemn the lady because the requirements of the law were not met – not because he is soft on sin.
4. Jesus calls on her to repent and stop sinning. Repentance is vital for salvation.

17. Truth that Sets You Free (8:12-59)

Each night of the Feast of Tabernacles, the Court of Women in the temple would be brilliantly illuminated, hosting celebrations of festive joy that centered around the final harvest and the “days of the Messiah.”

See [Appendix 4. The ‘I Am’ Passages in John’s Gospel](http://www.jesuswalk.com/john/appendix_4.htm). http://www.jesuswalk.com/john/appendix_4.htm
Here: 8:24, 28; 58.

Light. See Psalm 118:33-37; John 1:4-5, 1:9; 3:19; 9:4-5; 12:34-36a; Isaiah 9:2, 6; Malachi 4:2a; Luke 2:30-32; Acts 26:23.

“Follow” (8:12, *akoloutheō* – “follow as a disciple”). See 8:31b-32. There is no salvation in mere inquiry or intellectual examination of Jesus and his claims. Salvation comes in continuing to follow him, in holding to his teachings (7:17). Assurance comes following, embracing, obeying.

Q1. (John 8:12) In what sense is Jesus the Light of the World? What is Jesus’ promise concerning light for his followers? Exactly what does that mean for the way you live?

Q2. (John 8:21-24) What does it mean to “die in your sins”? What is the consequence of this? How is it possible for Jesus’ enemies to be speaking with the Savior from sin without receiving forgiveness from him? They are so close, but so far! Do you know anyone like this?

If-clause (verse 31a): “If you hold to my teaching, you are really my disciples.” “Hold to” (NIV), “continue in” (NRSV, KJV), “abide in” (ESV) is the preposition *en*, “in” and the common verb *menō*, “remain, stay,” often in the special sense of “to live, dwell, lodge.” Here, it is in the sense of someone who does not leave a certain realm or sphere: “remain, continue, abide.” It isn’t enough to casually peruse Jesus’ teachings; we must remain/abide in them, continue to follow them (5:38; 2 John 1:9; 2 Timothy 3:14).

Then-clause (verse 31b): “... you are *really* my disciples.” “Disciple” is *mathētēs*, “learner, pupil, disciple.” John often uses “really, true” to distinguish the true and authentic from the false and inauthentic **Result-clause (verse 32)**. “Then you will know the truth, and the truth will set you free.” The results of being a true disciple are expressed in the future tense in verse 32. The truth of verse 32 is spiritual, God’s reality truth, not just human truth. And as we will see in verses 34-36, you will be set free not from ignorance but from sin. Only when we conform our lives with reality, with truth, can we be truly free.

Q3. (John 8:31-32) What is the mark of a “real” disciple? What does it mean to “continue” in Jesus’ word? What truth sets us free? When this is quoted in a secular content, how does its meaning differ from its context here in John’s Gospel?

Jesus explains that he is not talking about political or social slavery, but spiritual slavery (8:34-36; Ephesians 2:1-3; Romans 6:17-18, 22; 8:2).

Q4. (John 8:34-36) How does sinning enslave a person? What is necessary to set a person free from bondage to sin? What part does Jesus’ “truth” (8:32) have in this? How does the “Son” set people free? If you find yourself trapped by habitual sin, how can you get free?

Just because a person is an adherent of a religion doesn't mean that he belongs to God! Many in church today are *functionally unbelievers*, as sad as that is to say.

Q5. (John 8:44) What does this verse teach us about the devil's character? What does this tell us about people who don't always tell the truth? If Jesus is "the Truth" (14:6), what is an habitual liar?

In 8:51 is another if-then statement like we saw in 8:31. **If-clause.** "If anyone keeps my word...." "Keeps" is *tēreō*, "to keep watch over, guard," here in the sense, "to persist in obedience, keep, observe, fulfill, pay attention to," especially of law and teaching. **Then-clause.** "He will never see death." This is not physical death Jesus is speaking of, but spiritual death, separation from God (5:24; 11:25-26)

"Before Abraham was, I am." (8:58b). See Exodus 3:13-14; John 1:1-2; Hebrews 13:8; Revelation 1:4, 8, 17-18; 4:8; 21:5-6; 22:13).

Q6. (John 8:58) What does Jesus' statement, "Before Abraham was, I am," tell us about Jesus? How does this statement relate to John 1:1-5?

Lessons for Disciples

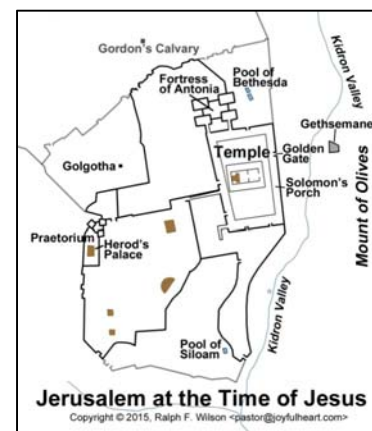
1. Jesus is the Light of the world, the Light that illuminates our pathway (8:12).
2. Unless people put their trust in Jesus, they will die in their sins, that is, without their sins forgiven. The issues are life and death! (8:24).
3. Real disciples continue in Jesus' teaching and follow it. Only this way can they really know the truth that can set them free from sin (8:31-32).
4. Those who sin are a slave to sin, and need emancipation from slavery from the Son himself – Jesus (8:34-36).
5. Those who love God will also embrace Jesus – if it is truly Yahweh, the God of the Bible, that they love. Otherwise, their love of God is a sham (8:42).
6. The devil is described as a murderer, devoid of real truth. He is liar and the father of those who lie (8:44)
7. Those who follow Jesus' teachings in faith will never see spiritual death (8:51).
8. Jesus' preexistence predates Abraham (8:58).

18. Healing Blindness (9:1-41)

Sin is sometimes related to sickness, but not always (John 9:3; 1 Corinthians 11:30; Psalm 38:3; James 5:16; perhaps John 5:14, but not Job 1:11-12).

Q1. (John 9:1-3) Is sin always the cause of sickness or affliction? What are some of the good results that come out of the sicknesses and afflictions of godly people?

Other healing methods: laying on hands for healing (Luke 4:40; Mark 6:5); word of command (Matthew 8:5-13); cast out a demon (Matthew 17:18); fingers in deaf ears (Mark 7:33); anoint with oil for healing (Mark 6:13)? Jesus listens to the Father (John 5:19, 30), and then acts as he is led.



Q2. (John 9:6). Why do you think Jesus healed in different ways? Laying on of hands, command, mud on eyes, fingers in ears, etc.? How much do you think was at his Father's direction (5:19, 30; 12:49). Why is it important to seek God's guidance in *how* we should minister to a person?

Here's the healed man's flawless logic: (1) Jesus healed my eyes. (2) God doesn't listen to sinners (so Jesus can't be a sinner). (3) This is an unheard of miracle – opening the eyes of a man born blind – not some common kind of healing that you might explain away. (4) If Jesus isn't from God, he couldn't do such a miracle. (5) (Therefore Jesus is from God!)

Q3. (John 9:35-38) Why did Jesus go looking for the man he had healed? What was the healed man's level of openness? His level of faith? His knowledge? What did he need at this point? What people do you know who are so ready that they just need some guidance in how to believe in Jesus?

Spiritual Blindness. Jeremiah 6:10; Revelation 3:18; Luke 8:8; 14:35; Mark 8:18; Revelation 2:7, 11; 2 Corinthians 4:4).

Q4. (John 9:39-41) Were the Pharisees responsible for their hard hearts and spiritual blindness? According to 2 Corinthians 4:4, what causes spiritual blindness? Was Pharaoh responsible for his hardness of heart? (see Exodus 8:15, 32; 9:34; 10:3; 13:15; 1 Samuel 6:6).

Lessons for Disciples

1. Sickness and affliction are not necessarily the result of someone's sin. Sometimes it is so that God may be glorified (9:1-3).
2. Jesus' method of healing varied – he didn't always heal the same way (9:6). No doubt he sought the Father about whom he should heal and the particular method in each case (5:19, 30; 12:49).
3. Some people refuse to commit themselves to Christ out of fear of how others might react to it (9:22; cf. 12:42).
4. Some people are just waiting to know how to put their trust in the Lord – like the man who was healed (9:35-38). All they need is some guidance.
5. Some unbelievers are not seeking, but have their minds already made up. They are set in their spiritual blindness (9:39-41).

19. I Am the Good Shepherd (10:1-42)

Throughout the ancient Near East, rulers and leaders were often spoken of as shepherds of their people. In chapter 9, Jesus has just dealt with some of Jerusalem's "shepherds," the scribes and Pharisees and members of the Sanhedrin, who weren't interested at all in the sheep, rather in finding cause to destroy the true Shepherd who *did* care about the flock.

Corrupt shepherds (Ezekiel 34:2-5, 10-12). Jesus castigated the scribes and Pharisees for their hypocrisy. They (1) prevented the people from entering the Kingdom of God (Luke 11:52); made deceptive oaths (Matthew 23:16); tithed scrupulously, but neglected mercy, justice, and faith (Matthew 23:23-24); took advantage of widows and tricked them out of their houses (Matthew 23:14); looked good on the outside, but were unclean within (Matthew 23:25-27); burdened the people with laws, but wouldn't lift a finger to help them (Luke 11:46); and made a big show of their piety to be praised by men (Matthew 6:1-18). They ignored the miracles and those who were healed, but rather sought to kill the miracle-worker (Matthew 9:36).

Q1. (John 10:3-4) What does it mean that Jesus' sheep "know his voice"? How can you discern his voice from your own thoughts and the expectations of others?

Q2. (John 10:10) What would an "abundant life" look like if you were a sheep with a really good shepherd? In what ways is the Christian life to be an "abundant" life? How does this abundance relate to persecutions and hardships that come to us as Christians. Can the life of a unbeliever be more "abundant," free, and fun?

Q3. (John 10:11-15) How does a "good shepherd" differ from what a hired shepherd would do in time of danger? In what way did Jesus the Good Shepherd "lay down his life for the sheep"?

Look at these blessings: (1) Listening to the Shepherd's voice – assurance, direction, and learning. I can hear him speaking to me today, if I'll take time to listen and then obey. (2) Being known by the Shepherd – ultimate significance; the Lord of creation knows and loves me! (3) Following the Shepherd – direction and guidance for my life. (4) The promise of eternal life – stated positively (life forever) and negatively (never perishing). (5) Protection by the Shepherd from this eternal life being snatched away by a predator or thief.

Q4. (John 10:27-30) In the world of shepherds, who would try to "snatch" a sheep? Who would try to "snatch" a Christian if he could? What promise of absolute security are we given? How does that assure you?

Lessons for Disciples

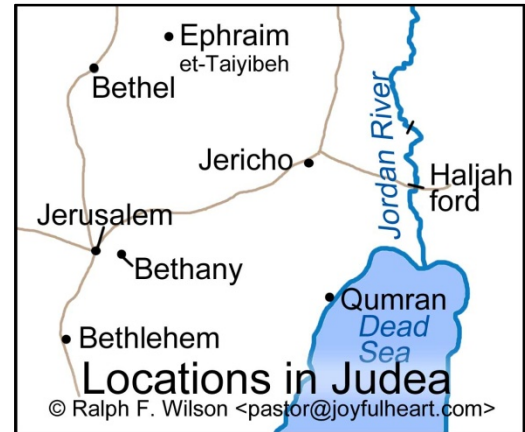
1. Jesus' sheep know his voice, they know when he speaks to them. We disciples must learn the skill of discerning Jesus' voice from the clutter of voices in our head and in our world (10:3-4).
2. Jesus is the Gate, he provides both protection and freedom of access to find our needs met (10:9).
3. Jesus promises life – eternal life, abundant overflowing life – to his disciples. Despite the hardships of following Jesus, we get to live life to the fullest (10:10).
4. Jesus is the Good Shepherd who is willing to do anything for his sheep. Ultimately, Jesus lays down his life for his sheep, that is, he dies for our sins and is raised to life again (10:14-15).
5. Jesus' "flock" is to consist of both Jews and Gentiles, who will be one with each other (10:16).
6. Jesus and the Father both absolutely protect us from Satan trying to snatch and steal us away from him. We can rest in his strong care over us (10:27-30).

20. I Am the Resurrection and the Life (11:1-54)

Q1. (John 11:16) What does verse 16 teach us about Thomas's character? About his faith?

Q2. (John 11:25-26) In what sense does Jesus embody resurrection? In what sense does he embody life? What is the great promise that he offers us in verses 25 and 26?

Q3. (John 11:27) Based on Luke 10:38-42, what is Martha's reputation compared to that of her sister Mary? What is so amazing about Martha's confession? What does this tell us about her? Which of the sisters seems more spiritual on this day – Martha or Mary?



Q4. (John 11:32-38) Different writers interpret Jesus' emotions on this occasion differently. Why do *you* think Jesus was "deeply moved"? Why did he weep?

Notice the reasoning of Jesus' enemies in 11:45-57:

1. Power shifts to Jesus, as he rapidly gains popularity with the people.
2. The Romans will view this as a popular unrest or rebellion, and take away the power they had granted to the Sanhedrin and the chief priests to rule under their authority.
3. The Romans will take away "our place," that is, the temple.
4. The Romans will take away "our nation," that is, bring a crackdown where the Romans will rule Palestine directly, not through vassal kings (such as Herod) and the Sanhedrin.

Q5. (John 11:49-53). What did Caiaphas intend to say to the Sanhedrin? What is the prophetic meaning of his statement?

Q6. (John 11:54) Why did Jesus withdraw to Ephraim? Does this show fear? What does this teach us about strategic retreat?

Lessons for Disciples

1. We must do the work God gives us when we have the opportunity, rather than put it off because of our fears (11:9-10).
2. We must have courage to follow Jesus even when it is dangerous or costly to do so. "Doubting" Thomas sets the standard for us here: "Let us also go, that we may die with him" (11:16). We may experience fear, but courage is doing what is needed in spite of our fears.
3. Jesus embodies in his person both Resurrection and Life, and he is the only one who has authority to bring them. Raising Lazarus was an indication of this authority and a precursor of Jesus' resurrection and our own (11:25).
4. Eternal life that Jesus gives begins now and survives physical death (11:26). Those who are alive spiritually and believe will never suffer spiritual death (11:27).

5. Though Martha has a reputation for being less “spiritual” than her sister Mary, she is the one who makes the outstanding confession: “I believe that you are the Christ, the Son of God, who was to come into the world” (11:27). Though we are “wired” differently from one another, we can all express faith in the ways God gives us to.
6. Jesus is angry at and weeps concerning the unbelief of his followers, many of whom have already seen him do marvelous things (11:33-38). We must not give ourselves permission for unbelief or mental reservations if we are to please him.
7. Like Martha, trying to prevent Jesus from removing the stone for practical reasons, we often explain to God why we shouldn't obey his “obviously” unpractical directions (11:39). Rather, we should obey without complaint.
8. God can speak through the most unlikely people when he wants to, in this case, Caiaphas. He might have been an unbelieving and politically appointed high priest, but God used him in spite of himself (11:49-53).
9. It is okay to retreat strategically, so long as we are willing to obey at danger to our lives when it is time to do so (11:54).

21. Anointing at Bethany and Triumphal Entry (11:55-12:22)

An old error conflated Mary Magdalene with the “sinful woman” of Luke 7:36-50, as well as Mary of Bethany, a kind of “composite Mary,” that was widely accepted by the Roman Catholic Church until modern times. However, Mary of Bethany is a devout and upright disciple, not to be confused with the “sinful woman” of Luke 7:36-50, nor with Mary from Magdala.

We are bothered by Mary's \$50,000 extravagance for perhaps several reasons: (1) **Value.** If we aren't wealthy, \$50,000 seems like a great deal in our own scale of value. But to a rich person with \$10 million, \$50,000 isn't so valuable. Money is only worth the value you attach to it! (2) **Love.** We don't love Jesus with the intensity that Mary did. Our love is more abstract, theoretical, detached. (3) **Worship.** We don't value worship much, and the worship we do participate in is often formal, unemotional, and sometimes seemingly sterile. Perhaps we value money more than heart worship.

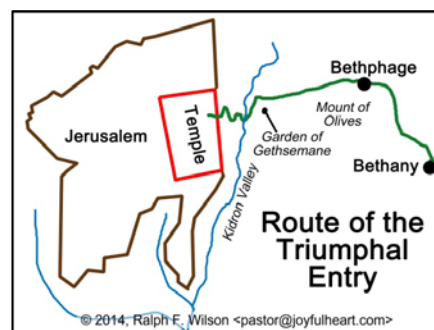
Q1. (John 12:3-8) Why did Judas object to Mary's extravagant act of devotion? Why did Jesus defend her? Why did Mary do this? What does this teach us about worship? Does your worship tend to be cheap or extravagant? For you, what would be extravagant worship?

The donkey was renowned for its strength and was the animal normally ridden by nonmilitary personnel (Numbers 22:21; Judges 10:4; 1 Samuel 25:20), as well as noblemen and kings (2 Samuel 18:9; 19:26; 1 Kings 1:32-40).

Q2. (John 12:14-16) What is the prophetic significance of Jesus riding into Jerusalem on a donkey? Why did he do it? What was the effect on the crowds?

Q3. (John 12:12-13) What about the people's praise show they believed Jesus to be the Messiah? On this occasion, why doesn't Jesus shun such an open declaration that he is the Messiah, as he has in the past?

Q4. If Jesus is your King, what kind of worship is appropriate? What kind of service? What kind of priorities? What kind of obedience? Are you giving Jesus his due as King?



Lessons for Disciples

1. Mary's act of devotion cost tens of thousands of dollars. Extravagant praise is received by Jesus. Are you ever extravagant in your worship? If so, why? If not, why not?
2. Praise can be received with humility. Jesus did not crave the praise of men, but neither did he silence it. It was fitting. It was appropriate.
3. There is a time to be guarded about who we are in God, and there is a time to be fully open about it. We must not operate out of fear or self-absorption, but be sensitive to what God wants to do and then cooperate with that.
4. And, of course, one of the strongest lessons of this passage is that Jesus *is* King! He *is* the Messiah, the Son of David, and as such, it is fitting that we worship him.

22. The Hour Has Come to Be Glorified (12:23-50)

For more Appendix 6. "Glory" and "Glorify" in John's Gospel.

http://www.jesuswalk.com/john/appendix_6.htm See 7:39b; 12:16b, 41; Luke 24:26.

Q1. (John 12:23-24) How can God's glory be revealed even in death? How does the seed illustrate this? How does Jesus' death illustrate this? How does us dying to our old life illustrate this?

He Who Loves His Life Will Lose It (12:25-26). See Matthew 10:37-39; 16:24-25.

Q2. (John 12:25-26) In what way is verse 25 the essence of what it means to be a disciple? In this verse, what does it mean to "love" your life? What does it mean to "hate" your life? How did Jesus live this out in the Garden of Gethsemane?

Casting Out the Prince of This World (12:31). See 14:30; 2 Corinthians 4:4; Luke 22:53; 10:17-19; Colossians 2:15; Hebrews 2:14; 1 John 3:8b; Revelation 12:7-12.

1. Jesus won profound and decisive victories over Satan during his temptations in the wilderness before his ministry, during his ministry in "binding the strong man and plundering his goods" (Luke 11:20-22), and through his death, resurrection, and ascension.
2. Satan's power is broken. The key battle has been won, but Satan is still dangerous. He is still considered "the god of this world" (2 Corinthians 4:4) and the world is still under his control (1 John 5:19).
3. Through the Holy Spirit, Christians have power over Satan and demons (Luke 10:17-19; Mark 16:17). Greater is the Spirit in us than Satan, demons, and the antichrist (1 John 4:4).
4. The final battle where Satan's hold on this world is completely broken will take place in the Last Days at the coming of Christ (Revelation 20:10).

Q3. (John 12:32-33) What does Jesus mean when he talks about being "lifted up." Do you think Jesus means being "lifted up" literally or figuratively or both? "Extra credit": How does this phrase relate to Isaiah 52:13? How does it relate to Philippians 2:8-9?

Q4. (John 12:37-41) In what way does declaring truth to resistant people harden them further? How can a person (or a Pharisee) see a miracle and become even more determined to resist Jesus? How do you understand this paradox?

Q5. (John 12:42-43) When we are quiet about our relationship to God out of fear that people will criticize us, what does this say about our priorities? About whether we are true disciples? When Peter denied knowing Jesus in the High Priest's courtyard, what was the effect in his life?

Q6. (John 12:47-49) In what way can judging people get in the way of saving them? How did Jesus deal with this in his own ministry? What will it take for us to lose our stiffness and judgmental demeanor so that we might be able to be Jesus' agents of salvation?

Lessons for Disciples

1. God's glory can reveal itself even in death, as expressed in the parable of the seed that dies and is buried (12:23-24).

2. We disciples must not hang onto our lives, but surrender them to God, otherwise we'll lose them (12:25-26). This willingness to surrender our lives to obey Christ is at the very basis of what it means to be a disciple. Jesus gave us an example of the surrender of our wills in the Garden of Gethsemane.
3. Jesus sees his death – “being lifted up from the earth” – as the precursor of being exalted by the Father and glorified, as prophesied in Isaiah 52:13 (12:32-34).
4. We must recognize, as Jesus did, that sharing truth with people who resist God has the effect of hardening already hard hearts even further. The same miracle or teaching can cause one person to believe and another to become harder in unbelief (12:37-41).
5. Failure to publicly side with Jesus out of fear of people's criticism, shows that we care more about the praise of men than of God (12:42-43).
6. Like Jesus, we are effective only when people can clearly see God in us (12:44).

Jesus didn't come to judge people, but to save them. We need to dispense with our judgmental attitude and adopt Jesus' mission strategy. People who reject the truths of God that we share with them will be judged by those very words on Judgment Day unless they repent – though judgment isn't our goal (12:47-49).

23. Washing the Disciples' Feet, Love One Another (13:1-38)

Jesus and his disciples are arranged around a very low table, reclining on their left arms and supported by divans or cushions, leaving their right hands free to feed themselves. Their feet, sandals removed, are splayed out behind them, with some space between their feet and the walls so those serving the meal can bring the various dishes to the table. Context: Luke 22:24. Washing someone else's feet was a task reserved for the most menial of servants. A wife might wash a husband's feet; a child might wash a parent's feet. Rarely a disciple might honor a distinguished rabbi by washing his feet. A superior didn't wash an inferior's feet.

Q1. (John 13:10) Jesus seems to speak to Peter in symbolic language here. In what sense does a "full bath" represent baptism? If this is so, then what kind of needed cleansing does "footwashing" symbolize?

Q2. (John 13:14-15) Why do you think Jesus went to such an extent to break all social norms in washing his disciples feet? What value did he establish in his Kingdom by this dramatic act? How are we to live this out in the Christian community?

Q3. (Luke 22:25-27) In the world, Great Men have others serve them and exalt them with great titles. How is the Kingdom of God to be different than that? How has Roman Catholic Pope Francis I set an example of humility before his flock?

Q4. (John 13:27-30) Judas gave into his temptation to greed by stealing from the mission's money bag. How does habitual sin tend to open us to greater influence from Satan in our lives? How did Judas eating Jesus' bread illustrate the magnitude of his betrayal?

Q5. (John 13:34) Why is love exalted to the level of a command? How does love characterize Jesus' life? In what way does love fulfill the law and the prophets?

We are exhorted to have "love for the brothers" (Romans 12:10; Hebrews 13:1; 1 Peter 1:22).

Q6. (John 13:35) In what sense is love for one another an indicator to all of our status (or lack of status) as Jesus' disciples? Why do we sometimes avoid living in an intimate Christian community in favor of only a large-meeting expression of our faith? Why is it so difficult to love people in an intimate Christian community? How does your church or group measure up by the indicator of love for one another? How do you measure up?

Lessons for Disciples

1. Contrary to all social conventions, Jesus washed the disciples' feet in order to teach them that humble service is of highest value in the New Order that he is bringing. We are called to self-humbling in order to serve (13:14-15).
2. Just as we need a full bath (baptism) to be clean all over, we need to seek forgiveness through confession of sins day by day (footwashing) to keep us in fellowship with Christ (13:10).
3. Sin in us can fester and, if not dealt with, can increase Satan's ability to influence our lives (12:6; 13:2, 26-30).
4. Love for other disciples is an indicator that we are Jesus' disciples (13:35).
5. Love is the characteristic command of the New Covenant (13:34).

24. I Am the Way, the Truth, and the Life (14:1-14)

Q1. (John 14:2) What is the "Father's House"? What does verse 2 tell us about what Jesus will do, and what is provided for us? How does that comfort us?

How should we understand Jesus' coming back (14:3)? John is sometimes ambiguous.

1. Jesus' appearances after his resurrection (16:16, 19-22; 20:19-29).
2. Jesus' coming through his Holy Spirit sent after his ascension (John 14:16-19).
3. Jesus' presence with believers at the present time (Matthew 18:20; 28:20; etc.), especially his coming to believers at the hour of their death to take them to heaven.
4. Jesus' eschatological Second Coming at the end of the age, (21:22-23; 1 John 3:2, 1 Thessalonians 4:16-17; etc.).

The Way (Isaiah 35:8; Acts 22:4; Ephesians 2:18); Hebrews 10:19-20; John 10:9). Jesus is the path to God.

The Truth (1:14, 18).

The Life (1:3-4; 5:21, 26; 6:33, 57; 10:28a; 11:25a; 1 John 5:11-12).

Q2. (John 14:6) In what sense is Jesus the Way to God? What does it mean to "follow Jesus"? In what sense is Jesus in himself God's Truth? What are the implications of this for us and our world? In what sense is Jesus God's Life? How does this affect us and those we speak to about him?

The Exclusivity of Jesus' Path. (Matthew 11:27b; Acts 4:12; Matthew 7:13-14).

Q3. (John 14:6d) Is it intolerant to believe that no one comes to God except through Jesus? How does Jesus' death and resurrection atone for the sins of the Old Testament saints? Why are some Christians uncomfortable with the statement that "No one comes to the Father but by me"?

Q4. (John 14:1b, 6-11) In what sense is trusting Jesus the same as trusting God? How accurately does Jesus portray God's actions and words? What does it mean that Jesus and the Father are one (John 10:30)?

Greater Things Will You Do (14:12). (1) What does Jesus going to the Father have to do with us doing greater works than Jesus? (14:12, 15-16; 16:7). (2) What are the "works" Jesus has been doing? Miracles. (3) How could there be any greater works than Jesus has done? (2 Kings 2:9).

Q5. (John 14:8) What happens after Jesus' "glorification" that enables believers to do greater things than Jesus? Is this promise limited to the apostles? Why are Christians today uncomfortable with this promise?

Ask Anything in My Name (14:13-14; 14:13, 14, 26; 15:16; 16:23, 24, 26. In the ancient world, a name stood for one's whole personality, it expressed in some way the whole person. To pray in the name of Jesus is to pray in accordance with all the name stands for, as commissioned and authorized by him. "Power of attorney," a written authorization to represent or act on another's behalf in private affairs, business, or some other legal matter (Mark 9:37, 39; 16:17; Acts 19:13-16; John 15:7; 1 John 5:14-15)

Q6. (John 14:13-14) What does it mean to pray "in Jesus' name"? What happens to prayers that are out of his will and purposes? Are there any practical limits to this promise of answered prayer.

Lessons for Disciples

1. Jesus tells us to trust in him in the same way that we trust in the Father (14:1). This is because Jesus and the Father are one (10:30). To see and hear Jesus is to see and hear the Father (14:7-11).
2. Jesus promises us that he has a place, a room for us in the Father's House, in heaven (14:2).
3. Jesus promises us that he will return, certainly being with us in Spirit (Matthew 18:20; 28:20), but especially in his Second Coming at the close of the age (21:22-23; 1 John 3:2; etc.) (14:3).
4. Jesus is the Way, Path, and Road to God. By following him and his narrow path, we will arrive at the right destination (14:6a).
5. Jesus is the Truth. He embodies truth and declares God's reality in a world that is enamored with its own distortions and wisdom (14:6b).
6. Jesus is the Life and Lifegiver. True and eternal life is found only in him. (14:6c).
7. Jesus is the exclusive Way to God; people can't get to God unless they go through Jesus (14:6d).
8. Jesus promises that those believe in him will do even greater miracles than he did, because the Holy Spirit is being sent to them (14:12).
9. Jesus promises to answer any prayers that are made in his name, that are according to his will and purpose (14:13-14).

25. I Will Give You Another Counselor (14:15-31)

The word is variously translated as the "Comforter" (KJV), "Counselor" (NIV, RSV), "Advocate" (NRSV), "Helper" (ESV, NASB). *Paraklētos* is an adjective formed from the verb *parakaleō*, which has the basic meaning, "call to one's side" for help. But the verb *parakaleō* has a variety of extended meanings: "to urge strongly, appeal to, urge, exhort, encourage," and "to make a strong request for something, request, implore, entreat," then "comfort, encourage, cheer up," and perhaps "be friendly to, speak to in a friendly manner."

Q1. (John 14:15-17) What do you think is the best way to describe the *Paraklētos* that Jesus sends? In what sense is the Holy Spirit "another" Paraclete? Who was the initial Paraclete? In what way can the Holy Spirit replace him?

I Will Come to You (14:18-20). Could refer to the (1) Second Coming, (2) Post-Resurrection Appearances (Revelation 22:7, 12, 20; Acts 10:40-41; John 16:16-30). (3) Coming of the Holy Spirit (14:18; Matthew 28:20b; 14:23).

Q2. (John 14:15, 21-25) How is obedience to Jesus linked to loving him? When Jesus emphasizes obedience, what keeps this from being the heavy burden of a new legalism? Can we love Jesus and *not* obey him? If so, how?

The Paraclete as Teacher (14:25-26). Jesus reveals several things about the Paraclete, who: (1) is sent by Father in name of Jesus; (2) refers specifically to the Holy Spirit; (3) will teach the disciples all things; (4) will remind the disciples of what Jesus taught; (5) is spoken of in personal terms (14:26).

Q3. (John 14:25-26). What do we learn about the Paraclete in verses 25 and 26? Who is he? Why is his teaching/reminding role important to the apostles?

My Peace I Give You (14:27; 14:1; 16:33; Matthew 10:34; Romans 5:1; Acts 10:36; vs. Luke 19:41-42; Matthew 28:20b; Isaiah 9:6b-7a; 11:6-9).

Q4. (John 14:27) If it doesn't mean cessation of conflict in our everyday lives, what then is the peace that Jesus offers us now?

The Prince of this World (14:30-31a). (1) Satan, still has power in this world, even though at some point "he will be driven out" (12:31); (2) Satan has no hold on Jesus; (3) Jesus' obedience to the Father shows his love.

Q5. (John 14:30-31a) How does Satan take advantage of our previous sins to control us or make us fearful? In verse 31, how does Jesus stay free from bondage to Satan? How can we free ourselves from bondage to Satan and fear of exposure?

Let Us Leave (14:31b)

Lessons for Disciples

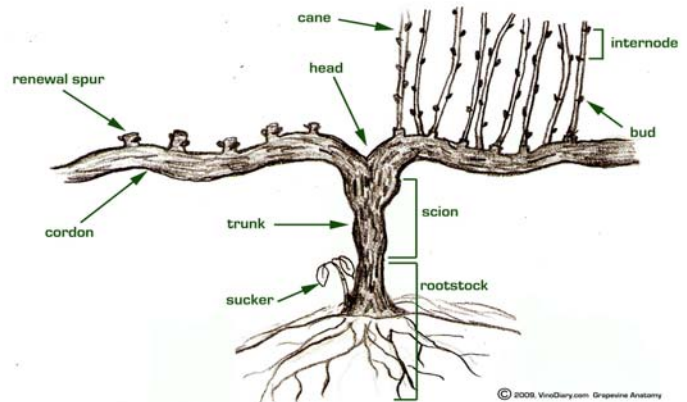
1. The Father will send us the Holy Spirit, called the "Paraclete," who is a Helper, Advocate, Encourager, and Friend who comes alongside us to help us (14:15-17).
2. The Paraclete is in some aspects a replacement for Jesus, who had come alongside the disciples to help them (14:16).

3. Jesus promises to come to his disciples, though it's not clear whether this refers to Jesus' post-resurrection appearances or to his presence in the Holy Spirit (14:18-20).
4. Love for Jesus will show up in willing obedience to his commands, especially his command to love one another. Lack of obedience indicates lack of love, though this is not intended to become a new legalism (14:15, 21-25).
5. The Paraclete, the Holy Spirit, is sent by the Father in Jesus' name (14:26).
6. The Paraclete will instruct the disciples and remind them of what Jesus taught (14:26).
7. Jesus offers his peace – peace with God – though not yet a lack of conflict in the world (14:27).
8. Jesus says the Father is greater than he – in role and power, but not greater in divinity or in person (14:28).
9. Satan, the “prince of this world,” will wreak havoc in the world, but he has no power over Jesus, and doesn't need to have power over us either (14:30-31).

26. Abiding in the Vine (15:1-17)

I Am the Vine (15:1; Isaiah 3:14; 5:1-7; 27:2-3; Matthew 21:33-44; Mark 12:1-12; Luke 20:9-19; Matthew 20:1-16). The nation is epitomized in the nation's true King, Jesus.

The purposes of pruning are to: stimulate growth, allow the vinedresser to shape the vine, produce maximum yield without breaking the branches with too many clusters for them to bear, protect against mildew, and produce better quality wine, with more highly concentrated and flavorful grapes.



Grapevine Terminology. Diagram © 2009, VinoDiary.com. Used by permission.

Q1. (John 15:2) How does judicious pruning benefit a grapevine? What happens to productivity and health when a vine is left unpruned? What does God use to prune our lives? What does God use to prune our congregations? Why do we resist pruning? What can we do so that the eventual pruning isn't as severe?

Cleansed by the Word (15:30 *katharizō*, "to clean, cleanse," can also be translated "prune" (NIV, NRSV, ESV), "purge" (KJV), that is, cleanse the vine (Ephesians 5:25b-27; John 17:17; 1 Peter 1:22-23; James 1:18).

Q2. (John 15:2b) How are we pruned or cleansed by exposure to and obedience to Jesus' words? According to John 8:31-32, how does obeying Jesus' teaching bring cleansing and freedom from sin?

"Remain" (NIV), "abide" (NRSV, ESV, KJV) is *menō*, "remain, stay." It can be used of a location, "stay," often in the special sense of "to live, dwell, lodge.." (John 8:31-32; 5:38; 2 John 9; Matthew 24:13; Mark 13:3; Luke 8:15; Colossians 1:23; 1 Corinthians 15:2; 2 Timothy 3:14; Hebrews 3:6; cf. 10:39).

Mutual Indwelling (15:5b). See also 6:56; 10:38; 14:10, 20, 23; 17:21-23, 26; Matthew 28:20; Colossians 2:9-10; Galatians 2:20; Romans 8:9.

Q3. (John 15:4-5) What does it mean "to abide"? What is the doctrine of the Perseverance of the Saints? How do these verses support it? What does abiding have to do with "mutual indwelling," of a "personal relationship"? How well are you abiding?

Apart from Me You Can Do Nothing (15:4-6). See 5:19, 30; 8:28b; 12:49; 14:10b; 9:33; 1 Corinthians 3:13-15; Philippians 4:13; Galatians 2:20.

Q4. (John 15:4-6) Unbelievers can do many things. So what does Jesus mean when he says, "Apart from me you can do nothing"? What is the value of things done without Christ? What is the final end of things done without Christ?

What Fruit Does Jesus Expect from Us? (Romans 6:21-22; Matthew 7:15b-16a; 3:8; 21:43; Philippians 1:11; James 3:18; Hebrews 12:11; Ephesians 5:8b-9; Galatians 5:22-23a; James 3:17; Romans 1:13; 15:28; Philippians 1:22).

Q5. (John 15:7-8) The fruit from branches connected to a vine is the grape. What is the nature of the fruit that comes from being connected to Jesus? Is it accurate to define fruit as "souls saved"? What is the danger in this definition?

Q6. (John 15:9-11) How are obedience and joy linked? Is obedience an obstacle to a joyful relationship between you and the Lord?

Q7. (John 15:12-15) What is required to be counted a "friend of Jesus"? What privileges do "friends" enjoy according to verse 15? What happens when we take for granted this privilege?

Lessons for Disciples

1. Messiah Jesus becomes the New Israel, the true vine from which all believers draw their life (15:1).
2. God's "pruning" or correction/discipline is necessary so that our lives become more like Christ's and bear the fruit of his character (15:2).
3. Listening to and obeying Jesus' words has a cleansing effect on our lives (15:3).
4. An intimate and continuing connection of faith in and obedience to Jesus is necessary so that our lives bear fruit in his character (15:4).
5. We dwell in Christ and he dwells in us – a mutual indwelling. We are not alone! (15:5).
6. When we try to accomplish spiritual work in our own strength the result is small. We can do nothing that has a lasting result without relying on Jesus' strength through us. We must practice dependence on him, not independence from him (15:5a).
7. One of the blessings of abiding in Christ and letting his words and character infuse us, is answered prayer, since we'll be much more likely to be praying according to his will (15:7).
8. The fruit Jesus grows in us consists of godly character, as well as effectiveness of whatever mission he calls us to (15:8).
9. Abiding in Christ means loving him, which results in willing obedience to his commands (15:10).
10. Jesus doesn't want us to operate as unthinking servants, but as friends, willing and knowledgeable participants in growing his Kingdom (15:14-15).
11. We've been chosen by God and appointed to produce lasting fruit for his Kingdom (15:16).

27. The Spirit of Truth (15:18-16:11)

The World Will Hate You (15:18-21a). (1) **Difference.** Jesus chooses “out of the world,” the *kosmos*. The Greek word here has the connotation, “the world, and everything that belongs to it, appears as that which is hostile to God, that is, lost in sin, wholly at odds with anything divine, ruined and depraved.” (2) **Contrast** in morals and values between disciples and people who have adopted the relative standards of society (Philippians 2:15). (3) **Control.** When worldly people find that Christians can't be seduced and controlled by money, sex, and power, they sense a loss of power themselves.

Q1. (John 15:18-21a) Why are Christians persecuted even if they haven't hurt others? What about a faithful Christian's life threatens non-Christians? Why does Jesus warn his disciples that persecution will come? What happens to our testimony if we give in under mild persecution? What does it say to persecutors when we don't react to their persecution? Do they see us as weak or as strong?

The Holy Spirit is a Person (14:26; 15:16, 26; 16:13a). While the “Spirit” is often referred to by a neuter Greek pronoun, since the *pneuma* has a neuter gender in Greek (such as in 14:17, 26; 15:26), on several occasions Jesus uses the masculine pronoun, apparently to emphasize the Spirit's personhood.

The Holy Spirit appoints missionaries (Acts 13:2; 20:28), he leads and directs them in their ministry (Acts 8:29; 10:19-20; 16:6-7; 1 Corinthians 2:13), he speaks through the prophets (Acts 1:16; 1 Peter 1:11-12; 2 Peter 1:21), he corrects (John 16:8), comforts (Acts 9:31), helps us in our infirmities (Romans 8:26), teaches (John 14:26; 1 Corinthians 12:3), guides (John 16:13), sanctifies (Romans 15:16; 1 Corinthians 6:11), testifies of Christ (John 15:26), glorifies Christ (John 16:14), has a power of his own (Romans 15:13), searches all things (Romans 11:33-34; 1 Corinthians 2:10-11), works according to his own will (1 Corinthians 12:11), dwells with saints (John 14:17), can be grieved (Ephesians 4:30), can be resisted (Acts 7:51), and can be tempted (Acts 5:9). These are functions we attribute to persons, not to impersonal forces. John sees the Holy Spirit as a Person, sent by the Father to replace Jesus' physical presence to be the Paraclete with his disciples.

Q2. (John 14:26; 15:26; 16:13a) Why do we believe that the Holy Spirit is not an impersonal force or power, but a Person? What kinds of functions that we attribute to persons does the Holy Spirit do? Why is it so easy to refer to the Spirit as “it” rather than “Him”?

Q3. (John 15:26-27) What does it mean to “testify”? In what way does the Spirit testify about Jesus? Can you testify from personal knowledge about Jesus, or only the apostles who were eyewitnesses?

It Is Good that I Go Away (16:5-7). Jesus' departure benefits Christians in at least two ways: (1) Jesus' going to the cross and being raised from the dead is God's plan for their redemption, and that of the whole world. (2) The Holy Spirit will be poured out on them after Jesus' crucifixion, resurrection, and ascension. “I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.” (14:12)

Q4. (John 16:5-7; 14:12) What benefit is there to the disciples that Jesus goes away? What promise do we have in John 14:12 concerning the Spirit's power in believers?

In what ways does the Holy Spirit bring conviction, according to Scripture? (1) **Miracles** (1 Cor 2:4-5; 1 Thessalonians 1:4-5a). (2) **Prophetic words.** (1 Corinthians 14:24-25). (3) **Preaching and Testimony** (Acts 2:37). (4) **Our**

righteous lives (1 Peter 2:12; 3:1-2). (5) **Instruction and prayer** (2 Timothy 2:25-26; Romans 10:1; 1 Timothy 2:1-6; Colossians 4:3; Ephesians 6:19-20; 1 John 5:13-15).

Q5. (John 16:8) Through what means does the Holy Spirit convict unbelievers? Is it our job as preachers or lay Christians to convict unbelievers or backslidden people? If not, why not? What damage do we inflict on people when we try to do the Holy Spirit's job?

Lessons for Disciples

1. We will be persecuted by the "world" because we are different. Our righteous lives make sinners feel uncomfortable, and people can't control us.
2. When people hate or reject Jesus, they also hate and reject his Father, for Jesus accurately portrays the Father's words and actions.
3. Jesus speaks of the Holy Spirit as a person. In the New Testament, the Spirit's actions and functions are those we would ascribe to a person.
4. From his personal experience, the Spirit "testifies" about Jesus. We are to testify about Jesus also from our experience of him.
5. Jesus tells us not to fall away when we suffer severe persecution. We should expect it (16:1-4)
6. The Holy Spirit's coming is contingent upon Jesus going to the Father. Even though Jesus won't be with us in person, the Spirit's presence is for our good, and will empower us to continue Jesus' ministry.
7. The Holy Spirit will convict or convince the world through miracles, prophetic words, preaching and testimonies, our faithful lives, and instruction and prayer.

28. The Spirit Will Guide You (16:12-33)

Q1. (John 16:12-15) In what sense does the Holy Spirit guide us into all truth. Does this promise apply only to the apostolic age to lay the foundations of the faith? In what sense does it apply to us today?

Praying to the Father in Jesus' Name (16:23-24). **Ask Jesus** (14:13-14); **Ask** (15:7); **Father** (15:16b; 16:23b).

Ask and You Will Receive (16:24). See Matthew 7:7-8.

You Will Ask the Father Directly in My Name (16:25-28). (1 Timothy 2:5; Hebrews 12:24; Romans 8:26-27, 34; Hebrews 7:25; 1 John 2:1; Hebrews 4:16)

Q2. (John 16:23-28) What does it mean to pray to the Father "in Jesus' name"? Is it okay to pray to Jesus and to the Holy Spirit? Why or why not? Is it scriptural to pray to a saint to intercede for us? Why are we allowed to pray to the Father directly?

Q3. (John 16:32) Jesus said that he is not alone, that the Father is always with him. What does this mean to us when we are lonely? What should we do to deepen our fellowship with the ever-present Father so that we aren't as lonely?

I Have Overcome the World (16:33). See Revelation 5:5; 2:7, 11, 17, 26; 3:21; 12:11; 1 John 4:4; 5:4-5; Ephesians 6:11.

Q4. (John 16:33) In what sense has Jesus "overcome" the world? In what sense can we "overcome" the world? Can we overcome Satan even though we are martyred in the process? (see Revelation 12:11)

Lessons for Disciples

1. As we listen, the Holy Spirit will guide us into all truth (16:13).
2. Just like Jesus accurately told the disciples what the Father was saying, so the Holy Spirit will take Jesus' words and accurately communicate them to us as his present-day disciples (16:15).
3. Jesus teaches us that we can pray directly to the Father in Jesus' name. While it is not wrong to pray to Jesus or to the Holy Spirit, the normal pattern is to pray to the Father directly, for he cares for us and knows us intimately (16:23-24).
4. The implications of this are that we don't need to go to the Father through an intermediary, such as a saint or even Jesus. We can go to the Father directly in Jesus' name (16:23-24).
5. Just like Jesus was not alone because of the Father's presence, so we can develop such a fellowship with God that we don't have to be tormented by loneliness (16:23).
6. Just as Jesus has overcome the world, so he strengthens us to overcome as well (16:33).

29. Jesus' Prayer for His Disciples (17:1-26)

Jesus' prayer in chapter 17 has been referred to as Jesus' High Priestly Prayer, praying for others as a mediator, in a priestly way (Hebrews 8:34; Hebrews 4:14-15; 7:25; 1 John 2:1). Outline of the prayer: (1) prayer for himself (17:1-5); (2) prayer for his disciples (17:6-19), and (3) prayer for future believers (17:20-26).

Eternal Life – to Know You (17:3). See Jeremiah 31:34; Isaiah 11:9; also Habakkuk 2:14.

Q1. (John 17:3) If the average person were to define the words "eternal life," what would they say? Does Jesus define eternal life in terms of duration of time? What is the key element of his definition? How are you doing at present in Jesus' definition of eternal life.

Completing the Father's Mission (17:4). See 4:34; 5:36; 19:30.

Q2. (John 17:4) What was the "work" the Father gave Jesus to do? How did it bring glory to the Father? What is the "work" the Father has given *you* to do? In what ways are you bringing glory to the Father in this?

Pre-existent Glory (17:4-5). See Philippians 2:7; John 1:1-3; Colossians 1:15-18; Hebrews 1:3; Revelation 5:8-9a, 11-13; Psalm 24:7-10.

Q3. (John 17:4-5) What was Jesus' preexistent glory like? What was his glory like during his earthly ministry? How did his glory peek through? What is his glory like now in the presence of his Father? Why do you think Jesus wants his disciples to see him in this glory (verse 24)?

I Have Revealed You to the Ones You Gave Me (17:6-8)

Jesus has prayed that he might glorify the Father by his own mission. Now he turns to the second part of this prayer and talks to his Father about his disciples.

"I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word." (17:6)

Notice how Jesus speaks of his disciples: They were the Father's, given to Jesus out of the world. They weren't the fruit of Jesus' recruiting prowess, but the Father's chosen gifts to his Son.

"⁷ Now they know that everything you have given me comes from you. ⁸ For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me." (17:7-8)

Prior to his redemptive work on the cross, Jesus labored to reveal the Father to his disciples in word and deed. Jesus accurately communicates the Father's message to them (12:49; 14:10; 15:15), and they receive it for what it is – the Father's own words. They believe that the Father is in Jesus, and Jesus is in the Father, that Jesus is The Word, the Logos (1:1-2).

Sometimes I wonder about the arrogance of us preachers who feel free to bring our own message and "slant" to our congregations. My brothers and sisters, our charge is not to bring our opinions, but to communicate Jesus'

message with accuracy, just as Jesus spoke his Father's words with accuracy. We are not independent pundits, but on-message spokesman for the Messiah!

I Am Praying for Them (17:9-10). See 1 Corinthians 3:21b-23; Romans 8:17).

Q4. (John 17:6-10) In what sense do the Son and the Father "co-possess" everything? What does that say about their relationship with each other? In what sense do we "co-possess" everything with the Father and Son? How should that affect our values? The way we live?

Q5. (John 17:15-16) Is God's desire to immediately extract us from the earth, or to leave us here? How is it possible to be "in" the world, but not "of" it, or contaminated by it? How do we achieve this?

Sanctify Them by the Truth (17:17-19). "To sanctify" is an Old Testament concept from the Hebrew verb *qādash*, "be hallowed, holy, sanctified." The root idea seems to be "set apart, separated" from a common use to a sacred use, to become the exclusive property of the King, the Holy God (8:31-32; 15:3; Ephesians 5:25b-26; 1 Peter 1:22).

That All of Them May Be One (17:20-23). See 13:35.

Q6. (John 17:11b, 20-21) Why is unity between Christians so important? What is the model Jesus gives of this unity in verse 21a? What effect does true Christian unity have on our witness to the world?

Lessons for Disciples

1. The essence of eternal life is not in its duration, but in its "life" – knowing the Father and the Son (17:3).
2. We need to understand Jesus, not just as the earthly Man, but the glorified Son of God in the presence of the Father in heaven. Only then will we grasp his true nature (17:4-5).
3. Just as the Son and the Father "co-possess" all things, so we "co-possess" all things with them (17:6-10).
4. God's desire is not to extract us from earth, but to leave us here – protected by the power of Jesus' name – so that we might carry out his work here, but remain uncontaminated by the world's value system and lifestyle (17:15-16).
5. We are set apart and cleansed by exposure to and obedience to Jesus' words and truth (17:17).
6. Jesus' desire is unity between all who believe in him – a unity patterned after the unity between the Father and Son. This unity serves as a proof to the world of Jesus' divinity (17:11b, 20-21).
7. Jesus desires us to see him in the glory the Father has given him from before time (17:24).

30. Jesus' Arrest and Trial (18:1-19:16)

Fell to the ground. See Numbers 11:25-26; 1 Samuel 10:11; 19:20-24; 1 Kings 8:10-11; 2 Chronicles 5:14; Matthew 28:4; Acts 9:3.

Q1. (John 18:1-11) What do you think caused the soldiers to fall back in the Garden (18:6)? Why does John tell us this detail? Why does Jesus rebuke Peter for defending him with a sword (18:11)? Jesus is facing forces sent by hell. Why doesn't he resist?

Annas had been appointed high priest in 7 AD by Quirinius, governor of Syria, and deposed by Valerius Gratus in 15 AD. Annas wielded the power of high priest during this period; Caiaphas merely held the title and served as chairman of the Sanhedrin.

Q2. (John 18:17-18, 25-27) What have been Peter's acts of courage at the arrest and in the high priest's courtyard? Why do you think he ends up denying Jesus? How would you rebuke Peter according to Galatians 6:1b? Has your courage failed lately? What should you do about it?

Q3. (John 18:29-35) What do you think the Jewish leaders charged Jesus with before Pilate? If true, why would that be taken seriously by the Romans? What kind of king does Jesus say he is? Where is the source of his kingship, according to Jesus? What is the danger to our gospel message when we politicize Christian causes?

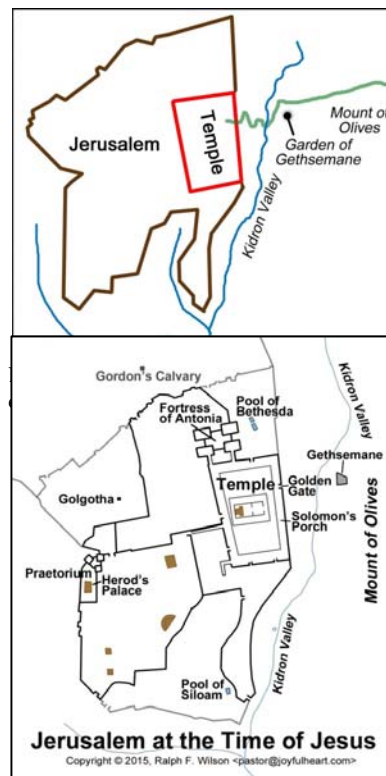
Q4. (John 18:37-38) Jesus presents himself as the King of Truth, with a mission to testify to the truth. What is the danger when we disciples declare the gospel is absolutely true? How do cynics like Pilate or people in our post-modern age react? If people reject the truth we bring, what is the next step for us?

Abuse (19:1-3). See Isaiah 53:2, 5; Hebrews 12:2-3.

Q5. (John 19:1-6) Why do you think Pilate maintains Jesus' innocence and then has him brutally scourged? Why does Jesus allow himself to be brutally scourged and then mocked? (see Hebrews 12:2) How much persecution are you willing to endure to accomplish the mission the Father has given you?

Q6. (John 19:7-15) What does Pilate fear when the Jewish leaders report that Jesus claimed to be the Son of God? What does Pilate fear when the Jewish leaders threaten to report him to Caesar? Which fear wins out? What fears control you and keep you from serving Jesus fully? What motivation is winning out in your life?

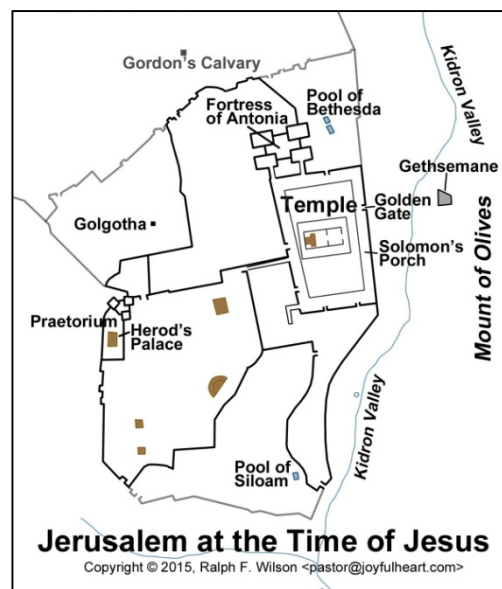
1. Jesus is not the victim in this account. He is the master of the arrest in the Garden as well as of the conversation with Pilate. He willingly lays down his life for our sins.
2. Peter has the courage to wield a sword at Jesus' arrest and be in the high priest's inner courtyard where there are people who may have seen him in the Garden. But his courage fails and he denies Jesus. I think the lesson for disciples is to realize our own weakness, and not rely on our own bluster for strength, but in humility rely on the Lord (18:17-18, 25-27).



3. Jesus clearly comes with a spiritual kingdom, not a political kingdom. When we politicize Christian causes, we seriously confuse the world about what we stand for – a spiritual message, rather than a temporal message (18:36-37).
4. Jesus presents himself as the King of Truth, with a mission to testify to the truth. When cynics like Pilate and post-modern relativists hear this, they often deflect it with relativism. Even though we know this will happen we, like Jesus, must still testify to the truth. Some will listen (18:37-38).
5. Jesus is scourged brutally and then mocked mercilessly as the King of the Jews, which he actually is! Jesus put up with this because he had a higher mission, to endure the cross (19:1-6).
6. Pilate wants to avoid crucifying Jesus and tries several times to release him because he believes Jesus is unjustly charged.
7. The Jewish leaders then try to manipulate Pilate with fear – fear of punishing a Son of God, and the greater fear of being reported to Caesar for being soft on revolutionaries. Ultimately, the fear of losing his job wins out. We disciples should analyze our fears to make sure fear isn't controlling us rather than faith.

31. Jesus' Death and Burial (19:17-42)

Two possible locations for Jesus' crucifixion: **(1) Church of the Holy Sepulcher.** A site within the Church of the Holy Sepulcher is not too far from the supposed site of Jesus' tomb. This site has the support of church tradition going back to Eusebius in the fourth century. The location would have been well outside the city walls according to Josephus' description of the city's fortifications. Prior to the city's expansion it was a quarry into which a number of tombs had been cut. This site is widely accepted as the correct site of both Golgotha and the tomb. **(2) "Gordon's Calvary."** A prominent, rounded, grassy hill above the so-called "Grotto of Jeremiah," northeast of the modern Damascus Gate. It sometimes called "Gordon's Calvary," after famous British General Charles George Gordon (1833-1885), an early advocate of the site. Though it has some resemblance to a skull, the "eyeholes" and rounded top are due to artificial excavations going back a couple of centuries and are not ancient.



Along with the Criminals (19:18). See Philippians 2:8; Hebrews 12:2; Isaiah 53:12; Mark 10:37; Matthew 27:38; Mark 15:27; Luke 23:39-43.

Q1. (John 19:23-24; Psalm 22:14-18) In what ways did Jesus fulfill Psalm 22:14-18? What does the Psalms passage tell us about how Jesus felt on the cross?

Q2. (John 19:26-27) What is Jesus' mother Mary feeling at the cross? Why does Jesus give John responsibility to care for his mother? What does this say about Jesus' values?

I Am Thirsty (19:28-30a). See Psalm 69:21. Wine vinegar (*oxos*) doesn't have any alcohol left, but is sour wine that has turned to vinegar. Posca was a drink popular with soldiers of the Roman army, made by diluting sour wine vinegar with water. The soldiers had brought posca to sustain them during their crucifixion duty.

It Is Finished (19:30). The word is *teleō*, "to complete an activity or process, bring to an end, finish, complete something." It is part of a word group that derives from the same Greek root, *telos*, which means "end" – primarily a termination point, then by extension, the end to which all things relate, the aim, the purpose. In ancient Greek papers and receipts the phrase *tetelestai*, usually written in an abbreviated manner indicating that the bill had been paid in full. The obligation has been completed. The debt has been paid off. *Tetelestai* – it is finished. See 4:34; 5:36; 17:4; 19:28.

Q3. (John 19:30) When Jesus says, "It is finished," what does he mean? What mission(s) had the Father given him. In what way did he complete them?

The Soldiers Pierce Jesus Side (19:31-34). See Deuteronomy 21:22-23; Exodus 12:46; cf. Numbers 9:12a; Psalm 34:20; Zechariah 12:10.

Q4. (John 19:31-37) Why do you think Jesus died in such a relatively short time? What does the water and blood flowing from Jesus' side indicate? How did it fulfill Scripture?

Q5. (John 19:38-42) Who were Joseph of Arimathea and Nicodemus? Was it good that they were "secret disciples"? What risk did they incur by participating in Jesus' burial? Why is the burial account important to Jesus' story? To our understanding of who Jesus is?

Lessons for Disciples

1. Jesus had been brutally beaten, so he died relatively quickly on the cross. He did this for you and me (19:33)
2. The placard over Jesus' cross declared his true title, "King of the Jews." He was openly the suffering Messiah (19:19-21).
3. Jesus' death fulfilled a number of Old Testament passages, one after another. John seems to refer specifically to Psalm 22:18; Psalm 69:7; Exodus 12:46; Psalm 34:20; Zechariah 12:10; but many others were also fulfilled.
4. Even as he is dying an excruciating death, Jesus' compassion for his mother shows through. Responsibility for our families must be a high value for us disciples (19:26-27).
5. Jesus said, "It is finished," and completed his mission. We, too, must complete the tasks that the Father has given us with the same dogged persistence as our Master (19:30).
6. Jesus truly died. This has been questioned by modern unbelievers who have supposed that he just fainted and then revived in the tomb. The soldiers who dealt in death knew he was dead, but verified it by inflicting what would have been a mortal wound had he still been alive. The Docetists believed that Jesus only seemed to be human. But John makes it clear that the "Word became flesh" (1:14) and truly died the death of a human.
7. The redemptive significance of Jesus death is only touched on in John's Gospel, referring to Jesus as "the Lamb of God who takes away the sin of the world" (1:29). The doctrine of redemption is developed primarily in the preaching of the early church (Book of Acts), and in the letters of Paul, Peter, and John. John later says, for example: "The blood of Jesus, his Son, purifies us from all sin" (1 John 1:7b), and "He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (1 John 2:2).
8. There is a time for us to publicly identify ourselves with Jesus, even though fear might have prevented it in the past. Both Joseph of Arimathea and Nicodemus put their lives and reputations on the line as they assist Jesus (19:38-39).
9. Everything we have is to be put at Jesus' disposal. Joseph is wealthy and has a brand new tomb. He is honored for Jesus to be placed there. Nicodemus no doubt paid for expensive burial ointments out of his own finances. So did the women. Even in death, his disciples bestow on him an extravagant love. Our possessions are to be used for our Lord's glory.
10. Jesus' death and burial are carefully documented. Jesus was actually dead. Jesus' disciples are sure of it. They have seen the soldiers finally pierce his side so that water and blood run out (John 19:33-34). They have handled his lifeless corpse. They have anointed it and wrapped it carefully and laid it in a tomb blocked by a heavy stone. The Gospel writers give us this detail so that we can know with certainty that Jesus' resurrection is no error, no mistaken identity, no fluke. The resurrection is one of the central Christian beliefs and it is solid.

32. Jesus Appears to Mary Magdalene (20:1-18)

(1) **Mary is from Magdala**, which was probably on the western shore of the Sea of Galilee, the modern Migdal, a strongly Hellenized town with an important dried-fish industry. Rabbis criticized the immorality of its inhabitants. (2) **Mary is from a wealthy family**, since she helped support Jesus and his disciples from her personal fortune. (3) **Mary was troubled**, and had been healed by Jesus from seven demons which he had cast out of her. Later writings conflated the sinful woman that anointed Jesus feet in Luke 7:36-50, with Mary of Bethany and Mary Magdalene. But nowhere are we told that Mary Magdalene was a sinful woman. (4) **Mary is single**. She was either unmarried, or, more likely, a widow. (5) **Mary is devoted to Jesus**. She traveled with his party throughout Galilee, and was with him in Jerusalem at his crucifixion and resurrection.

Q1. (John 20:1; Luke 8:1-3) What do we know about Mary Magdalene? Why do you think a woman was given the honor of seeing the risen Christ first?

There is some debate between the translation of strips of linen (NIV) or larger cloth wrappings. "The corpse would have been placed on a strip of linen, wide and long enough to envelop it completely. The feet would be placed at one end, and the cloth would then be drawn over the head to the feet, the feet would be bound at the ankles, and the arms secured to the body with linen bandages...." The "burial cloth" (NIV), "cloth" (NRSV), "face cloth" (ESV), "napkin" (KJV) was a separate piece of cloth that was wrapped over the head and under the chin to prevent the jaw from sagging.

Q2. (John 20:3-9) What is the significance of the presence and position of the grave clothes in the tomb? Why do you think it was difficult at this time for Peter to believe that Jesus was raised from the dead?

"Hold on" (20:17a) is *haptō*, generally, "touch, take hold of, hold." It could mean simply touch – "Don't touch me." Here it probably has the connotation, "cling to." Jesus is saying, "Stop clinging to me!" (See John 20:27; Luke 24:40)

Q3. (John 20:14-18) What has been Mary's emotional state prior to recognizing Jesus? Why does Jesus tell her not to "hold on" to him? What is the mission he gives her?

Q4. (John 20:1-18) What are the evidences for the resurrection presented in this passage? Why is the truth of the resurrection so important as an indispensable foundation stone of the Christian faith? What does Jesus' resurrection mean to *your* outlook on life?

Lessons for Disciples

1. Jesus dies, is buried, and is raised from the dead in history, in real-time. This is not portrayed as a myth but as an historical event.
2. The neatness and position of the graveclothes attest that his body was not stolen, nor that he unwrapped himself (20:4)
3. Mary Magdalene, before any man, is given the privilege of seeing the risen Christ. That should tell us something about the place of women in Jesus' kingdom.
4. The discovery of the empty tomb is not a case of mistaken identity, since the women were witnesses to Jesus' burial.
5. The fact of the empty tomb and the presence of the graveclothes are attested by Peter – and John – before they are convinced that Jesus has actually been raised from the dead.

33. As the Father Sent Me, So I Send You (20:19-31)

In 24:36-40, Jesus (1) offers “peace” (*shalom*), (2) demonstrates his physical reality by showing them his wounds from the crucifixion, and in Luke’s account invites them to touch him. (3) in Luke’s account, Jesus eats in their presence. We learn about Jesus’ resurrected body:

- Jesus described it as flesh and bones (Luke 24:39c).
- He could eat (Luke 24:42-43; Acts 1:4).
- His body could be touched and handled by others (Matthew 28:9; Luke 24:39b).
- He could walk and talk (Luke 24:15), even cook (John 21:9), just as a normal human body.
- Yet Jesus’ wounds were still visible in his resurrected body (Luke 24:39-40; John 20:20, 25-27).
- Jesus could be recognized by others – but only when he wanted to be. The timber of his voice remained the same (Matthew 28:9; Luke 24:16, 31; John 20:14-16, 20; 21:4, 12).
- Jesus could enter locked doors (John 20:19, 26), disappear (Luke 24:31), and appear (Luke 24:36) at will.

To summarize, Jesus’ resurrected body: (1) has definite physical aspects, (2) has continuity with the previous body before death, and (3) is not bound to the physical sphere.

Q1. (John 20:19-20) What do we know about the relationship of Jesus’ physical body to his spiritual body? Was Jesus’ resurrected *bodily*? How is his body similar to his physical body? How is it different?

Q2. (John 20:21) What is the relationship between the way the Father sent Jesus and how Jesus sends us? How careful are you to listen and get directions from Jesus in serving the Lord?

Power and the Holy Spirit (20:21-22). See Luke 24:47-49; Acts 1:8; Genesis 2:7; Ezekiel 37:9). In the Book of Acts, “receive” is often used in the context of the initial experience of the Holy Spirit – at Pentecost (2:38), at Samaria (8:15), at Caesarea (10:47), and at Ephesus (19:2). Several interpretations that have been put forward of verse 22: (1) Some sort of actual impartation of the Spirit took place, perhaps a preliminary endowment. (2) This verse is John’s Pentecost, the promised endowment of the Spirit. (3) It is a symbolic promise of the gift of the Spirit to be given later at Pentecost.

Q3. (John 20:22) Why do you think Jesus commissioning the disciples (verse 21) is so closely linked with his giving the Holy Spirit (verse 22)? (See Acts 1:4, 8) Why is Jesus sending the Holy Spirit? Why do you think the work of the Holy Spirit tends to be neglected and misunderstood in our day?

Power to Forgive Sins (20:23). See Matthew 16:19; 18:18-20; James 5:15-16; 1 John 5:16). Historically we see different understandings about whether a pronouncement of absolution is: (1) Conferring forgiveness upon a person. (2) Declaring the forgiveness brought about by Christ’s redemption (1 John 1:9; 2:1-2).

Q4. (John 20:23) In what sense does the Church have the power to forgive sins? Do we (or the church’s authorized representatives) confer forgiveness or declare it? Or both?

Q5. (John 20:24-29) Why do you think Thomas is so stubborn about believing that Jesus was raised from the dead? How do you think he felt when Jesus appeared before him? What was Thomas’s confession in verse 28? What is Jesus’ blessing offered to future believers?

Q6. (John 20:30-31) How did John decide what to include in his Gospel and what to leave out? What is the purpose of his Gospel? John differentiates in verse 31b between believing and having life. Why?

Lessons for Disciples

1. Jesus' resurrection body has continuity with his physical body, so that we can say he was raised from the dead bodily. But it is not bound to the physical sphere; it can appear, disappear, and walk through locked doors. (20:19-20).
2. Jesus' disciples are sent in the same way Jesus was sent by the Father – with a mission to accomplish, to do and say particular things. We are to communicate his message clearly to our generation, not add to it or take away from it (20:21).
3. Jesus links his sending and commissioning his disciples to the bestowal of the Holy Spirit. This is because the power of the Holy Spirit is indispensable for us to be able to spread his gospel with power (20:21-22; see Acts 1:4, 8).
4. Jesus gives his disciples (and through them to the Church) the awesome responsibility to forgive sins. Christians disagree about whether this authority is to actually confer forgiveness, or to declare God's forgiveness, or both. The authority to forgive sins is very much connected to both the Great Commission and the sending of the Holy Spirit (20:23).
5. Reflecting on Thomas's adamant refusal to believe: We need to balance critical thinking that comes with experience, with the realization that God's power can act in ways outside of our experience.
6. Thomas's confession is a powerful statement declaring Jesus to be God himself (20:28).
7. Jesus extends a blessing to those who believe in him without confirming his resurrection with their own eyes (20:29). We must do this by relying on a preponderance of the evidence, as well as through the revelation of Jesus by the Holy Spirit.
8. The guiding purpose of John's Gospel is to help readers both believe (intellectual) and find life (spiritual) in Jesus Christ (20:30-31). The intellect is not enough. We must put our trust in Jesus and experience him personally.

34. Feed My Sheep (21:1-25)

Q1. (John 21:4-8) Why did Jesus tell the disciples to cast their net on the right side of the boat? Why did the disciples obey? What was the result? What impression did it make on the disciples?

Q2. (John 21:7-14) What does Jesus preparing breakfast for the disciples say about his love for them? His provision? What does Peter's early morning swim say about his love for Jesus?

Q3. (John 21:15-17) Why does Jesus repeat the question and the assurance three times? What does this teach us about God repeating the lessons he wants us to learn? What does it say about God's mercy and willingness to restore sinners to ministry?

Q4. (John 21:18-19) What does death have to do with glorifying God? How will your life and death bring glory or credit to God? What does this passage teach us about God's foreknowledge?

Lessons for Disciples

1. Jesus may have performed the miraculous catch of fish to catch the disciples' attention. But there's more to it. Part depends on our perspective. We can be toiling away for hours, where just a few feet away is the Lord's provision, if we'll just listen and shift our focus.
2. Jesus anticipates meeting with his disciples by fixing breakfast. It shows love and compassion – as well as a desire to spend time with us. I think there's a lesson here about spending time with Jesus each day (21:7-14).
3. This passage is also a reminder of Jesus the Provider, who supplied bread and fish to 5,000 people and to this band of men. He will provide for you!
4. Peter's eagerness to come to Jesus is surely an example for us to emulate. It shows his deep love (21:7b).
5. The story of Jesus restoring Peter by asking him to reaffirm his love even to the point of offending him, reminds us of the importance of repeated lessons, when we think to ourselves that we learned it the first time (21:15-17).
6. The lesson is clear that Jesus can restore us to ministry and good reputation in his kingdom even after grievous sin. His grace is abundant to sinners who repent! (21:15-17).
7. We see that Jesus knows our futures and can reveal some of that when it suits his purposes. Our lives are under his watchful care, the One who knows the end from the beginning (21:18-19).
8. It's easy to misunderstand Jesus, and then repeat an error so many times that we believe it is true (like the mistake that John would live until Jesus returned). It behooves us to carefully study what the Scripture *actually* says, not what people say it says. The Bereans, we read, were of noble character because they "examined the Scriptures every day to see if what Paul said was true" (Acts 17:11).