

# STUDY OF THE GOSPEL OF JOHN

## <>THE GOSPEL OF JOHN

**Introduction:** There is no question about the authorship of this Gospel. It was written by the Apostle John, son of Zebedee, and brother of James.

1. The author of the Gospel we are studying is \_\_\_\_\_.

In this Gospel, John refers to himself as "the disciple whom Jesus loved," rather than by using his own name.

2. Does John refer to himself as (A) John, the beloved, or (B) the disciple whom Jesus loved?

It is generally accepted by Bible scholars, that John lived longer than any of the other Apostles, and had access to the other three Gospels when he wrote his.

3. It is generally accepted that the Gospel of \_\_\_\_\_ was the latest to be written.

When we consider that John seemed to have a closer relationship with our Lord than any of the other Apostles, and that what he wrote at a later time, should we be surprised that his Gospel differs quite materially from them in content and emphasis?

One point of emphasis is love. In fact, John's Gospel is sometimes called "The Gospel of Love"

4. The fourth Gospel is sometimes characterized as " \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_."

The necessity of "faith" and "faithfulness" is also stressed in John's Gospel.

5. \_\_\_\_\_ and \_\_\_\_\_ are other points of emphasis in John's Gospel.

In this Gospel, Jesus variously describes himself as "the light of the world," "the way, the truth, and the life," "the vine," and "the good shepherd."

6. Jesus often used \_\_\_\_\_ to help us to a better understanding of who He really was.

Another unique feature of the Gospel is that John takes almost half of the entire Gospel to give a detailed account of the last weeks of Jesus' life.

7. The part of Jesus' life, which John relates in greatest detail is the \_\_\_\_\_  
\_\_\_\_\_.

The first three Gospels recount the life and teachings of Jesus in a more or less chronological order. Since these facts had been related, there was no need for their repetition. John placed much more emphasis upon personal relationships; for example, the woman at the well, the woman taken in adultery, Nicodemus, the family of Mary, Martha, and Lazarus.

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8. True or False? John in his Gospel gives more importance to the relating of facts than to stories involving human relationships.

### ANSWERS:

- |                       |                           |
|-----------------------|---------------------------|
| 1. The Apostle John   | 5. Faith and faithfulness |
| 2. (B)                | 6. Symbolic language      |
| 3. John               | 7. Last week              |
| 4. The Gospel of Love | 8. False                  |

## C H A P T E R

# 1

**Read verse 1.** Other writers begin with the birth of Jesus, but John goes back to the "beginning", to Genesis 1:1, and introduces Jesus by a new name, "the Word."

9. By what new name does John introduce Jesus? \_\_\_\_\_

**Again read verse 1.** Three things about Christ's relationship with God are revealed here. He was in the "beginning," He was "with God," and He "was God."

10. In this verse, John reveals \_\_\_\_\_ very important facts about Christ.

**Read verses 2 and 3.** A new fact is added here. Christ was not only "in the beginning," but was IN also on the planning and creation of the universe.

11. Without \_\_\_\_\_, nothing in the universe was made.

**Read verses 4 through 9.** Verse four reads, "In Him was life and the life was the light of men." That life was divine life, and this enlightens and cleanses the heart of man.

12. Jesus brought \_\_\_\_\_ and \_\_\_\_\_ into the world.

**Verse 5.** Some translations read "and the darkness was not able to overcome it." I believe "comprehend" is better. In the Bible, darkness represents sin and ignorance, and light, righteousness or enlightenment. See John 3:19-21 for further treatment of this theme.

13. Darkness can neither \_\_\_\_\_ nor \_\_\_\_\_ the Light.

**Verse 6.** This verse introduces John, the forerunner of Jesus, to us. He is often referred to as John, the Baptist.

14. True or False? John the Baptist and John, the author of this Gospel, are one and the same.

**Verses 7 and 8.** This God-sent man declares flatly that he is not that "light."

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15. John was sent to bear \_\_\_\_\_ to the "light."

**Verse 9.** This verse is quite difficult, but it seems to mean that every man is born with a conscience, and Jesus can enlighten and discipline this conscience, if man does not "turn Him off."

16. True or False? No man need be lost if he will open his heart to the "light."

**Read verses 10 and 11.** The creator of the world was present, but was not recognized by His creation. He was born a Jew, but the Jews rejected him.

17. Jesus was unrecognized by the \_\_\_\_\_ and rejected by the \_\_\_\_\_.

**Read verses 12 and 13.** The Jews, as a people, did not receive the "light," yet some individuals among them did. To these there was given an amazing promise: reconciliation to God, and a new life as sons of God.

18. What "right" was given to those who believed? \_\_\_\_\_

**Again read verse 1, and then read verse 14.** These verses tell us of the incarnation: Deity housed in a human body.

19. The \_\_\_\_\_ became \_\_\_\_\_.

**Read verses 15 through 17.** This stupendous event, God dwelling among men in a human body, brought blessing upon blessing to man. The law was necessary to demonstrate the righteousness of God, Jesus came to show His loving kindness.

20. This verse tells us that " \_\_\_\_\_ and \_\_\_\_\_ came by Jesus Christ."

**Read verse 18.** No human has ever seen God, but the only begotten Son knows Him intimately, and can demonstrate His love and tell us all about Him.

21. The \_\_\_\_\_ of God is Jesus.

**Read verses 19 through 23.** If the student is not familiar with the circumstance surrounding the birth of John the Baptist, he should read Luke 1:5-25, and 57-80. John understood his mission as "forerunner" of the Messiah. His strong preaching of the Jews' need for repentance before Messiah's arrival aroused the people and caused many to follow him. The Priests in Jerusalem became concerned because this was a movement over which they had no control. They, therefore, sent messengers to John to find out what it was all about. To their questions, he answered that he was not the Messiah, nor Elijah, nor the Prophet.

22. John's answer to the Pharisees was that he was the \_\_\_\_\_ of one crying \_\_\_\_\_

\_\_\_\_\_.

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**Read verses 24 and 25.** Evidently, two groups were sent to question John. One by the Jewish leaders, and one by the Pharisees. The Pharisees were a strict religious sect, the legalists of their day. They wished to know why John was baptizing if he was not the Messiah, nor Elijah, nor the Prophet.

23. The Pharisees asked John, "Why do you \_\_\_\_\_?"

**Read verses 25 and 27.** We are reminded of the prophetic words of Zecharias, John's father. "And thou, child, shall be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways." John directed attention away from himself, and towards Jesus. It might be said of him that he "played down" his own role.

24. True or False? Considering all the circumstances, John's role was important.

**Read verse 28.** The events related in this verse were when John was baptizing in the Jordan River near Bethany (Bethabara).

25. Find Bethany on your map. John was baptizing in the \_\_\_\_\_  
\_\_\_\_\_.

**Read verses 29 through 31.** John said that he was merely preparing the way for someone greater who was to follow. When he saw Jesus in the crowd he said, "Behold the Lamb of God who taketh away the sin of the world." The Jews were familiar with the term of the law which required the sacrifice of a lamb and, therefore, should have realized the significance of this term.

26. John described Jesus as \_\_\_\_\_.

**Read verses 32 through 34.** John, author of this Gospel, does not record the baptism of Jesus. Read this account in Matthew chapter 3, and Luke 3:21, 22. We see here that it was immediately following the baptism of Jesus that the Holy Spirit, in the form of a dove, descended upon Him. This was the "sign" to which John referred.

27. The "sign," given to John that he might recognize Jesus was \_\_\_\_\_  
\_\_\_\_\_.

**Read verses 35 through 37.** Many of the early followers of Jesus were first followers of John. Here John introduces two of them to Jesus, and they turn and follow Him.

28. True or False? John tried to keep his disciples from following Jesus.

**Read verses 38 and 39.** These two wished to know where Jesus lived. His answer, "Come and see", could be called the almost universal answer of Jesus to those who really wish to know Him.

29. True or False? Jesus shunned the common people who came for the purpose of getting to know Him.

**Read verses 40 through 42.** One of these two was named Andrew. We are not told the name of the other. Andrew found his brother Simon, and told him, "We have found the Messiah." Andrew's acquaintance with Jesus was short, but he had seen and heard enough to convince him of the truth of John's witness. When Andrew had led Simon to Jesus, Jesus said, "You are called Simon, but I am going to rename you Peter." (Cephas, a stone) After Andrew's "conversion," his first action was to bring another (his brother) to Jesus.

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30. Andrew set a good \_\_\_\_\_ for Christians to follow.

**Read verses 43 and 44.** The above events happened in Judea, where John was baptizing. The other Gospel writers tell us that at this time Jesus returned to Galilee. In verse 43 we read that Jesus, before starting, found Philip and said to him, "Follow Me." This implies previous acquaintance, so it may be that Philip was the "other disciple" of verses 37-40. Philip's hometown was Bethsaida, a fishing village on the north shore of the Sea of Galilee. It was also the home of Peter and Andrew.

31. Locate Bethsaida on your map. It is the hometown of \_\_\_\_\_,  
\_\_\_\_\_, and \_\_\_\_\_.

**Verses 45 and 46.** When Philip found Nathanael and told him about Jesus, his first reaction was disbelief, as shown by his statement, "Can anything good come out of Nazareth?" Philip did not argue. He said, "Come and see." Demonstration is better than argument, any time, anywhere.

32. When Nathanael voiced his disbelief in Jesus as the Messiah, Philip replied,  
" \_\_\_\_\_ ."

**Verses 47 through 51.** Jesus told Nathanael that he would see even greater things than His ability to see Nathanael while still under the fig tree, even that he would see heaven opened, and angels ascending and descending upon the Son of Man.

33. Nathanael immediately confessed Jesus, saying, "Master, Thou art \_\_\_\_\_,  
\_\_\_\_\_, Thou  
art the \_\_\_\_\_.
34. Jesus promised Nathanael that in the future he would see \_\_\_\_\_  
\_\_\_\_\_ than those just witnessed.

### CONCLUSION

In this chapter we have seen John the Baptist preaching repentance, and baptizing the repentant. We have then witnessed a very strange thing; John pointing his disciples to Jesus, saying, "Here is a greater one whom you should follow." We see Jesus gathering a few followers with the invitation "Come and see", and "Come, follow me." We see some of these going out and bringing others to Jesus. Do you see any suggestion in this of what we, as Christians, should be doing if we truly believe that Jesus is the light of the world?

### ANSWERS:

- |                             |  |
|-----------------------------|--|
| 9. The Word                 | 17. World, Jews                        |
| 10. Three                   | 18. The right to be called sons of God |
| 11. Him or Christ           | 19. Word, flesh                        |
| 12. Life and Light          | 20. Grace, truth                       |
| 13. Comprehend nor overcome | 21. Only begotten Son                  |
| 14. False                   | 22. Voice in the wilderness            |
| 15. Witness                 | 23. Baptize                            |
| 16. True                    | 24. True                               |

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- |   |                                    |
|---|------------------------------------|
| 25. River Jordan  | 30. Example                        |
| 26. The Lamb of God   | 31. Philip, Andrew and Peter       |
| 27. The Holy Spirit in the form of a dove descending upon Him | 32. Come and see                   |
| 28. False   | 33. The Son of God, King of Israel |
| 29. False   | 34. Greater things                 |

### C H A P T E R

# ◇ 2

**Read verses 1 and 2.** In the last few verses of Chapter 1, we find the names of four followers of Jesus, who probably went with Him to Bethsaida and then to Cana. Locate Cana on your map. It is probable that the marriage was that of a relative of the family, since both Jesus and His mother were invited.

35. Who besides Jesus was invited to the marriage feast? His \_\_\_\_\_  
and His \_\_\_\_\_.

**Read verses 3 through 5.** It would have been an embarrassing situation for the host if he ran short of wine. It was for this reason, to save him from this predicament, that Jesus' mother mentioned the critical situation. Jesus' answer was not as harsh as it sounds, but was entirely respectful. However, a gentle rebuke was implied in the words "my time has not yet come." She was being a little "pushy" as are most mothers when it comes to recognition of their offspring's talents. Mary's words to the servants "Whatsoever He saith unto you, do it," shows that she understood, and had faith that Jesus could and would supply the lack.

36. Mary believed that Jesus, through a \_\_\_\_\_ would meet the need.

**Read verses 6 through 8.** The servants were told by Jesus to fill six large water pots to the brim with water, and then to take this water to the governor of the feast. They were undoubtedly filled with wonderment, doubting what the governor might say when served water, instead of wine. But true to the traditional role of the servants, to obey orders without question, they carried out to the letter the orders given to them.

37. The servants \_\_\_\_\_ the orders of Jesus, having not the slightest perception that they were taking part in a miracle.

**Read verses 9 through 11.** Persons who try to bring a moral lesson, relative to the drinking of wine, from this incident, are missing the whole point of the matter: the meeting of an urgent need through miraculous means. The ruler of the feast proclaimed it the best wine yet. It is apparent that besides Jesus, only the servants knew the original source of the "wine" and undoubtedly, it was they who publicized it.

38. Underline the real reason why Jesus performed this miracle:  
To please His mother, \_\_\_\_\_ to meet a need, \_\_\_\_\_ or to gain publicity.

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*Read verses 9 through 11 again.*

39. Jesus accomplished two purposes; He \_\_\_\_\_ His \_\_\_\_\_, and \_\_\_\_\_ the \_\_\_\_\_ of His disciples.

*Read verse 12.* This simply recounts the visit of Jesus to Capernaum. Probably the same visit was recounted in Luke 4:31 and Matthew 4:13. Capernaum was like a second home to Jesus. Peter's mother-in-law lived there. Luke 4:31-38.

40. His \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ accompanied Jesus to Capernaum.

*Read verses 13 through 17.* Verse 13; Jesus went from Capernaum, "up to" Jerusalem, to attend the Passover. The Passover, which was the most important of Jewish religious feasts, commemorated the passing over by the Death Angel of the homes of the Hebrews, where the blood of a lamb had been placed on the doorposts and lintel.

41. Jesus journeyed to Jerusalem to attend the \_\_\_\_\_.

*Verse 14.* The animals which Jesus found in the Temple Court were placed there for the convenience of those who desired to make sacrifices. The money-changers probably changed Roman money into Jewish, which was necessary for the payment of the temple dues.

42. True or False? The cattle dealers and money changers served no useful purpose.

*Verses 15 through 17.* The incident recorded here is sometimes called "the first cleansing of the Temple." The drastic action which Jesus took was justified by the seriousness of the sin. A house built for the glory of God, and set aside and dedicated to spiritual purposes, had been degraded to a marketplace for material profit. His anger was justified, but it was His holy and awesome presence which caused the merchants to flee; the whip was used to drive out the cattle.

43. Jesus was angry because the Jews had made His Father's House a house of \_\_\_\_\_.

*Verse 18.* The Jews were angered by Jesus' action, and asked by what authority He had done this thing, suggesting that a miracle might establish His authority. Jesus sensed their hypocrisy, and refused to give them a sign from heaven,

44. True or False? Jesus performed miracles for two reasons; either to meet a human need, or to increase faith.

*Verses 19 through 22.* Jesus' answer was "Destroy this temple and in three days I will raise it up." The Jews were completely mystified. It had taken 46 years to erect the Temple of that time. He was speaking of the "temple" of His body, but even the disciples did not understand until after His resurrection. The body of the Christian is also a "temple" (I Cor. 6:19) and the resurrection (rebuilding) is also promised.

45. In this passage, Jesus referred to His body as a \_\_\_\_\_.

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**Verses 23 through 25.** While in Jerusalem, Jesus performed many miracles. This created a lot of interest, and as the gossip about the mysterious powers of this stranger spread through the city, excitement grew, and great crowds came to follow Him. Jesus knew the common weakness of mankind; his love of excitement and his penchant for "jumping on the bandwagon." He also had the miraculous gift of being able to read the heart of the individual.

46. True or False? When Jesus saw the crowds coming to Him, He was delighted, for it meant His success as a leader.

### ANSWERS:

- |  |                 |
|--|-----------------|
| 35. Mother, disciples                      | 41. Passover    |
| 36. Miracle                                | 42. False       |
| 37. Obeyed                                 | 43. Merchandise |
| 38. To meet a need                         | 44. True        |
| 39. Manifested, glory, strengthened, faith | 45. Temple      |
| 40. Mother, brothers, disciples            | 46. False       |

## C H A P T E R

# 3

**Read verses 1 through 21.** This section records the meeting between Nicodemus and Jesus, and the conversation which ensued. It contains some of the most important teaching found in the New Testament.

**Verse 1.** Nicodemus was a person of some importance, and a recognized leader among the Jews, of the strict sect of the Pharisees. Jesus was not popular with the Pharisees, and it was because Nicodemus did not wish to invite the scorn of his peers, that he came to Jesus at night.

47. Probably because he feared the scorn of fellow Pharisees, Nicodemus came to Jesus by \_\_\_\_\_.

**Verse 2.** Nicodemus seemed to be complimenting Jesus when he said, "We know You are a teacher come from God, for no man can do the things You do, except God be with him." The answer he received must have surprised him greatly.

48. True or False? Nicodemus recognized Jesus as the Son of God.

**Verse 3.** Jesus did not reply. "Thank you sir," as might have been expected. He ignored the compliment, and looking into the heart of this devoutly religious man, He said, "Nicodemus, you must be born again before you can realize what the Kingdom of God is all about".

49. Jesus said to Nicodemus, "Except a man be \_\_\_\_\_ he cannot see the Kingdom of God."



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**Verse 4.** Nicodemus' amazement at Jesus' statement is understandable when we remember that as a Pharisee he was trained in a literal and legalistic mode of thinking. This is shown in his reply as he said, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

50. True or False? Nicodemus was amazed at Jesus' reply.

**Verse 5.** Jesus' reply in this instance was similar to His first statement, yet what He added was very significant. "Except a man be born of water and spirit, he cannot enter the Kingdom of God."

51. In verse 5 Jesus says that a man must be born of \_\_\_\_\_ and \_\_\_\_\_ to enter the Kingdom of God.

**Verse 5 (continued).** There is a sharp division of opinion among Bible scholars over the meaning of the term "born of water." Some say it refers to physical birth, and this is literally true when a baby is born. However, we have good and sufficient reason to believe that to be "born of water" refers to immersion in water. Jesus was immersed and immediately following this, the Holy Spirit in the form of a dove descended upon Him. In Acts 2:38, we see that immersion in water of penitent believers is followed by the gift of the Holy Spirit. One is "born again" when he dies with Christ, is buried with Christ, and is raised with Christ to walk in newness of life. See Romans 6:3-5.

52. True or False? To be "born again," "born of water and spirit," refers to the immersion in water of the penitent believer.

**Verse 6.** Jesus told Nicodemus this to emphasize that to be reborn referred to the spiritual life, not to the physical.

53. To have spiritual life one must be \_\_\_\_\_.

**Verses 7 and 8.** Jesus implied that Nicodemus should have been able to understand and accept the necessity for the "new birth," for it was no more difficult than it was to accept certain phenomenon commonly observed in the physical world.

54. Jesus implied that Nicodemus should have been able to \_\_\_\_\_ the necessity for new birth.

**Verse 9.** By his reply, which was a question, Nicodemus showed that he still did not understand.

55. True or False? The conversation ended here, as Jesus became impatient with Nicodemus.

**Read verses 10 through 13.** Jesus gave here the only reliable source of information about Heaven. He knew of what He spoke, because He had seen and experienced these things. Nicodemus' failure to understand was probably due to the fact that he still did not accept the fact that Jesus, the Son of Man, was also the Son of God.

56. The most reliable source of information about heavenly things is He who came from Heaven, even \_\_\_\_\_.

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*Verses 14 and 15.* The typology which Jesus used in this section referred to the story related in Numbers 21:8,9. That in the raising of the bronze serpent on a pole was a type of the crucifixion of Christ, was shown by Christ's own words in these verses. Now let us study the similarities which make it valid as a type.

(1) The serpents, whose lethal bite was spreading death among the Israelites, were a plague sent by God as a punishment for the sins of the people. God provided a remedy for the bite of the serpent, and He has also provided a way that man may escape paying the penalty for sin.

57. God, who provided a \_\_\_\_\_ for the snake bitten Israelites, has also provided a \_\_\_\_\_ for sin-ridden, dying man.

(2) The bronze serpent, a likeness of the thing which was causing widespread death among the people, was raised on a pole where all could see. Christ, in the likeness of a sinful man, and bearing man's sin, was raised on a cross, for all to see. See 2 Corinthians 5:21, where it says that "Christ was made sin for us."

In both type and anti-type, an image of that which caused the hurt was raised high for all to see.

(3) It was not reasonable for the snake bitten Israelites to believe that merely by looking at the image of the thing that had bitten them, they would be cured, and it seems just as unreasonable for sin-cursed man to look at a dying man on a cross and believe that this could save him. In both cases, it requires belief in both the goodness and the omnipotence of God. It demands trust and obedience.

58. In both the above cases, to be saved required \_\_\_\_\_ and \_\_\_\_\_.

*Verse 16.* This verse has been called "the Golden Text of the Bible," and well deserves such a title. God **so** loved (the intensity of that love), He **gave** (love always gives), that **whosoever** believeth (the extent of that love), **might not perish** (the purpose of that love).

59. God \_\_\_\_\_ so much because He \_\_\_\_\_ so much.

*Read verses 17 through 21.* This section states a very important, though often neglected facet of Christ's gospel. God enables and sets free, rather than condemns and enslaves.

*Verse 17.* This verse again states God's purpose in sending His Son into the world, but in a negative fashion. His purpose was not condemnation, but salvation.

60. God sent His Son into the world, not to \_\_\_\_\_ the world, but to \_\_\_\_\_.

*Verse 18.* He who believes on Christ is not condemned, but he who does not believe is already under condemnation. "All have sinned, and come short of the glory of God." Romans 3:23.

61. All one has to do to be lost is \_\_\_\_\_.

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*Verse 19.* Jesus is the light of the world. The final condemnation of man is not because of his sin, but because he will not come to the light.

62. The condemnation of man is not primarily because he has sinned, but because he chooses to remain in \_\_\_\_\_.

*Verse 20.* Both figuratively and literally, those whose deeds are evil fear and hate the light. As they choose the darkness of night in which to steal, so the evil man chooses the darkness of sin, rather than come to the light of God as revealed by Jesus.

63. The evil man both \_\_\_\_\_ and \_\_\_\_\_ the Light.

*Verse 21.* Only the Truth can stand the light of searching investigation. One whose works and deeds are honest does not fear disclosure, so he works in the open, for it can be truly said that all that is true has its origin in God.

64. The man whose works are \_\_\_\_\_ does not fear the light.

*Verse 22.* The events of chapter 2 occurred in Jerusalem, and the conversation with Nicodemus must have taken place in or near that city. Jesus and His disciples then went to some rural part of Judea and were baptizing there. It is generally accepted that Jesus Himself did not do the immersing, but the disciples baptized under His direction. (See John 4:2)

65. In the understanding of that culture, it was proper to say that Jesus was baptizing, when in actuality \_\_\_\_\_ were performing the rite.

*Read verses 23 and 24.* According to McGarvey, John was probably baptizing in the Wady Farah, northeast of Jerusalem, and not far from the Damascus Road. There are copious springs there, so it fits the description, "much water there."

66. "Much water" is significant because it denotes that the mode of baptism was \_\_\_\_\_.

*Read verses 25 through 30.* The growing popularity of Jesus seemed to have caused the disciples of John to become jealous. Here we have an example of the partisan spirit, a tendency of man to follow human leadership, condemned by Paul when he observed it in the Church of Corinth (See 1 Corinthians 3:1 - 3). Partisanship is divisive. It feeds on pride and arrogance, and still today, is a major cause of church quarrels.

67. John's disciples expected him to be    A) disturbed    B) happy    by the news of Jesus' increasing popularity. (Choose A or B)

John compared himself to the friend of the bridegroom (Jesus). Though he was not important, he could rejoice in the good fortune of his friend.

68. John compared Jesus to a \_\_\_\_\_ and himself as a \_\_\_\_\_ of the \_\_\_\_\_.

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John told his disciples, "He must increase, but I must decrease." I think there is no more noble example of genuine humility in human history than that seen here. It stems from the fact that John realized his own calling, had accomplished it, and had no reason to feel jealous of one who had a higher calling.

69. John was truly \_\_\_\_\_ because of his realization that Jesus had a higher \_\_\_\_\_ than he.

John knew that Jesus was of heavenly origin, and could speak with more authority of heavenly things than he himself could, who was of earthly origin.

70. True or False? John realized that Jesus was more than a great teacher, with ideas worth learning, but that He was the Son of God and the author of eternal life.

*Verses 34 and 35.* Since Jesus is God's Son, He has the Holy Spirit in "full measure," not partially as did the prophets. God also gave "all things into His hands."

71. John says here that Jesus is in-dwelt and empowered by God's own \_\_\_\_\_, and He has entrusted everything into \_\_\_\_\_.

*Read verse 36.* A more nearly correct translation of this verse is found in Good News for Modern Man, and is as follows: "Whosoever believes in the Son has eternal life; whoever disobeys the Son will never have life, but God's wrath will remain on him forever." I have yet to hear what "faith only" people say to this. What this verse says is plain enough, no further comment is necessary, except that in James 2:25.

72. To receive eternal life, one must both \_\_\_\_\_ and \_\_\_\_\_.

### **ANSWERS:**

- |                      |                                    |
|----------------------|------------------------------------|
| 47. Night            | 60. Condemn, save                  |
| 48. False            | 61. Not believe                    |
| 49. Born again       | 62. Darkness                       |
| 50. True             | 63. Fears, hates                   |
| 51. Water and spirit | 64. True or honest                 |
| 52. True             | 65. His disciples                  |
| 53. Born again       | 66. Immersion                      |
| 54. Understand       | 67. a.) Disturbed                  |
| 55. False            | 68. Bridegroom, friend, bridegroom |
| 56. Jesus Christ     | 69. Humble, calling                |
| 57. Remedy, remedy   | 70. True                           |
| 58. Trust, obedience | 71. Spirit, His hands              |
| 59. Gave, loved      | 72. Believe, obey                  |

**AT THIS TIME, PLEASE REFER TO THE SPECIAL STUDY ON BAPTISM**

**BEGINNING ON PAGE 91 OF THIS BOOK!**

# STUDY OF THE GOSPEL OF JOHN

## C H A P T E R

# 4

Chapters 3 and 4 of John are worthy of careful study, as they illustrate how well our Lord understood individuals and how He dealt with two individuals from sharply contrasting positions: a patrician gentleman from the highest ranks of Jewry and a sinful woman from the despised Samaritan people.

**Read verses 1 through 26.** These verses record Jesus' meeting the woman of Samaria at Jacob's well and the ensuing conversation.

**Verses 1 through 3.** Why Jesus left Judea for Galilee at this time is a matter of speculation. The possibility of a growing rivalry between His disciples and those of John certainly would not suit His purpose.

73. True or False? The reason Jesus left Judea for Galilee probably was that He did not wish to encourage rivalry between His disciples and John's.

**Verses 4 through 5.** Why Jesus needed to go through Samaria on the way from Judea to Galilee is a good question. (Look at your map.) Jews generally avoided any association with Samaritans, and most went far out of their way to avoid any such associations. Jesus was free from such narrow and prejudiced actions. He had a mission to all.

74. True or False? Jesus went through Samaria on the way to Galilee because it was the shortest way.

**Verses 5 and 6.** Jesus came to a historic spot, a spot as important to the Jew as to the Samaritan. Jacob had dug the well and given the well and this parcel to his son Joseph. It was near the city called Sychar. Locate Sychar on the map. Being tired from His journey, Jesus sat down on the well curbing to rest.

75. True or False? As He was the Son of God, Jesus had none of the physical limitations which afflict the ordinary person.

**Verses 7 through 9.** These verses relate that while the disciples had gone to the city to buy bread, a Samaritan woman came to draw water, and Jesus asked her for a drink. Her answer was, "How is it that you, a Jew, ask a drink of me, who am a woman of Samaria?" There might have been something of a sneer in her remark, or it might have been a feeler for a possible liaison. It was unusual for a Jew to address a Samaritan, and she wished to find the reason behind it.

76. The woman said, "How is it that you, a \_\_\_\_\_ ask a drink of me who am a \_\_\_\_\_?"

**Verse 10.** As with Nicodemus, Jesus did not answer the woman directly, but looking deep into her heart and seeing her deep need, He said, "If you knew the gift of God, and who it is that is speaking to you, you would have asked of Him and He would have given you living water." "The gift of God:" Salvation; "Who:" The Son of God, through whom the "gift" is given; "Living water:" the Holy Spirit. (See John 7:36 - 39.)

## STUDY OF THE GOSPEL OF JOHN

77. The Samaritan woman did not know the \_\_\_\_\_  
\_\_\_\_\_, nor the meaning of the term,  
\_\_\_\_\_, neither did she know the  
\_\_\_\_\_ of these gifts.

**Verses 11 and 12.** These verses, which record the reply of the woman, show that she did not yet understand what Jesus was talking about. How like this woman and Nicodemus we are, our minds so filled with human concepts, the material and the fleshly, that we do not understand spiritual truths. She was being practical and realistic. How could this dreamer, who had no bucket to draw with, give water to anybody? Her ancestor, Jacob, had made a noble achievement in digging this well, which had been a blessing to him and all his descendants for many generations.

78. The Samaritan woman was more interested in \_\_\_\_\_ matters than in  
\_\_\_\_\_ truths.

**Verses 13 and 14.** One drink of this water, and you will never thirst again. What an incredible claim. But even more startling, one drink, and not only will your thirst be satisfied, but you will become and endless source of supply of this "living water." Possibly the significance of the term "living water" has escaped most of us, for how many of us can be described as "springs of living water?"

79. Christians are meant to be " \_\_\_\_\_  
\_\_\_\_\_, " **NOT MERE CISTERNS.**

**Verses 15 through 19.** This woman, slow of comprehension because of a mind clouded by greed, still did not comprehend. She thought how great it would be not to have to make the daily trip to this well for water. When she asked for some of this marvelous water, Jesus said, "Go call your husband, and come here." When she replied, "I have no husband," Jesus told her that she spoke the truth. The man she was now living with was not her husband, for she had had five husbands. Surprised, the woman said, "I see you are a prophet."

80. Because He revealed to this woman her past life, she recognized Jesus as a \_\_\_\_\_.

**Verses 20 through 23.** Unwilling to face her weakness and admit her own deep need, the woman seekought to change the subject by introducing a theological question. "Where is the correct place of worship?" Jesus' answer, in essence, was that it was not a question of *where*, but *how* God is worshipped. Going through a form of worship without integrity is a mockery and the worst form of hypocrisy.

81. True or False? Ritual, including time and place of worship, was important in the Jewish religion.

"A time for change has come," said Jesus, "and soon Jews will no longer be able to worship in Jerusalem, nor you Samaritans in Mt. Gerazim. You Samaritans worship in ignorance, but we Jews know what we worship, for salvation is from the Jews." God has spent centuries in preparing a people- a people from whom a maiden could be selected, worthy of being the mother of Jesus, God's Son. The twelve apostles, the first Christian congregation, the messengers who carried the gospel to the then known world, were all of the Hebrew race. For our Bible we are indebted almost entirely to the Jews.

82. " \_\_\_\_\_ is from the Jews."

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**Verses 23 and 24.** Was not Jesus saying here that formality and outward show will no longer be acceptable to God in place of worship? In fact, it never was. (See Isaiah 1:13, Amos 5:21 - 24.) God is a Spirit, and He is seeking righteous worshippers in sincerity; those who worship in spirit and truth.

83. What God demands of worshippers is sincerity, for His followers to worship Him in \_\_\_\_\_ and in \_\_\_\_\_.

**Verses 25 and 26.** The Samaritan woman surprised us when she revealed her knowledge of the coming Messiah. Just imagine her surprise when Jesus said, "I that speak to thee am He."

84. True or False? Jesus here declared for the first time that He was the Messiah.

**Read verses 27 through 42.** When the disciples returned from where they had gone to find food, they were surprised to find Him talking with the Samaritan woman but they did not question Him about it.

85. True or False? The disciples were surprised that Jesus was talking with this Samaritan woman.

**Verses 31 through 34.** These verses record the conversation between Jesus and His disciples upon their return from the city. Jesus' reply to their urging to eat something was, "I have meat to eat that you know not of," and this puzzled them. What they did not understand was that strength is received by doing the right thing, that is, doing the "will of God."

86. Jesus' \_\_\_\_\_, or, that from which He received \_\_\_\_\_, was to do the will of Him who sent Him.

**Verses 35 through 38.** Jesus and His disciples were evidently in a position where they could look out over fields of growing grain. Jesus drew a comparison: planting the truth in the minds of men is like sowing good seed. It is accomplished only through hard labor and much tribulation, but at harvest time there is joy and jubilation. (See Isaiah 9:3, Psalms 126:5, 6.) There is a joy at harvest in both agricultural and spiritual fields, but Jesus pointed out one big difference: the worker for souls "gathereth fruit unto life eternal."

87. Both \_\_\_\_\_ and \_\_\_\_\_ are important, and will \_\_\_\_\_ together at harvest time.

Jesus was probably referring to the crowds coming out of the city toward them when He said, "The fields are ripe unto harvest." But whose labors were they entering into? The Prophets, probably, for the Samaritans believed the prophecies of the coming Messiah, and were prepared to received the woman's testimony.

88. True or False? We today, as well as Jesus' disciples, have entered into the labor of the Prophets.

**Verses 39 through 42.** Many Samaritans believed because of the testimony of the woman, and when, in answer to the entreaty of the people, Jesus stayed two more days preaching and teaching, many more believed. The response of the Samaritans proved that Jesus was correct when He said, "The fields are white unto harvest."

89. True or False? The Samaritan woman's part in the "Revival at Sychar" was unimportant.

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**Read verses 43 through 54.** After two days, Jesus and His disciples departed for Galilee. This was their original destination when they left Judea. The statement of Jesus, "that a prophet has no honor in his own country," is probably an explanation of the fact that He went to Cana of Galilee, rather than to Nazareth. He had been completely rejected at Nazareth.

90. True or False? When Jesus said, "A prophet has no honor in his own country," He was speaking of Nazareth, for in general, the Galileans received Him well.

**Verses 46 and 47.** A Nobleman of Capernaum whose son was critically ill, having heard of the reputation of Jesus as a healer, hurried to Cana when he heard Jesus had returned there, and implored Him to come and heal the sick boy. This man had great faith, but not such great faith as the Centurion (See Matthew Chapter 8) who said, "Just say the word and my child shall live." This man thought the personal attendance of the healer was necessary.

91. The Nobleman thought that Jesus must be there in \_\_\_\_\_ that his son might be \_\_\_\_\_.

**Verse 48.** Jesus shunned popularity. He performed "signs and wonders" to meet a need, and often human needs must be met before spiritual truths can be taught. Though these words seem to be a rebuke to the Nobleman, they were meant for all who heard.

92. Jesus' rebuke, "Except ye see signs and wonders, ye will not believe," was meant for \_\_\_\_\_ who heard.

**Verses 49 through 50.** The Nobleman seemed to be saying, "Let's get going. While we are standing here talking, my son is dying." His instant response to Jesus' words, "Go thy way, thy son liveth," showed that his faith had been strengthened. The word of truth, spoken with authority, brings conviction.

93. The Nobleman's action in immediately returning to his home was evidence that his \_\_\_\_\_ had become stronger.

**Verses 51 through 54.** These verses recount the Nobleman's journey homeward and his meeting his servants, who reported the son's recovery. When he asked the time of recovery, he found that it was the exact time that Jesus said, "Thy son liveth." This confirmed his belief. In fact, he and his whole house believed. The chapter closes with the statement that this was the second miracle performed by Jesus in Cana, the first being the changing of water into wine.

94. The result of this second miracle was that the Nobleman and his entire household became \_\_\_\_\_.

### ANSWERS:

- |                                      |                            |                    |
|--------------------------------------|----------------------------|--------------------|
| 73. True                             | 82. Salvation              | 91. Person, healed |
| 74. True                             | 83. Spirit, truth          | 92. All            |
| 75. False                            | 84. True                   | 93. Faith          |
| 76. Jew, Samaritan woman             | 85. True                   | 94. Believers      |
| 77. Gift of God, living water, giver | 86. Meat, strength         |                    |
| 78. Material or worldly, spiritual   | 87. Sower, reaper, rejoice |                    |
| 79. Springs of living water          | 88. True                   |                    |
| 80. Prophet                          | 89. False                  |                    |
| 81. True                             | 90. True                   |                    |



# STUDY OF THE GOSPEL OF JOHN

## C H A P T E R

# 5

**Read verses 1 through 18.** This section records the healing of the sick man at the pool of Bethesda in Jerusalem, and the rage of the Jews who accused Him of breaking the Sabbath.

**Verses 1 through 4.** Was it the Passover Feast, or some other feast that occasioned this visit of Jesus to Jerusalem? This question cannot be answered by examination of the text. The significance is that if it were the Passover Feast, Jesus' ministry probably lasted 3 1/2 years, and if not, it was of shorter duration. Most conservative scholars favor the Passover, and the longer version of Jesus' ministry.

95. True or False? It is probable that the event which caused Jesus to visit Jerusalem at this time was the Passover.

The sight which met the eyes of Jesus as He came to the pool of Bethesda was a pitiful one. Sick, lame, and impotent folk, many in pain, were lying about, waiting for the stirring of the waters. It was believed that the first person to enter the waters following this would be healed. This seems a superstitious belief, and many attempts have been made to discount the supernatural elements in it. However, it is very dangerous to rationalize or explain away any of the miracles recorded in the Bible. "Is anything too hard for God?"

96. Underline your choice: a.) That healings took place at the Pool of Bethesda was a superstitious belief.  
b.) That healings were accomplished at Bethesda could be accounted for by psychological reasons.  
c.) The healings at Bethesda were real and miraculous.

**Verses 5 through 9.** How Jesus knew that this man had been helpless for many years is not important. He knew it and asked if he wished to be made well. The helpless man, not expecting a miracle, tells his sad story, hoping merely that he might receive help in getting into the pool first after the stirring of the waters. How astonished he must have been to hear his questioner say, "Arise, take up your bed and walk." He must have felt the immediate thrill of renewed life in his body, and was able to arise, pick up his cot, and walk away. It all took place on their Sabbath.

97. True or False? Jesus required faith in the part of the impotent man before he could be healed.

**Verses 10 through 18.** These verses record the growing opposition of the Jewish leaders to Jesus, and the questioning of His authority.

**Verses 10 through 13.** The Jews who criticized the one who was healed for carrying his bed on the Sabbath had probably witnessed the whole affair and were merely seeking to find fault with Jesus. When the man answered, "The one who made me well told me to pick up my bed and walk," they did not ask who had made him well but, "Who was the man that said to you, 'Pick up your bed and walk.?' " Breaking the Sabbath was the most common accusation brought against Jesus by the Jews.

98. When the Jews questioned the healed man, they were not so much interested in entrapping him as they were in finding grounds to accuse Jesus of \_\_\_\_\_

\_\_\_\_\_.

## STUDY OF THE GOSPEL OF JOHN

**Verses 13 through 16.** Jesus disappeared into the crowd, but later met the man in the temple and said to him, "Now you are well. Do not sin any more lest a worse thing may happen to you." My understanding of the biblical position is that sickness and death entered the world through sin, but not all sickness can be directly attributed to the one who is ill. (See John 9:1 - 3.)

99. True or False? Jesus showed that He knew all about this man's earlier life when He said to him, "Do not sin any more, lest a worse thing befall you."

After this, the man told the Jews that it was Jesus who had made him whole. The Jews then sought to kill Jesus because He had done these things on the Sabbath.

100. The Jews now sought to \_\_\_\_\_ Jesus because He had done these things on the Sabbath.

**Read verses 17 through 47.** This section records the anger of the Jews against Jesus, their rejection of the authority He claimed as God's Son, and Jesus' vindication of that claim.

**Verses 17 and 18.** In this encounter, Jesus put His work, His teaching and healing ministry, on the same level as God's. This infuriated the Jews even more. In their eyes, He had not only broken the Sabbath, but also claimed to be equal with God. The terrible hypocrisy of the Jewish leaders is very evident in this event; no feeling of joy at the deliverance of this man from his crippling disease, but only the nit-picking attitude of professional fault-finders.

101. True or False? The Jewish leaders rejected Jesus' claim to authority as the Son of God.

**Verses 19 and 20.** Jesus continued the vindication of His ministry, claiming that His work and His Father's work were one and the same. Their unity was not through binding ordinances; they were bound by love, not law, into a perfect unity of will and purpose. Nothing that the Father did was hidden from the Son.

102. True or False? Jesus said He could do nothing of Himself, but did only what He saw the Father doing.

**Verse 21.** In the latter part of the previous verse, Jesus said that the Father would show Him even greater works. Verse 21 would seem to indicate that the "greater works" are raising the dead and quickening them. Commentators describe this as one act in two stages. The important thing is that Jesus asserted the right to perform these miracles in accord and with God's will.

103. "The Son \_\_\_\_\_ whom He will."

**Verses 22 and 23.** Although in these and previous verses, Jesus claimed equality with the Father and that in honoring Him the Father was honored, he carefully pointed out that the task of judging humanity has been allotted to Him.

The "right" of judging all men has been given to Jesus that they may honor Him as they honor the Father.

104. The right to \_\_\_\_\_ has been given by the Father to the Son. When men honor the Son in recognition of this right, they \_\_\_\_\_ the Father also.

**Verse 24.** This is a very important verse, but could easily be misunderstood unless all the circumstances involved are given consideration. Jesus said that all who received His word and believed on God who sent Him had passed from death into life. Jesus and the people to whom He was speaking were still under the "Old Covenant." The "New Covenant" could not come into force until

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after the death, burial, and resurrection. (See Romans 6:1 - 6.) Jesus had the power and the right to set the terms of salvation for those who came to Him at that time, as He did the thief on the cross.

105. Jesus set the terms of salvation for the people of His time when He said, "He who hears my word and believes on Him who sent Me. . . has passed from \_\_\_\_\_ into \_\_\_\_\_."

**Read again verses 25 through 29.**

**Verse 25.** Jesus said there is a time coming, beginning now, when the dead shall hearken to the voice of the Son of God and shall live. If it were not for that phrase that signifies that the time begins now, we would think that this would refer to the Resurrection, when the "trumpet sounds and the dead in Christ shall rise." But it cannot be this, so the dead are the spiritually dead who hear and obey Christ's word and thereby receive eternal life. The teaching here reinforces that in verse 24.

106. "Dead" in verse 25 refers to the \_\_\_\_\_ dead.

**Verses 26 through 29.** These verses restated Jesus' claim to authority over life, both physical and spiritual, and His right of judgment. He did add something new, however, when He said, "For the hour is coming in which all who are in the graves shall hear His voice, and shall come forth. . ." In the former verse He told those living then how they could be saved; here He was talking about the resurrection and judgment, when good and bad would receive their just reward.

107. In these verses Jesus was talking about the physically dead and the \_\_\_\_\_ and \_\_\_\_\_.

**Verse 30.** This verse seems a repetition and amplification of verse 19. The argument here is that, because He does not make decisions just to please Himself, but only in accordance with the Father's will, His judgment is true.

108. God is \_\_\_\_\_ and as Jesus desired only to do God's will, His judgments must also be \_\_\_\_\_.

**Verse 31 through 38.** Again it is the matter of authority. Under Jewish law, the witness of one person was inadmissible and it was to this which Jesus referred in verse 31. He then proceeded to name three witnesses: John the Baptist, the miracles which He performed, and the Father. The Father witnessed to Him through the Prophets and also at His baptism and on the Mount of Transfiguration.

109. Jesus rules out His own witness and then names three that testify to the truth of His claim to Divine Authority: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

**Read verses 39 through 41 again.**

**Verses 39 and 40.** "You search the scriptures," said Jesus. But searching the scriptures is not enough. We need to study them seriously with a mind set to learn God's will. Too often we search the

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scriptures to find "proof text" which supports our own position. That is what the Jews were doing; zealously supporting their party's position, but giving little thought to pleasing God. Yes, they should have found eternal life in the scriptures. Had they studied with open minds, they would have been led to Jesus, the author of eternal life.

110. True or False? Through reverential study of the Scriptures, the Jews should have been led to the source of eternal life.

**Verse 41 and 44.** These two verses deal with the same subject and therefore are considered together. One of the most subtle pitfalls in the path of the Christian worker is seeking honor from men. A young worker starts out enthusiastic, zealous, and devoted to the cause of Christ. He achieves a measure of success and receives praise from men. This proves such strong tonic, that his ego begins to expand, and gradually receiving honors and applause from a man becomes of first importance. Love for God has not been strong enough to keep *self* in subjection. "How can you believe," asked Jesus, "you who receive honor from men and seek not the honor that comes from God only." What a terrible indictment of the proud, who take to themselves the glory that belongs to God alone.

111. Jesus strongly condemns those who seek \_\_\_\_\_ from men rather than from God.

**Verses 42 and 43.** Jesus gave the lack of love for God as the underlying reason for their failure to recognize Him as the Son of God and to honor Him as such. He was of humble birth, from a despised village, and He assumed the posture of a servant, therefore, "He was despised and rejected of men." Another, coming in wealth, position, and power, and flaunting his own would gladly be received. This is the way of the world, then and now.

112. If the Jews had loved and honored God as they should have, they would have \_\_\_\_\_ Jesus as God's Son.

**Verses 45 through 47.** The critics of Jesus boasted of their belief in Moses, but Jesus told them that if they had truly believed on Moses, they would have believed in Him, for Moses wrote of Him. (Deuteronomy 18:18.) Therefore, there was no need for Jesus to accuse them, as they were already convicted by the very writings of Moses. They stood convicted of hypocrisy and unbelief, and it could hardly be expected that they would believe the words of Jesus.

113. When the Jews who were critical of Jesus claimed to believe in Moses and yet refused to believe Jesus' words, they were guilty of \_\_\_\_\_ and \_\_\_\_\_.

### ANSWERS:

- |  |                                       |
|--|---------------------------------------|
| 95. True   | 104. Judge, honor                     |
| 96. Be assured in your own mind of the answer, either (a) or (c) | 105. Death, life                      |
| 97. False  | 106. Spiritually                      |
| 98. Sabbath breaking   | 107. Judgement, resurrection          |
| 99. True   | 108. Just, just                       |
| 100. Kill  | 109. John, miracles, Father, Prophets |
| 101. True  | 110. True                             |
| 102. True  | 111. Honor                            |
| 103. Quickeneth  | 112. Recognized                       |
|  | 113. Hypocrisy, unbelief              |

# STUDY OF THE GOSPEL OF JOHN

## C H A P T E R

# 6

**Read verses 1 through 13.** These verses relate the miracle "The Feeding of the Five Thousand", and the setting in verses 1 and 3. After the events related in chapter 5, Jesus, desiring to have a quiet time together with His disciples, crossed the Sea of Galilee with them. They sat down on a grassy spot on top of the mountain.

114. Jesus and His disciples crossed the \_\_\_\_\_  
\_\_\_\_\_ in order to have a \_\_\_\_\_  
\_\_\_\_\_ together.

**The circumstances: Verses 2 through 9.** A great multitude had followed Jesus to this place. Later we are told that the men alone numbered about five thousand. When Jesus talked about feeding them, Philip said that two hundred pennyworth of bread would not be sufficient. Andrew mentioned that a small lad had brought his lunch consisting of five barley loaves and two small fishes.

115. The food available for feeding five thousand men plus women and children was \_\_\_\_\_  
\_\_\_\_\_ and \_\_\_\_\_  
\_\_\_\_\_ fishes.

**The miracle: Verses 10 through 13.** Jesus ordered the people to be seated in an orderly manner. He then took the loaves and fishes and blessed them. He then gave them to the disciples to distribute among the people. Everyone ate until satisfied and there were twelve baskets of fragments remaining.

116. True or False? This is an allegory showing that what is shared in love is always sufficient.

**Verse 14.** The men who had seen this miracle realized that supernatural power was required to perform it, and were willing to designate Him a prophet.

117. The multitude who saw the miracle were willing to concede that Jesus was a \_\_\_\_\_.

**Read verses 15 through 21.** This portion tells of Jesus walking on the water to the disciples during a storm.

**Verse 15.** Because of the instant popularity He received from the feeding of the multitude, they were about to seize Jesus and declare Him king. As this was not His purpose and plan at this time, He escaped to a lonely spot on the mountains.

118. Jesus purpose in coming into the world at this time was not to become \_\_\_\_\_ of the Jews.

**Verses 16 and 17.** The disciples evidently were not aware of Jesus' intentions, and when He had not rejoined them by evening, they went down to the shore, entered a boat, and started toward Capernaum across the sea.

119. The disciples, without \_\_\_\_\_, started to cross the sea in a boat.

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**Verses 18 and 19.** A storm arose, the wind was contrary, and the disciples were having great difficulty in making much progress. It was dark, and when Jesus appeared, they would have first seen Him as an indistinct object gliding over the surface of the water. It was no wonder they thought Him to be a ghost and were afraid.

120. The disciples thought Him to be a ghost and were \_\_\_\_\_.

**Verse 21.** Then they gladly received Him into the ship and immediately the ship reached the shore.

121. The two miracles just recorded exhibit the \_\_\_\_\_ of Jesus over the forces of nature.

**Verses 22 through 25.** This passage recounts how the multitudes which had been fed both physically and spiritually, (of Mark's account) when they realized that neither Jesus nor His disciples were there on that side of the sea, procured boats and crossed to Capernaum. They had seen the disciples leave and knew that Jesus had not been with them, so their first question was, "Teacher, how did You get over here?"

122. True or False? Jesus' reply to them was, "I walked on the water to get to this side."

**Read verse 26 to the end of the chapter.** Jesus teaches much in this section, but the heart of it is that the "Son of Man" who was sent down from heaven is the "Bread of Life."

**Verse 26 and 27.** Jesus did not answer the question of those who had followed Him, He rather reproved them for their dullness in not being able to perceive the things which were of lasting value. Jesus told them their priorities were all messed up. They should seek Him, not that they might be fed, but that they might learn from Him the way of eternal life. Jesus said He had the right to bestow eternal life upon whom He would, for God the Father had "sealed" Him for this purpose.

123. Jesus told the multitudes that they should not labor for the meat that \_\_\_\_\_,  
but that which endures unto \_\_\_\_\_.

**Verses 28 and 29.** The people then asked what works they should do that would satisfy God. This question is typical of man and is exemplified in the religions of the world. What good works should I do; what sacrifices are necessary, to appease my God and turn away His wrath? Jesus' answer: "This is the work of God, to believe on Him whom He hath sent."

124. To please God, we must first have \_\_\_\_\_.

**Verses 30 through 33.** The reaction of the crowd was: "Show us more miracles like Moses, who brought down bread from heaven every day for our forefathers." Jesus replied, "It was not Moses who gave you that free bread from heaven, it was My Father. Now He offers you the 'True Bread.' " The "True Bread" is a person whom the Father has sent from heaven to give life to the world.

125. Jesus used many metaphors to describe various aspects of His ministry. In this instance, He speaks of Himself as the " \_\_\_\_\_ " from heaven.

## STUDY OF THE GOSPEL OF JOHN

**Verse 34.** The reply of the people showed some advance in their thinking. They now addressed Him as Lord, and not Teacher, but there is still no evidence that they had grasped the full significance of His teaching.

126. The people's response shows they need yet \_\_\_\_\_  
\_\_\_\_\_ on this subject of Jesus as the true living bread.

**Verses 35 through 40.** In this important section, Jesus made several important statements concerning Himself and His relationship to the Father.

1. I am the Bread of Life, a restatement of a former disclosure.
2. Anyone coming (in faith) to Me will never be hungry or thirsty again.
3. Many have not believed.
4. Those that the Father has given Me I will receive.
5. I came from heaven to do My Father's will, not My own.
6. The Father has given Me all, who seeing, believe on Me and these I will keep and raise up on the last day, for this is the Father's will.

127. In this section, Jesus claimed that He is the \_\_\_\_\_  
\_\_\_\_\_, that those who believe on Him will never \_\_\_\_\_ or  
\_\_\_\_\_, and that those whom the Father has given Him, He will  
\_\_\_\_\_.

**Verses 41 through 43.** The unbelieving Jews said, "We know this man, and we know His family. How can He say He came down from Heaven?"

128. The unbelieving Jews objected to Jesus' saying that He came down from  
\_\_\_\_\_.

**Verses 43 through 51.** In this section Jesus again strongly asserted that He is "the Bread of Life" and gave more background and fuller information as to the true meaning of this expression.

**Verses 43 through 45.** In verse 45, Jesus explained the meaning of his statement, "No man can come to Me except the Father which hath sent Me draw him, and I will raise him up in the last day." In numerous times and places God has spoken through His prophets, giving notice of His intentions to send the Messiah as Redeemer and Savior of the world. It was not that the Father picked out certain ones to be "drawn," but those who studied his word and were committed to doing His will would recognize the Messiah and believe on Him.

129. True or False? God has from the foundation of the world picked out certain ones to be saved, and only these are drawn to Christ.

**Verse 46.** Jesus distinguished here between Himself and the prophets. He had seen God and was able to give a fuller revelation.

130. Jesus gives us a fuller \_\_\_\_\_ of what God is than that which the  
Prophets were able to give.

## STUDY OF THE GOSPEL OF JOHN

**Verses 47 and 48.** Spiritual bread gives spiritual life and to believe on Jesus is to feed on Jesus.

131. Jesus, as "the Bread of Life," gives \_\_\_\_\_ to those who believe on Him.

**Verses 49 through 51.** In these verses Jesus again drew attention to the distinction between bread and "living bread," or spiritual food. In the 27th verse of this chapter, He said, "Labor not for the meat which perishes." The manna which their fathers ate in the wilderness was physical bread which sustained their life but could not keep them from dying. If they ate of Him, the "Living Bread," they would live forever. He added something new when He said, "The bread which I shall give is my flesh, which I will give for the life of the world."

132. For some time, Jesus had been presenting Himself as the "Bread of Heaven," and the "Living Bread," now He introduced a new thought when He said, "The bread I will give is my \_\_\_\_\_, which I will give for the \_\_\_\_\_ of the world.

**Verse 52.** This saying puzzled the Jews, and they argued among themselves about its meaning.

133. True or False? The Jews understood the meaning of Jesus' statement, "The bread which I will give is my flesh."

**Read verses 53 through 58.** These verses contain some very important teachings and truly are some of the most difficult to understand of all the teachings of Jesus. "Except you eat of My flesh and drink of My blood, you have no life in you." This, to the unbelieving Jews, would certainly sound like cannibalism. The disciples, I think, were beginning to understand.

Try to imagine yourself being present and hearing Jesus speak these words. Then project yourself forward in time to the Passover Supper in the upper room and hear Him saying of the bread, "This is My body, broken for you," and of the cup, "This is My blood of the new covenant, shed for many for the remission of sins," and the following day, seeing His broken and bloody body upon the cross. Then perhaps one would understand what Jesus meant by "eating His flesh and drinking His blood," that He would have to *give up* His life as a sacrifice for sin, and that believers would have to *partake* of His life to attain *eternal* life. Jesus said, "Whoever eats My flesh and drinks My blood lives in Me, and I in him." As the life of the flesh is in the blood, so the life of the Christian is in Jesus.

134. The two great and related truths of this section are that Jesus must \_\_\_\_\_  
\_\_\_\_\_ His life, and His disciples must \_\_\_\_\_ of that life in  
order to inherit \_\_\_\_\_ life.

**Verse 59.** This verse gives the location of the above discourse as the synagogue in Capernaum.

135. The above discourse by Jesus took place in the synagogue in \_\_\_\_\_.

**Verse 60.** Many of His disciples, when they heard these sayings of Jesus, said, "These are difficult sayings, who can accept them?"

136. True or False? These sayings of Jesus were difficult for some of His disciples to accept.



## STUDY OF THE GOSPEL OF JOHN

**Verses 61 though 63.** Without being told, Jesus knew that His disciples were grumbling about these teachings so He said to them, "Does this offend you? What then if you will see the Son of Man ascending up where He was before? It is the spirit which quickeneth, the flesh profiteth nothing." This is a very important and profound statement of one of the foundation principles of Jesus' teaching, a principle largely unheeded by church members today.

137. It is the \_\_\_\_\_ which quickeneth, the \_\_\_\_\_ profiteth nothing.

**Verse 63.** Jesus was more explicit. He added this explanation, "The words I speak unto you, they are spirit and they are life."

138. Jesus said that His words were \_\_\_\_\_ and \_\_\_\_\_.

**Verses 64 and 65.** From the beginning, Jesus knew that there were some who would not believe because they had not heeded the messages from God delivered by His prophets, and He knew there would be one who would betray Him.

139. True or False? Messages sent through His prophets were the means God used to call men to Jesus.

**Read verses 66 through 71.** This section contains the conversation of Jesus with His disciples following His discourse in the synagogue in Capernaum.

**Verses 66 through 68.** Many of Jesus' followers turned back from following Him because they either could not or would not accept what Jesus was teaching. Then Jesus asked the twelve, "Will you go away also?" Simon Peter replied, "To whom shall we go? Thou hast the words of eternal life." Peter's words are as pertinent today as when he spoke them.

140. True or False? It can be said of any great teacher, "Thou hast the words of eternal life."

**Verse 69.** What Peter really said was, "Thou art the Holy one of God." It was an admission that the twelve had come to the knowledge that Jesus was all He claimed to be. This is probably a different instance than that recorded in Matthew 16:16 where Peter declared, "Thou art the Christ, the Son of the living God."

141. It was \_\_\_\_\_ who first declared that Jesus was the Son of God.

**Verses 70 and 71.** Here Jesus predicted that one of the chosen twelve would betray Him.

142. Jesus predicted that one of His \_\_\_\_\_ would betray Him.

### ANSWERS:

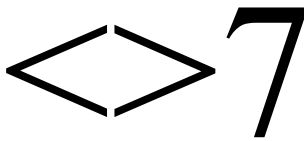
- 114. Sea of Galilee/or Sea of Tiberias, quiet time
- 115. Five barley loaves, two small
- 116. False (only partly true)
- 117. Prophet
- 118. King

- 119. Jesus
- 120. Afraid
- 121. Power
- 122. False
- 123. Perishes, eternal life
- 124. Faith

## STUDY OF THE GOSPEL OF JOHN

- |   |                    |
|---|--------------------|
| 125. True Bread                               | 135. Capernaum     |
| 126. More teaching                            | 136. True          |
| 127. Bread of Life, hunger or thirst, receive | 137. Spirit, flesh |
| 128. Heaven                                   | 138. Spirit, life  |
| 129. False                                    | 139. True          |
| 130. Revelation                               | 140. False         |
| 131. Spiritual life                           | 141. Simon Peter   |
| 132. Flesh, life                              | 142. Chosen twelve |
| 133. False                                    |                    |
| 134. Give up, partake, eternal                |                    |

### C H A P T E R



**Read John 7:1 - 10.** This section records Jesus' decision not to go early to the Feast of Tabernacles.

**Verses 1 and 2.** The text plainly states that Jesus remained in Galilee because He knew the Jews in Judea sought to kill Him. Jesus was not afraid of death, His "time" had not yet come, and He could not do what He had come to do if violence were all about Him.

**143.** True or False? In this instance, Jesus did not fear death but rather, the disruption of His labor.

**Verses 3 through 5.** Jesus' brothers in the flesh did not yet believe in Him and rather scoffingly urged Him to go to the feast in Jerusalem, saying, "If You can perform all these wonderful miracles You are credited with, You should go to Jerusalem where great crowds can see Your works."

**144.** Though Jesus' brothers did not believe in Him, they \_\_\_\_\_ Him to go to the \_\_\_\_\_ in Jerusalem.

**Verses 6 through 8.** Jesus replied to His brothers that it was not the right time for Him to go to Jerusalem, but they could go anytime, as the world did not hate them as it hated Him.

**145.** Jesus' reason for not going to the feast at this time was that the world \_\_\_\_\_ Him.

**Verses 9 and 10.** Jesus remained in Galilee until after His brothers had left, then He went secretly up to the feast.

**146.** When the right time came, Jesus went to Jerusalem \_\_\_\_\_.

**Read verses 11 through 24.** This section records Jesus' defense of Himself when He became the subject of discussion by the crowds in Jerusalem.

## STUDY OF THE GOSPEL OF JOHN

*Verses 11 through 13.* Were those who sought to kill Jesus the leaders of the Jews? The text does not say so and it seems that by this time Jesus' fame had spread throughout the whole country. The interest of the crowd was largely curiosity; and they were divided in their opinion, some claiming He was a good man and others that He was evil. Because of their fear of the Jewish leaders, none dared side with Him openly.

147. There was much discussion about Jesus among the crowds at the feast, but for fear of the Jewish leaders, the people would not \_\_\_\_\_ Him openly.

*Verses 14 and 15.* It is generally agreed by Bible scholars that the Feast of the Tabernacles lasted for eight days, so it was probably on the fourth day that Jesus broke His silence and began to teach, probably in the temple court. He was teaching, not preaching, and the Jews marveled at the authority and wisdom with which He taught. "He has never attended Jerusalem theological Seminary. How is it possible that a peasant from Galilee could have attained such scholarship?"

148. The Jews were amazed at the \_\_\_\_\_ of Jesus.

*Verse 16.* Jesus says, "You wonder at My teaching. That is because this teaching comes from God, He who sent Me for this very purpose."

149. Jesus said that His \_\_\_\_\_ was from God.

*Verse 17.* This surprising statement of Jesus deserves careful examination: "If anyone wills to do God's will (the condition), he shall know of My teaching (the promise), whether My teaching is from God, or I speak of myself (the promised reward)." A principle of immense importance, showing . . . that singleness of desire to please God is the grand inlet to light on all questions affecting eternal salvation. When I consider the teaching of Jesus about those who have eyes and see not, ears and hear not, it strengthens the position that this is a general principle demonstrated throughout the scriptures by example and precept. (See Genesis 24:27, Jeremiah 29:14.)

150. True or False? The most important decision a person is called upon to make is this: whether or not he wills to do God's will.

*Verse 18.* Jesus speaks of a common weakness of mankind; how in seeking to build up his own ego, he makes claims he cannot fulfill. But the servant who seeks only his master's honor can be considered trustworthy. Jesus sought only His Father's glory and there was no unrighteousness in Him.

151. Jesus declared that a proof of His \_\_\_\_\_ was that He sought only His Father's \_\_\_\_\_.

*Verse 19.* Jesus told the Jews that their claim to honoring Moses was hypocritical, as none of them kept his law perfectly. In plotting His death, they were even more guilty.

152. Jesus accused the Jews of \_\_\_\_\_ in plotting His death for breaking the Law of Moses, when they themselves did not keep it.

*Verse 20.* "You are out of your mind," said the Jews, "Who is trying to kill you?" The common people evidently did not know of the plot to kill Jesus.

## STUDY OF THE GOSPEL OF JOHN

153. True or False? Jesus brought attention to the Jewish leaders' plot to kill Him in order to win the sympathy of the crowd.

*Verses 21 through 24.* In effect, Jesus said, "When I healed a man on the Sabbath, I was accused of breaking the Sabbath. Yet if the eighth day of a boy's life falls on the Sabbath, you go ahead and circumcise him, Which is more important, making a helpless man every whit whole, or carrying out the rite of circumcision? If you think this over, you will see that I am right".

154. Jesus defended His \_\_\_\_\_ to do \_\_\_\_\_ on the Sabbath.

*Verses 25 and 26.* Evidently, some in the crowd remembered the opposition to Jesus when He healed the paralyzed man. They were surprised that He was now speaking out so boldly. "Do the rulers really know that He is the Messiah?" they surmised.

155. The people were amazed that Jesus could speak out \_\_\_\_\_ without being molested.

*Verse 27.* It seems strange that the Jews would not know where the Messiah would be born, as they knew He was to "be of the house and lineage of David," and it was prophesied that He would be born in Bethlehem. That this peasant family of Nazareth was in Bethlehem when their first son was born was not generally known.

156. The people thought they \_\_\_\_\_ where Jesus was born, but they were \_\_\_\_\_.

*Verses 28 and 29.* Jesus told the Jews that they should know who He was as well as where He was born, but they did not know the one who had sent Him, the one who is Truth.

157. True or False? Jesus implied that had the Jews known God as they should have, they would have recognized Him for who He is.

*Verses 30 and 31.* Despite the Jewish leaders' unsuccessful attempt to arrest Jesus and despite their open opposition, many people believed on Him, saying, "When the Messiah comes, will He do more miracles than this man has done?"

158. Though the Jewish leaders sought to \_\_\_\_\_ Jesus, many of the common people \_\_\_\_\_ on Him.

*Read verses 32 through 39.* This section tells of the growing determination of the Jewish leaders to take Jesus and of the perplexity His teaching aroused.

*Verse 32.* When the Pharisees learned that many of the people believed on Jesus, they persuaded the Chief Priest to send officers to arrest Him.

159. The Jewish leaders were the chief \_\_\_\_\_ of Jesus.

## STUDY OF THE GOSPEL OF JOHN

**Verses 33 and 34.** Jesus implied that He would be leaving in a short time, but the time of His departure would be of His choosing, not theirs. He added that they would not be able to go where He was going.

160. Jesus said He would soon be going away, and when they \_\_\_\_\_ for Him, they would not \_\_\_\_\_ Him.

**Verses 35 and 36.** The Jewish leaders were very puzzled by Jesus' statement. "Where is He going," they asked, "that we cannot follow Him?" Would He be going to the dispersed among the Gentiles? What does He mean that we will look for Him and not be able to find Him? We cannot understand what He is talking about.

161. True or False? The Jewish leaders were sure that they knew what Jesus was talking about and, therefore, they no longer needed to be concerned about Him.

**Verses 37 and 38.** On the last great day of the feast, a day of great rejoicing, the Chief Priest brought out in golden vessels, water from an underground stream that flowed nearby. He had done this on each day of the feast, but on this day it had special significance, as the people were reminded that it would not happen again for a year. As they watched the priest pour it upon the altar, they were not ignorant of the symbolism involved. (See Isaiah 12:3, Jeremiah 2:13.) As we consider these circumstances, we understand how appropriate a time it was for Jesus to proclaim Himself as the source of "Living Water." Then He added, "He that believeth on Me ... out of his belly shall flow rivers of living water."

162. True or False? Jesus said that those who believe in Him would become sources of *Living Water*.

**Verse 39.** There are two very important bits of information in this verse. In His conversation with the Samaritan woman, as recorded in Chapter 4, Jesus said, "He that drinks of the water that I shall give him shall never thirst again." In this section, He goes even further when He says that this water will become a "well of water," that out of his belly shall flow rivers of *living water*. What we learn from this is that this *living water* is the Holy Spirit, and the Holy Spirit could not be given until Jesus had been crucified, resurrected, and raised again to the glory He knew before the world was made.

163. The *two things* we learn from this verse are that *living water* represents the \_\_\_\_\_, and that the \_\_\_\_\_ could not be \_\_\_\_\_ until Jesus had been glorified.

**Read verses 40 through 44.** This section related what the people at the feast who had heard Jesus thought of Him.

**Verses 40 through 42.** Some who heard Jesus conceded that He was a prophet, others that He was the Messiah, and still others that the Messiah could not come out of Galilee. They did not know that Jesus was, in truth, the seed of David.

164. The Jews attending the feast were impressed by the \_\_\_\_\_ of Jesus, but many would not concede that He was the \_\_\_\_\_.

**Read verses 45 to the end of the Chapter.** This section tells of the frustration of the Pharisees when Jesus was not arrested, and includes Nicodemus' defense of Jesus.

## STUDY OF THE GOSPEL OF JOHN

*Verses 45 through 47.* Apparently, the Chief Priest and Pharisees had sent officers to apprehend Jesus, and when they failed to bring Him they were severely rebuked. Their answer was, "No man ever spake like this man."

165. The officers did not \_\_\_\_\_ Jesus because they were impressed by His teaching.

*Verses 48 and 49.* The Pharisees ridiculed the officers by telling them that they belonged to the ignorant low class masses who were easily deceived. "Have any high class people believed on Him?" they said.

166. The Pharisees accused the officers of being \_\_\_\_\_ by Jesus.

*Verses 50 through 53.* Nicodemus came to the defense of Jesus by asking the pertinent question, "Does our law condemn anyone without giving him a hearing?" The Pharisees replied, "Search and see for yourself that no prophet comes out of Galilee."

167. True or False? The Pharisees believed that no good could come out of Galilee.

### ANSWERS:

- |                          |                                      |
|--------------------------|--------------------------------------|
| 143. True                | 156. Knew, wrong                     |
| 144. Urged, feast        | 157. True                            |
| 145. Hated               | 158. Kill, believed                  |
| 146. Secretly            | 159. Enemies                         |
| 147. Side with           | 160. Looked, find                    |
| 148. Scholarship         | 161. False                           |
| 149. Teaching            | 162. True                            |
| 150. True                | 163. Holy Spirit, Holy Spirit, given |
| 151. Righteousness, will | 164. Teaching, Messiah               |
| 152. Hypocrisy           | 165. Arrest                          |
| 153. False               | 166. Deceived                        |
| 154. Right, work/or good | 167. True                            |
| 155. Boldly              |                                      |

**NOTE:** Take Test 1 which is located at the end of the textbook, and mark your answers on these pages.

After you have double checked your answers and made any necessary corrections, **THEN CAREFULLY TRANSFER YOUR ANSWERS TO THE SCANTRON ANSWER SHEET!!! THIS WILL HELP PREVENT THE NEED TO MAKE CORRECTIONS ON THE SCANTRON ANSWER SHEET!**

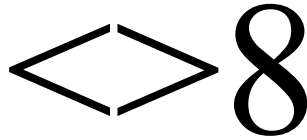
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# STUDY OF THE GOSPEL OF JOHN

## C H A P T E R



**Read verses 1 through 12.** This section relates the story of the woman taken in adultery. It shows the courage of Jesus in that although He was already in poor favor with the leaders of the Jews, still He opposed them and showed them up as hypocrites. It also demonstrates His compassion for sinners.

**Verses 1 and 2.** The concluding verse of Chapter 7 records that each man "went unto his own house." Jesus had no house, but went unto the Mount of Olives, which He often used as a place for meditation and prayer. Early the next morning He was at the temple teaching.

168. Jesus spent the night in the \_\_\_\_\_, then early in the morning returned to the Temple to \_\_\_\_\_.

**Verses 3 through 6.** The scribes and Pharisees brought to Jesus a woman taken in adultery. They sought an occasion to embarrass Him however He might answer. But the law provided (See Lev. 20:10) both the man and woman should be put to death. Might not Jesus have written, "Where is the man?"

169. True or False? The Jewish leaders were acting strictly in accordance with Mosaic Law when they brought only the woman for judgment.

**Verses 7 through 9.** Jesus seemed to be paying no attention to His questioners but finally He stood up and said, "Let he who is without sin among you cast the first stone." Stung by a guilty conscience, the men left, one by one, beginning with the eldest.

170. The accusers of the woman left without carrying out the sentencing of the woman to death, because they were convicted by their own \_\_\_\_\_.

**Verses 10 and 11.** As the men were filing out, Jesus again knelt and wrote in the dust. When all had left, He arose and turning to the woman, said, "Woman, where are your accusers? Has no one condemned you?" The woman replied, "No one, Lord." One can hardly overemphasize the beauty and solemnity of this scene. Son of God, Son of Man, with heart of compassion, sinless yet hating sin, said to the woman, "Neither do I condemn you; go and sin no more."

171. Underline the correct conclusion. Jesus forgave the woman because (A) she was not guilty (B) of His compassion.

**Read verses 12 through 19.** Jesus continued His teaching and unwilling to accept His claim to be the Son of God, the Pharisees continued questioning Him.

**Verse 12.** The Pharisees, like many of us today, allowed their feelings, rather than logic, to determine their judgment. Here is something they could have put to the test. "I am the Light of the World," says Jesus. "Follow Me and you will not walk in darkness." If they had been willing to follow Jesus, they would have found this to be true.

## STUDY OF THE GOSPEL OF JOHN

172. True or False? Jesus claimed to be the "Light of the World." All men need to do is follow Him to find out that this is true.

*Verses 13 and 14.* "You bear witness of yourself, therefore your witness is not reliable," is a statement which is generally accepted. However, it does not apply to Jesus because He was divine.

173. Jesus bore \_\_\_\_\_ of Himself, yet this \_\_\_\_\_ was true.

*Verse 15.* "You judge after the flesh, I judge no man." Courts are that part of government formed to establish justice, but their verdicts are often faulty because they judge "after the flesh." They have no other way because they are composed of human beings. Jesus had divine wisdom and yet He judged no man, because His mission at this time was to *save*, not to judge.

174. The purpose of the Son of God coming to this earth in the form of human flesh was to \_\_\_\_\_ man, not to condemn.

*Verse 16.* "My judgment is true." In the sense of telling people where they were wrong He did this, not in the sense of carrying out the punishment. "I have the sanction of My Father in these judgments."

175. Jesus said, "My \_\_\_\_\_ are true."

*Verses 17 through 19.* Jesus had previously said that His witness of Himself was true, but now He adds that He does have another witness - His Father in Heaven who sent Him. Their law recognized that the witness of two persons was true. The Jews thought to trap Him by asking who His Father was. Jesus replied, "You know neither Me nor My Father. If you cannot recognize God in the flesh, it shows that you never knew Him."

176. Jesus said that the fact that the Jewish leaders did not recognize Him for who he was demonstrated that they had never truly \_\_\_\_\_ God.

*Verse 20.* Jesus spoke these words in the "treasury," not a separate room, but part of the forecourt of the Temple. Though an attempt was made to arrest Him at this time, it was unsuccessful, "for His hour had not yet come."

177. Jesus was protected by God until His mission was completed and His \_\_\_\_\_ had come.

*Read verses 20 through 27.* The controversy between Jesus and the Jewish leader continues.

*Verses 21 and 22.* Again Jesus said, "I go where you cannot come." He will return to heaven, but those who will not believe cannot follow Him because they will never be cleansed from their sins.

178. *Verses 22 and 24.* This is largely a repetition of what Jesus had said previously. He emphasized that they would die in their sins because they would not \_\_\_\_\_.



## STUDY OF THE GOSPEL OF JOHN

179. Jesus predicted a terrible fate for those who would not believe: "You will \_\_\_\_\_ in your \_\_\_\_\_."

*Verses 25 through 27.* The Jews' questions were insincere. They hoped for an answer that would incriminate Him under their law. Jesus was willing to teach them many things, but they were unwilling to learn. He maintained that His message to the world was from the Father, but their ears were deaf to His message.

180. True or False? The Jewish leaders did not understand Jesus' teaching because they were unwilling to admit that He was God's Son.

*Read verses 28 through 32.* Here Jesus first spoke about His crucifixion, and then told how we may know the truth.

*Verses 28 and 29.* Jesus spoke of His crucifixion in language that His hearers didn't understand until it had been accomplished. "When you have lifted up the Son of Man, then you will understand," He said. Then He added, "The Father has not deserted Me for I always do the things that please Him."

181. When Jesus spoke of His being "lifted up," he was speaking of His coming \_\_\_\_\_, but this would not mean that His Father had \_\_\_\_\_ Him.

*Verse 30.* It is somewhat difficult to understand why many would come to believe on Jesus at this time. Perhaps it was that Jesus' confident and repeated assertion that God was His Father was finally believed. But then we must not discount the work of the Holy Spirit, which can bring conviction to honest hearts.

182. After hearing the words spoken by Jesus as recorded in verses 28 and 29, many hearers \_\_\_\_\_ on Him.

*Verses 31 and 32.* These words were directed, not to the general public, but to those who believed. He named one condition, the observance of which would bring two very important and beneficial rewards. The condition is: "If you continue in My word," or, if you live a life in obedience to my teaching; and the results are: "You will be My disciple, and you will know the truth, the truth that makes you free."

183. True or False? Jesus said that the believer who lives his life in accordance with His teaching will be a true disciple and will know the truth.

*Read verse 33 to the end of the chapter.*

This section continues the confrontation between Jesus and His enemies. They are angered by His intimation that they are not "free men," and still resist His claim to authority as the Son of God, sent to earth as God's spokesman.

*Verses 33 and 34.* The Jews again chose to misunderstand Jesus, claiming that being descendants of Abraham made them free. Jesus replied, "He who sins becomes the slave of sin." Truer words were never spoken.

## STUDY OF THE GOSPEL OF JOHN

184. Jesus said, "He who commits sin is the \_\_\_\_\_ of sin.

*Verses 35 and 36.* What Jesus meant in these verses was that a slave has no right, but He has every right because He is the Son and has the power to make men truly free.

185. Jesus said that, as the Son, He had the right to make men truly \_\_\_\_\_.

*Verses 34 through 47.* This long section is largely a repetition of Jesus' claim to Divinity; that He was sent into the world by His Father, and His message is true because in reality it is God's message. The main point that Jesus emphasized here was that there are two households: the Household of Faith, those who love God and keep His commandments and cherish truth, and the Household of Satan, characterized by unbelief, hatred of God and man, and diabolic acts of deceit, lying, and murder. Physically, the Jews were descendants of Abraham, but spiritually, their lives showed that they were of the Household of Satan. "He that is of God heareth the words of God; for this cause ye hear them not because ye are not of God."

186. True or False? Jesus said that the reason the Jewish leaders could not hear (receive) His Word was because they were not of God.

*Verses 48 and 49.* The reply of the Jews was to call Jesus a Samaritan who was demon-possessed. "No," said Jesus, "I am not demon-possessed, but I honor my Father." It is not uncommon for a zealous Christian to be termed "mad," as witnessed by King Agrippa's characterization of Paul. (Acts 26:24.)

187. Jesus was God-\_\_\_\_\_, not demon \_\_\_\_\_.

*Verse 50.* "I have no desire for glory," said Jesus. "It is God who seeks glory for Me, and He is the judge of all."

188. Jesus did not \_\_\_\_\_ His own glory.

*Verse 51.* A very important statement by Jesus: "No one who yields himself to Me in obedience shall ever die."

189. True or False? Jesus promised eternal life to all who are obedient to Him.

*Verses 52 through 58.* The argument between the Jewish leaders and Jesus continued. The leaders scornfully said, "So You think Yourself greater than all the Prophets and greater than Abraham. Who do You think You are, anyway? They all died, but You say that anyone who believes on You will never die." Jesus answered, "I am not seeking honor for Myself. It is the Father who honors Me. Abraham, whom you claim as your father, knew I was to come and it made him happy."

190. Although the Jewish leaders resisted His claim, Jesus was greater than Abraham, because He had existed before Abraham and Abraham had looked forward to His \_\_\_\_\_ and it made him \_\_\_\_\_.

*Verse 59.* The leaders then took up stones, intending to put Jesus to death. But Jesus was miraculously hidden from them and He walked right past them and out of the temple.

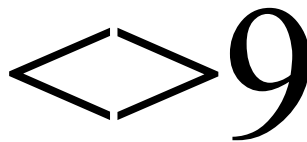
191. True or False? The Jewish leaders were not able to kill Jesus because His time had not yet come.

# STUDY OF THE GOSPEL OF JOHN

## ANSWERS:

- |                             |                            |
|-----------------------------|----------------------------|
| 168. Mount of Olives, teach | 180. True                  |
| 169. False                  | 181. Crucifixion, deserted |
| 170. Guilty conscience      | 182. Believed              |
| 171. Of His compassion      | 183. True                  |
| 172. True                   | 184. Slave                 |
| 173. Witness, witness       | 185. Free                  |
| 174. Save                   | 186. True                  |
| 175. Judgments              | 187. Possessed, possessed  |
| 176. Known                  | 188. Seek                  |
| 177. Time                   | 189. True                  |
| 178. Believe                | 190. Coming, glad          |
| 179. Die, sins              | 191. True                  |

## C H A P T E R



**Read verses 1 through 34.** This section records the healing of the eyes of a man born blind. In Mark the 8th chapter is recorded the healing of a blind man with the application of spittle, but this is the only recorded occasion when clay made with spittle was used to anoint the eyes. The time is uncertain. Whether it was immediately following the events of Chapter 8, we do not know.

**Verses 1 through 3.** While walking with His disciples, Jesus met a man born blind. How was it known he was "born blind?" Either he, himself announced it, or he might have been known to one of the party. A philosophical question often asked is, "Is all sickness the result of sin?" In general, the answer is yes. Sickness and death did not enter the Garden of Eden until sin came. But this seems to be a special case and how could a newborn babe have sinned? The lesson is that finding a cure for sin is more important than trying to find out who is to blame.

- 192.** True or False? It is a common weakness of mankind that they place more importance on finding someone to blame than they do in finding the one who has the cure.

**Verses 3 through 5.** Jesus' answer to the disciples' question was that neither this man nor his parents had sinned. It happened so that God might get the glory for his healing. He must do the work He was sent to do while it was yet day. He was sent to bring "light" into the world, and He did this meeting the needs, both spiritual and physical, of the people He met.

- 193.** Jesus brought \_\_\_\_\_ into the world by meeting the \_\_\_\_\_ of mankind.

**Verses 6 and 7.** Jesus often healed by a touch or just by speaking a word. Why in this healing did He make clay with His spittle and anoint the man's eyes with it and then tell the man to wash it off in a certain pool? A somewhat similar case was recorded in 2 Kings 20:7 in the healing of King Hezekiah. When God speaks, we had better obey; we do not need to understand. The blind man "went his way and washed and came seeing."

## STUDY OF THE GOSPEL OF JOHN

194. If we need a miracle of God, \_\_\_\_\_ is of first importance.

*Verses 8 and 9.* Some of the people who were acquainted with this man and knew that he had been born blind could not believe that he could see now. So they began to argue over the question. When they asked him, he said, "I am he."

195. The people who knew the man could not believe that he could \_\_\_\_\_.

*Verses 10 through 12.* When they asked how it was that his eyes were opened he replied, "A man they call Jesus made clay, placed it on my eyes, and told me to go wash in the Pool of Siloam. I did, and now, I can see."

196. True or False? The healed man failed to give credit for his healing to Jesus.

*Verses 12 through 15.* The young man was not able to tell them where Jesus had gone so they took him to the Pharisees, who again asked him how he was healed. They obviously hoped to catch him in some inconsistency in his story or find some new grounds for accusing Jesus. They finally seized on a technicality; he broke the law forbidding working on the Sabbath when he made clay with his spittle.

197. Pharisees questioned the young man, not because they were interested in how he was healed, but only in an attempt to find grounds for \_\_\_\_\_ Jesus.

*Verse 16.* Now even among the Pharisees there was a division, some saying He was not of God because He did not keep the Sabbath; though others said, "How could a sinner do a miracle like this?"

198. True or False? It now appeared that there was a division of opinion among the Pharisees about Jesus. The hard-hearted and unbelieving said, "He is a sinner," but others, seeing the miracle He has performed, said, "He must be a good man."

*Verse 17.* The Pharisees now asked for the opinion of the man who was healed. He replied, "He is a prophet."

199. The man born blind, now seeing, said that He was a \_\_\_\_\_.

*Verses 18 through 23.* The doubting Pharisees still did not believe that a miracle had been performed, so they called his parents and asked them many questions. "Is this your son that you say was born blind? If he was born blind, how is it that he now sees?" The parents replied that they knew he was their son and was born blind, but they did not know how it came about that now he could see. "He is of age, ask him." The parents answered in this way because they feared the Pharisees who had sworn that anyone who confessed that Jesus was the Messiah would be put out of the Synagogue. ( In O.T. times the Babylonians carried most of the Jews back to their homeland as captives. Naturally the Jews could no longer worship in the temple at Jerusalem. It was destroyed by the enemy anyway. So, the Jews built synagogues in which to pray, read the Scriptures, and listen to explanations of the law. The synagogue also became the school house for young boys. When the Jews were allowed to return to Israel, they also built synagogues there for worship between the feast days when they traveled to Jerusalem for temple worship. The synagogue school was continued. The Pharisees seemed to control the services and use of the synagogues. For them to expel anyone from the synagogue was to eject him from the community as it was based entirely upon religious law.)

200. The parents knew that a miracle had been performed and their blind son was made to see, but they would not admit it because they \_\_\_\_\_ the Pharisees.

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**Verses 24 and 25.** The Pharisees would not give up and admit that a miracle had been performed so they again called the young man and said, "Give God the glory. We know that this man is a sinner." He replied, "I know nothing about that, but this I do know, whereas I was blind, now I see."

201. The young man's answer to the Pharisees was that he knew nothing about the man's being a sinner, but the one thing he did know was that although he was formerly \_\_\_\_\_ now he could \_\_\_\_\_.

**Verses 26 through 29.** Undergoing continued questioning, the young man answered with scorn, "Is it that you wish to become one of His disciples that you ask all of these questions? Do you wish me to repeat what I have already told you?" Then they cursed him and said, "We are Moses' disciples and we know that God spoke through him. You are this man's disciple, and he is a nobody."

202. True or False? The Pharisees thought that one could not be a disciple of Moses and also a disciple of Jesus.

**Verses 30 through 33.** Now the man showed the kind of stuff he was made of. He was not in the least overawed or frightened by the Pharisees. "It is an unheard of thing," he said, "that one could open the eyes of a man born blind. And we know that God answers the prayers of the righteous, not sinners. If this man were not of God, He could do nothing. It is very strange that you do not understand where he came from." The questioning of the Pharisees had just the opposite effect to that desired by them. The questioning caused him to think deeply about all that had happened and to come to the decision that Jesus was all that He claimed to be.

203. True or False? Formerly the young man had said, "Whether he (Jesus) be a sinner or not, I do not know." Now he says, "If this man were not of God, He could do nothing."

**Verse 34.** The *LIVING NEW TESTAMENT* translated verse 34 thus, "You illegitimate bastard you," they shouted, "are you trying to teach us? And they threw him out." Commentators differ on whether he was thrown bodily out of the meeting place or excommunicated (barred from the synagogue) McGarvey is probably right when he cites the next verse for giving grounds for the view that he was excommunicated.

204. The unbelieving Jews were very angry and cursed this young man and \_\_\_\_\_ him from the Synagogue worship.

**Verses 35 through 38.** This incident came to a beautiful conclusion when Jesus sought out this man, questioned him, and received his confession of faith. And he said, "Lord, I believe, and he worshipped Him."

205. Jesus met this young man's needs, \_\_\_\_\_ when He healed his eyes, and \_\_\_\_\_, when he received the man's confession of faith.

**Verses 39 through 41.** Addressing the assembled crowd, Jesus said, "For judgment I have come into this world." This in no way contradicts the statement of John 3:17 that Jesus was not sent into the world to condemn the world. Judgment may result in either an innocent or a guilty verdict. Everyone who is confronted by Jesus, His life and His teaching, must come to a decision either for or against Him; either to believe or not to believe in Him. The physical healing of the blind man furnished the setting for the spiritual lesson Jesus wished to teach. He said, "I have come to the world to give sight

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to those who are spiritually blind, and to blind the eyes of those who, trusting in their own wisdom, say that they see." Some of the Pharisees got the point. "Are you saying that we are blind?" they said. Jesus replied, "If you were really blind, you would have no sin, but because in your conceit you say, 'we see,' your sin remains."

- 206.** True or False? Jesus taught that spiritual blindness was more serious than physical blindness. He demonstrated that He could cure both for those who, in humility, submitted their lives to Him; that is, if they believed, and were obedient to His word.

### ANSWERS:

- |                   |                              |
|-------------------|------------------------------|
| 192. True         | 200. Feared                  |
| 193. Light, needs | 201. Blind, see              |
| 194. Obedience    | 202. True                    |
| 195. See          | 203. True                    |
| 196. False        | 204. Excommunicated          |
| 197. Accusing     | 205. Physically, spiritually |
| 198. True         | 206. True                    |
| 199. Prophet      |                              |

## C H A P T E R

# 10

Chapter 10 contains the parable of the sheepfold, picturing Jesus as the Good Shepherd, and also as the Door of the Sheepfold. It concludes with another attempt by Jewish leaders to arrest Jesus.

**Read verses 1 through 18.** Jesus as the Door to the Sheepfold, Jesus as the Good Shepherd, and Jesus' teaching of His unity with the Father are found in this section.

**Verse 1.** Jesus began this parable by telling what the Good Shepherd is not. He is not the one who tries to break in or climb over the fence. That one comes for no good purpose but to rob or steal. Was Jesus calling the Pharisees thieves and robbers? I think not. The Prophets of old had warned against false prophets and undoubtedly there had been many besides those mentioned in the Old Testament. Jesus came openly proclaiming His message, and people could judge by His words and by His deeds whether or not He spoke the truth.

- 207.** Jesus did not resort to secret and cunning ways, but \_\_\_\_\_  
proclaimed His message.

**Verses 2 and 3.** In Australia and the USA, the sheep are pastured in large herds and driven, generally with the help of dogs. They are not led to pasture as are the smaller flocks of the Mideast. For their safety, they are brought into an enclosure at night which is generally open to the sky. This has a gate which the porter can secure from the inside. The porter knows the voice of the honest man, the Good Shepherd, and opens to him. The sheep also know his voice and will follow him, but they would not

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follow a stranger. Not only do the sheep know the shepherd, but the shepherd knows each individual sheep and calls each one by name. This is of great importance when we come to application of this parable.

208. The true shepherd know each \_\_\_\_\_ and the sheep know the \_\_\_\_\_ voice.

**Verses 4 and 5.** These verses reinforce what was said previously. The sheep follow the true shepherd because they recognize his voice, but they would run from anyone whose voice was strange to them.

209. True or False? The sheep will flee from a stranger because they do not recognize his voice.

**Verse 6.** The writer (John) says that Jesus spoke this parable to the people, but they did not understand its meaning. There was no reason why they should not understand, only that they did not wish to understand. The Pharisees could not see themselves as "hirelings," who had no thought for the sheep, but that is what they were. They had no interest in the common man, except to lord it over them.

210. The people, and especially the Pharisees, did not \_\_\_\_\_ this parable because their hearts were hardened, and they did not wish to \_\_\_\_\_.

**Verses 7 through 9.** In these verses, Jesus was still talking about sheep and the sheepfold, but He changed the figure. He is now the Door to the Sheepfold. "All that came before him," He says, "were thieves and robbers, but the sheep did not listen to them. I am the door, by me if any man enter in, he shall be saved and shall go in and out and find pasture." He is both our Savior and our security.

211. If we, by faith and obedience to Jesus' command, enter into His fold, we are \_\_\_\_\_ and we are \_\_\_\_\_.

**Verse 10.** Jesus contrasted His purpose to that of false teachers whom He called thieves and robbers. They come to steal and destroy. His purpose is to give all who come to Him a good life while on this earth and eternal life in the hereafter.

212. Jesus came to give us \_\_\_\_\_, both here and hereafter.

**Verses 11 through 14.** In these verses Jesus continued the comparison between the Good Shepherd and the hireling. The duties of a shepherd include leading the flock to good pasture and water, keeping the sheep from straying and getting lost, protecting them from wild animals, and bringing them home at nightfall for safekeeping in the sheepfold. The only difficult and dangerous part is fighting off predatory animals that attack the flock, and this is where the difference between the hireling and the Good Shepherd become evident. The hireling has no love or concern for the sheep. All he thinks about is his wages, so when danger threatens, he runs away. The Good Shepherd knows and loves each individual sheep and will protect without thinking of his own safety.

213. When the sheep are attacked, the \_\_\_\_\_ runs away, but the \_\_\_\_\_ protects them.

**Verse 15.** Jesus again affirmed that He is one with the Father. He knows the Father as the Father knows Him. No human being can say that. Then He made the important statement, "I lay down my

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life for the sheep." Jesus, of course, is the Good Shepherd, and He knew that He was going to "lay down" His life for the sheep. He knows me by name, and He laid down His life for me.

214. God is love, and Jesus and God are one. Because He \_\_\_\_\_ me, Jesus \_\_\_\_\_ His life for me.

**Verse 16.** "Other sheep I have". This refers to all people other than the Jews. The Jews were inclined to think of themselves as exclusively God's people. In that great meeting before God's throne in Heaven, there will be people from every race and tongue and nation. Hallelujah!

215. True or False? God has no favorites. He wishes all to be saved and to become one with Him.

**Verses 17 and 18.** Before God's son ever came as a tiny baby, the plan for the salvation of man was agreed upon in Heaven. God loves His Son because He was willing to be "obedient unto death, even the death of the cross." But Jesus made it very plain that He laid down His life willingly. The Good Shepherd giveth His life for the sheep."

216. The Good Shepherd lays down His life \_\_\_\_\_, and the Father loves Him for this.

**Read verses 19 through 21.** The people continued their discussion over Jesus and His teaching, and we will here consider what they were saying. Some said that either He is crazy or is possessed by demons. Others, who were more sensible, said, "These are not the words of one that hath a devil." Satan is the real destroyer, and His servants do destructive things. They do not help people. They have never restored the sight of a blind person.

217. It is characteristic of the work of demons that their work is \_\_\_\_\_, they never do things to help people.

**Read verses 22 through 42.** This section records the events which happened at the Feast of Dedication in Jerusalem about the 20th of December. According to Bible historians, it commemorated the rededication of the temple after it had been desecrated by Antioch Epiphanes in the year B.C. 164. Strong national feelings were aroused at this time, and the Jewish opponents of Jesus thought it an opportune time to test Jesus as to His leadership aspirations. At the close of the arguments, they again sought to arrest Him.

**Verses 22 through 24.** Jesus was attending the Feast of the Dedication in Jerusalem and was walking in the portico of the temple called Solomon's Porch when the Jews surrounded Him and began questioning Him. They said in effect, "If you are the Christ (Messiah,) just come right out and say so. The wording seems to indicate they surrounded Him and intended to detain Him until He answered their question. These Jews looked for a Messiah who would be king over them and free them from Roman rule. They refused to accept the idea of suffering as applying to the Messiah (Isaiah 53), but rather to the nation of Israel. This obsession with national pride caused them to be blind to the truth and justified the condemnation of Jesus. "Having eyes, they see not, and having ears, they hear not."

218. True or False? The greatest interest of the Jewish leaders of this time was to glorify God rather than to get honor for their nation.



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**Verses 25 through 27.** What Jesus said here was, "Why should I tell you again what I have already told you and you refused to believe? You cannot believe because you are not of My sheep. You are not of My sheep because you seek your own self interests and not what pleases God. If you were My sheep, you would recognize My voice and obey My commands. The works that I do also bear witness that speak the truth."

219. Jesus told the Jewish leaders that they did not \_\_\_\_\_ because they were not of His sheep.

**Verses 28 and 29.** Jesus said He would give His sheep eternal life. They will live forever with Him. The Father has given Him each sheep, and no one is able to take them from His hand. Since He and the Father are one, to take them from His hand would be the same as taking them from the Father's hand. When studied carefully, it is seen that these verses are neither an argument for predestination nor for eternal security. It does give the Christian the comfort of knowing that he is safe as long as he remains in the Master's hand. One can be lost only if he willfully leaves God's hand, only if he leaves the Shepherd's fold.

220. Jesus spoke as a \_\_\_\_\_ to His followers; not to teach eternal security, that is, that a Christian cannot be lost.

**Verses 31 and 32.** After Jesus had spoken these words, the Jewish leaders again took up stones to stone Him. Quickly He said, "I performed these miracles under the guidance of my Father. For which of these good works do you stone me?" The Jews now got in an argument with Jesus and for the moment were diverted from their attempt to kill Him.

221. Jesus took the Jews by surprise when He asked, "For which of these \_\_\_\_\_ do you stone me?"

**Verses 33 through 36.** The Jews replied that they were not stoning Him for a "good work," but because He had made Himself equal to God. This was a highly legalistic interpretation of the law, and Jesus could point out scriptures where men were called gods. They were not seeking justice, for they had already determined that Jesus must die, and they would seize upon the slightest pretext in order to accomplish this. If Jesus had not been one with God, to claim this would have been blasphemous, but He knew who He was and the miracles He performed substantiated that claim.

222. Jesus knew that He was \_\_\_\_\_ with God and that the miracles He performed were the \_\_\_\_\_ of God.

**Verses 37 and 38.** Jesus continued His defense by saying, "If you do not believe me, consider my works. If I am not doing the works of my Father, you cannot be blamed for not believing. But if you judge my works justly, you will see that they are of the Father, and you will believe that I am of the Father, and He is in me." Jesus evidently had not given up on these people and desired that they still believe and be saved.

223. Jesus said that the \_\_\_\_\_ He did should convince anyone that He is the Son of God.

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**Verses 39 and 40.** Jesus again escaped from His persecutors and went across the Jordan River and stayed near the place where John was first baptizing. It seems that two attempts had been made to arrest Jesus and to stone Him, but He had escaped each time. God protected Him because His time had not yet come.

**224.** The Jews were unsuccessful in their attempts to kill Jesus because His \_\_\_\_\_ had not yet come.

**Verses 41 and 42.** John first baptized in the wilderness of Judea, the exact spot is not known. The people who came to Jesus were country folk and were more receptive to His teaching than the people of Jerusalem. John had attracted them by his blunt and forthright condemnation of evil, and they were now ready to concede that he was a prophet because all he had told beforehand about Jesus had come true; although John, himself, performed no miracles. Many of the plain country people of his region heard Jesus gladly and believed on Him.

**225.** True or False? The common people of this region were more receptive of Jesus' teaching than the people of Jerusalem and many believed on Him.

### ANSWERS:

- |                                  |                  |
|----------------------------------|------------------|
| 207. Openly                      | 217. Destructive |
| 208. Sheep, Shepherd's           | 218. False       |
| 209. True                        | 219. Believe     |
| 210. Understand, understand      | 220. Comfort     |
| 211. Saved, secure               | 221. Good works  |
| 212. Life                        | 222. One, works  |
| 213. Hireling, Good Shepherd     | 223. Works       |
| 214. Loves, gave up/or laid down | 224. Time        |
| 215. True                        | 225. True        |
| 216. Willingly                   |                  |

## C H A P T E R

# 11

**Read the entire chapter.** It is taken up with the raising of Lazarus from the dead and subsequently, with the increased opposition of the Jewish leaders when they observed the increasing popularity of Jesus as a result of this miracle.

**Verses 1 and 2.** These verses relate that Lazarus of Bethany, brother of Mary and Martha, was ill. It identifies Mary as the same one who anointed Jesus with ointment and wiped His feet with her hair.

**226.** Lazarus was the \_\_\_\_\_ of Mary and Martha of Bethany.

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**Verse 3.** Jesus and His disciples heard the sad news from a messenger sent by Lazarus' sister. It is worth noting that the message was not "Lazarus is sick," but, "He whom thou lovest is sick." This is evidence of the intimate relationship between Jesus and this family.

227. Jesus \_\_\_\_\_ the brother of Mary and Martha.

**Verse 4.** Upon hearing this sad news, Jesus said to His disciples, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified." Two important facts are brought out in this statement. (1) Lazarus' sickness (and death) was for the purpose of bringing glory to God and (2) That which glorifies Jesus also glorifies God.

228. Jesus' statement showed that Lazarus' sickness was not unto death but for the \_\_\_\_\_ of God, and what glorifies the \_\_\_\_\_ glorifies the Father also.

**Verses 5 through 7.** Jesus' love for Mary and Martha is reaffirmed, and it seems strange that Jesus remained two days in the same place before leaving for Judea. Many things which Jesus did seem strange from the standpoint of human wisdom, but Jesus had divine wisdom and knew the end from the beginning. Jesus knew what He was going to do and delayed in order that God might receive the greater glory and that the faith of many might be strengthened.

229. Jesus' delay in going to the sick man was that God might receive greater \_\_\_\_\_ and that the \_\_\_\_\_ of believers might be strengthened.

**Verses 8 through 10.** When Jesus announced His intention to go again into Judea, his disciples were surprised. Evidently they had interpreted His failure to go immediately to the bedside of Lazarus to the opposition of the Jewish leaders who threatened His life, and they questioned whether His decision to go was wise. Compare the somewhat veiled expression in John 9:4, "I must work while it is day" with John 11:9. In both cases, day is the allotted time one has in which to do his work. "The night cometh in which no man can work." Jesus' time had not yet come, so He had no fear of being killed at that time.

230. True or False? Jesus feared that the Jewish leaders might kill him if He went into Judea at this time.

**Verses 11 through 15.** Jesus then said to His disciples, "Our friend Lazarus is asleep, and I am going that I may wake him." The disciples thought that Jesus meant resting in sleep and thought if he were sleeping, he must be well on the way to recovery. Jesus then told them plainly, "Lazarus is dead, and I am glad for your sakes that I was not there, for your faith will be made stronger." That Jesus knew that Lazarus was dead was evidence of His supernatural power. That He was confident of His position of authority as the Son of God, is shown by His declaration to the disciples, "I am glad for your sakes that I was not there, to the intent that you may believe."

231. True or False? When the disciples misunderstood Jesus' statement that Lazarus was sleeping, He told them plainly that Lazarus was dead and said, "I am glad for your sakes that I was not there, to the intent that you may believe."

**Verse 16.** When Thomas realized that in spite of personal danger, Jesus was determined to go into Judea, he said to the other disciples, "Let us also go that we may die with him." Although Thomas, at times, seemed to show a lack of faith, he certainly was not lacking in courage.

232. Thomas felt certain that Jesus was risking His \_\_\_\_\_ by going into Judea, but showed great \_\_\_\_\_ by his willingness to go with Him.

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**Verses 17 through 19.** These verses are an explanation of the conditions Jesus found upon arriving in Bethany. Lazarus had been buried four days previously and many Jews from Jerusalem, which was only about five miles distant, had come to comfort Mary and Martha.

**233.** Lazarus had been dead \_\_\_\_\_ and many Jews had gathered at the home to -  
\_\_\_\_\_ Mary and Martha.

**Verse 20.** When Martha heard that Jesus was coming, she arose and went to meet Him, but Mary remained at home. Martha was the active one and Mary the more reflective, so it was quite natural that she would remain at home and fulfill the obligations of a hostess.

**234.** Mary did not go out on the road to meet Jesus, as she felt she should stay at home and fulfill her \_\_\_\_\_ as hostess.

**Verses 21 and 22.** When we think of these two sisters, we are inclined to think of Mary as the more spiritual and Martha as the more practical one, but here Martha's strong faith is evidenced by her remark, "Master, if you had been here, my brother would not have died, and even now I know that whatever you may ask God, He will give it to you."

**235.** Martha's strong \_\_\_\_\_ in Jesus is shown by her words to Him when she met Him on the way.

**Verses 23 through 26.** The conversation between Jesus and Martha continued and paraphrased, is as follows:

Jesus: "Your brother shall rise again."

Martha: "I believe in the resurrection of the dead in the last day."

Jesus: "I am the source of life; therefore, I have the power to raise from death to life. Whoever, while living, believes in me, shall never die."

These words of Jesus offer some difficulty in interpretation. That is to say, different commentators ascribe different meanings. One says Jesus is talking about the time of His second coming; the believer who is living at that time will never see death. That is true, but there is no reason to believe that Jesus was talking about any particular time. It is more reasonable to believe that this is a more general declaration of Jesus, of His power and authority over life and death, and is given to reassure Martha. This is indicated by His question to Martha, "Do you believe this?" For other references to "resurrection" and "eternal life" see the following:

1 Corinthians 15:35-55, 1 Thess. 4:15-18, John 3:16 and 36, 17:3, 1 John 1:2, and Revelation 20:4-6.

**236.** True or False? In this passage, Jesus taught that He has the source of all life, both physical and spiritual; which means that He can restore the physically dead to life and give eternal life to those who are spiritually dead. "The gift of God is eternal life through Jesus Christ our Lord."

**Verse 27.** Martha answered, "I believe that you are the Christ, the Son of God, the promised Messiah." She did not answer Jesus' question directly. He said, "Do you believe this?" She said, "I believe in you." But Martha gave the right answer. If we believe that Jesus is the Son of God, we must also believe in what He says and does.

**237.** If we \_\_\_\_\_ that Jesus is the Son of God, we must also

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\_\_\_\_\_ what He says and does is righteous.

**Verses 28 through 30.** After this conversation, Martha returned to the home and told Mary that Jesus had come and wished to speak to her. Jesus, according to John's account, had said nothing like this, but Martha knew that it was true. It seems that up to this time, Mary had not known of Jesus' arrival and had not known why Martha had left. When Mary heard the news, she arose quickly and went to the spot where Jesus was still waiting. Undoubtedly Jesus had picked this spot because He wished to talk with the sisters privately.

238. When Mary heard that Jesus had come, she arose \_\_\_\_\_ and \_\_\_\_\_ to the place where He was waiting.

**Verse 31.** This verse simply recounts the fact that the Jews who were in the house with Mary, thinking that she was going to the tomb to weep, followed her, and though unwanted, were with her where she met Jesus.

239. The Jews who were in the house with Mary \_\_\_\_\_ her to the place where she met Jesus.

**Verse 32.** When Mary arrived where Jesus was, she greeted Him with the same words that Martha had used, "Lord, if you had been here my brother would not have died." But there was one notable difference. Mary, being more emotional, fell to her knees when she greeted the Master. The fact that both used the same answer seems to indicate that in their grief they had agreed that if Jesus had come while Lazarus was still alive, He would have healed him. There is somewhat a mild reproach in these words as the sisters could not understand why Jesus had not come immediately.

240. In greeting Jesus, Mary used the \_\_\_\_\_ as Martha, and there seems to be a mild \_\_\_\_\_ in these words.

**Verse 33.** Why was Jesus "moved with indignation and deeply troubled" when He saw Mary and the Jewish companions weeping? Anyone who has ever witnessed a heathen oriental funeral will never forget the terrible outcries and irrational behavior of many of the mourners. Some of this grief may be genuine, but much of it is hypocritical, just for the show. I believe this is what angered Jesus. The Jews should have known better. Many prophecies of the Old Testament hold forth the hope of eternal life, but the Jews were probably influenced by the customs of their heathen neighbors. Certainly the Christian is admonished in such circumstances, not to sorrow as those who have no hope. See 1 Thess 4:13,14.

241. True or False? Jesus was troubled in spirit (moved with indignation) because they had the hope of eternal life and they should not have wailed and carried on as the heathen do.

**Verse 34.** Jesus spoke no word of reproach but simply said, "Where have you laid him?" They replied, "Come and see." The time had come for Jesus to act, so He wished to be shown the tomb of Lazarus.

242. Jesus wished to be shown the tomb of Lazarus because it was \_\_\_\_\_ for Him to act.

**Verse 35.** Jesus wept. Only two words, but very meaningful Jesus did not wail. He shed tears of sympathy. He did not feel sorry for Mary and Martha, he shared their grief.

243. Jesus wept. He shed \_\_\_\_\_ of \_\_\_\_\_ for Mary and Martha.

## STUDY OF THE GOSPEL OF JOHN

**Verses 36 and 37.** The Jews who had accompanied Mary, when they saw Jesus' tears, said, "See how He loves him. Could not this man who caused the blind to see, have healed this man that he should not have died?"

**244.** The Jews accompanying Mary were convinced of the \_\_\_\_\_ power of Jesus but their use of the term "this man" showed that they did not believe He is the Son of God.

**Verse 38.** Jesus again troubled in spirit, went to the grave of Lazarus, which was a cave with a large circular stone closing the opening, a common method of burial in the region. We can only speculate why Jesus was again troubled and somewhat angered, but it probably was because of evident weakness of the people's faith.

**245.** True or False? The people talked only of what Jesus might have done, not of what He could still do.

**Verses 39 and 40.** Jesus said, "Roll away the stone." But Martha protested, "By this time the smell will be terrible for he has been dead four days." Jesus replied, "Did I not tell you that if you really believed you would see the glory of God?" Martha had previously said that she believed that God would do anything that Jesus asked of Him but confronted with the reality of the grave being opened where her brother's body had lain for four days, she instinctively reacted. Who of us can say that we would have done differently?

**246.** Martha reacted in a natural manner when she \_\_\_\_\_ the removal of the stone from the opening of the tomb.

**Verses 41 and 42.** After this, they rolled the stone from the entrance. Then Jesus looked heavenward and prayed, "Father, I thank you that you have heard me, and I know that you always hear me, but because of the people who are here I said it, that they may believe that you have sent me." Let us look at this prayer of our Lord. First, there is thanksgiving that the Father hears Him, and second, confidence that the prayer has already been answered; the purpose being to arouse and strengthen the faith of those who looked on.

**247.** The purpose of the prayer of Jesus was that the \_\_\_\_\_ of the onlookers might be strengthened.

**Verses 43 and 44.** After speaking these words, Jesus cried in a loud voice, "Lazarus, come forth." And he who had been dead came out of the tomb, bound hand and foot with grave clothes, and his face bound with a napkin. Can you imagine yourself in the crowd of onlookers on that day, seeing that white shrouded figure, a man who had been dead four days, coming out of the darkness of the tomb and now standing in the bright sunlight? Would you have fallen to your knees praising God or would you have been among the scoffers saying, "He is a deceiver, it is only a trick?" Jesus knew the end from the beginning. When the word first came of Lazarus' illness, He had said that it was for the Glory of God. When the Son is recognized for who He is and is given glory, the Father is glorified also.

**248.** True or False? Jesus performed this great miracle of raising Lazarus back to life in order to make a great name for Himself.

**Verse 44.** (Latter half) Jesus said, "Loose him and let him go." Lazarus was restored to life and brought forth from the tomb by the power of God. Then men were told to take off the grave clothes and set him free. Also men were told to roll away the stone. The divine way is for man to do what he **can** do and then God (Jesus) steps in and does what man cannot do . . . Another lesson we may learn,

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or it can be used as a parable, when a person is born again and issues forth from death to life, his old sins may still bind him. The Holy Spirit gives power to overcome those sins, but He often uses Spirit filled men (pastors, church leaders) to help in making this man truly free.

- 249.** True or False? Three important lessons are to be learned from this miracle. (1) The divine plan is for man to do what he can, then God steps in and does what man cannot do; (2) When Jesus is believed in and given the glory due Him as God's Son, God is glorified also; (3) When a person is "born again" (dying with Jesus, buried with Jesus, raised up with Jesus--see Romans 6:3-5) he is restored to the image in which God made him and God is glorified through his life and Spirit filled men have a part in freeing him from the grave clothes of sin.

*Verses 45 and 46.* The parable of the Sower is reenacted here. Praise God. Some seed fell on good ground. Some hard hearts were not changed, even by this great miracle. Those sought to win the favor of the Jewish leaders by rushing to them with the news. But there were many who believed.

- 250.** Many of the Jews who accompanied Mary and Martha were now convinced that Jesus was the Son of God and \_\_\_\_\_ on Him.

*Verses 47 and 48.* The Chief Priests and Pharisees called a council, probably a meeting of the Sanhedrin. They felt that they had to do something about Jesus. That He had performed a notable miracle, they could not deny; and if things continued on this course, He would soon have all the common people on His side. They attributed to Jesus the same greed for power that they themselves had. They, looking into the future, could see Him leading a popular revolution in which He would be crowned king. Then the Roman legions would come in, defeat Him, and take from the Jewish nation what little power they still had, which was largely in matters of their religion; but this was still important to them.

- 251.** The Jewish leaders called a meeting to decide what to do about Jesus, for if the Roman government became involved, they feared the loss of the \_\_\_\_\_ they still held.

*Verses 49 and 50.* Caiaphas addressed them scornfully, "You foolish people. Can you not see that the only thing to do is to get rid of this Jesus? It is much better that one man die than that the whole nation be destroyed."

- 252.** Caiaphas recommended that Jesus should die that the whole nation might escape \_\_\_\_\_.

*Verses 51 and 52.* Caiaphas was High Priest that year. In the beginning, the person holding the office of High Priest was to be the mediator between man and God, but it had degenerated until it had become largely a ceremonial office with political significance. McGarvey is probably right when he says that Caiaphas spoke the words but like the prophet Balaam of old, did not realize their true meaning. The author, John, adds the words, "And not for that nation (the Jewish nation) only, but that He should gather together also in one body, all the children of God that were scattered abroad."

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**253.** When Caiaphas was saying that it was expedient that Jesus should die to save that nation, he was \_\_\_\_\_ that Jesus would die for all people everywhere, but he did not realize this.

*Verses 53 and 54.* From that time on, the Jews plotted how they might kill Jesus. Therefore, He did not travel openly in Judea, but retired with His disciples to Ephraim on the border of the wilderness some 16 to 18 miles northeast of Jerusalem.

**254.** Now the Jews were plotting to kill Jesus, so He walked no more \_\_\_\_\_ among them.

*Verses 55 through 57.* These verses merely relate the fact that the Feast of the Passover was approaching and when there were many people arriving in Jerusalem for this feast and Jesus was not seen among them, the Chief Priests and the Pharisees commanded that if anybody saw Jesus, they should immediately inform them of His whereabouts that they might arrest Him.

**255.** True or False? The determination of the Jewish Leaders to kill Jesus was shown by their strong efforts to force the people to betray His whereabouts.

### ANSWERS:

- |                           |                      |
|---------------------------|----------------------|
| 226. Brother              | 241. True            |
| 227. Loved                | 242. Time            |
| 228. Glory, Son           | 243. Tears, sympathy |
| 229. Glory, faith         | 244. Healing         |
| 230. False                | 245. True            |
| 231. True                 | 246. Protested       |
| 232. Life, courage        | 247. Faith           |
| 233. Four days, comfort   | 248. False           |
| 234. Obligations          | 249. True            |
| 235. Faith                | 250. Believed        |
| 236. True                 | 251. Power           |
| 237. Believe, believe     | 252. Destruction     |
| 238. Quickly, went        | 253. Prophesying     |
| 239. Followed             | 254. Openly          |
| 240. Same words, reproach | 255. True            |

## C H A P T E R

# 12

**Read the whole chapter.** There are many important teachings of Jesus which will be dealt with as we come to them. This chapter recounts the anointing of the feet of Jesus by Mary, the "triumphal entry" of Jesus into Jerusalem, certain Greek proselytes' desire to talk with Him, and His prophecy of His coming crucifixion.



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**Verses 1 through 3.** Jesus came to Bethany six days before the Passover and was entertained in the home of Simon the Leper. See Matthew 26:6. As the guests, which included at least some of Jesus disciples, reclined at the table, Mary took a jar of expensive perfume called spikenard and poured it over the head of Jesus. The house was filled with the pleasant odor as Mary anointed the feet of Jesus also and wiped them with her hair. Lazarus was also a guest at this feast. Most Bible scholars agree that the feast recorded here and the events that took place were the same as those in Matthew 26:6-13 and Mark 14:1-9, but the anointing of Jesus recorded in Luke 7:37-39 was a different occasion. Please read the parallel accounts in Matthew 26:6-13 and Mark 14:1-9.

256. True or False? At the feast in the house of Simon the Leper, Mary anointed the head and feet of Jesus and wiped His feet with her hair.

**Verses 4 through 6.** These verses record the grumbling of the disciples at the extravagance of this act. Matthew and Mark relate that it was the disciples who were involved, while John mentions only Judas. Judas probably was the instigator as he was the treasurer of the group. He was dishonest and His concern for the poor was only a pretense.

257. Judas' \_\_\_\_\_ was not for the poor; the more money there was in the bag, the better his chances to take some for his own use.

**Verses 7 and 8.** Jesus' reply was a stinging rebuke, "Let her alone; she did it to prepare my body for burial. You can always help the poor but I will not be with you always." And Mark added, "In the whole world, wherever the gospel is preached, this loving deed will be told as a memorial to her." A lesson we may learn from this is that love does not count the cost.

258. Mary's extravagant act was criticized by some, but Jesus commended it. It teaches us that \_\_\_\_\_ does not \_\_\_\_\_ the cost.

**Verse 9.** The story of this remarkable miracle, the raising to life of a man who had been dead four days, had spread throughout the countryside, and many people came here not only to see Jesus, but also to see Lazarus.

259. It became evident that the fame of Jesus was growing when large numbers of \_\_\_\_\_ came to see Him and Lazarus whom He had raised from the dead.

**Verses 10 and 11.** The Chief Priests were greatly disturbed by the growing fame of Jesus and were conspiring to put Lazarus, as well as Jesus, to death. This is only one example of the desperate lengths wicked people go to that they may accomplish their evil desires.

260. The Chief Priests conspired to put \_\_\_\_\_ as well as Jesus, to death.

**Verses 12 through 15.** These verses contain what has been called "The Triumphal Entry" and its importance is shown by the fact that it is recorded in all four Gospels. The other Gospels relate the way in which the colt upon which Jesus rode was obtained. These verses simply recount the fact that many people had gathered when they heard that Jesus was coming to Jerusalem and had gathered branches of palm trees and had gone out on the road to meet Him. As they went, they cried, "Hosanna, Blessed is the King of Israel, that cometh in the name of the Lord." Jesus, receiving this acclaim as He rode into Jerusalem on an ass's colt, was fulfilling the prophecy, "Fear not, daughters of Zion, for behold thy king comes, sitting on an ass's colt." Zechariah 9:9 (Jesus' humility was shown by his

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choice of a poor man's work animal to ride instead of a white spirited horse, which was the usual choice for Kings.)

261. Jesus fulfilled \_\_\_\_\_ when He received the acclaim of the multitudes.

His \_\_\_\_\_ was shown by His choice of an ass's colt on which to ride.

**Verse 16.** The disciples did not understand that Jesus was fulfilling prophecy when these things were happening. It seems that at this time, caught up in the excitement of His triumphal reception, they also thought that He would accept the kingship of Israel. It is stated, "When Jesus was glorified, they remembered . . . and were able to understand why things had turned out as they had." When was Jesus glorified? My belief is that it was on the Day of Pentecost, for it was on that day that the disciples understood that the purpose of Christ's first coming to earth was to establish a spiritual kingdom, His church upon the earth.

262. The author, John, explained that the apostles did not understand these things while they were occurring, and not until Jesus was \_\_\_\_\_ in the coming of the Holy Spirit in power and the establishment of His \_\_\_\_\_ did they understand that His kingdom was not to be an earthly kingdom.

**Verses 17 and 18.** The author explained that the people who had witnessed the miracle of the raising of Lazarus were not intimidated by the threats of the Jewish leaders but openly testified to what they had seen. It was they who instigated the reception generally accorded to conquering warriors but accorded to Jesus in the triumphal entry into Jerusalem.

263. The people who witnessed the raising of Lazarus were not \_\_\_\_\_ by the threats of the Jewish leaders.

**Verse 19.** It troubled the Pharisees greatly to see the crowds of people acclaiming Jesus. They thought, "Our threats have availed nothing, for it seems the whole world is following Him."

264. The Pharisees were troubled because their \_\_\_\_\_ had not stopped the crowds from following Jesus.

**Verses 20 through 22.** There were some Greeks, proselytes to the Jewish faith, who had come to worship at the feast. They came to Philip and told him they wished to meet Jesus. McGarvey suggests that Philip is a Grecian name and that is probably why they sought him out. At any rate, Philip, thinking there might be some problems, got Andrew to go along with him to Jesus, and together, they told Him of the request.

265. The request of some Greeks to \_\_\_\_\_ Jesus was taken to Him by Philip and \_\_\_\_\_.

**Read again verses 23 through 28.** It is very important that we understand the teaching of Jesus here. It states a basic principle of discipleship; a principle difficult for the disciples of that day to receive and just as difficult for us today. It cuts straight across our natural inclinations and desires. It says NO

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to self. In some groups it seems never to have been recognized as a cardinal principle of Christianity, to say nothing of it's being a principle to live by.

**Verses 23 through 25.** Jesus stated here a well recognized fact of nature. A seed can be stored in a dry place for years and it will be preserved, but it will still be a single seed. If it is placed in the ground, it will die, but the germ of life in it will be passed on into a new plant which will produce "much fruit." Now Jesus applied this principle to people such as you and me. "He that loveth his life shall lose it, and he that hateth his life **in this world**, shall keep it unto life eternal." These are hard sayings but consider 1 John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." If our heart is centered on the things of this world, we have nothing to look forward to in the next world.

The gospel is for the whole world, but the gospel could not be preached until Jesus had died, been resurrected, and received into heaven. Jesus had no message for the Greeks at this time. He must first call the Jews to repentance, then of the repentant, choose those who were able to receive His life. Through them, by means of His church, His life would be passed on to all who would receive, throughout the whole world. Jesus, in these parabolic teachings, was trying to prepare His disciples for His death. Jesus had to die to bear fruit in His disciples and in all who believe on Him. Each follower of Christ must die to self that the seed of eternal life, from Christ alone, may grow and bear fruit in his life.

- 266.** True or False? Jesus, knowing that the time of His death, burial, resurrection, and glorification was fast approaching, felt that He must prepare His disciples for these things. The parable of the seed that dies in order to bear much fruit applies first, to Himself, and second, to His disciples and all who subsequently believe on Him.

**Verse 26.** Jesus said that a man who wished to serve Him must follow Him. How do we follow Jesus today? By keeping His commandments and living the kind of life that is pleasing to Him. If we follow Him in this, we will follow Him in heaven and be honored by the Father as one of His children.

- 267.** The reward of those who follow Jesus is to be received into heaven and to be \_\_\_\_\_ as a child of God.

**Verse 27.** Here Jesus revealed His humanity when He, in agony of soul, prayed, "Father, may I pray to be saved from this hour?" Then determination to be obedient to His Father's will took over, and He answered His own prayer, "No, it was for this purpose I came into the world." Isaiah 53:4,5; 1 Cor. 15:3.

- 268.** Jesus' \_\_\_\_\_ was shown when He struggled with the thought of the approaching hour of persecution, suffering, and death. His divine nature conquered when He decided He must be \_\_\_\_\_ to His Father's will.

**Verse 28.** When Jesus had won this victory, He was able to pray, "Father, glorify Thy name." We should learn this lesson before taking any action to question, "Am I doing this to bring honor to myself or to glorify God?" This is one of the hardest lessons, but also one most necessary for the Christian to learn.

- 269.** True or False? One of the most difficult lessons for the Christian to learn is to do everything to the glory of God.

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**Verses 29 and 30.** In the latter part of verse 28, we are told that God had answered audibly His Son's prayer saying, "I have both glorified it and will glorify it." Some of the people standing by said that it had thundered and others said an angel had spoken to Him. People are inclined to hear what they want to hear. Jesus spoke of those who having ears, hear not. But Jesus said, "This voice came not for my sake, but for yours."

270. Only those who are willing to receive the truth, \_\_\_\_\_ the words God spoke from heaven. Jesus had prayed, do not glorify my name but glorify \_\_\_\_\_.

**Verses 31 and 32.** Jesus continued to speak, "Now it is time for the world to be judged and for Satan, the prince of this world, to be cast out. This will happen when I am lifted up on the cross, for this will draw men unto me." To those who looked on, when Christ was crucified, it looked as if He was defeated but actually Satan met his defeat. Love, God's love, the kind of love which Jesus had, can never be defeated. Jesus knew that and prophesied of His death and the defeat of Satan. The phrase, "lifted up," signified the manner of His death, crucifixion, John 3:14.

271. Jesus' words here \_\_\_\_\_ of: (1) The manner of His death, (2) The effect of His death upon Satan, (3) The effect of His death upon all men.

**Verse 34.** The people seemed to understand that the words, "lifted up," signified His death, and they had understood from the messianic prophecies of the Old Testament that the Messiah would live and reign forever. Therefore, it was quite natural that they should be confused for they were looking for an earthly kingdom with an earthly ruler. The one who had received the honors accorded conquering heroes now said He was about to be "lifted up." They said to Jesus, "We were ready to crown you king, but now you call yourself the "Son of Man" and say you are about to be killed. Who is this Son of Man?"

272. The people were \_\_\_\_\_ because they were looking for an earthly king.

They had never accepted the prophecy of the **Suffering Savior** as revealed in Isaiah 53, as referring to their Messiah.

**Verses 35 and 36.** "For only a short time now will the light be with you," said Jesus, "You had better walk while you have this light, for one who walks in darkness is liable to stumble. You must walk in the light if you wish to be children of light." Of course Jesus was speaking of Himself as the "Light of the world." After saying this, Jesus left and hid Himself from the Jewish leaders.

273. Jesus warned His hearers that the Light (Jesus Himself) would not be with them for long, therefore, they must accept the \_\_\_\_\_, believe in the \_\_\_\_\_, and walk in the \_\_\_\_\_, if they wish to be children of \_\_\_\_\_.

**Verses 37 through 41.** On first reading these words, Jesus seem very difficult to understand. Let us read Isaiah 6:9,10. These verses are prophetic of the times of the Messiah. But how could a God of love blind the eyes and harden hearts of people? God has made the laws which govern all things, the physical world, the world of the mind, and the world of the heart or spiritual world. The one who wishes to please God, to do God's will, will have seeing eyes and a mind and heart that receives the

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truth of God. One who resists God will find his eyes blinded and his heart hardened. As a man sows, so shall he reap.

274. Here are two contradictory statements. Underline the one that is true. (1) God condemns some people to hell by blinding their spiritual eyesight and hardening their hearts. (2) One of God's universal laws is that when a person continually resists His will, his eyes are blinded and his heart is hardened.

**Verses 42 and 43.** In previous verses, the author told of those who did not believe, but in these verses he told us that many of the leaders did believe on Jesus but did not confess their belief for fear of being put out of the synagogue. He made a very serious charge against them, "They loved the praise of men more than the praise of God." This is one of Satan's traps and it catches many of us who are Christians. We need to examine the motive for every act. Am I doing this to get honor for myself or to glorify God? We can hope that many of these Jewish leaders were among the three thousand converted on the Day of Pentecost, but we do not know.

275. There were many of the Jewish leaders who \_\_\_\_\_, but were afraid to \_\_\_\_\_ their faith in Jesus. They loved the \_\_\_\_\_ of men more than that of God.

**Verses 44 and 45.** Jesus cried out saying, "He who believes in me is really believing on Him who sent Me, and he who sees Me, sees the one who sent me." Jesus again proclaimed oneness with the Father in these words.

276. Jesus here said that \_\_\_\_\_ Him is believing God and \_\_\_\_\_ Him is seeing God.

**Verse 46.** Jesus said He is the light that is come into the world to show the way to those who believe on Him, so that they need not remain in darkness.

277. Jesus is the \_\_\_\_\_ of the world. He does away with the \_\_\_\_\_ of sin.

**Verses 47 and 48.** Jesus said, "Although a man, hearing My word, may not believe it, still I will not condemn him, for I came not to judge but to save the world. On the judgment day it will be the words that I have spoken that will judge him."

278. Jesus said He will not \_\_\_\_\_ the man who does not believe His word but on the judgment day, the words that He has spoken will judge him.

**Verses 49 and 50.** Jesus continued, "The message I have given is from the Father, and this message is the **message of life**. I speak the words My Father has given me, and I know that he who hears, believes, and obeys these words, has everlasting life."

279. Jesus said that His message is from God, the Father, and it is the \_\_\_\_\_

### ANSWERS:

## STUDY OF THE GOSPEL OF JOHN

256. True	262. Glorified, church
257. Concern	263. Intimidated
258. Love, count	264. Threats
259. People	265. Meet, Andrew
260. Lazarus	266. True
261. Prophecy, meekness	267. Honored
268. Humanity, obedient	274. (2)
269. True	275. Believed, confess, praise
270. Heard, Thy name	276. Believing, seeing
271. Prophesied	277. Light, darkness
272. Confused	278. Condemn
273. Light, light, light, light	279. Message of life

### C H A P T E R

# 13

**Read the entire chapter.** It gives John's account of what has been entitled "The Last Supper." Much fuller accounts are given in the other Gospels. See Matthew 26:17-30, Mark 14:12-26, Luke 22:7-38. However, John relates the washing of the disciples feet, which is not found in any of the other accounts.

**Verse 1.** Jesus knew that the hour of persecution was nearing. You or I in such a position, would either be feeling sorry for ourselves or trying to build up our courage to meet the situation. Our thoughts would be centered upon ourselves, but Jesus' thoughts were for His disciples, "Having loved His own, He loved them unto the end."

**280.** True or False? Jesus, knowing that persecution and death on the cross awaited Him, thought only of the suffering He was about to endure and cared little about what would happen to His disciples.

**Verse 2.** In this verse, the author told us that Satan put it into the heart of Judas to betray Jesus. He would not have been able to do this if Judas had not been willing. Judas had some self-serving motive that we do not understand.

**281.** Judas was tempted by \_\_\_\_\_ to betray Jesus.

**Verses 3 through 5.** Jesus, knowing who He was, that He had come from and would return to God, and that He was doing God's will, had the confidence to take upon Himself the garb and to perform the duties of a lowly servant, without lowering His stature in the eyes of His disciples. It was a lesson in humility needed by His disciples and still needed by Christians.

**282.** The washing of the disciples feet by Jesus was a lesson in \_\_\_\_\_.

**Verses 6 through 8.** Peter, the outspoken one, was the only one who objected to Jesus' action. When Jesus came to him, Peter said in effect, "What do you mean washing my feet?" Jesus replied, "I do not expect you to understand now but later on you will." Peter said, "I will never let you wash my feet." Jesus answered, "If I do not wash your feet, you and I will part company."

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- 283.** True or False? Peter was the only one of the disciples who objected to Jesus washing his feet, but Jesus informed him that they would part company if he did not submit to having his feet washed.

*Verses 9 through 11.* After this exchange, Peter submitted and asked Jesus to wash not only his feet but also his hands and head. Jesus replied that one who had bathed needed only to wash his feet to be entirely clean. All of you (disciples) are clean with one exception. Primarily, the washing of the disciples' feet taught humility, but Jesus used it also to teach the need for inner cleanness. Judas was the one who was not clean.

- 284.** Through this incident, Jesus taught not only humility, but also the necessity to \_\_\_\_\_ to His authority, and the need for inner \_\_\_\_\_.

*Verses 12 through 15.* Jesus had previously told Peter he could not understand. Note: He asks all the disciples if they have understood what He has done. None reply, and Jesus probably did not expect a reply, for He immediately tells them that He has given them an example that they should follow.

- 285.** Jesus washed the disciples feet to give them an \_\_\_\_\_ of right attitude and conduct.

*Verses 16 and 17.* One needs to know the customs of the time to understand what Jesus was teaching here. All the people wore sandals and it was customary for the host to have a servant near the entrance with a basin of water and a towel to wash the dust from the feet of the guests as they entered and slipped off their sandals. But this was a "no host" meal and none of the disciples had been willing to take the place of a lowly servant. They were self-centered and full of pride. Therefore, Jesus, by His example, taught them the need for humility. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Does this mean that "foot washing" should be practiced in assemblies of Christians today? Most commentators are agreed that this is not something that is commanded and probably would be embarrassing in today's society. Personally, I believe that there is a place for "foot washing," not as an ordinance performed in public, but as an example. Many congregations have been split by power struggles between two strong minded individuals. If a pastor, seeing such a struggle developing, would call these individuals to his home, read the above scripture, and then wash the feet of each, I believe these individuals would get the message.

- 286.** True or False? The disciples were too proud to do the work of a servant and Jesus, by His example, wished to change their attitude to that of a humble servant. He did not impose "foot washing" upon His followers as an ordinance.

*Verses 18 through 20.* Jesus was still trying to prepare His disciples for His departure. He knew that it will be a terrible shock to them but that it was all a part of God's plan. Prophecies of His betrayal and death could be found in their scriptures. That He knew beforehand the one who would betray Him was another proof of His divinity. After those terrible things had happened, the disciples would look back and remember that Jesus had foretold them and their faith could be strengthened. Also, Jesus said that believing Him is the same as believing and receiving God, the God who had sent Him.

- 287.** Two truths were taught in this passage: (1) Jesus knew \_\_\_\_\_ the one who would betray Him. (2) Jesus had previously taught that He and the Father were one, so it follows that he that

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receiveth the Son, \_\_\_\_\_ the Father. Also, it is true that receiving the messengers Jesus sends out is the same as receiving Jesus.

**Verse 21.** After saying these words, Jesus became very troubled in spirit and exclaimed, "One of you is going to betray me." Jesus knew all things from the beginning. He knew the time of His betrayal by one of His own followers, the ensuing suffering of the trial, the mocking and the beating, and then following that, the agony of the cross. The thoughts of all of this was almost too much.

**288.** The thought that one of His disciples would \_\_\_\_\_ Him troubled Jesus very much.

**Verses 22 through 25.** The other Gospel writers gave fuller account of this incident, some saying that each of the disciples asked, "Is it I, Lord?" John seemed very modest in his writings, never using the person pronoun "I" but referring to himself as the Disciple whom Jesus loved. He was leaning on Jesus' breast at the time so Peter motioned to him to ask the Master to whom He was referring. Then John asked Jesus, "Lord, who is it?"

**289.** John referred to himself as "the Disciple whom Jesus loved," and it was he who \_\_\_\_\_, "Lord, who is it?"

**Verses 26 and 27.** Jesus answered, "It is the one to whom I will give this crust of bread after I have dipped it in the sauce." Then He dipped the crust and gave it to Judas Iscariot. The text says that immediately after receiving the bread, Satan entered into Judas. Jesus said to him, "Do what you are about to do right away." Judas had apparently determined beforehand what he was going to do. If he were a normal person, it would seem that when he found out that Jesus was aware of his treachery, he would have repented and asked forgiveness, but Judas' heart was hardened. The text says that on receiving the sop from Jesus, Satan entered into his heart, but Satan could not have entered if Judas has not opened the door to him.

**290.** True or False? Judas should not be held responsible for betraying Jesus because Satan made him do it.

**Verses 28 and 29.** None of the other disciples knew what Jesus had said to Judas but some thought, since he was the treasurer of the group, that Jesus had given him orders to buy food or perhaps to make a charitable gift to some poor person.

**291.** When Judas left, the other disciples speculated on what his purpose might have been because they did not \_\_\_\_\_ what Jesus had said to him.

**Verse 30.** Judas having received the bread, went out immediately into the night. Many sermons have been delivered with this as a text, and although it was written merely to tell the time of the day, it can be used as a parable. When a person yields to the temptations of Satan, there is always darkness in the person's soul.

**292.** Judas' going out into the night/darkness is a \_\_\_\_\_ of what happens when one yields to Satan.

**Verses 31 and 32.** As soon as Judas had left the room, Jesus said, "Now is the time when the Son of Man shall be glorified, and God will be glorified in Him. The time is come when the Son will be glorified in the Father and the Father glorified through the Son."



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**293.** True or False? When the Son is glorified, the Father is also glorified.

*Verse 33.* Jesus said, "My dear children, I am now about to leave you and you will not be able to follow me." Jesus had first addressed His disciples as servants, later as friends, and now as children, the closest and dearest of relationships. What a blessing to be part of "the family of God."

**294.** As the time for His departure neared, Jesus used the endearing title " \_\_\_\_\_ " in addressing His disciples.

*Verses 34 and 35.* Jesus continued, "A new commandment I give you, that you love one another." You should love, as I have loved you. And this is the special thing which shall set you apart from the world and be your distinguishing mark, the love that you show one another. The Christian has only three commandments to keep but these cover everything needed. (1) Love God with all your heart, soul, and mind. (2) Love your neighbor as yourself. (3) Love fellow Christians with a special love. Is that the distinguishing mark in your life and in the congregation where you fellowship?

**295.** Jesus said the badge of discipleship should be the \_\_\_\_\_ we have, one for another.

*Verses 36 through 38.* Peter asked Jesus where He was going. Jesus did not answer directly but told Peter that he could not go with Him, but would at some future time follow. Peter was persistent. "Why can I not go with you now?" he said. "I am willing to die for you." Jesus replied, "Will you really lay down your life for me?" I tell you, you will deny me three times before the rooster crows tomorrow morning."

**296.** The disciples knew that Jesus' life was threatened and Peter boastfully said, "Why can I not go with you now? I am willing to \_\_\_\_\_ for you." Jesus replied, "Not now but later; you are not prepared, for I know that before the rooster crows, you will \_\_\_\_\_ me three times."

### ANSWERS:

- |                           |                             |
|---------------------------|-----------------------------|
| 280. False                | 289. Said or asked          |
| 281. Satan                | 290. False                  |
| 282. Humility             | 291. Know or understand     |
| 283. True                 | 292. Parable                |
| 284. Submit, cleanliness  | 293. True                   |
| 285. Example              | 294. Dear (little) children |
| 286. True                 | 295. Love                   |
| 287. Beforehand, receives | 296. Die, deny              |
| 288. Betray               |                             |

## CHAPTER

## STUDY OF THE GOSPEL OF JOHN

# ◊ 14

As was mentioned in the introduction, half of the Gospel of John is about the events of the last week of Jesus' life on earth. Chapters 14 through 17 are addresses to the chosen twelve who are called apostles. After the defection of Judas, there were only eleven. The purpose of the teachings of these chapters was to comfort the apostles and to prepare them for the shock of His departure. They contain expressions of love and concern, encouragement for faithfulness, and promises of the coming of the Holy Spirit and of the coming again of Jesus the Christ.

**Verses 1 through 3.** These verses are full of comfort for those who have lost loved ones and are often used as the text for funeral sermons. However interpreted, they show that there is a place being prepared for every one of God's children. They promise that Christ Himself is coming again to receive and escort us to our new home, and we will live forever in His near presence.

**297.** True or False? In this passage, Jesus assured us that we are not to be troubled by the thought of death, neither our own death nor the death of loved ones. He is coming again to receive His own and we will live forever in His presence.

**Verses 4 through 6.** Thomas, the Apostle who had to be sure about everything, was not satisfied. Jesus had said that they knew where He was going and they, therefore, should know the way. But Thomas objected, "Lord, we do not know where you are going, so how can we know the way?" Jesus replied, I am the way, the truth, and the life.

**298.** Thomas said that we (the Apostles) do not know where you (Jesus) are going, how can we know the \_\_\_\_\_?

**Verse 6 (continued).** The importance of this verse requires that it receive fuller treatment. Jesus said, "I am the way," that is, if you follow me in this life, you will follow me to heaven. "I am the truth," not only what I say is true, I am truth. "I am the life," I am the source of all life both physical and spiritual. "In Him was life and that life was the light of men." John 1:4.

What are we talking about when we speak of the way to God? We are not talking about a physical pathway into His presence. We are talking about the restoration of man's original state, "in the image of God." This can only occur when one is immersed into Christ and receives the indwelling Spirit as a gift, "born of water and Spirit."

**299.** Jesus Christ is the \_\_\_\_\_, and the \_\_\_\_\_, and the \_\_\_\_\_.  
He is the \_\_\_\_\_ back to God, the \_\_\_\_\_ about God, and the \_\_\_\_\_ of God.

**Verse 7.** Jesus continued, "If you had known me, you would have known my Father also and from now on, you will know Him and have seen Him."

**300.** Jesus said that to \_\_\_\_\_ Him is to \_\_\_\_\_ the Father and to see Him is to see the Father.

## STUDY OF THE GOSPEL OF JOHN

**Verses 8 and 9.** Now it was Philip who asked for proof. "Show us the Father and that will satisfy us," was his request. It seemed that Jesus might have lost patience with His disciples over their lack of discernment. They had witnessed His miracles, profited by his teaching, and shared His great love, and still they asked, "Let us see the Father." Jesus replied, "Philip, how is it that you do not understand who I am, even after these months and years of close fellowship? You should understand that one who has seen me has seen the Father. Then how can you say, 'Show us the Father?'" Were Philip and the others lacking in faith or had they failed to understand who Jesus really was? We cannot know, but we do know that Jesus was disappointed in His disciples.

**301.** In their request to be shown the Father, the disciples showed a lack of \_\_\_\_\_ who Jesus really was.

**Verses 10 and 11.** Jesus' question was a mild rebuke to Philip, "Do you not believe it when I tell you that I am in the Father and the Father is in me? Even what I say is not of myself, but I speak the words My Father gives me and the things I do are really the works of My Father. You should be able to see for yourself that it is the Father working in me that does these works."

**302.** Jesus questioned the \_\_\_\_\_ of the disciples in that they had failed to realize that He and the Father were one.

**Verses 12 and 13.** We, today, are much like Philip, Thomas, and the rest of the disciples. We also fail to grasp the full meaning of what Jesus taught here. The church today seems almost a failure in facing up to the sinful, self-centered, and materialistic philosophies which prevail in the world we know. We fail to have laid hold of the tremendous resources of the almighty God, promised in these words of Jesus. We should accept these teachings with the simple faith of a child rather than following the sophisticated rationalizations of the theologian. Jesus met every human need, physical, psychological, and spiritual. The whole church should be ministering to the entire needs of man that he may again be whole.

**303.** True or False? The church today is suffering from the same weaknesses that Jesus saw and criticized in His disciples.

**Verse 14.** This seems like a repetition of a previous statement, but it contains an added thought, "in my name." Something asked in His name must be in accord with God's will and that will bring glory to Christ and God.

**304.** To ask in Jesus' name is to ask something that is in \_\_\_\_\_ with the will of God.

**Verses 15 through 17.** Jesus' commandments differ greatly from those given by God through Moses. They were legalistic and had to do with man's behavior. Jesus' commandments have to do with the inner man, the heart. The motivation for keeping the "Ten Commandments" was fear of punishment. The motivation for obeying Jesus is love. "If you love me, obey me," He says. "And if you obey my commands, I will pray the Father, and He will send you another Comforter, the Holy Spirit; even He lives with you and shall live in you." One could write pages attempting to explain the mystery of the Trinity: Father, Son, and Holy Spirit. Books have been written on that subject. We will only say that He is the Spirit of Truth, found in His perfection in the Father and Son. He came in power upon the day of Pentecost, fulfilling Christ's promise and empowering the Apostles with miraculous gifts. He is promised to all who believe and obey as an indwelling presence. See Acts 2:38, 5:32.

## STUDY OF THE GOSPEL OF JOHN

**305.** True or False? Jesus promised the Holy Spirit, the Spirit of Truth, to the Apostles if they obeyed His commands, but today only those who receive the blessing of the Pope of Rome can receive Him.

*Verse 18.* The Greek word is PARACLETE and a better translation is "helper" or "encourager." Think of someone who would go along with you on a difficult trip just to help; that will give you a good idea of the office of the Holy Spirit. Jesus said, "In reality, I will be coming to you in the 'helper' I will send."

**306.** Jesus said, "I will not leave you as orphans, I will send a \_\_\_\_\_ who will encourage you and it will be as if I, myself, were there."

*Verse 19.* Jesus continued, "In a little while, I will be leaving this world, but you will see me again, for you will be with me. Because I live, you also, will live." Jesus was foretelling His death and resurrection and assured His disciples of their resurrection also.

**307.** Jesus reassured His disciples by telling them that their separation would be only temporary, that because He \_\_\_\_\_ they too shall \_\_\_\_\_.

*Verse 20.* Jesus repeated in a slightly different language what He had said previously, that He and the Father were one. This was a truth difficult for the disciples to receive but when the disciples are united with Him in heaven, they will see and know that this is true. He added another dimension to this revelation when He said, "You are in me and I am in you." We believe that this union of the believer with Christ is accomplished in His church through the work of the Holy Spirit.

**308.** Jesus told His disciples that the day would come when they would \_\_\_\_\_ that "I am in my Father and also that you are in Me and I am in you".

*Verse 21.* Jesus had previously said, "If you love me, keep my commandments." Now He says, "If a man knows my commandments and keeps them, it shows that He loves me." (This is called a corollary. If the first statement is true, it follows that the second must be true also.) Jesus continued, "Because he loves me, My Father and I will love him, and I will make myself known to him." These wonderful promises are so important, so far reaching, that they are hard to comprehend. We agree with J.W. McGarvey's analysis quoted here, "Jesus here speaks of His return in the spirit and His inward manifestation of Himself to His disciples wherein He energizes them with His own life."

**309.** A person who keeps Christ's commands will be \_\_\_\_\_ by Him and by the Father also, and Jesus will manifest Himself to him by \_\_\_\_\_ his life.

*Verses 22 and 23.* It was Judas, otherwise known as Thaddeus, who now questioned Jesus. "How is it Lord, that you will make yourself known to us and not to the world?" He was still thinking that the Messiah would manifest Himself to the world as a king. Jesus did not answer his question directly, but He tried to make Thaddeus understand that the kingdom He was about to establish was a spiritual one and not a worldly kingdom. He repeated the promise He had made previously and added, "And My Father will love him, and **we** will come unto him and make **our** abode with him."

## STUDY OF THE GOSPEL OF JOHN

**310.** Jesus answered Thaddeus by trying to make him \_\_\_\_\_ His kingdom was a Spiritual kingdom and His relationship with His followers was a personal one. He will not force His way into a heart that is not open to Him and will not manifest Himself to an \_\_\_\_\_ world.

*Verse 24.* For emphasis, Jesus stated in a negative way what He had stated positively before. "He that does not love me, does not obey my word, even though this word is from My Father."

**311.** Jesus insisted that \_\_\_\_\_ to His word is the test of the believers love for Him.

*Verses 25 and 26.* Jesus continued to comfort His disciples and to prepare them for His departure. While still with them, He emphasized the important teachings He had already given and repeated the promise of the Holy Spirit who had taught them. Of the writers of the Gospels, only John and Matthew were present when this promise was given but since there were no contradictions in these accounts, it is safe to assume that the help of the Holy Spirit was available to all of the writers. It is interesting to note that the office of the Holy Spirit was not only to "bring to remembrance" but also to "teach," and this was necessary because the disciples had not fully understood all that Jesus had taught.

**312.** Jesus comforted His disciples with the promise of the Holy Spirit, sent by the Father in Jesus' name, who would \_\_\_\_\_ them all things and bring all things to their \_\_\_\_\_.

*Verse 27.* The "world" as used here means the world of man's making. It can bring pleasure and excitement, also, fear and frustration or pain and sorrow. Only Christ can give peace of mind and heart. Worry, frustration, and fear are the great enemies of peace and Christ promises to take care of these if we trust Him.

**313.** Jesus Christ gives peace to the heart by taking care of every \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

*Verse 28.* Jesus continued, "As I told you before, I am going away and will return to you. You should rejoice, and if you really loved me you would rejoice, for I am going to My Father, who is greater than I am." Jesus repeatedly claimed oneness with the Father. How could He now say, "The Father is greater than I"? I think it is because in a father-son relationship, the father has seniority.

**314.** The disciples should have \_\_\_\_\_ when Jesus told them He was leaving to go and be with the Father.

*Verse 29.* Jesus knew that His disciples would not understand many of His prophecies, but He also knew that their faith would be strengthened when they witnessed these things coming to pass and they would understand.

**315.** Jesus foretold future events in order that the \_\_\_\_\_ of His disciples would be strengthened when they observed these things coming to pass.

## STUDY OF THE GOSPEL OF JOHN

**Verses 30 and 31.** Jesus said that He had not much more to say as the time was short, for the messengers of Satan would soon arrive and carry out their intent. "They really have no power over Me but I must do the will of My Father, and the world will have this witness that I love the Father." Jesus was speaking of His coming trial and death. He was willing to pay the price for the salvation of sinful man, the plan that He and the Father had agreed on before the foundation of the world.

**316.** Jesus said that His willingness to carry out His Father's will, even though it cost Him His life, would show the world His \_\_\_\_\_ for the Father.

### ANSWERS:

- |   |                               |
|---|-------------------------------|
| 297. True                               | 307. Lives, live              |
| 298. Way                                | 308. Know                     |
| 299. Way, truth, life, way, truth, life | 309. Loved, energizing        |
| 300. know, know                         | 310. Understand, unbelieving  |
| 301. Discernment                        | 311. Obedience                |
| 302. Faith                              | 312. Teach, remembrance       |
| 303. True                               | 313. Worry, frustration, fear |
| 304. Accord                             | 314. Rejoiced                 |
| 305. False                              | 315. Faith                    |
| 306. Helper                             | 316. Love                     |

**NOTE:** Take Test 2 which is located at the end of the textbook, and mark your answers on these pages.

After you have double checked your answers and made any necessary corrections, **THEN CAREFULLY TRANSFER YOUR ANSWERS TO THE SCANTRON ANSWER SHEET!!! THIS WILL HELP PREVENT THE NEED TO MAKE CORRECTIONS ON THE SCANTRON ANSWER SHEET!**

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## C H A P T E R

# 15

Read the entire chapter. It contains some very important teachings of our Lord delivered to the disciples, probably on the day before He was seized and taken before the Sanhedrin. In the first portion, He gave the parable of the true vine and the husbandman, next the necessity of His followers showing love for one another, and then the prediction that His followers must expect persecution.

## STUDY OF THE GOSPEL OF JOHN

**Verses 1 and 2.** Three characters are involved in this parable: Jesus Christ, the true vine; believers, the branches; and God, the vine dresser. Jesus chose a very familiar occupation, that of a gardener or vine dresser, to illustrate the point that He wished to make. In the Old Testament (O.T.), Isaiah 5:1-7, is found the parable of the unproductive vineyard which produced sour grapes rather than good grapes. This vineyard was the House of Israel and as punishment it was to be laid waste. A different lesson is taught here, as we shall see, as the story progresses. An important part of the vine-dresser's work was to prune the vine, by cutting off the diseased branches. All the strength of the vine must go to the branches which bear fruit. A diseased branch not only does not bear fruit, but it is a threat to the entire vine. It must be cut off, not only because it bears no fruit, but also because it threatens the life of the vine.

317. Every \_\_\_\_\_, which is diseased and does not bear \_\_\_\_\_, must be cut off.

**Verse 3.** Jesus assured His disciples that He was not referring to them in the parable, for they were **clean** because they had been obedient to the word He had given them.

318. The disciples were \_\_\_\_\_ because they had been \_\_\_\_\_ to the word which Jesus had given.

**Verses 4 and 5. To abide**, means more than to stay in some certain place. It carries the connotation of living contentedly in that place. One does not abide in a prison cell, he abides in a home where there is security and love. Now read these verses again with this in mind. To live contentedly in Christ and to have Him live contentedly in us is joy unspeakable and full of glory, Heaven on earth. If we would take the promises of Christ seriously, what joy we could share! What a large crop of fruit we would bear! A branch separated from the vine cannot bear fruit. "Apart from Me you can do nothing." Bearing fruit is witnessing to the life of Christ within, through our words and through our actions.

319. To have Christ \_\_\_\_\_ contentedly in us and we in Him, means \_\_\_\_\_ unspeakable, and we will bear much \_\_\_\_\_.

**Verses 6 and 7.** In verse 6, Jesus pronounced judgment upon the man who will not **abide** in Him. He will be cut off, dry up, and be burned. Following this, He announced an added blessing which comes to those who **abide** in Him and keep His commandments: "You may ask what you will and it will be done for you." This seems to be a very sweeping statement, but it does not mean that a Christian can ask for anything that he desires and surely will receive it. It does mean that if the Christian has that close personal relationship described as abiding, he will know the Father's will and then the promise. "If we ask anything according to His will, we know that He hears us, and if we know that He hears us, we know that we have the petitions we have asked of Him," 1 John 5:14,15.

320. The man who does not \_\_\_\_\_ in Christ is cut off, dries up, and is burned. The man who \_\_\_\_\_ can ask what he will and it will be done for him.

**Verse 8.** The branch that bears a good crop of fruit pleases the vine-dresser and the believer who bears good fruit glorifies the Father. These are true disciples.

## STUDY OF THE GOSPEL OF JOHN

**321.** The true test of discipleship is \_\_\_\_\_, a good crop, which glorifies the Father.

*Verses 9 and 10.* "I have shown you the same kind of love with which the Father loved me. By keeping My commandments, you will demonstrate that you are abiding in that same love, just as I keep My Father's commandments and abide in His love." What more happy and blessed state can be imagined than one in which we share "agape," that divine love which originates in God.

**322.** When we keep Jesus' \_\_\_\_\_, we \_\_\_\_\_ in the same love the Father and Son have for each other.

*Verse 11.* In this verse Jesus said that He gave them this teaching that they might share in the same joy He has in seeing God's love bearing fruit through them. In Galatians, Chapter 5, Paul said, "The fruit of the spirit is love, joy, . . . and many other blessings". Love, the source of all that is good, comes first.

**323.** The teaching here is that the believer has the privilege of sharing Jesus' \_\_\_\_\_ which comes from obeying the Father's will.

*Verses 12 and 13.* Still on that subject of love, Jesus gave His disciples a new commandment; that they should love one another as He had loved them. This means that their love should be great enough that they would give their life to save another. Jesus knew that the time was near when He would give His life to save them and also all who thereafter would become His followers.

**324.** The new commandment that Jesus gave was that His followers should \_\_\_\_\_ one another, as He had loved them; a love great enough to cause one to be willing to give his \_\_\_\_\_ for another.

*Verses 14 and 15.* Previously when the disciples were selfishly seeking their own glory, Jesus had called them servants and admonished them, "A servant is not greater than his lord." Here He called them friends, but there was one condition, that they keep His commandments. Because they were friends, he held back nothing, but shared everything that He had received from the Father. If we could call the son of the highest official in our country a personal friend, that would be quite an honor would it not? How much more honorable it would be if the friend were the Son of God, ruler of the Universe.

**325.** There is no greater honor than to be called \_\_\_\_\_ by Jesus. The one condition is that we are faithfully \_\_\_\_\_ His commandments.

*Verse 16.* Jesus chose His disciples before they chose Him. He taught them and carefully prepared them in order that they might bring forth "good fruit," fruit that would remain. In addition, the promise was repeated that whatsoever they should ask in His name would be granted by the Father.

**326.** The purpose for which Jesus chose and then prepared His disciples, was that they should bear



## STUDY OF THE GOSPEL OF JOHN

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**Verse 17 and 18.** The command to love one another was repeated and the warning given, that they will be hated by the world. The world hated the Master first and His disciples can certainly expect only hate from the world. One reason for Jesus' strong exhortation concerning love for one another is their need for the unity that love will bring, making them strong enough to stand against the enmity of the world.

327. True disciples are known for their \_\_\_\_\_, the world is known for its \_\_\_\_\_.

**Verse 19.** "If the world recognized you as one of their own kind, they would love you. I have chosen you out of the world," said Jesus, "therefore the world hates you." The lives of godly people are a rebuke to the worldly and for that reason, the godly are hated by the world.

328. True or False? Godly people are hated because their lives are a rebuke to the worldly, but they can rejoice greatly because they have been chosen out of this evil world by Jesus and will make their home with Him throughout eternity.

**Verse 20.** The disciples had been warned previously (See Matthew 10:24, John 13:16) that they could expect the same kind of treatment by the world that their Master had received. But there is also a brighter side which Jesus brought to their attention. As they had received the words of the Master, there would be some who would hear and find salvation through their words.

329. "The servant is not \_\_\_\_\_ than his lord, and he can expect the same kind of treatment from the world as his Lord receives." He has the consolation that some will \_\_\_\_\_ the word he speaks and find salvation thereby.

**Verse 21.** "They have done these things to me, and they will do them to you, and the reason is that they do not know the One who sent Me." Jesus had previously stated that if the Jewish leaders had known God as they should have, they would have recognized who He was when He came.

330. "The basic problem," said Jesus, "is that people do not \_\_\_\_\_ God, the One who had sent Him into the world."

**Verses 22 through 25.** If these people had not had the opportunity to hear the teaching of Jesus, to see Him and the marvelous miracles which He performed, they could not be judged guilty of rejecting Him. But they had all the evidence needed to convince any open-minded person that He was the Son of God. These people had for so long sought the praise of men by glorifying themselves rather than giving the glory to God, that they had become hard of heart and were at enmity with the God they professed to love. Jesus said this as a fulfillment of that which was written in their law, "They hated Me without cause." See Psalm 35:19. Jesus again insisted on the unity of Himself with the Father, unity so strong that it can be said that anyone who hates the Son, hates the Father also.

## STUDY OF THE GOSPEL OF JOHN

**331.** Jesus said that these people were \_\_\_\_\_ because they had the opportunity of hearing Him and witnessing His miracles. They \_\_\_\_\_ Him and also His Father because they sought glory for themselves, rather than the glory of God.

*Verse 26.* This was the second time Jesus had mentioned the coming of the Comforter, the Holy Spirit, the Spirit of Truth, adding "He shall testify of Me."

**332.** When the Holy Spirit, the Spirit of Truth, comes, He will \_\_\_\_\_ of Christ.

*Verse 27.* The apostles would testify of what they had seen and heard and the Holy Spirit would help them in bearing this witness.

**333.** Helped by the Holy Spirit, the disciples would \_\_\_\_\_ of Christ.

### ANSWERS:

- |                          |                    |
|--------------------------|--------------------|
| 317. Branch, fruit       | 326. Good fruit    |
| 318. Clean, obedient     | 327. Love, hate    |
| 319. Living, joy, fruit  | 328. True          |
| 320. Abide, abides       | 329. Greater, hear |
| 321. Bearing fruit       | 330. Know          |
| 322. Commandments, share | 331. Guilty, hated |
| 323. Joy                 | 332. Testify       |
| 324. Love, life          | 333. Testify       |
| 325. Friend, keeping     |                    |

## C H A P T E R

# 16

Chapter sixteen contains the latter portion of Jesus' last discourse, the final teaching session designed to comfort, strengthen, and help prepare the disciples for His final departure. He warned them of coming persecution, explained further the work of the Holy Spirit, the Comforter, who would be sent to strengthen and guide them through those troubled times, and to help them in their witnessing. It closes with the promise of peace of mind that the world can never know. Read the entire chapter.

*Verses 1 through 3.* "I am telling you these things so that you will not be too concerned about the things which will happen to you after my departure. I know what they are going to do to you. They will put you out of the synagogues and put you to death, even thinking that they please God in doing these things to you. They will do these things because they know neither Me nor the Father."

## STUDY OF THE GOSPEL OF JOHN

**334.** Jesus said that it was because they did not \_\_\_\_\_ Him or His Father that the Jews would think they \_\_\_\_\_ God when they persecuted the disciples.

*Verse 4.* Jesus did not tell His disciples of the difficult times to come in the early days of His ministry. He had to begin where they were and bring them along gradually to the things more difficult to understand. Now He was about to leave them and they must be prepared for the troubles and dangers they would have to face in the days to come. When this time came, they could look back and remember that Jesus foretold these things. Their faith would be strengthened and they could face death calmly, knowing that they would soon be with their Lord.

**335.** Jesus told His disciples of the coming time of persecution in order that they might be prepared for it. When they faced death, their \_\_\_\_\_ would be strengthened, and they could await death and the reunion with their Lord with joyful expectation.

*Verses 5 and 6.* In this section, Jesus seemed to indicate disappointment with His disciples in that they were so overwhelmed at the thought of parting they did not ask where He would be going, nor did they realize the joy He must have felt in anticipation of reunion with the Father.

**336.** The disciples' \_\_\_\_\_ at the thought of parting, should not have prevented them from sensing the \_\_\_\_\_ that Jesus must have felt at the thought of reunion with His Father.

*Verse 7.* Jesus was trying to make His disciples understand that not only would His condition be bettered when He returned to the Father, but theirs would be better also. He could not send the comforter until after He had ascended to His Father. See John 7:39.

**337.** Jesus encouraged His disciples by telling them it would be to their advantage for Him to leave them, for then He would send the \_\_\_\_\_, the Holy Spirit, as a friend and helper.

*Verses 8 through 11.* These verses are difficult in the King James translations, but to substitute "convince" for "convict" makes the meaning clearer. The Holy Spirit, using the apostles and the messengers who follow them, convinces the world of its sin; convinces the world of the righteousness of Christ, and, by contrast, its own unrighteousness; convinces the world of judgment to come. The prince of this world was judged at the cross, defeated at the tomb, and will meet his final condemnation when cast into the Lake of Fire. See Revelation 20:10.

**338.** When He comes, the Holy Spirit will convince the world of \_\_\_\_\_, of \_\_\_\_\_, and of \_\_\_\_\_.

*Verse 12.* Jesus told His disciples that there was much more He wished to tell them but they would not be able to understand now. The Gospel, as we are told by Paul in the 15th chapter of 1 Corinthians, is the death of Christ for man's sins, His burial, and resurrection. Until these had come to pass, they would not be understood.

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339. The disciples would not \_\_\_\_\_ the basic facts upon which the Gospel is based until these events had taken place.

**Verses 13 and 14.** At the right time, the Holy Spirit, the Spirit of Truth, would come and guide the disciples unto "all truth." Jesus spoke the things He heard from the Father, the Holy Spirit would speak the things He received from God. He would prophesy of the future and reveal things concerning Christ. Again and again we're told that He is the Spirit of Truth. That should cause us to examine our own lives to see if the Spirit of Truth is living in us. Christ will be glorified in the things He reveals.

340. When the Holy Spirit comes, He will \_\_\_\_\_ the apostles into all truth, \_\_\_\_\_ of the future, and \_\_\_\_\_ things about Christ that will glorify Him.

**Verses 15 and 16.** Many times Jesus had emphasized the unity of Himself with the Father, saying that He did the works and spoke the words that the Father had given Him. Now He said that it would be the same way with the Holy Spirit. "He will take of mine and show it to you." The disciples did not see Jesus while He was in the tomb, but they would see Him for a short time after the resurrection.

341. Jesus assured His disciples that the Holy Spirit would teach the same things He had \_\_\_\_\_ and that after a short separation, they would \_\_\_\_\_ Him again.

**Verses 17 and 18.** The disciples did not understand and were discussing among themselves what Jesus meant when He said that in a short time He would leave and they would not see Him, and a short time later they would see Him again. It is easy for us, looking back upon the accomplished fact, to understand the prophecies of the Old Testament prophets and the prophecies of Jesus about His death and resurrection. But most of these prophecies were in veiled language, and we should not expect them to be understood until all was accomplished. In fact, on several occasions, Jesus told His disciples that they would not understand what He was telling them at the time, but when these things came to pass, they would remember and understand.

342. The disciples did not \_\_\_\_\_ what Jesus meant when He said, "A little while and you will not see me, and again a little while, and you shall see me."

**Verses 19 and 20.** Jesus realized that the disciples were puzzled and desired to question Him as to the meaning of what He had said. He reassured them that though He was going to leave them and they would be sorrowful and would mourn and weep while the world rejoiced, later their sorrow would be turned into joy.

343. Jesus indicated that the \_\_\_\_\_ the disciples felt at His leaving would suddenly be turned into \_\_\_\_\_.

**Verses 21 and 22.** Jesus used a very appropriate allusion to help the disciples understand their present position and give them hope for the future. He told them their sorrow was similar to that of a woman in the pains of labor. She cried in agony, but when the child was born, she was filled with joy that she

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had brought a new life into the world. So would their sorrow turn to joy, unending joy, when they saw their Lord again and knew that He had conquered death.

**344.** Through the allusion of the sorrow of a woman in labor turning to joy when the child was born,

Jesus sought to give \_\_\_\_\_ for the future to the disciples.

*Verses 23 and 24.* Jesus knew what was coming but the disciples did not. They were going to be plunged into a situation surrounded by disturbing and frightening events, and Jesus would not be with them. Jesus told them that they would have at their command all the strength, all the courage, all the wisdom, and all the power that they would need to successfully cope with the enemy under these new conditions. All they would need to do would be done for them. And we today have as great a promise. See I John 5:14, 15. We cannot ask anything "in Jesus' name" that is not in accord with the Father's will.

**345.** True or False? We have access to the same source of strength which was promised the disciples by Jesus.

*Verse 25.* Jesus had previously taught using parables and proverbs and many of these were difficult to understand, "But the time is coming soon," He said, "when I shall teach you plainly of the Father." Jesus was probably referring to Pentecost and after, when the Holy Spirit would reveal all things.

**346.** Jesus said that although formerly He taught them using \_\_\_\_\_, soon He would teach

them \_\_\_\_\_ of the Father.

*Verses 26 through 28.* Again Jesus emphasized that from that time forward, their requests to the Father should be made in the name of Jesus. He would not need to intercede for them, for the Father loved them because they had believed in, and loved, His Son. He, Jesus, had come from the Father and was going back to the Father. Jesus was again emphasizing the unity of Father and Son.

**347.** Jesus told His disciples that He no longer needed to \_\_\_\_\_ for them because the

Heavenly Father \_\_\_\_\_ them; they needed only to make their requests in the name of Jesus.

*Verses 29 and 30.* Jesus' disciples said that now He was speaking to them plainly and they understood what He was saying. They were convinced that He knew everything, just as God did, and didn't need any one to teach Him. This convinced them that He had come from God as He said. They had previously confessed Him as Son of God and the Messiah, but now they seemed to have understood more fully who He really was. In His own words, "I and the Father are one."

**348.** The disciples seemed to have come to a better understanding of who Jesus is, to realize the

\_\_\_\_\_ of Father and Son and that Jesus had \_\_\_\_\_ forth from God.

*Verses 31 through 33.* What Jesus said now seems strange in view of the fact that He had spent so much time encouraging His disciples and building up their morale. As a paraphrase, we think this expresses the meaning. "So now you really believe? That is good, for the time is very near when you are going to be scattered, every man will go his own way, and I will be left alone. I will seem to be

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alone, but not really, for I will know the Father's presence with Me. You also can know the peace that the world cannot know because it does not know the Father. You can even be joyful, even in your tribulations, for you will have witnessed that I have defeated the prince of this world."

**349.** Jesus assured His disciples that they would have \_\_\_\_\_ and \_\_\_\_\_, even the midst of tribulation, for He had won the victory over this evil world.

### ANSWERS:

334. Know, pleased

335. Faith

336. Sorrow, joy

340. Guide, prophesy, reveal

341. Taught, see

342. Understand

343. Sorrow, joy

344. Hope

345. True

337. Comforter

338. Sin, unrighteousness, judgment

339. Understand

346. Parables, plainly

347. Intercede, loves

348. Oneness (Unity), come

349. Peace, joy

## C H A P T E R

# ◊ 17

The importance of this chapter can not be over estimated. It should be read and read again. It should be read and prayed over. It should be read and meditated upon. It is Christ's intercessory prayer for His disciples, and it shows His love for them and His deep concern that they fulfill their ministry. Paul, in his letters, speaks of several mysteries, including the mystery of how Jews and Gentiles would be joined in one body, Ephesians 3:3-8; the mystery of Godliness, 1 Timothy 3:16; and the mystery of the indwelling Christ, Col. 1:26-27. This latter mystery is still little understood and even more important, it is very little in evidence in the lives of Christians today. The basis for this teaching is laid in Christ's teaching in this chapter and these mysteries will remain mysteries until Christ's teaching is understood and accepted. Read the entire chapter.

**Verse 1.** This verse marks a transition from teaching His disciples, chapters 13 through 16, to prayer addressed to the Father, first for Himself and then for His disciples. But it is not a self-centered petition. He prays to be glorified that glory may rebound to the Father. No greater honor could come to the Father than that the Son finish the work He was sent into the world to do.

**350.** Jesus prayed that He might be \_\_\_\_\_ only that the Father might be \_\_\_\_\_ through Him.

**Verses 2 and 3.** Early in His ministry, Jesus had said that He had not come to condemn nor to judge, but to save. Here again He said that He came to give eternal life to all whom God had given, and God had given Him all who accepted Him. Jesus said that "eternal life" is to know God and Jesus Christ.

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To know God and Christ is much more than just knowing about them. We get to know about God and Christ through Bible study. We get to know Him better and better by letting the Holy Spirit live a life like Christ's in us.

**351.** Jesus came into the world to give \_\_\_\_\_ and \_\_\_\_\_ is knowing the only true God. Christ's life, seen in the believer, is evidence that he knows God.

*Verses 4 and 5.* Jesus prayed what might be called conversational prayer. Jesus said that He had completed the work He had been given to do and that brought glory to God. Jesus saw the work was completed, for He knew He would die for the sins of mankind the following day. Then He asked the Father to share His own glory again with Him, the same glory they had shared before the world was created. Christ had left that glory when He was born as Mary's son, now He asked that on His return, He be reinstated in that glory. See Phil. 2:6 for Paul's commentary on this.

**352.** Jesus' work of redemption would be completed on the next day, and He knew it would bring \_\_\_\_\_ to God, He asks that the \_\_\_\_\_ He shared with God in the beginning would again be His.

*Verses 7 and 8.* Jesus continued, "I have given these men, the men you gave me, your word and they have believed and have been obedient to your word. Now they believe that I came from you and that the message I have given them is your message."

**353.** Jesus witnessed to the \_\_\_\_\_, the \_\_\_\_\_, and the courage of the disciples when He told how they received Him and believed His word.

*Verses 9 and 10.* Jesus continued to plead for His disciples, saying, "They are as much yours as mine, and I know you care for them. I am not praying for the world. I pray only for them that you have given me out of the world. Their lives stand out in such contrast to the lives of the worldly that they bring me much glory."

**354.** Jesus gave several reasons why the Father should have special care for the disciples. "You \_\_\_\_\_ them out of the world, and \_\_\_\_\_ them to me, they are not of the \_\_\_\_\_ and their lives bring \_\_\_\_\_ to me."

*Verses 11.* Jesus continued in the same pleading vein, "You know, Father, that I am leaving them and they are going to feel very much alone. Let them know that they are not alone, that you do care, and in that security may they know among themselves the unity which you and I know."

**355.** Jesus knew that His disciples were going to feel very much \_\_\_\_\_ when He left them. He asked the Father to make Himself known so as to make them feel secure, and in that security, they would know the same

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\_\_\_\_\_ that existed between Father and Son.

**Verse 12.** Jesus continued, "While I was in the world with them, I kept those whom you had given me and I kept them safe so that they did not dishonor your name. None were lost except the son of perdition, as had been predicted."

**356.** While He was with them in the world, Jesus had \_\_\_\_\_ all the disciples except Judas. He had taught them, guided them, and encouraged them.

In effect, He was saying, "You see how tenderly I \_\_\_\_\_ for them, please give them the same loving care."

**Verse 13.** Jesus had previously taught His disciples of His oneness with the Father. Now He is praying that they may know that oneness with the Father that brings unspeakable joy. Much more on this profound subject will be taught in the following verses.

**357.** Jesus wished His disciples to know among themselves the same \_\_\_\_\_ and the same \_\_\_\_\_ that He and the Father know.

**Verse 14.** The world is always suspicious of those who do not conform, and it hates those whose conduct is a reproach to its own evil ways. The world hated the disciples just as it hated their Lord. They had no part in the world and the world would have no part of them. The only recourse they knew was to try to get rid of that which was a reproach to them. The threat of persecution hanging over them was another reason why the disciples would need special counsel and encouragement after Jesus departed. The Word of God, which Jesus gave them, would be the source of strength, but they would need the Holy Spirit's help in making the Word the active principle in their lives.

**358.** The disciples would be \_\_\_\_\_ by the world because they had received the Word of God and it had changed their lives, making them a \_\_\_\_\_ to the world.

**Verse 15.** Jesus was concerned about the persecution which He knew would come upon the disciples after His departure. He asked not that they be taken out of this world, but that they be preserved from the evil. They could not do the work they would be called upon to do unless they remained in the world, but they would certainly need divine help just to remain alive, to say nothing of fulfilling His calling.

**359.** Jesus' request was not that the disciples be \_\_\_\_\_ from this world, but that they be \_\_\_\_\_ from the evil.

**Verses 16 and 17.** "They are not of the world for they have been called and set apart for a holy purpose. Purify them, make them fit, fit for their appointed task through your word, which is the truth." This seems to be what Jesus was saying. This theme was developed further in the following verse.

**360.** The disciples were called and \_\_\_\_\_ for a holy purpose and were purified through God's \_\_\_\_\_.



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**Verse 18.** Everyone who is called to minister to the Word needs a sense of mission. Here it is: "As the Father has sent me, even so send I you." What blessed assurance! How rich the promise and how great the blessing! Hardships? Yes, but they are not to be compared with the glory that will follow. See Romans 8:16-18.

- 361.** True or False? The Christian is sent out into the world as was Christ, with the same purpose, and backed by the same power.

**Verse 19.** The Living New Testament's paraphrase of this verse is, "And I consecrate myself to meet their need for growth and holiness." It is far from accurate as a translation but comes quite close to the meaning. Rotherham's translation is as follows: "And on their behalf, I hallow myself, that they also may become hallowed in truth." Christ was an example to His disciples in consecration and in holiness, but He was more than that. He was Truth, and the disciples had access to that truth.

- 362.** Christ consecrated (sanctified) Himself as an example to His disciples, but He was also the source of \_\_\_\_\_ by which they could become consecrated.

**Verse 20.** Thank God for the truth found in this verse. Christ was praying for you and me the same prayer He prayed for His disciples. And thank God for the apostles who wrote down their remembrances of these things through the help of the Holy Spirit. Christ prayed for the unity of believers. "That they may all be one as you, Father, are in me and I in you." This was a perfect unity, a unity of love and purpose grounded in truth. That we have not attained that unity should cause us to examine ourselves. Is it perhaps self righteousness and a lack of love that blinds us to the truth. Denominationalism is sin; our lack of unity is a stumbling block to the unbeliever. Christ prayed for unity among His followers, "That the world may believe that You sent Me."

- 363.** Christ prayed for the \_\_\_\_\_ of all His followers everywhere and through all the years of time. He prayed for the same unity that existed between Father and Son, and the reason for this prayer was that the world may \_\_\_\_\_ that God had sent Him."

**Verses 22 and 23.** "And the glory you have given me, I have given them." The implications of this statement are so awesome that they stagger us that most have not accepted them or acted upon them. And the purpose; Christ said, "I have given them this glory that they may be **one**." We would probably say, "Let us attain unity that we might get the glory." But He has given us this glory, as unmerited as the grace by which we are saved. McGarvey was correct when he pointed out that this unity of believers is not a separate but a similar unity to that of Father and Son. It is the same unity. "That they may be one as you Father are in Me and I in you, that they may be one in Us," is the way Christ prayed. We find in the family a good representation of this. When children are born into the family, they become a part of the family unit. The church is God's family; God is the Father, Christ the Son and elder brother, and believers born into the family become joint-heirs with Christ. The apostle Paul described it in this way, "If children, then heirs, heirs of God and joint-heirs with Christ, provided we suffer with Him in order that we may be glorified with Him." There is glory in just being part of the family, but according to Paul, there is added glory when we suffer with Christ.

- 364.** When born again believers realize the privileges, the honor, and the \_\_\_\_\_ they receive when they become members of God's family, and they also recognize the responsibilities that

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accompany their exalted position, then the \_\_\_\_\_ for which Christ prayed must become a reality.

**Verse 24.** In verse 3 of this chapter, we have Jesus' definition of "eternal life" as "knowing you, the only true God, and Jesus Christ, whom you have sent." Now Christ in prayer said, "Father, I wish that these you have given me, these whom We love and who have returned our love, I wish them to be with Me that they may see glory and really understand our relationship and know the love You had for Me from the beginning." There is the solution to a very basic problem here; how to know God. One must first believe that good is stronger than evil and be in sympathy with the purpose of a good God. "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." See Hebrews 11:6. By faith, love reaches out for God and receives a loving response. The better we love Him, the more we know, and the more we know, the better we love. That knowledge and that love will never come to perfection until we meet with Father and Son in heaven. Jesus asked not for the salvation of His disciples. They were already assured of that; but that their close personal relationship would continue and that they might observe the splendor of His glory, the eternal glory shared with the Father. Three of His disciples got a glimpse of this glory when they were together on the Mount of Transfiguration. See Luke 9:32; John 1:14.

**365.** Jesus was not praying here for the salvation of His disciples, but that they might be with Him in heaven and behold His \_\_\_\_\_. And as for us, as we get to know him better and love Him more, we see and appreciate His \_\_\_\_\_ more and more.

**Verses 25 and 26.** Jesus continued, "O righteous Father, the world does not know you, but I know you and these, My disciples, have come to know you and to know that it was you who sent Me into the world. I have made your name known to them and will continue to do so, that the same love you have for Me will be in them and that I also may be in them." The world does not know Him because their hearts are filled with the pride of life, their eyes are filled with adultery and their ears tuned to the praise of man. They have rejected the revelation of God which we have in Jesus Christ. His disciples had accepted this revelation and their reward was great, having a share of the love of Father and Son and having Christ in their lives, they shared also in His glory.

**366.** Jesus said of His disciples that they had come to \_\_\_\_\_ the Father through His teaching and He prayed that the same \_\_\_\_\_ that He had known would be given to them and that they would have the joy of having the very life of Christ within. "But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

### ANSWERS:

350. Glorified, glorified  
351. Eternal life, eternal life  
352. Glory, glory

359. Taken out, preserved  
360. Set apart, Word  
361. True

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353. Faith, obedience	362. Truth
354. Took, gave, world, glory	363. Unity, believe
355. Alone, unity	364. Glorify, unity
356. Kept, cared	365. Glory, glory
357. Oneness, joy	366. Know, love
358. Hated, reproach	

### C H A P T E R

# ◇ 18

Chapters 13 through 17 of John contain the teaching of Jesus and His prayer for His disciples, all designed to prepare them for His death and to give them strength for the days to follow when they would feel very much alone. The synoptic gospels, Matthew, Mark, and Luke, contain very little of the teaching found in these chapters. On the other hand, John's account contains very little concerning the "Last Supper" and nothing of the agony in Gethsemane. Chapter 18 contains the account of the betrayal, arrest, and the trial of Jesus before Pilate. It also tells of Peter's denial of his Lord and the rejection of Jesus in favor of Barabbas by the Jewish mob. Read the entire chapter.

*Verse 1.* After finishing His prayer, Jesus went over the brook Cedron and into a garden. From the accounts of the other gospel writers, we can safely assume they went out of the upper room where they held the Passover Feast and where Jesus had given the previous discourse, and into the Garden of Gethsemane with His disciples.

**367.** After Jesus had finished His discourse, He and His disciples crossed over the brook

\_\_\_\_\_ and into a garden.

*Verses 2 and 3.* Judas was familiar with the custom of Jesus to retire with His disciples to this garden for meditation and prayer. So, expecting to find Jesus there, he led a large band of lantern and torch-carrying officers and men, sent by the Chief Priests and Pharisees. They carried weapons also, for they probably expected the disciples to put up a stiff resistance to the arrest of Jesus.

**368.** The party of armed men, sent out by the Jewish leaders to arrest Jesus, was led by

\_\_\_\_\_.

*Verses 4 through 6.* All three of the synoptic writers agree that Judas did greet Jesus with a kiss, a sign agreed upon beforehand in order to make certain they were getting Jesus. You will remember that attempts to arrest Him had been made previously but had failed because of the crowds who were friendly toward Him. That was the reason it was determined to seize Him after dark and, why they had paid Judas the 30 pieces of silver to identify Him. It is possible that since these details had already been reported, John did not think it necessary to repeat them. McGarvey thought that Jesus first disclosed Himself, showing that He was in charge of the situation, and had no fear of the outcome. But Judas went ahead with the betrayal kiss as planned, possibly fearing he would not receive the promised reward if he failed to do this.

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**369.** When Jesus saw the armed mob approaching, He went forth to meet them. He asked them, "Whom do you \_\_\_\_\_?" and they answered, "Jesus of Nazareth."

Jesus answered, "I am He," showing that He had no fear of what they could do to Him. They were so astonished that they went backward and fell to the ground.

**Verses 7 and 8.** They were so astonished that they were speechless, so Jesus asked them again, "Whom do you seek?" Again their reply was, "Jesus of Nazareth." Jesus replied, "I have already told you that I am He. Now let these (His disciples) go their way." Jesus thus demonstrated His loving concern for His disciples, for He did not wish them to suffer on His account.

**370.** Jesus showed His \_\_\_\_\_ for His disciples when He said, "I am the man you seek. Let these men go their way."

**Verse 9.** Jesus, in the prayer for His disciples, as recorded in Chapter 17, verse 12, said to the Father, "Of those you have given Me, I have kept them all." It would seem to mean that He had kept them from being overcome by Satan. It does mean that, but it also means more. When they were all in a small boat on the Sea of Galilee, He kept them from being "lost" by quieting the storm. Here again, He protected them from physical harm.

**371.** Jesus has the power to \_\_\_\_\_ from harm, both physical and spiritual, those who have committed themselves to Him.

**Verses 10 and 11.** In these verses, it is reported how the impetuous Simon Peter drew his sword and cut off the ear of Malchus, the servant of the high priest. Jesus rebuked Peter telling him to put away his sword, and the synoptic writers related that Jesus healed Malchus' ear.

**372.** When Peter sought to resist the seizure of Jesus, Jesus told him to \_\_\_\_\_ his sword.

**Verses 12 and 13.** Then the Jewish officers and soldiers took Jesus, tied Him up, and led Him to Annas, who was the father-in-law to Caiaphas.

**373.** The Jewish officers \_\_\_\_\_ Jesus, \_\_\_\_\_ Him up, and \_\_\_\_\_ Him to Annas.

**Verse 14.** According to the law, there could be only one High Priest, but Luke spoke of the year in which Annas and Caiaphas were the High Priests.

It seems that Annas was deposed by the Romans and Caiaphas was made High Priest. So Caiaphas was the one who had counseled that Jesus should die, for it was better that one man should die than that the whole nation be wiped out.

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**374.** Jesus was first led before Annas and then before Caiaphas. Caiaphas was the one who had given counsel that it was better that \_\_\_\_\_ die than that the whole nation be wiped out.

*Verses 15 and 16.* It was undoubtedly John, the writer of this Gospel, who was known to the High Priest and was allowed to enter his chambers. When he realized that Peter was still outside, he went out and brought him in.

**375.** John and Peter were allowed to \_\_\_\_\_ the chambers (house) of the High Priest because John was \_\_\_\_\_ to the High Priest.

*Verse 17.* The maiden who kept the door asked Peter if he were not one of Jesus' disciples, but he denied it. It seems that Peter and John had more courage than the rest of the disciples, for they were the only ones who followed Him to the judgment hall; however, Peter made a big mistake when he denied that he was a disciple of Jesus.

**376.** When he was asked by the maiden who kept the door, Peter \_\_\_\_\_ that he was one of Jesus' disciples.

*Verse 18.* The servants of the High Priest and the officers, had made a fire of coals and were warming themselves. Peter stood with them and warmed himself. His desire to appear as one of the group so that he would not be questioned may have been his real motive.

**377.** Peter's \_\_\_\_\_ of being identified as a \_\_\_\_\_ of Jesus was probably his strongest reason for standing with the crowd by the fire.

*Verse 19.* The High Priest then asked Jesus about His disciples and what he was teaching them.

**378.** The High Priest asked Jesus about His disciples and what He was \_\_\_\_\_ them.

*Verses 20 and 21.* Jesus' answer was that He had always talked openly, had nothing to hide, and if they really wanted to know what He had said they needed only ask those who heard Him. That would include most of the people gathered at the Passover feast. Jesus knew that this was not a sincere question. The questioner was trying to trap Him into saying something that could be used against Him.

**379.** Jesus realized that His questioner was not sincere, so He answered by saying that if they wanted to know what He \_\_\_\_\_ they could ask the people who heard Him.

*Verses 22 and 23.* When Jesus had finished speaking, the officer standing by struck Jesus with the palm of his hand saying, "Is that the way to answer the High Priest?" Jesus' answer was substantially this, "You were wrong in punishing Me, suggesting that My evidence was a lie, and if I spoke the truth, why should I be punished?"

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**380.** Jesus answered the man who struck Him by saying, "If I \_\_\_\_\_ you should have brought a witness to prove it before punishing me. If I told the truth, why punish Me?"

*Verses 24 and 25.* Most of the commentators agree that the previous questioning was by Annas and that it was at this point that He was sent to Caiaphas. Peter was probably in the courtyard, standing by the fire, warming himself. Again some members of the crowd said to him, "Are you not one of His disciples?" He said, "I am not."

**381.** This verse records that, at this point, Annas sent Jesus to Caiaphas. Peter, standing by the fire in the courtyard, \_\_\_\_\_ his Lord again.

*Verses 26 and 27.* Now one of the high Priest's servants, who was a relative of the man whose ear had been cut off by Peter, said, "Did I not see you in the garden with Him?" Peter denied again and immediately the rooster crowed.

**382.** Peter \_\_\_\_\_ his Lord the third time and immediately the rooster crowed.

*Verses 28 through 31.* As recorded in the synoptic gospels, the trial before Caiaphas was a farce. The only charge that they could bring against Jesus under Jewish law was blasphemy. This would have been true if He were not who He said He was, but to prove the charge of blasphemy would do them no good, as it would not be a crime under Roman law. However, they decided to take Him to the Roman court and to try Him before Pilate. They hoped to create enough trouble to force Pilate to accede to their demands. They knew Pilate was an unprincipled politician whose job it was to keep the Jews quiet and submissive. They knew that his job, and very likely, his life depended upon his success in accomplishing this.

**383.** The Jewish leaders were in a quandary. Under Roman law, they could not put a person to death and they could not find any serious crime Jesus could be charged with which carried the death penalty under \_\_\_\_\_ law. Therefore, they took Him before Pilate, hoping to create such a disturbance that it would \_\_\_\_\_ Pilate to grant their request.

*Verses 31 through 32.* The Jews would have been ceremonially defiled if they had entered the Gentile judgment hall, therefore, they stayed outside and Pilate came out to them. He asked them, "What accusations do you bring against this man?" They answered, "If He were not a criminal, we would not have brought Him to you." Pilate asked them why they did not take Him and judge Him according to their law and the Jews answered that it was not legal for them to put a man to death. They did it at times, by stoning, and Rome seldom interfered. Jesus knew beforehand that He would meet death at the hands of the Romans by crucifixion and He had foretold it in somewhat veiled terms. See John 3:14; 12:32,33. This is the reason that things turned out in this fashion, that prophecy might be fulfilled when He foretold the manner of His death. (Numbers 21:4-9)

**384.** When Jesus said, "And I, when I be lifted up, shall draw all men unto me," He was prophesying the \_\_\_\_\_ of His death, that is, the crucifixion.

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**Verses 33 through 35.** Pilate returned to the judgment hall and called Jesus in to question Him. Pilate asked Him, "Are you King of the Jews?" Jesus answered, "Did you think this up yourself or did someone prompt you to ask it?" Pilate replied, "Am I a Jew? Why did your own people deliver you up to me if you have committed no crime?" Jesus' mission on His first advent was to set up a spiritual kingdom, the church, which was to seek and save the lost. If Jesus had admitted He was a king, Pilate would not have understood, so Jesus gave an evasive answer.

**385.** Pilate emphatically declared that he was no Jew and was not conversant with the Jewish laws and customs, but the Jews would certainly not have brought accusations against one of their well-known religious leaders before a Roman court if he had not \_\_\_\_\_ some crime.

**Verses 36 and 37.** Jesus commented further, "If My kingdom were of this world, My servants would fight to keep Me from being arrested by the Jews, but now My kingdom is not of this world." Pilate again asked Jesus if He was a king. Jesus replied, "You said it, and it is for this purpose that I was born into the world."

**386.** Jesus declared that if His plans were to set up a worldly kingdom, His servants would \_\_\_\_\_ to keep the Jews from taking Him. That His servants did not put up a fight is evidence that He had no such \_\_\_\_\_.

**Verses 37 and 38.** Jesus continued, "I came into this world to bear witness to the Truth, and every one who loves the Truth, hears and obeys My words." Pilate said, "What is Truth?" Then he went outside and said to the Jews, "I find Him not guilty of any crime." Pilate's remark, "What is Truth" is what we call today a "wisecrack." It sounds smart, but says nothing. But Pilate was smart enough to see through the duplicity and knew that Jesus posed no threat to Roman rule.

**387.** Jesus said He came into the world to bear witness to the \_\_\_\_\_ and everyone who loves the \_\_\_\_\_ will become My follower. Pilate said, "What is \_\_\_\_\_?" Then he said to the Jews, "I find He has committed no \_\_\_\_\_."

**Verses 39 and 40.** There was a custom that at the time of the Passover, a Jewish citizen under sentence of death would be set free by the Romans. It seems that the Jewish populace would choose the one to be freed. Pilate gave them the choice of Jesus or Barabbas. The Jews chose Barabbas, who was a robber.

**388.** When given the choice, the Jews chose Barabbas to be \_\_\_\_\_, rather than Jesus.

### ANSWERS:

- |                     |                    |
|---------------------|--------------------|
| 367. Cedron         | 378. Teaching      |
| 368. Judas          | 379. Taught        |
| 369. Seek           | 380. Lied          |
| 370. Loving concern | 381. Denied        |
| 371. Keep           | 382. Denied        |
| 372. Put away       | 383. Jewish, force |

## STUDY OF THE GOSPEL OF JOHN

373. Took, tied, led  
374. One man  
375. Enter, known  
376. Denied  
377. Fear, disciple

384. Manner  
385. Committed  
386. Fight, plans  
387. Truth, Truth, Truth, crime  
388. Released

### C H A P T E R

# 19

This chapter contains the story of the mocking, the scourging and beating of Jesus, the placing of a crown of thorns upon His head, His being led to Golgotha bearing a heavy cross, His death upon that cross, and His burial. From one point of view, this was the greatest crime ever committed, but for us who believe, it brings the greatest of blessings, the gift of eternal life. Read the entire chapter.

**Verses 1 through 3.** Scourging was an almost unbelievably cruel punishment, which in some cases caused the death of the person so treated. The scourge was a leather whip ending in several strands loaded with sharp pieces of bone or metal. It lacerated the flesh at each stroke. After this, Roman soldiers platted a crown of thorns and placed it upon His head and dressed Him in a purple robe, a sign of royalty. They then mocked Jesus, crying out, "Hail, King of the Jews." The Romans, for the most part, looked down upon the Jews and took every opportunity to disparage them.

**389.** Pilate ordered Jesus to be \_\_\_\_\_ and did not interfere when his soldiers \_\_\_\_\_ Jesus by dressing Him up and hailing Him as King of the Jews.

**Verse 4.** After having had Jesus scourged, Pilate again went outside and told the Jews, saying, "I bring Him forth to you to let you know that I find no fault with Him." This seems a very inconsistent action, and indeed it was, but Pilate evidently hoped that the Jews would be satisfied with the scourging of Jesus and he could then set Him free.

**390.** Pilate hoped that the Jews would be \_\_\_\_\_ with the punishment he had already inflicted upon Jesus and he could set Him free.

**Verses 5 through 7.** Jesus came forth wearing the crown of thorns and the purple robe. Pilate said, "Behold the man." But when the Chief Priests and officers saw Him, they cried out, "Crucify Him. Crucify Him." Pilate answered, "All right, you take Him and crucify Him, I find no fault in Him." The Jews insisted that by their laws, He should be killed, for He called Himself the Son of God.

**391.** Wearing a crown of thorns and a purple robe in a manner to ridicule His claim to kingship, Jesus was brought forth again and as the priests and officers saw Him, they cried out, " \_\_\_\_\_" Pilate told them to take Him and \_\_\_\_\_ Him for he found no



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\_\_\_\_\_ in Him. The Jews said that according to their law, He should die because He \_\_\_\_\_ Himself the Son of God.

**Verses 8 through 10.** When Pilate heard this, he was frightened; so he took Jesus into the hall again and asked Him where He was from. Jesus did not answer and that annoyed Pilate. He said, "Why do you refuse to answer me? Don't you know that I have the power either to free you or to put you to death?"

**392.** It \_\_\_\_\_ Pilate to learn that Jesus called Himself the Son of God, and it \_\_\_\_\_ him when Jesus refused to answer when he asked, "Where did you come from?"

**Verse 11.** In his annoyance, Pilate asked Jesus if He did not realize the power that his position gave him. Jesus answered, "You would have no power at all over me if it were not given you from Heaven. Therefore, those who delivered Me into your hands have the greater sin."

**393.** Jesus said that the \_\_\_\_\_ of those who delivered Him over to Roman authority was \_\_\_\_\_ than Pilate's sin in sentencing Him to death.

**Verse 12.** Pilate tried to release Jesus but the Jews cried out vehemently, "If you release this man, you are not Caesar's friend. Anyone who declares that he is a king, has committed a treasonable act."

**394.** The Jewish leaders insisted that anyone who declared himself king, committed a treasonable act. Jesus had done this and Pilate would be committing a \_\_\_\_\_ act towards Caesar if he freed Jesus.

**Verses 13 through 15.** At these words, Pilate brought out Jesus again and sat down in the judgment seat in the place called Gabbatha. It was about the sixth hour of the day of preparation for the Passover. (About noon of Friday.) The writer was very explicit about the time and place of this, the last stage of Jesus' trial. Pilate called out to the Jews, "Behold your king." The Jews replied, "Away with Him. Crucify Him." Pilate, with feigned surprise and in a mocking voice, said, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." A black lie from the blackest of hearts, but they knew this was what Pilate wished to hear.

**395.** Pilate again brought Jesus out and called to the angry crowd, "\_\_\_\_\_ your king?" The angry crowd responded, "\_\_\_\_\_ with Him. \_\_\_\_\_ Him." Pilate answered, "Shall I \_\_\_\_\_ your king?" The angry crowd replied, "We have no \_\_\_\_\_ but Caesar."

**Verse 16.** Therefore, Pilate delivered Jesus up to them to be crucified, and they took Him and led Him away. Pilate had gotten what he wanted, an acknowledgment from the Jews that Caesar was their

## STUDY OF THE GOSPEL OF JOHN

king, an admission that could hardly have been dragged out of them had they been in their right minds, but they were beside themselves with hatred. This sad and tragic scene presents a sorry commentary on human nature. A ruler who is willing to send an innocent man to his death because it is politically expedient and a people so full of religious bigotry that they become mad, unable to judge the truth, robbed of all compassion, and consumed by hatred.

**396.** A \_\_\_\_\_ scene is pictured here. A ruler is governed by political \_\_\_\_\_ rather than righteousness, and a people who let religious \_\_\_\_\_ rob them of all sense of what is good and true.

**Verses 17 and 18.** They led Jesus away, bearing His cross, to a place called Golgotha, place of the skull. There they crucified Him, along with two others, one on either side.

**397.** Jesus was led away, carrying His own cross, to Golgotha where they \_\_\_\_\_ Him.

**Verses 19 through 22.** These verses tell us of the inscription which Pilate ordered placed upon the cross: "Jesus of Nazareth, King of the Jews." It was written in Hebrew (some translations state Aramaic), Greek, and Latin, so it could be read by all who passed by. This offended the Jewish leaders and they asked Pilate to change it to "He that called Himself King of the Jews." "What I have written, I have written," was Pilate's reply.

**398.** The inscription which Pilate had placed on the cross was " \_\_\_\_\_ of Nazareth, \_\_\_\_\_ of the Jews," and the leaders protested.

**Verses 23 and 24.** It was probably a common practice of the soldiers who carried out executions, that they divided the clothing of the person executed among themselves. There were four soldiers so they divided Jesus' clothes into four parts, but when they came to His coat, they found that it was one piece of cloth. They realized what a shame it would be to tear it into four pieces, so they decided to cast lots for it. The writer, seeing this, realized that this was a fulfillment of prophecy found in one of the Messianic Psalms, Psalm 22:18.

**399.** The soldiers \_\_\_\_\_ the garments of Jesus among themselves as foretold in \_\_\_\_\_ : \_\_\_\_\_.

**Verses 25 through 27.** When Jesus, looking down from the cross, saw His mother standing by the side of John, His dearest friend, He said to His mother, "Woman, behold your son," and to John, "Behold your mother". And from that time on, John took her into his own home. Mary, wife of Cleophas, and Mary Magdalene were also standing near.

**400.** In spite of the agonizing pain He was suffering as He hung on the cross, Jesus thought of His mother. He told His mother, "You take John as your \_\_\_\_\_, and John, you take Mary as your \_\_\_\_\_."

**Verses 28 through 30.** Jesus, knowing that now all was fulfilled, said, "I'm thirsty." A soldier standing by took a sponge, dipped it in vinegar, put it on the end of a pole, and raised it to His lips. Jesus took a

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sip and said, "It is finished," bowed His head, and surrendered up His spirit. There seems no logic in the sequence of these events, but they were reported by one who was present, just as they happened.

401. Jesus, after taking a sip of vinegar, said, "It is finished," then He bowed His head, and \_\_\_\_\_ up His spirit.

**Verses 31.** It seems to have been the custom of the Romans to leave the bodies of those crucified upon the cross until the bodies rotted away or were otherwise disposed of. Probably the two malefactors crucified with Jesus were also Jewish, and it would have been a serious breach of their law and their religious traditions to leave a dead body unburied over one of their most high holy days. To break the legs of the victims would insure that they were dead and could be quickly buried. How cruel and brazen these people were in insisting on the death of an innocent man, yet how careful to observe some of their finer, insignificant points of the law. This is what Jesus referred to when He spoke of the Pharisees who "strained out gnats and swallowed camels."

402. True or False? The hypocrisy of the Jewish leaders is clearly shown in this case when they scrupulously kept the law forbidding leaving a dead body hanging over night, but had no remorse about bearing false witness against an innocent person and insisting upon his death.

**Verses 32 through 37.** Two soldiers came and broke the legs of the two who were crucified with Jesus, but when they came to Him, they saw that He was already dead, so they did not break His legs. Rather, one of the soldiers pierced His side with a spear and blood and water flowed out. In these actions, two prophecies were fulfilled. One, "A bone of Him shall not be broken," Psalm 34:20, and the other, "They shall look on Him who they have pierced," Zech. 12:10. The one who wrote these things was an actual witness of them, and you can safely believe his testimony.

403. The soldiers \_\_\_\_\_ the legs of the two who were crucified with Jesus. They did not break His legs, but they \_\_\_\_\_ His side, and both of these actions \_\_\_\_\_ prophecy.

**Verses 38 through 40.** It was Joseph of Arimathea, a secret disciple of Jesus, who was given permission by Pilate to take down the body of Jesus and bury it. Nicodemus came along to help, and he brought about one hundred pounds of precious spices to be wrapped with the body, a partial embalming process.

404. It was \_\_\_\_\_ of Arimathea, and \_\_\_\_\_ who took the body of Jesus from the cross, prepared it for burial, and placed it in the tomb.

**Verses 41 and 42.** Near the place where Jesus was crucified, there was a garden, and in this garden, a new tomb, hewn out of rock. Matthew said it was Joseph's own tomb. Because there was little time before the preparation for the Passover and the tomb was near at hand and the owner was Joseph, the body was placed in this tomb. The women who were present at the crucifixion followed along and saw where the body was placed. Matthew was the writer who told that the tomb was sealed and a guard placed at the entrance.

405. The body of Jesus was placed in a new tomb which had never been used. It belonged to \_\_\_\_\_, a secret disciple of Jesus. It was \_\_\_\_\_ to the place

## STUDY OF THE GOSPEL OF JOHN

where Jesus was crucified and was probably used as a temporary resting place for the body. A temporary place was all that was needed, but the ones who placed the body there, did not know that God did.

### ANSWERS:

- |   |                                |
|---|--------------------------------|
| 389. Scourged, mocked                     | 398. Jesus, king,              |
| 390. Satisfied                            | 399. Divided, Psalm 22:18      |
| 391. Crucify him, crucify, fault, called  | 400. Son, mother               |
| 392. Frightened, annoyed                  | 401. Surrendered               |
| 393. Sin, greater                         | 402. True                      |
| 394. Treasonable                          | 403. Broke, pierced, fulfilled |
| 395. Behold, Away, crucify, Crucify, king | 404. Joseph, Nicodemus         |
| 396. Tragic, expediency, bigotry          | 405. Joseph, near              |
| 397. Crucified                            |                                |

## C H A P T E R

# ◊ 20

This great chapter recounts the resurrection of our Lord and the events immediately following. When Jesus arose, triumphant from the tomb, He won the victory over the devil and over death. He won it for us also. Praise the Lord! Read the entire chapter.

**Verse 1.** Early in the morning while it was still dark, Mary Magdalene came to the tomb and found that the stone had been rolled from the entrance. The other Gospel writers said that there were three women in the party that came to the tomb to anoint the body of Jesus. This suggests that Jesus' body being placed in this tomb was a temporary arrangement, and that the embalming process had not been completed. It seems, probably, that Mary Magdalene left to tell Peter and John as soon as she saw that the stone was rolled away, and that was the reason John did not report many of the details reported by the other writers.

**406.** Three women came early to the tomb to \_\_\_\_\_ the body of Jesus. One of them was Mary of Magdalene, who went immediately the minute she saw the stone rolled away from the entrance, to tell \_\_\_\_\_ and \_\_\_\_\_.

**Verses 2 and 3.** Mary said to Peter and John, "They have taken away my Lord and we know not where they have laid Him," so Peter and John ran quickly to the sepulcher. Mary's words show that she did not expect Jesus to be resurrected. It seemed the last thought in anyone's mind, but we cannot

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fault them, for they had not understood when He prophesied of His resurrection. If you had been in their place, what would have been your reaction?

407. Mary's words \_\_\_\_\_ that she did not expect the resurrection of Jesus, but thought His body had been stolen away.

**Verses 4 through 7.** The two disciples ran together to the tomb, but John outran Peter and arriving first, he stopped at the entrance, stooped and looked in, and saw the linen clothes lying neatly folded. When Peter arrived, he impetuously entered the tomb and noticed the linen clothes, but the cloth that had bound His head was lying by itself. This is the account of an eyewitness, the one who ran the fastest, went in later and described the small details of what they saw within the sepulcher.

408. That John gave the small \_\_\_\_\_ of all they did and saw, marks this as the account of an \_\_\_\_\_.

**Verses 8 through 10.** Then John followed Peter into the tomb and saw what had attracted Peter's attention, the grave cloths neatly folded and piled. This could not be the work of either friend or enemy. If a human had removed the body, the grave clothes would not have been left. Their Lord and Savior is alive. John believed, not because of the prophecies of His resurrection which still were not understood, but because of evidence before His eyes. Peter and John then went to their own home.

409. John \_\_\_\_\_ in the resurrection, not because of the prophecies found in the scripture, but because of what he saw within the tomb.

**Verses 11 through 13.** Naturally, Mary followed Peter and John back to the tomb but they had left before she reached there. Mary stood at the entrance weeping. Finally she stooped down and looking in, saw two heavenly messengers, sitting at the head and the foot of the place where Jesus' body had been lying. They asked her, "Why are you weeping?" She answered, "Because they have taken away my Lord and I know not where they have laid Him." Mary's only thought was that she was being denied the privilege of anointing the body of Jesus as she and the other women had planned.

410. Mary stood at the entrance of the tomb weeping. She had no thought and not the slightest hope of Jesus' being resurrected. Her only thought was that she was being denied the privilege of \_\_\_\_\_ the body of Jesus.

**Verses 14 and 15.** After saying this, Mary turned around and saw a man standing near by but did not recognize that it was Jesus. The man said, "Why are you weeping, and who are you looking for?" Mary, thinking he was the gardener said, "Sir, if you have taken Him away, tell me where you have placed Him and I will take care of Him."

411. Mary did not \_\_\_\_\_ Jesus, but mistook Him for the gardener. She asked him to tell her where he had \_\_\_\_\_ the body.

## STUDY OF THE GOSPEL OF JOHN

*Verse 16.* Jesus said in the old familiar way, "Mary." Mary turned and uttered the single word of recognition, "Master." She evidently made a move to embrace Him or at least to touch Him as we see from the following verse.

412. When Jesus spoke her name, Mary immediately \_\_\_\_\_ Him.

*Verse 17.* Why Jesus forbade Mary's touching Him, because He had not yet ascended to His Father, raises questions to which no satisfactory answer has been found. Some day we will all know if it is that important to us, but to most of us, it is of small importance. The important thing may be easily overlooked. "Go to My **brethren**," said Jesus, "and tell them I ascend unto My Father and **your** Father; to **My** God, and **your** God." He had first called them servants, then disciples, later friends, and now, **brothers.**"

413. True or False? There are three very important statements in what Jesus said to Mary. First, He referred to His disciples as His brothers; second, to all His followers, "My God is your God;" and third, "My Father is your Father."

*Verse 18.* Mary went immediately and told the disciples she had seen the Lord and related to them what He had said.

414. Mary went immediately to the disciples and told them she had \_\_\_\_\_ the Lord and also related the \_\_\_\_\_ He had said to her.

*Verses 19 and 20.* It was the first day of the week that our Lord arose and that same evening Jesus came to the house where the disciples were gathered. The doors were closed for fear of the Jews, and Jesus appeared in their midst. This was a miracle, as nothing was said of the doors being opened for Him. In His "resurrection body," Jesus did many things which He did not do in His former body, but still it bore the scars of His crucifixion and his pierced side. How could it be that these were scars and not bleeding wounds? What a wonderful day, when we shall receive bodies like His glorious resurrection body. Then all our questions will be answered, Phil. 3:20, 21. Jesus greeted them with "Peace be unto you," and then showed them His hands and His side. The disciples' fear and awe turned to joy when they realized that this was their Lord, their living Lord.

415. It was on the \_\_\_\_\_ day of the week that Jesus arose, and that same evening, He appeared to His disciples who were gathered in a room where the doors were \_\_\_\_\_. He showed them His nail pierced hands and His riven side, and their fear turned to \_\_\_\_\_.

*Verse 21.* Again Jesus said, "Peace be unto you; as the Father has sent Me, so send I you." Refer back to John 17:18, where in Jesus' prayer He used almost the same words. He sends us out for the same purpose and with the same promises of peace and power that were given His Son. Hallelujah! What a Savior.

416. Jesus sends His disciples out for the same \_\_\_\_\_ and with the same promise of \_\_\_\_\_ with which the Father sent Him.

## STUDY OF THE GOSPEL OF JOHN

**Verses 22 and 23.** Then Jesus breathed on them and said, "Now receive the Holy Spirit. If you forgive anyone's sins, they are forgiven, if you do not forgive them, they remain unforgiven." These verses seem difficult, but remember there is no one living today upon whom Jesus breathed and to whom He has given this power. The story of Ananias and Sapphira found in Acts 5:1-11 is the only instance recorded in the New Testament which seems to represent the use of this power. McGarvey thought the writing down in the New Testament of the terms of salvation fulfilled these words, but this interpretation falls far short of grasping the full meaning.

417. When Jesus breathed upon His disciples and said, "Now \_\_\_\_\_ the Holy Spirit. He also bestowed upon them an unusual gift; the \_\_\_\_\_ to forgive or retain sin.

**Verses 24 and 25.** One of the twelve, called Thomas, the twin, was not with them when Jesus came and he would not believe their account, and said, "Unless I see the print of the nails in His hand, and put my fingers into them, and place my hand in His side, I will not believe."

418. Thomas could not believe that Jesus had risen from the dead. He said, "Unless I put my fingers into the \_\_\_\_\_ in His hand and place my hand in His \_\_\_\_\_, I will not believe."

**Verses 26 through 28.** Eight days later, again on the first day of the week, the disciples were gathered together and Thomas was with them. Again the doors were locked, but suddenly Jesus was standing in their midst, and as before, said, "Peace be unto you." Then He turned to Thomas and said, "Put your finger into My hand and put your hand into My side and be not faithless, but believe." Thomas answered, "My Lord and my God."

419. When the disciples met on the following Lord's Day, Thomas was with them. Jesus again suddenly appeared in their midst and turning to Thomas, told him to do exactly what Thomas had \_\_\_\_\_ he must do in order to \_\_\_\_\_.

**Verse 29.** Jesus said to Thomas, "You have believed because you have seen me. Those who have not seen me and still believe are blessed." "Seeing is believing" is the rule of the world, and this policy brings its reward in material affairs. But Jesus' teaching is that in spiritual things, belief without seeing is more rewarding. That belief, of course, must be based upon reliable testimony.

420. Jesus' teaching is that in spiritual matters, \_\_\_\_\_ without ever having seen, is more \_\_\_\_\_ than seeing and then believing.

**Verses 30 and 31.** John said that Jesus did many other wonderful works besides the ones recorded in this book, but these were written that those who read might believe that Jesus is the Christ, the Son of God, and through His name, might receive the gift of eternal life.

## STUDY OF THE GOSPEL OF JOHN

421. John said that this book does not contain an account of all the wonderful works performed by Jesus, but the things written here were written that those who \_\_\_\_\_ may \_\_\_\_\_ that Jesus is the Christ, the Son of God.

### ANSWERS:

- |                              |                              |
|------------------------------|------------------------------|
| 406. Anoint, Peter, John     | 409. Believed                |
| 407. Showed                  | 410. Anointing               |
| 408. Details, eye-witness    | 411. Recognize, placed       |
| 412. Recognized              | 417. Receive, power/or right |
| 413. True                    | 418. Nail prints, side       |
| 414. Seen, things            | 419. Said, believe           |
| 415. First, locked, joy      | 420. Believing, rewarding    |
| 416. Purpose, power/or peace | 421. Read, believe           |

## C H A P T E R

# ◇ 21

In this, the final chapter of John's Gospel, we find the account of Christ's third appearance, when He ate bread and fish with the disciples on the lake shore. Last of all was His charge to Peter and a prophecy of Peter's martyrdom.

**Verses 1 through 3.** Jesus appeared to His disciples the third time and this is how it came about. "Peter decided to go fishing and the rest of the disciples, Thomas the twin, Nathaniel, and my brother James and I (John) decided to go with him. There were two others making seven in all. We went fishing but caught nothing."

422. Peter, James, and John went \_\_\_\_\_ but caught \_\_\_\_\_.

**Verses 4 through 6.** They fished all night, and in the morning they saw a man standing on the shore but did not recognize that it was Jesus. Jesus called out to them, "Children, do you have anything to eat." They answered, "No." He said, "Throw your net on the right side of the boat and you will get plenty." They did that and were hardly able to draw the net in for the large number of fish.

423. The disciples had fished all night and caught \_\_\_\_\_ but when Jesus told them to cast the net on the right side of the boat, they caught a \_\_\_\_\_ of fish.

**Verses 7 through 9.** Then John said to Peter, "It is the Lord." Peter slipped on his cloak, for he was stripped to the waist, jumped into the sea, and swam ashore. The other disciples came in a small boat, dragging the net full of fish. When they reached shore, they saw a small fire of coals with bread and fish roasting thereon.



## STUDY OF THE GOSPEL OF JOHN

424. When Peter heard that it was the \_\_\_\_\_, he slipped on his cloak and swam ashore.

The other disciples came in a small boat, dragging the net full of \_\_\_\_\_.

**Verses 10 and 11.** Why did Peter go fishing when he knew that his Lord was resurrected? One can only surmise that he was an impetuous person and could not stand inactivity. Why did Jesus have breakfast prepared for the fishermen? Perhaps it was a mild rebuke, "You do not need to be concerned about material things if you follow me." Nevertheless, they had gone fishing, caught a net full of fish, and these must not be wasted. "Bring the fish," said Jesus, and Peter dragged to land the net containing 153 large fish, and yet the net was not broken.

425. True or False? Jesus told them to throw away the fish they had caught.

**Verse 12.** "Come to breakfast," said Jesus, and none of the disciples asked, "Who are you?" Though they were a little hesitant, most knew that it was the Lord.

426. Jesus invited them to come and eat. Some of them were a little doubtful, but most knew that it was the \_\_\_\_\_.

**Verses 13 and 14.** Jesus, again taking the part of a servant, served them with bread and fish. This was the third time after His resurrection that Jesus appeared to His disciples.

427. This instance, in which Jesus furnished the disciples with a good catch of fish and then \_\_\_\_\_ them breakfast, was the \_\_\_\_\_ time that Jesus had appeared to His disciples after the resurrection.

**Verses 15 through 17.** The student should understand that there are three words in the Greek language for different degrees of love, which in the King James Version of the Bible, are translated by the one English word, **love**. Therefore in the K.J. version, we miss the real point of this conversation between Jesus and Peter. We will use a paraphrase that will bring out the true meaning of this conversation. After they had finished eating and were still sitting about the fire, Jesus turned to Peter and said, "Simon, do you love me more than these?" Peter said, "Yes Lord, you know I am very fond of you." Jesus replies, "Feed My lambs." Jesus said a second time, "Simon, son of John, do you really love Me?" Peter replied, "Yes Lord, you know that I am very fond of you." Jesus replied, "Feed My sheep." The third time Jesus says, "Simon, son of John, are you really fond of Me?" Peter was grieved that Jesus had asked him the third time and said, "Lord, you know everything, you know I am really fond of you." Jesus replied, "Feed My sheep." Just what did Jesus mean in asking Simon Peter, "Do you love Me more than these?" More than these others love Me, more than you love fish and the fishing business? Commentators differ and you will have to make your own decision. I think what Jesus was really saying was, "Simon Peter, are you willing to give Me first place in you life?" That our Lord repeated the question three times brought remorse to the heart of Peter as it reminded him that he had denied his Lord three times. Why did Peter not use the word "agapan," the strong word for love? Probably because he did not feel worthy to use the same word Jesus used, for he knew that Jesus' love was a perfect love.

428. Jesus asked Peter \_\_\_\_\_ times, "Do you love Me?" The first two times He used the strong word for love (agapan), but the third time He used the \_\_\_\_\_ that Peter used when

## STUDY OF THE GOSPEL OF JOHN

he answered, "Yes I am very fond of you." After the reply, Jesus charged him with a task, each time in slightly different terms; "Feed My lambs, tend My sheep, feed My sheep."

**Verse 18.** Jesus prophesied what would happen to Peter in his later years. He said, "When you were young, you dressed yourself as you pleased and you went where you pleased, but in your old age, you will stretch out your hands and someone will bind them and take you where you do not wish to go."

**429.** Jesus told Peter that when he was young he could do as he \_\_\_\_\_, but when he had grown old, his hands would be bound and he would be \_\_\_\_\_ where he did not wish.

**Verse 19.** The author wrote that Jesus said this to point out the kind of death by which Peter would glorify God. A martyr's death does not seem so terrible when we remember that God is glorified in it.

**430.** Jesus signified that Peter would die a \_\_\_\_\_ death, but in that death, he would glorify God.

**Verses 20 through 22.** Peter, after hearing what his own fate would be, wished to know what would happen to John, the disciple whom Jesus loved. Jesus replied, "If it is My will that he lives until I come again, that does not concern you. You must follow Me." There is a good lesson for all of us. We must be concerned for our fellow men that they have the opportunity to hear the Gospel message, but what happens to them, is in the hand of God. That we follow Christ and be faithful to Him, is our chief concern.

**431.** Jesus told Peter that what happened to John was none of Peter's \_\_\_\_\_ ; to \_\_\_\_\_ Jesus must be his chief concern.

**Verse 23.** Many people misunderstood this saying and the belief spread abroad among the believers that John would not die but would be alive when Jesus returns, but this is not what Jesus said. However, it is not surprising that such a rumor would get started, for everyone is eager to tell exciting news, and leaving the small word "if" out of a statement turns a surmise into a certainty.

**432.** The conditional statement that Jesus made about how John's last days would end, soon became the statement that John would be \_\_\_\_\_ when Jesus returned.

**Verses 24 and 25.** The writer of this Gospel said that he was able to witness to the truth of those things he had written, and all the disciples knew that this testimony was true. He added that if all the things which Jesus did and said were written down, the whole world would hardly be able to contain the books that would be written. This is a rather extravagant statement, but what he was saying is that it would be impossible to put down on paper all that Jesus taught and everything He did.

**433.** True or False? The writer testified that what he had written was true and all the disciples agreed to this, and even so, all things that Jesus said and did were not written down for it would be almost impossible to do this.

### ANSWERS:

## STUDY OF THE GOSPEL OF JOHN

- |                            |                         |
|----------------------------|-------------------------|
| 422. Fishing, nothing      | 428. Three, weaker word |
| 423. Nothing, large number | 429. Pleased, led       |
| 424. Lord, fish            | 430. Martyr's           |
| 425. False                 | 431. Concern, follow    |
| 426. Lord                  | 432. Alive              |
| 427. Served, third         | 433. True               |

**NOTE:** Take Test 3 which is located at the end of your textbook, and mark your answers on these pages.

**After double checking your work and making any necessary corrections, THEN TRANSFER YOUR ANSWERS TO THE SCANTRON ANSWER SHEET! RETURN ONLY THE SCANTRON ANSWER SHEET TO THE A.B.A. FOR GRADING! PLEASE DO NOT REMOVE THE ACTUAL TEST PAGES FROM THE BACK OF THE TEXTBOOK AND SUBMIT THEM FOR GRADING!**

### SPECIAL STUDY ON BAPTISM

Taken from Baptism: A Biblical Study  
by Jack Cottrell  
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### JOHN 3:3-5

The third New Testament passage reflecting on the meaning of baptism is John 3:3-5, which is part of Jesus' conversation with Nicodemus about the necessity of the new birth.

*Jesus answered and said unto him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God."  
Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God."*

Though not everyone agrees that the word *water* in verse 5 refers to baptism, such a strong case can be made for it that this has been the predominant view throughout Christian history.

### Water and Baptism

If the water in John 3:5 does not refer to baptism, then to what *does* it refer? Two main alternatives have been suggested. First, some try to equate the water-birth of verse 5 with *physical* birth, the water itself

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referring to amniotic fluid. Though verse 4 does introduce the idea of physical birth into the context, the term for water is never used in this sense elsewhere in the New Testament. Verse 6 uses a different term to characterize physical birth, namely, “born of flesh”. This is the common expression for ordinary physical birth when contrasted with spiritual or supernatural birth (John 1:13; Rom. 1:3; Gal. 4:23, 29). Another problem is that interpretation would have Christ saying, “Unless a person is born physically, he cannot be saved” - an awkward and puzzling affirmation to say the least.

The second main alternative is that *water* here is used figuratively as a symbol of the Holy Spirit. Such a figure may be found elsewhere in Scripture, as in Isaiah 44:3 and John 7:37-39. It is most likely also that Jesus’ reference to “living water” in John 4:10-14 points to the Holy Spirit, though the latter is not specifically mentioned in the context. Thus such a usage in John 3:5 would not be conceptually alien to either the Bible as a whole or to John’s gospel in particular. Counting against this view is the straightforward, prosaic nature of Jesus’ statement in John 3:5, and the lack of any contextual indication of a figurative intention for the term *water*, whereas in both John 4:10-14 and John 7:37-39 he speaks of the Spirit as *living water*. Also, in these latter two passages, there is a contextual contrast between ordinary water and living water offered by Jesus. Such a contrast is absent in John 3:5. Finally, in John 3:5, the expression “*born of water and the Spirit*” is so terse and tight that there is really no room for symbolic maneuvering (as there is in the poetic parallelism of Isaiah 44:3, for example). There are simply two nouns, both of which are objects of the one preposition “of” (*ek*) and are joined by the simple conjunction “and” (*kai*). Some have sought to identify water and Spirit here by translating *kai* as “even,” viz., “born of water, even the Spirit.” But the terseness of the expression plus the other considerations listed above would permit this interpretation only if there were no other reasonable and readily recognizable referent for the word *water*. But such is not the case. In both the historical and literary contexts the term *water* would immediately call to mind the common practice of baptism in water.

When Nicodemus heard Jesus’ words for the first time, he had several good reasons to apply them to baptism. We who read them today in the light of the other New Testament teaching have these and even more such reasons. First of all, the fame of the ministry of John the Baptist, highlighted by the novelty of his baptizing repentant Jews (rather than allowing them to baptize themselves, as in Essene and proselyte baptisms), cannot be overemphasized. All Israel knew that John baptized in water (see John 1:26-31). Nicodemus could not have helped but connect Jesus’ words with John’s work.

Second, Jesus’ own baptism by John, which must have been widely reported in that day and which is recorded for our reading, involved a conjunction of water baptism and the descent of the Spirit. See Matthew 3:16; Mark 1:10; Luke 3:21-22; John 1:32-33. Thus a reference to “water and Spirit” would not unnaturally cause us to think of baptism.

Third, John the Baptist’s teaching contained a strong emphasis on the distinction between water baptism and Spirit baptism. See Matthew 3:11; Luke 3:16; John 1:33. This is capsulized in Mark 1:8, “I baptized you with water; but He will baptize you with the Holy Spirit.” Thus again, when “water and Spirit” are mentioned together in John 3:5, we would quite naturally think of baptism.

Fourth, another aspect of John’s teaching was the relation between his water baptism and the coming kingdom (Matt. 3:2). Thus in John 3:5, when Jesus relates water and the kingdom, it again brings baptism to mind.

The four items above would apply to anyone who knew of John the Baptist’s ministry, including Nicodemus. The fifth and last reason for understanding Jesus’ reference to water to mean baptism would apply only to those who know the teaching of the whole New Testament. I am referring to the interrelation of the concepts of baptism, birth, and resurrection. This passage refers to being “born of water.” Do any other New Testament passages specifically speak of baptism as a birth? No, but two important texts speak of it as a resurrection from spiritual death, namely, Romans 6:4,5 and Colossians 2:12. This is significant because in Scripture resurrection and birth are figuratively intertwined. Colossians 1:18 and Revelation 1:5 speak of Jesus as the “first-born from the dead” (see Romans 8:29). Acts 13:33 equates the raising up of

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Jesus with the day of his begetting. Thus “raised up in baptism” and “born of water” are equivalent concepts, and we are justified in taking John 3:5 as a reference to baptism.

Some who agree that this refers to baptism think that John’s baptism or even Jewish proselyte baptism must be in view, since these are the only kinds of baptism with which Nicodemus would have been familiar. We need not limit the specific reference to something in his experience, however. Jesus taught publicly about other future events and future blessings without explaining them as such. He spoke thus of his victorious resurrection: “Destroy this temple, and in three days I will raise it up” (John 2:19-22). His statement concerning the living water in John 7:37-39 referred to the Pentecostal outpouring of the Spirit. Some think His teaching about eating His flesh and drinking His blood (John 6:53ff) has to do with the Lord’s Supper. Thus Christian baptism cannot be excluded from John 3:5 simply because it had not been instituted yet. In fact, even the second part of the statement, “born of Spirit,” is itself a reference to the future Christian era, since regeneration via the indwelling Holy Spirit was a blessing offered only after Pentecost (John 7:37-39; Acts 2:38-39).

Some complain that those who are more inclined to a sacramentalist view of baptism are guilty of indiscriminately interpreting every Biblical reference to water as a reference to baptism.<sup>i</sup> In the early Christian centuries such a complaint would have been justified in view of the excessively allegorical hermeneutic of the church fathers, but such is hardly the case today. Of the nearly 80 occurrences of the Greek word for water (*hudor*) in the New Testament, there are only three disputed passages where anything is at stake: John 3:5; Ephesians 5:26; and Hebrews 10:22. Of the other references, about 30 speak of ordinary water in non-baptismal situations. Eighteen other uses occur in the book of Revelation, where scenes of apocalyptic symbolism include a variety of fountains and streams. Five times John mentions “water and blood” in connection with Jesus’ ministry and death. There are 16 undisputed references to water baptism (both John’s and Christian),<sup>ii</sup> and seven undisputed figurative uses.<sup>iii</sup> In view of the fact that *water* indisputably means baptism in twenty percent of its occurrences, it is surely not unreasonable to interpret it this way in the three disputed passages if such is exegetically and theologically warranted. This is especially true in view of the fact that *water* is indisputably used in a figurative sense less than ten percent of the time, and this on only two occasions (John 4:10-15 [6 times] and John 7:38 [once]). In view of the comparative distribution of the term, there is more justification for seeing water baptism in the three disputed passages, including John 3:5, than for excluding it therefrom.

### Entering the Kingdom

This passage is without question dealing with salvation and with an essential condition thereof in the Christian age. The salvation is called “seeing (or entering) the kingdom of God”; the condition is “being born again.”

The basic meaning of the Biblical words for *kingdom* is kingship or reign or dominion; the “kingdom of God” is the reign of God. A secondary meaning is the realm over which the king reigns. A major theme of Old Testament prophecy is the coming of the kingdom. A typical statement is Daniel 2:44, “*And in the days of those kings the God of heaven will set up a kingdom which will never be destroyed.*” This was the major element in the eschatological hope of the Jews; they were “waiting for the kingdom of God” (Mark 15:43). John the Baptist’s message was so electrifying because he was declaring the imminence of this kingdom: “*Repent, for the kingdom of heaven is at hand*” (Matt. 3:2). This was Jesus’ message, too (Matt. 4:17).

In one sense the coming of Jesus Himself *was* the coming of the kingdom, since God the King was present as Jesus Christ for the very purpose of establishing His Lordship over all of creation. The events which decisively accomplished this purpose were His death, resurrection, and ascension to glory. This was the establishment of His kingdom in the sense of His *reign*. The kingdom in the sense of the *realm* over

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which He reigns is made up of those who willingly acknowledge and surrender to Christ's Lordship, viz., those who make the "good confession" that Jesus is Lord. In its identifiable concrete form the kingdom-realm is the church. The two are apparently equated in Matthew 16:18-19.

Thus from the perspective of Nicodemus, the kingdom was still a future reality; but like all good Jews he would be anxiously awaiting it and eager to enter it and be a part of it. Jesus is here telling him (and all of us) what would be necessary for entrance into the kingdom once it was established. (There is no significant difference between seeing the kingdom [verse 3] and *entering* it [verse 5].)

"Entering the kingdom" is a soteriological idea. To a Jew like Nicodemus, it would be the ultimate salvation experience. To non-Jewish people today or to anyone not steeped in the eschatological hope of the Old Testament, the expression does not immediately conjure up all the connotations of salvation; but that is its intent. To enter the kingdom is to surrender to the Lordship of Christ and thus to enter the state of grace and the realm of salvation.

### Born Again

Jesus' affirmation in John 3:3-5 is that being *born again* is an essential condition for entering the kingdom. In verse three He uses the word *anōthen*, which can mean either "from above" or "again". The dominant idea here seems to be the latter. At least Nicodemus seemed to have understood it this way. In his response (verse 4) he asks whether it is possible for an old man "a second time" to enter his mother's womb and be born. Though the word itself points to the idea of the rebirth, Jesus' reply (verse 5) indicates that the second birth is indeed a birth "from above" insofar as it is accomplished by the Spirit. The concept of being "born of God" is prevalent in John's writings.<sup>iv</sup> It is a supernatural act which only God, in the person of the Holy Spirit, can perform.

The concept of "born again" is identical to the concept of personal regeneration as it occurs in Titus 3:5. The Greek expressions are practically equivalent in meaning. This new birth or regeneration is the change that takes place in the sinner's inner nature during his conversion. It is one of the two main aspects of the "double cure" that God offers to the sin-sick. The first aspect is justification or forgiveness, which changes our objective relationship to God and His law by removing the guilt and penalty of our sins. This second aspect addresses the fact that sin has corrupted our hearts and souls with an inner depravity; it has infected our spirits with weakness and sickness and even spiritual death (Eph. 2:1,5). Regeneration is the point when this negative state of our souls is reversed. It is a new creation (II Cor. 5:17) when we are inwardly renewed (Titus 3:5). It is a resurrection from death to new life (Eph. 2:5,6), new life in the kingdom of God's beloved Son (Col. 1:13).

Such a momentous act as new birth or regeneration cannot be accomplished by our own efforts; it is an act of God Himself upon the soul. God's prophetic word through Ezekiel makes it very clear that He alone is the author of this work: "*Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh*" (Ezek. 36:26). Specifically it is the work of the Holy Spirit, as the next words of Ezekiel's prophecy indicate: "*And I will put My Spirit within you and cause you to walk in My statutes*" (Ezek. 36:27). In the words of John 3:5, we are "born of the Spirit." Paul calls it the "regeneration and renewing by the Holy Spirit" (Titus 3:5).

As was indicated above, this personal regeneration by the Spirit is a blessing that began on the day of Pentecost and is limited to those of the Christian era. Old Testament saints did not enjoy the reality of the indwelling Spirit and His regenerating power. Thus in John 3:3-5 the reference was totally future as far as Nicodemus was concerned. The kingdom that he longed to enter was yet to be established, and the condition for entering it was not yet available. Nor was Christian baptism, which according to these words of Jesus was to be intimately associated with being born again into the kingdom.

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## Baptism and Salvation

Given the probability that “water” in John 3:5 refers to Christian baptism, and given the fact that “born again” and “kingdom of God” refer to salvation, we cannot avoid the conclusion that baptism is inseparable from the new birth and thus is a condition for salvation. This is in full agreement with the teaching of Mark 16:16.

The declaration in John 3:5 is unmistakably clear. Unless a person is “born of water and the Spirit”, he cannot enter the kingdom, that is, he cannot be saved. This new birth that must precede entrance into the kingdom is *ex [ek] hudatos kai pneumatos*, “from water and Spirit”. The preposition *ek* basically means “from”, either in the sense of separation (“away from”) or source (“out of”). Only the latter fits the context here. In some sense, water and Spirit are the source of the new birth. Various shades of meaning as worded by Arndt and Gingrich include these: “the direction from which something comes,” “origin,” “effective cause,” “the reason which is a presupposition for something,” “the source from which something flows.”<sup>v</sup>

These are very strong meanings, most of which reflect some type of cause-and-effect relationship. No one disputes such a meaning of *ek* when applied to *pneumatos* (“of Spirit”). That the Holy Spirit is the origin or source or cause of the new birth is accepted as very natural. Thus it is quite a jolt for some to recognize that the same preposition and the same grammatical form used for “Spirit” are used also for “water”. It is a single prepositional phrase, with a single preposition which has two objects joined by the simple conjunction *kai* (“and”). Such a construction (especially the non-repetition of the preposition for the second object) brings the two objects into the closest possible relationship, marking them as two aspects of a single event. M.J. Harris makes the following comment concerning this construction and this verse:<sup>vi</sup>

*...Sometimes, therefore, the non-use of a second or third [preposition] in NT Greek may be theologically significant, indicating that the writer regarded the terms that he placed in one regimen as belonging naturally together or as a unit in concept or reality. ex hudatos kai pneumatos (John 3:5) shows that for the writer (or speaker) “water” and “Spirit” together form a single means of that regeneration which is a prerequisite for entrance into the kingdom of God....No contrast is intended between an external element of “water” and an inward renewal achieved by the Spirit. Conceptually the two are one....*

The whole expression, says Beasley-Murray, defines the manner in which a person is “born again” (verse 3).<sup>vii</sup>

Does this mean that water and Spirit have an equal or identical causal relationship to the new birth? Few if any would be willing to go this far; metaphysical limitations simply preclude it. The only true source, cause, or origin of the new birth in any literal sense is the Holy Spirit. This is true not just because Spirit alone can impact upon spirit, but also because this birth is something that only God can accomplish. No physical act performed by a creature could do what only the Divine Spirit can do.

Nevertheless the language of John 3:5 makes the action of the Spirit *at least simultaneous* with the act of baptism. Thus the least that should be said is that baptism is the *occasion* for the new birth.<sup>viii</sup> If anyone is dissatisfied with this terminology, it should only be because it is too weak, not too strong. The language of John 3:5 actually warrants a much stronger way of speaking of the relationship between baptism and salvation.<sup>ix</sup>

This verse more than any other in Scripture shows the propriety of speaking of the *necessity* of baptism for salvation. As we saw in the discussion of Mark 16:16, however, this is only a *relative* necessity, not an absolute one. Just as the wording in Mark suggests that the only absolute necessity on man’s part is faith, so does the wording in John suggest that only the working of the Spirit is absolutely necessary to accomplish the new birth (as compared with water). This is the conclusion some draw from John 3:6,8, where “born of the Spirit” is used but not “born of water”. The action of the Spirit is the only thing absolutely indispensable for the new birth. Baptism is not inherently necessary and can be omitted

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where physically impossible to administer. The possibility of such an exception in prohibitive circumstances does not negate the rule laid down in John 3:5 for ordinary circumstances, however. Surely our doctrine of baptism must be based on clear statements concerning its nature and effects, and not on inferred exceptions.

### Summary

Concerning John 3:3-5 we have seen that the term *water* in verse 5 most probably is a reference to Christian baptism even though it was not instituted until later at Pentecost. We have seen also that this Pentecostal inception applies as well to the new birth and the establishment of the kingdom, which are concepts related to salvation in the Christian age. "Entering the kingdom" means receiving salvation, and "born again" is an essential condition for it. Finally we have seen that baptism itself is a (relative) necessity for salvation, since one cannot enter the kingdom without it.

### Andantes

- <sup>i</sup> A helpful discussion of this complaint is Donald Nash, "Water and Baptism" *Christian Standard* (April 30, 1978), 113:396-398.
- <sup>ii</sup> Matt. 3:11,16; Mark 1:8,10; Luke 3:16; John 1:26, 31, 33; 3:23; Acts 1:5; 8:36,38,39; 10:47; 11:16.
- <sup>iii</sup> John 4:10,11,14,15; 7:38
- <sup>iv</sup> John 1:13; I John 2:29; 3:9; 4:7; 5:1,4,18.
- <sup>v</sup> William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 4 ed. (Chicago: University of Chicago Press, 1952), pp. 233-234.
- <sup>vi</sup> Murray J. Harris, "Appendix," p. 1178.
- <sup>vii</sup> Beasley-Murray, *Baptism in the New Testament*, p. 228, fn. 2. This, he says, is a reason why the reference to water cannot mean physical birth.
- <sup>viii</sup> Beasley-Murray (ibid., p. 231) agrees: "In John 3:5 it is the occasion when the Spirit gives to faith the regeneration that qualifies for the Kingdom."
- <sup>ix</sup> This is no doubt the reason why many will not admit that "water" means baptism in this verse. They have concluded on theological (rather than exegetical) grounds that baptism *cannot* have such a relationship to salvation.

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