

GOSPEL OF JOHN

Lesson #1

Author: John, the son of Zebedee, an apostle of Jesus Christ. Matthew 27:56.

Date Written: Between 75 A.D.. and 90 A.D.

Place Written: Probably at Ephesus, since the latter years of John's life were passed in Asia Minor and principally at Ephesus. After this, he was banished to the island of Patmos where he wrote Revelation, and then returned to die in Ephesus.

Purpose: To convince people that Jesus is the Son of God, and that believing, they might have life in His name. (John 20:30,31).

OUTLINE OF THE GOSPEL OF JOHN

1. The Incarnation of the Word (chap. 1:1-18).
2. The Manifestation of the Messiah (chaps. 1:19--4:54).
3. The Rejection of the Messiah (chaps. 5--10).
4. The Raising of Lazarus and the Defiance of Jerusalem (chaps. 11,12).
5. The Preparation of the Apostles for the Catastrophe (chaps. 13-17).
6. The Trial and Crucifixion of Christ (chaps. 18,19).
7. The Resurrection of Christ (chaps. 20,21).

OUTLINE OF CHAPTER ONE

1. The Word in Relation to God (1:1,2).
2. The Word in Relation to the World (1:3-5).
3. The Word in Relation to John the Baptist and the Jews (1:6-13).
- *4. The Word made Flesh (1:14-18).
5. John Bearing Witness of and Pointing to the Lamb of God (1:19-37).
6. Gathering of the First Disciples (1:38-51).

*The 4th Gospel makes no further use of the term "Word" for Christ. No other Gospel uses the term, but in 1 John 1:1 we read, "the Word of life" in this sense and in Revelation 19:14, "and his name is called the Word of God." The Greek word has a double sense (reason and speech) and John no doubt has both ideas in mind (1:18). ***CHRIST IS THE IDEA OF GOD AND THE EXPRESSION OF GOD.***

FIRST DISCIPLES

Andrew, Simon Peter's brother (vs. 40).

See Matthew. 4:18-22.

One of the two (John, the apostle) (Vs. 40).

(Not same incident).

Simon Peter (Cephas) (vs. 41,42).

Philip from Bethsaida (vs. 43,44).

Selection of Apostles

Nathanael (vs. 45-49).

(Matthew 10:2-4).

Disciple: "One who receives instruction from another. A follower of another teacher. It always implies personal adherence to the views of the teacher."

Apostle: "A messenger, ambassador. In the true sense, one selected by Jesus to be an eye-witness of the events of His life, to see him after His resurrection, and to testify to mankind concerning Him." (Acts 1: 21,22).

Lesson #2
REVIEW QUESTIONS

1. For what purpose was the Gospel of John written? Quote 20:30,31. _____

2. To what four things does John show that the Word is related and how is it related to them? Quote 1:1-4,7,11,14,18. _____

3. Give the six main divisions of chapter one. _____

4. Name the first disciples of Christ. _____

5. What is the difference between a disciple and an apostle? _____

OUTLINE OF CHAPTER TWO

1. The First Miracle (2:1-11).
2. The First Residence in Capernaum (2:12).
3. The First Passover at Jerusalem (2:13).
4. The First Cleansing of the Temple (2:14-22).

Notice how marriage is honored. God solemnized the first marriage in Eden. Christ wrought His first miracle on the occasion of this marriage.

"Christ not only attended the joyous festivities of the marriage feast, but he even contributed to the means of enjoyment. He would still rather see us bright, joyous and thankful, than long-faced, doleful and fault-finding."

From this time forward, Jesus is no longer to act in His relationship as the son of Mary but as the Son of man and the Son of God. Those who obey Him are to be His kinsmen. (Matthew 12:48-50).

"Satan gives his good wine first; so the drunkard finds it; so did the prodigal son. Afterward he gives the bitter; red eyes, pain, hunger, wretchedness. But Christ keeps the good wine until the last. In the use of the usual wine of Palestine there is not the slightest apology for drinking as a beverage the alcoholic drinks which are the curse of our times. It is a shame that anyone should pretend to quote the examples of Christ as an apology for being a modern tippler."

An appeal to the presence and actions of the Lord at this marriage feast can not be used to prove nor condone social drinking today. See Proverbs. 23:31-32. "There could be no 'At last' if there were no 'At first.'"

The Brethren of the Lord.....(Matthew 12:46; Mark 3:32 Luke. 8:19; Matthew 13:55; Mark. 6:3). They did not believe on Him (John. 7:3-53).

This cleansing of the Temple must not be confused with a later cleansing as recorded in Matthew 21:12.

SERIES OF FIRST THINGS

1. First Testimony of John (1:19-27).
2. First Disciples (5) (1:35-51).
3. First Miracle (2:1-11).
4. First Residence in Capernaum (2:12).
5. First Passover during ministry of Jesus (2:13-22).
6. First Extended Discourse (2:23--3:21).
7. First Claim of Messiahship (1:51 or 2:16).

Lesson #3

REVIEW QUESTIONS

1. What was the first miracle performed by Jesus and what was it's purpose? _____

2. Relate one lesson that might easily be gained from this account of the first miracle. _____

3. Name the series of first things in the life of Jesus as taught in the first two chapters of John.

OUTLINE OF CHAPTER THREE

1. Conversation with Nicodemus on New Birth (3:1-21).
2. Labors of Christ in Judea. Testimony of John (3:22-36).

NICODEMUS: A ruler of the Jews, came to Jesus by night (3:1-21). Protests against condemning Jesus unheard (7:50-51). Aids Joseph of Arimathea in burial of Jesus (19:38-42).

THE NEW BIRTH

1. No one is a member of the kingdom of God until he is born again.
2. The Savior declares the impossibility of one entering who is not born of water and of the Spirit.
Born of Water---Romans 6:3-4; Colossians. 2:12; Example Colossians. 1:18.
Born of Spirit--Colossians 3:10; 1 Peter 1:23; Acts 2:4; 2 Corinthians 5:17.

THE BIRTH OF THE SPIRIT IS NOT THE GIFT OF THE SPIRIT.

Acts 2:38; Galatians 4:6.

"If one is born again, or saved, **BEFORE** he is baptized, why is it that he does not walk in "newness of life" until after he is baptized? Romans 6:4. Hence, "baptism doth also now save us" (1 Peter 3:21).

JOHN 3:5	TITUS 3:5	EPHESIANS 5:26
1. Born of water.	1. Washing of regeneration.	1. Washing of water.
2. Born of the Spirit	2. Renewing of the Holy Spirit.	2. By the word.
3. Enter into the Kingdom	3. Saved.	3. Cleansed

This testimony of John the Baptist is the last word recorded of the great forerunner before he was sent to prison and death (Matthew 4:12; 11:2; 14:3; 14:10; Mark 1:14; 6:17; Luke. 3:20).

It is not "faith alone" that gives life, but "faith made perfect" by obedience. James 2:22; John 3:36.

Quote: John 3:5; John 3:16; John 3:36.

Assignment: Study the 4th chapter of John. Be able to give an interesting historical account of

Samaria and the Samaritan people. Also be able to quote John 4:23,24.

LESSON #4

REVIEW QUESTIONS

1. Briefly explain the meaning of the new birth as recorded in John 3:5. _____

2. How is one born of the Spirit? John 3:5; Titus 3:5; Ephesians 5:26. _____

3. What is the difference between the birth of the Spirit and the gift of the Spirit as given in John 3:5 and Acts 2:38? _____

4. Quote John 3:5; John 3:16; John 3:36. _____

OUTLINE OF CHAPTER FOUR

1. Labors in Samaria. At Jacob's Well, The Samaritan Woman (4:1-42).
2. Public Teaching in Galilee. (4:43-45). Compare Matthew 4:17; Mark 1:14; Luke 4:14.
3. Nobleman's Son at Capernaum Healed (4:46-54).

INFLUENCES CAUSING JESUS TO LEAVE JUDEA AND RETURN TO GALILEE

1. Hostility of Pharisees.
2. Jealousy of John's disciples.
3. Imprisonment of John (Luke 3:19f) (Matthew 4:12) (John 4:1-3).

"Sychar or Shechem, so famous in the early history. It was forty miles north of Jerusalem and was situated between Mount Gerizim and Mount Ebal, the Mounts of Blessing and Cursing (Joshua 8:30-35). Here Jacob built his first altar (Genesis 33:18). Here Joseph was buried in the land given him by his father (Joshua 24:32) . . . The word Sychar signifies a drunkard and a liar, and was doubtless, first applied by the Jews in derision. It was afterwards called Neapolis, and at present a village called Nablous exists with a population of two thousand, about 200 of whom are Samaritans and preserve their ancient worship."

LESSONS FROM THE WOMAN OF SAMARIA EXPRESSED AS "HOODS"

- | | |
|-------------------------|---------------------------|
| 1. Fatherhood of God. | 2. Brotherhood of man. |
| 3. Thirsthood of soul. | 4. Spirithood of Worship. |
| 5. Christhood of Jesus. | 6. Womanhood redeemed. |

Note: The Samaritan was a stranger to the Jews (Luke 17:18; Matthew 10:5,6). Strife was sure to arise when they met (Luke 9:52-54). No name was more bitter in Jerusalem (John 8:48).

"In this early ministry Jesus allowed Himself to be regarded as the Messiah by His first disciples, and personally declared that He was the Messiah to the woman at the well (John 4:26), which many other Samaritans also personally believed (John 4:39-42). He never declared this to

the Jewish rulers at Jerusalem till the very end, doubtless because such an avowal would lead them to kill Him, and so must not be made till His work in teaching the people and training His disciples should be completed."

QUOTE: John 4:23,24.

Assignment: Study carefully the 5th chapter of John. Be able to quote John 5:28,29. Seek any information possible concerning the feast of the Jews as mentioned in John 5:1.

Lesson #5

REVIEW QUESTIONS

1. What three influences caused Jesus to leave Judea and return to Galilee at this time? _____

2. Why was it that Jesus allowed Himself to be regarded as the Messiah by His first disciples and openly declared to the Woman of Samaria that He was the Messiah but not until the last did He declare this fact to the Jews? _____

3. Explain the six lessons from the Woman of Samaria as "Hoods." _____

4. Quote John 4:23,24. What does it mean to worship God in Spirit and in Truth? _____

OUTLINE OF CHAPTER FIVE

1. Jesus' second Journey to Jerusalem to a Feast supposed to be the Passover (5:1).
2. The Healing at the Pool of Bethesda (5:2-18).
 - A. The cure of the 38 year infirmity (5:2-9).
 - B. The question concerning the Sabbath and the Beginning of the enmity of the Jews that finally led to the crucifixion (5:10-18)
3. The discourse of Christ on His relation to the Father (5:19-47).

The Synoptics mention only one Passover. As John clearly gives three Passovers beyond question (John 2:13; 6:4; 12:1), we know that our Lord's ministry was at least two to two and one half years in length. If the feast in John 5:1 is a Passover, then John mentions four and the length of our Lord's ministry is three and one half years.

Observe that more than a year before the crucifixion, and probably two years, the hostility of the Jews at Jerusalem (compare John 4:1) had reached the point of a desire to kill Him as a Sabbath breaker and a blasphemer. (John 5:16-18). So we shall find Him staying away from Jerusalem at the Passover of John 6:4 and until the Tabernacles of six months before the crucifixion (John 7:1-10). Meantime, the hostility will go on increasing in other parts of the country Mark 3:6)

The Sabbath was made for man and it is lawful to do good on the Sabbath. (Matthew 12:12, Mark 2:27).

Observe that in John 5:28,29 there is not any indication given of any time between the resurrection of the righteous and the resurrection of the evil in the judgment day. Thus, no room for premillennialism.

The Prophets, The Apostle John, God, His sinless life, His divine wisdom, His superhuman

power, His ability to transform lives, all bear witness to His deity. (All are revealed to us through the Word).

Quote John 5:28,29.

ASSIGNMENT: Study carefully the 6th chapter of John through vs. 40.. Be able to quote John 6:35.

LESSON #6
REVIEW QUESTIONS

1. For what two reasons did the Jews seek to kill Jesus at this time (John 5:16-18)? _____

2. What two possibilities are there concerning the length of our Lord's ministry as influenced by John 5:1? Of the two, which is the most probable? _____

3. Name five things which bear witness that Jesus is the Son of God. _____

4. Quote John 5:28,29. _____

OUTLINE OF CHAPTER SIX 1-40

1. The feeding of the five thousand. (6:1-15).
2. The stilling of the tempest. (6: 16-21) .
3. Jesus the bread of life. (6:22-40).

Between chapters 5 & 6 John leaves out a whole year of Jesus' ministry as recorded by the other gospel writers. This year had been a year of activity and was centered in Galilee. Such events were included in this year as: the miracle of the first draught of fishes in the Sea of Galilee; Peter's wife's mother cured of fever; the cure of the leper let down through the roof; the Sermon on the Mount; the widow of Nain's son raised; healing of the woman with an issue of blood; raising of Jairus' daughter; the twelve sent out to preach the coming kingdom.

THE FIVE THOUSAND FED : This miracle is the only one recorded by all the Evangelists, and as the details vary somewhat, a study of all the accounts is needful to get the entire history, (Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-16).

1. Climax of Jesus' popularity.
2. Multitude bent on making Him King.
3. Return of the third temptation. (Matthew 4:8-11).
4. The only miracle recorded by all gospel writers.

"Our duties and our privileges are not measured by what we can do of ourselves, but by what God is willing to do through us. We cannot turn the machinery of the factory, but we can let the water on to the wheel. We cannot push the steamship across the ocean, but we can let on the steam for the engine do it."

"Jesus had bidden the disciples to cross the sea. It ought to have comforted them to remember that He himself had "constrained" them to enter into the ship, (Matthew 14:22f; Mark 6:45). They were evidently in the path of duty. How then, could any evil befall them? It is a great discomfort to us when we can feel sure that we are doing the will of God; for, whatever trouble may

threaten us, we can trust Jesus to bring relief in the storm. Someone has said that Jesus sometimes leaves us alone, that we may know ourselves and our own weakness, but he never leaves us out of sight."

Contrary winds (Mark 6: 48) often appear even in the way of duty but we must expect them and not let them turn us aside from the right path nor discourage us in our service.

Many people seek Christ for the loaves and fishes. Persons often choose a church to improve their social condition, or to secure a professional practice, or to build up a trade. Such motives are sordid and carnal.

Quote John 6:35.

Assignment: Study carefully the rest of the 6th chapter of John. Be able to give a sound explanation of the teaching in verses 52 to 59.

Quote John 6 4 and John 6:66-69.

LESSON #7
REVIEW QUESTIONS

1. What four facts do we learn from John 's account of the miracle of feeding of the five thousand? _____

2. Quote John 6:35. _____

3. What lesson or lessons do we find in the account of the stilling of the tempest? _____

OUTLINE OF CHAPTER SIX 41-71

1. Feeding upon Christ, (41-71), This is still the sermon on the bread of life.

The Sermon on the Bread of Life, (John 6:22-71).

1. Preserved by John alone.
 2. Multitude begins to see that Jesus is not their kind of Messiah.
 3. Turning point in Jesus' life. (John 6:66).
 4. Question and answer. (John 6:67-69).
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1. "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God," (Matthew 4:4).
 2. "The Word became flesh and dwelt among us." (John 1:14).
 3. The Word is "the Bread of Life." (John. 6:48).
 4. "If any man eat of this bread he shall live for ever." (John 6:51).
 5. "The bread which I give is my flesh, for the life of the world." (John. 6:51).
 6. Yet the flesh in itself "profiteth nothing." (John 6:65).
 7. "It is the spirit that giveth life." (John 6:63).
 8. Christ's words are "spirit and are life." (John 6:63).
 9. Therefore, he who feeds upon His words shall live. Thus the lesson is brought out that we are made alive by hearing, receiving into our souls or believing, and obeying the words of Christ. It is in this manner that He is eaten as the bread of life. The spirit of man thus feeds upon the spirit of Christ

Christ has the life because He is in the Father and the Father in Him. So Christ must be in us and we in Him if we have eternal life. We believe upon Him (Acts 16:31), are baptized into Him (Romans 6:3) and thus put on Christ (Galatians 3:27) and henceforth dwell in Him (Romans 8:1), and are new creatures in Christ Jesus (2 Corinthians 5:17).

"Upon this many of His disciples went back, and walked no more with Him." (John 6:66). How true this is today when professed followers of Jesus find the sinful life easier to bear and so under the influence of Satan are constrained to go back and walk no more with him. Knowing this, Jesus says, "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God, and "Be thou faithful unto death and I will give thee the crown of life," (Revelation 2:7 & 10).

Quote John 6:44 and John 6:66-69.

Assignment: Study carefully the 7th chapter of John. Be able to trace on the map the pathways of Jesus' journeys up to date as recorded in John 1 through John 7.

LESSON #8 REVIEW QUESTIONS

1. To what does the Teaching in the Sermon on the Bread of life refer?
The Lord 's Supper? The Word of God? Or other? _____
 2. What is the key verse that answers question #1? _____
 3. Quote John 6:44 and John 6:66-69. _____
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OUTLINE OF CHAPTER SEVEN

1. The Third Visit to Jerusalem at the Feast of Tabernacles. (John 7:1-13).
 2. The Discourse In the Temple by Jesus. (John 7:14-36).
 3. The Increase of Hostility. Attempt to Seize the Lord. (John 7:37-52).
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THE FEAST OF TABERNACLES was instituted to commemorate the time when the Israelites had dwelt in tents during their sojourn in the desert. (Numbers 29:12-40). At this festival, all the males were required to come up to Jerusalem. The name was taken from the custom of dwelling in booths during the celebration period (Leviticus 23:40-42). This feast came at the close of the harvest season, beginning on the fifteenth day of the seventh month (approximately October). While it lasted the Jews gave themselves up to festivity and rejoicing. Its characteristic was joyousness--- (1) For deliverance from Egypt; (2) For care in the wilderness.

On verse 39: "Because Jesus was not yet glorified" does not refer to the transfiguration as recorded in Matthew 17:1-8. Let it be noted, (1) That the Holy Spirit was not given until after the death and ascension of Jesus; (2) The disciples of Christ did not become "fountain of living water" until the Holy Spirit was sent. It was only after Jesus was glorified that He could send the Holy Spirit, and on Pentecost it was declared, "He hath shed forth the things which you do see and hear." (Acts 2:33).

By referring to the Revised Version the reader will see that the last verse of Chapter 7 and eleven verses of Chapter 8 are omitted. The reason is that many ancient manuscripts do not contain them. On the other hand the account is so much in harmony with the spirit of Christ, so characteristic, and bears such marks of real history, that it seems to be a real incident in the life of the Master. -Johnson's Notes.

Assignment: Study the 8th chapter of John. Quote John 8:12. List the different things which Jesus has claimed to be so far.

LESSON #9
REVIEW QUESTIONS

1. What two things does the Feast of Tabernacles commemorate? _____
2. Explain the true meaning of John 7:39. When was it that the disciples of Christ became fountains of living water? _____

OUTLINE OF CHAPTER EIGHT

1. The Woman taken in Adultery. (John 7:53 - 8:11).
2. Discourse on the Light of the World. (John 8:12-30).
3. The Freedom of Truth, The Children of God and the Children of the Evil One. (John 8:31-58).
4. Attempt to Stone Jesus. (John 8:59).

"Men often do not know themselves. These Scribes and Pharisees regarded themselves very religious men, and very loyal to Moses. They kept the letter of the ceremonial law. They trampled under foot its spirit. Still the mercy of Jesus consisted of sorrow for the sinner but indignation for sin. It did not degenerate into indifference. Like Christ our mercy should lead us to seek to save men from their sins, to call sinners to repentance, to open the door of hope to the fallen if they will only "go and sin no more." Sin is not the less sinful that there is mercy offered to the penitent sinner."

John 8:31 -- These people believed on Him, vs. 30, but their faith was not yet made perfect by obedience. There is a condition, "continue in My word"; a promise, "shall be My disciples." To "abide in the word" is the condition of being Christ's disciples. 1 John 2:24.

John 8:32 -- Disciples are learners. Their object is to know the truth. The way to know the truth is, not to engage in study, but to obey the truth. "If any man will do His will he shall know of the doctrine whether it be of God." (John 7:17).

"There are two households, two armies, two churches; one of Satan, and the other of God. He who does the will of Satan is of the first; he who does God's will as revealed by Christ, is of the second. It is easy for each one to determine where he belongs."

Compare John 8:58 with Exodus 3:13-14.

"I am," "Christ" or "Messiah" - John 4:26 "I am the bread of life." John 6:35; John 6:48; "I am the living bread." - John 6:51; "I am the light of the world." - John 8:12.

Quote John 8:12.

Assignment: Study the 9th chapter. Quote John 9:4.

LESSON #10
REVIEW QUESTIONS

1. What is the condition of one being a disciple of Christ which we learned from our last lesson? _____
2. How is one certain that he knows the truth which will make men free? Give a passage from John to show the answer. _____
3. Quote John 8:12. _____

OUTLINE OF CHAPTER NINE

1. The Healing of the Man Born Blind, on a Sabbath. (9:1-12).
2. The Healed Man's Testimony to the Pharisees. (9:13-34).
3. The Lord worshiped by the Healed Man. (9:35-41).

Though the consequences of sin sometime have to be suffered by the innocent party, this is not true because of sins committed on the part of the sinner. Read Ezekiel 18:20.

John 9:31 -- This statement is parallel with one made by Nicodemus in John 3:2, "No man can do the miracles thou doest, except God be with Him." In the same spirit the man cured of blindness declares that God only hears true worshipers and those who do his will.

For what would a sinner pray?

Not for light & understanding -- Psalm 119:130.

Not for God to love him -- John 3:16.

Not for mercy -- Proverbs. 28:13.

Not for grace -- Titus 2:11,12.

Not for forgiveness of sins. -- Acts 2:38.

Not for God to purify his soul. -- 1 Peter 1:22.

Not for faith. -- Romans 10:17.

Not for Christ to come down. -- Matthew 11:28.

Law of Pardon for an Alien Sinner. -- Acts 2:38.

Law of Pardon of an erring Christian. -- Acts 8:22.

John 9:38 -- Here is an outspoken confession of faith, followed by an outward act of homage. The believer believes with the heart, confesses with the lips, and shows forth this faith by obedience.

Quote John 9:4.

Assignment: Study carefully the 10th chapter of John. Do some study to determine exactly what the Feast of Dedication was. How can Jesus be the door of the sheep (vs. 9) and the good shepherd (vs. 11) who entereth in by the door (vs. 2)?

LESSON #11

REVIEW QUESTIONS FOR JOHN CHAPTER NINE

1. What is the Bible teaching on the subject of a son having to suffer punishment for sins committed by his parents? _____

2. Quote John 9:4. _____

3. For what could a sinner pray? _____
4. What is the law of pardon for an alien sinner? _____
_____ What is the law of pardon for an erring Christian? _____

OUTLINE OF CHAPTER TEN

1. The Good Shepherd, the Sheepfold and the Sheep. (10:1-21).
2. Discourse at the Feast of Dedication in Solomon's Porch. (10:22-39).
3. Departure to the Country beyond the Jordan. (10:40-42).

"There has been much speculation what Christ signified by the porter. The sheepfold is the church, he is the door by which all enter; he is also the Good Shepherd; there are also the shepherds

or teachers under him who enter by the door; the saints are the sheep; those who seek to become God's people, but have not come in through Christ, are false teachers, thieves and robbers. It is not certain that Christ intended to make the porter a figure of any spiritual thing, but if so, he would represent God, who has decided who shall enter through the door." Johnson's Notes

Perhaps the porter {doorkeeper} refers to John the Baptist who paved the way in fulfillment of prophecy for the coming of the Messiah. Christ was baptized of John in the Jordan and from thenceforth, He went about on His public ministry. John prepared a people (the sheep) to follow the shepherd (Jesus) and when the good shepherd commanded, the sheep heard His voice and followed Him after the porter (John) had opened the door for the shepherd.

Notice that "other sheep I have, which are not of this fold:" does not refer to the various existing denominations or sectarians who are not members of the one Church, nor does it refer to the American Indians as the Mormons contend. It refers rather to the Gentiles who at this time were not children of God. Jesus goes on to say that "them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

The feast of Dedication was not one of the divinely appointed festivals; it was established by Judas Maccabaeus, in the year 164 B.C. to commemorate the purification of the temple after its defilement by the Syrian Greeks under Antiochus Epiphanes, which occurred in 167 B.C..

Solomon's Porch -- a long, covered colonnade, or veranda, with the roof resting on pillars. It is generally supposed to have been in the southeast part of the temple enclosure, overlooking the valley of the Kedron. It supposedly was build by Solomon, which is at least, doubtful.

"This ends three months of stormy ministry in Jerusalem. Twice there were attempts to mob Him (8:59; 10:31); twice efforts to arrest Him (7:32,45; 10:39), and in addition secret plans for His assassination had been laid (7:19; 8:37). John is the only historian of this eventful period of the Savior's life, though several incidents reported by other writers may belong to the interval." ...

Johnson's Notes

QUESTIONS ON JOHN CHAPTER TEN

1. To what does the doorkeeper {porter} refer in John 10? _____

2. What is the meaning of "other sheep I have, which are not of this fold?" _____

3. Explain what the feast of Dedication was. _____

LESSON #12

OUTLINE OF JOHN CHAPTER ELEVEN

1. The Resurrection of Lazarus at Bethany, and its effect in increasing the Enmity of the Jews. (11:1-46).
2. The Counsel of Caiaphas (11:47-53) .
3. Jesus retires to Ephraim. (11:54-57).

PRACTICAL LESSONS FROM THE RESURRECTION OF LAZARUS FROM DEAD.

1. In our troubles we should send a message for Christ, as did the sisters of Bethany.
2. Even if Christ delays His response we should not doubt that our troubles are for the

glory of God and our own good, for "to them that love God. all things work together for good." (Romans 8:28)

3. We should look upon Christ always as an all-sufficient helper. If present He can always deliver. "If thou hadst been here my brother had not died."
4. We should always be assured of the tender sympathy of the Lord, "He can be touched with a feeling of our infirmities." (Hebrews 4:15). He weeps with those who weep and rejoices with those who rejoice.
5. We should never forget that He is the Fountain of Life; the resurrection and the Life. If we have eaten the Bread of Life, drunk the Water of Life, have Christ the hope of glory formed in us, we have eternal life. It is begun. We are immortal. We shall never die.
6. As he cried to Lazarus, Come forth, so shall he speak to all within their graves and they shall come forth and live.

John 11:53.... From the time of this meeting they were brought over to the policy of Caiaphas and steadfast in carrying out their plans for the death of Christ. Here is the official culmination of Jewish hatred, and what had been a decree before (5:18) now becomes a settled plan. John points out the development and successive steps of this enmity and the reader can trace them by consulting 5:16-18; 7:32,45; 8:59; 9:23 10:39; 10:47.

REVIEW QUESTIONS FOR JOHN CHAPTER ELEVEN

1. List and be prepared to discuss four practical lessons which might be learned from the raising of Lazarus from the dead? _____

2. Trace the pathways of Jesus as recorded by John from the first chapter down to today's lesson on a map.
3. In narrative form, trace the development of the Jews plot to kill Jesus beginning with John 5:18. _____

4. What were the results of the Jews' plot to kill Jesus? _____
5. What directive did the Chief priests and the Pharisees give concerning Him? _____

LESSON #13

OUTLINE OF JOHN CHAPTER TWELVE

1. The Anointing by Mary at Bethany at the Feast. (12:1-8).
 2. The Counsel of the Chief Priests. (12:9-11).
 3. The Entry into Jerusalem as a King. (12:12-19).
Compare Matthew. 21:1-17; Mark 11 : 1 -11 ; Luke 19:29-44.
 4. The Visit of the Greeks to Jesus. Discourse on the Grain of Wheat that must die to bear fruit. The Voice from Heaven (12:20-50).
Key verses for memory work:
John 1:1-4
John 1:7
- John 4:23,24
John 5:28,29

John 1:11
John 1:14
John 1:18
John 3:5
John 5:16
John 3:36

John 6:35
John 6:44
John 6:46-69
John 8:12
John 9:4

Notice that each of the four evangelists goes back to the prophecy in Zechariah 9:9 for their account of the triumphal entry into Jerusalem upon the back of a colt. "This colt was borrowed. Christ went upon the water in a borrowed boat, ate the Passover in a borrowed chamber, was buried in a borrowed sepulcher, and here rode on a borrowed ass," —Matthew Henry

PRACTICAL LESSONS OF THE ANOINTING

1. Affection desires to express itself in costly sacrifices for the loved.
2. The motive, the love, gives value to the deed.
3. The worldly heart can never understand the gifts of love.
4. God does not need our gifts; he is rich enough without: but he wants the giving the spirit of sacrifice.
5. The gifts for the gospel, for the church, for Christ's sake, always increase the gifts to the poor.

"If any man serve me, let him follow me." His service is to be rendered not merely by praise to His name, but by obedience to Him, for so the word "follow" is to be understood. God demands that "every knee should bow and every tongue confess that He is Christ." The Christian's desire should be to follow Christ to be Christlike and to serve Him well, leaving all else to the will of the Father.

Vs 27 Christ himself had a struggle of soul. He was "tempted in all points like as we are." The cross was as hard for Him to endure as it would be for us. He fought this great conflict of soul and gave up His life; for this the Father spoke His praise. He gave up but He gained, for first the cross and then the crown.

The cause of unbelief is nothing less than refusing to hear, understand and believe. Those that do not believe do so because they do not WANT to believe. Their hearts are hardened and their eyes blinded for they walk in darkness of their own choice.

QUESTIONS ON JOHN CHAPTER TWELVE

1. Study the 12th chapter of John and list, in order, the important day by day events which occur in the last week of our Lord's public ministry. _____

2. What are two or three practical lessons learned from the anointing of Jesus by Mary? ____

3. What do we learn about the practice of Judas that shows his true character? _____

4. What did the chief priests plot to do with Lazarus and why? _____

5. How does one "follow Jesus" in obedience to the statement, "If any man serve me, let him follow me?" _____

6. What happened that caused some to think an angel had spoken to Jesus? _____

7. How did Jesus express to them the method to be used in His death? _____

8. Why did some who believed on Jesus not confess it, and what lesson can we take from this today? _____

9. In verses 48,49, what does Jesus say will judge us and what is the source of His authority? _____

6. How does a person become hard hearted and blinded to the truth, thus walking in darkness? _____

LESSON #14

OUTLINE OF JOHN CHAPTER THIRTEEN

1. Jesus washes the feet of his Disciples at the Passover Meal. (13:1-20) .
2. He announces the Traitor and Judas departs. (13:21-30).
3. The New Commandment of Love. (The Lord's Supper instituted -- 13:31-35).
4. Peter's Denial Predicted. (13:36-38).

The Savior was not instituting a ceremony for the church when the feet of the disciples were washed by Him, but He was giving a deep, practical, spiritual lesson for all ages. The circumstances were as follows:

1. The disciples still expected the immediate manifestation of the kingdom and were striving for the chief seat at the feast (Luke 22:24-30).
2. They had arrived with hot dusty feet, but no one brought water to wash them as was the eastern custom of hospitality. The owner of the house had to prepare his family for the Passover and the disciples did not want the place of service for they were filled with angry, envious thoughts who should have the most honorable place.
3. It was Christ's answer to their unseemly conduct, and a lesson to those Christians "who love the preeminence."

Jesus said, "Let him that would be greatest be the servant of all." Christ gave an example, not a church ordinance. It is our duty to follow the example and render the same type of humble service to our fellow men. To make His example a ceremony and follow it literally would be to lose its spirit.

Beware of the beginnings of evil. When Judas began to pilfer from the bag, he had no thought that he would ever sell his Master. Another example is that no man ever became a drunkard who did not take his first drink. And no man ever became a drug addict who did not use drugs for the first time.

The commandment to love was not new, but such love as the Savior commanded was new. It was such love for each other as He had shown for them that He commanded. His love led Him to leave heaven, to take our infirmities upon Him, to endure a weary and painful ministry, to become a servant, and was about to show itself in the outpouring of His blood for the sake of His people. The new life is one of love.

The mention of the three "crowings of the cock," particularly the first two, should have served as warnings to Peter and perhaps made the gravity of his sin the more conspicuous. How often do we disregard warnings of coming sins and proceed to commit those sins even knowing that we are headed that way?

QUESTIONS FOR JOHN CHAPTER THIRTEEN

1. Relate the incident of the foot washing and give the lesson to be learned from it. _____

2. What was the new commandment which the Savior had given his disciples at this time and what statement led Him to give this commandment? _____

3. What statement did Peter make that he did not live up to? _____

4. From the raising of Lazarus from the dead until the present time in the ministry of Christ, trace his footsteps. _____

LESSON #15

OUTLINE OF JOHN CHAPTER FOURTEEN

1. The Farewell Discourses to the Disciples (14:1 - 16:33).
 - A. The House of Many Mansions (14:1-6).
 - B. The Father In The Son (14:7-14)
 - C. The conditions of Enjoying the Divine Presence (14:15-24).
 - D. Promise of Comforter and Benediction of Peace (14:25-31).

Christ was now facing the betrayal, the denial, the mock trial, the scourging and the cross. But with these in full view, such are the wonders of His love that He does not think of Himself. He does not ask comfort but He gives it. His heart is full of the sorrow of His disciples over His departure. Never has earth seen a greater triumph of love than the Savior, about to be crucified, comforting His disciples....Johnson.

There was but one place of safety when the flood came--the ark. There was but one man to whom the Egyptians could go for corn during the famine--Joseph. There was but one way to keep death from touching a home on the Passover night--the way of the sprinkled blood. So there is but one name that has power to save men now--the name of Jesus. (Acts 4:12).

The Spirit of Truth --- So called because He speaks the truth. The comforter strengthens, guides, liberates, sanctifies by the truth. (John 17:19; 1 Corinthians 2:4; 1 Thessalonians 1:5; Acts 2:4; Acts 5:32; Hebrews 2:4).

"Love is the fulfilling of the law." He that "loves God with his whole heart, mind, soul and strength, and his neighbor as himself shall live." The test of our love for Christ is "keeping His words," not just some of them, but a complete surrender of our will to His. The soul that is completely resigned to the will of Christ, can always pray "thy will be done" and will always feel

that Christ is with them, whatever betide, knowing that "all things shall work together for good to them that love God."

QUESTIONS ON JOHN CHAPTER FOURTEEN

1. If we believe in God, Who else should we believe in and why? _____
2. What kind of "mansion" is Jesus going to prepare? _____
3. Explain the significance of the three things listed by Jesus to describe Himself in verse 6.

4. How can anyone see the Father? _____
5. What does Jesus say is the significance of His works? _____
6. IF one truly loves Jesus, what will they do? {Look for ALL statements in the context.} _____

How does this compare with the majority of denominational doctrines taught today? _____
7. What did Jesus mean by "another helper {comforter}?" _____
8. What does Jesus call the Holy Spirit here, and why does He do this? _____
9. Describe the kind of "peace" which Christ left with them, and show how it differs from the "peace at any cost" people are seeking today. _____

LESSON #16

OUTLINE OF JOHN CHAPTER FIFTEEN

- I. The True Vine and The Branches. (15:1-14).
- II. Attitude of World and Disciples Contrasted. (15:15-25).
- III. The Witness of the Spirit of Truth. (15:26,27).

The life of the branch springs from the life of the vine. The branch does not give life to the vine, but the vine to the branches. So Christ is our life. If the connection between the branch and the vine is severed it will at once die. As the sap must flow from the vine into the branch to give it life and keep it alive, so the life of the True Vine must flow into our souls. Christ is not only the fountain of our life, but we must abide in Him in order to maintain it. If we let sin come between and cut us off, we are dead.

Vs. 4 - "Abide in me, and I in you." The idea is, Abide in me that I may abide in you. Christ abiding in us is dependent on our abiding in Him. We abide in Him by keeping His words, or having his "word abide in us" (verse 7), and all who "keep his sayings" (14:23) will have Christ abide in their souls. John clearly states the meaning by another divine commentary in 1 John 2:24 -- "If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father."

The Fate of Dead Branches

1. These have been branches of the Vine.
2. They did not "abide" in the Vine.

3. Hence, they were cast forth.
4. Hence, at the end they are gathered by angels, to be burned. Thus there may be a falling away by those who have been branches of the Vine, or "a falling from grace," and hence the need of watchful, prayerful diligence that we may abide in the Vine.

Christ not only died for His friends, but He died for His enemies, something that man had never done. The Lord here, however, points His disciples to His love for them. They are His friends, if they obey Him. That is the condition. One may "lay down his life for another" without dying. If he lives to consecrate his life to his welfare, he gives, if possible, a higher proof of love.

QUESTIONS ON JOHN CHAPTER FIFTEEN

1. Explain the meaning of Jesus when He says, "I am the true vine and ye are the branches."

2. How is God glorified, and what does this mean? _____

3. How do we abide in Christ and He in us? See 1 John 2:24. _____

4. Is it possible, in one sense of the word, for us to lay down our lives for others without tasting physical death? _____ How? _____

5. What connection does Jesus make between keeping His commandments and His love? _____

6. What is the command Jesus gave to His disciples? _____

7. Why does the world hate the disciples of Jesus? _____

- Is this / should this be true today? Discuss. _____

8. What is implied when someone hates Jesus? _____

9. When the "helper" is sent from the Father, what did Jesus say He would do? _____

- How does this relate to the work the apostles would do? _____

LESSON #17

OUTLINE OF CHAPTER 16

- I. The Holy Spirit or Comforter and the World. (16:1-15).
- II. Christ's Going to the Father, Explaining Things To Come To The Disciples in Plainer Language (The Farewell Discourse) (16:16-33).

The first persecutions were to come from the Jews and the first punishment was to be excommunication. Hence Paul, in speaking of the sufferings of the saints, declares they are made outcasts. Even Saul of Tarsus, as he afterwards confessed, thought he was doing God's service when he sought to kill the saints.

What seemed then a crushing sorrow was in reality a great blessing for the mission of the Master could never be accomplished unless He went away. These same apostles who were now so overwhelmed with sorrow, forty days later, saw the Lord depart, and a cloud receive Him from their sight, and yet, "they returned to Jerusalem with great joy" (Luke 24:52). How often do the dark clouds break in blessings heads?"

Speaking the words of the Holy Spirit on Pentecost, in Acts 2, Peter and the Apostles transmitted words which convicted the multitude in the three ways Jesus says the Spirit does. (1) Of sin, in that those who heard had rejected the Lord of life and glory; (2) of righteousness, in that it was demonstrated by the manifestations of that hour that God had exalted the Lord whom they had condemned to his own right hand, of which they had the proof in that "he had shed forth" what they saw and heard; (3) of judgment, in that they were assured of the "wrath to come" and warned to "save themselves from this untoward generation." Thus has the Holy Spirit in every age, convicted.

Christ in time past, had spoken unto the disciples in strange sayings or parables, etc., and they didn't fully understand the real meaning behind much of His teaching. Yet from the day of Pentecost on, they would not have to ask Him concerning things they failed to understand for the "Spirit of truth would guide them into all truth."

QUESTIONS ON JOHN CHAPTER SIXTEEN

1. What does Jesus say would happen to the disciples that aptly describes Saul of Tarsus? _____

2. Explain the relationship to Jesus' going away and the coming of the "Helper" {Comforter}.

3. How has the Holy Spirit, in every age, convicted the world? Give a New Testament example and apply it today. _____

4. Discuss how the Holy Spirit will convict the world of *three things*. _____

5. What did Jesus say the Holy Spirit would do for the apostles, and how does this relate to our confidence in the New Testament today? _____

6. Explain the true meaning of "dark sayings" in John 16:25. _____

7. What did Jesus say He had done that would assure them *true peace*? _____

LESSON #18

OUTLINE OF CHAPTER SEVENTEEN

- I. The Lord's Prayer for the Apostles (17:1-19).
- II. The Lord's Prayer for all Believers (17:20-26). A Prayer for Unity of All Disciples.

Actually, this prayer is properly called the "Lord's Prayer" for here the Lord stands at the foot of the cross about to suffer and before the separation from His disciples and the agony and shame

of the cross, He goes to the Father in their behalf and His own. The prayer of Matthew 6:9-13 which people commonly call "The Lord's Prayer" is really the disciples prayer, for in it Jesus is teaching His disciples how to pray.

To Sanctity means to render holy or to consecrate and those who are sanctified are the saints of God. Sanctification is brought about by a devotion to things holy and we are sanctified by the truth which is the Word of God. Since it is also the truth that shall make men free, here we see that only by the Word of Jehovah are men set free. Truly, when we "present our bodies as living sacrifices", we sanctify ourselves.

We should especially pray for what the Lord prayed, that we may be one as He and the Father are one. Every saint ought to speak, labor and pray for the unity of those who follow Christ. We cannot pray the prayer of Jesus and labor to build up sectarianism. The statement "attend the church of your choice" is directly opposed to Christ's prayer for unity. We must keep the "unity of the Spirit in the bond of peace" as there is "one body" and "one Spirit" and "one Lord". (Ephesians 4:3-6)

The greatest single factor keeping the world as a whole from accepting the God and the Christ of the Bible is the division among those who profess to believe in Jesus as the Christ. As long as this division prevails the world will be unconverted, for the most potent argument of the infidel against the Kingship of Christ is that He has no power to unite His followers.

QUESTIONS ON JOHN CHAPTER SEVENTEEN

1. What prayer in the New Testament is commonly called the Lord's Prayer but in reality is the Disciple's Prayer? _____
Which prayer is actually the Lord's Prayer? _____
2. What did Jesus say is "the truth?" _____
3. What is Sanctification and how is one sanctified? _____

4. Whom did Jesus pray for? _____

5. How does Jesus describe the "oneness" that is desired for all of His disciples? _____

6. What is the greatest single factor keeping the world as a whole from accepting Christ? _____

LESSON #19

OUTLINE OF CHAPTER #18

- I. Passage of the Kedron and the Betrayal (18:1-11).
- II. Jesus Before the High Priests, Annas & Caiaphas (18:12-24).
- III. Peter's Denial (18:15-27).
- IV. Jesus Before Pilate the Roman Governor (18:28-19:16).

This night in which he was betrayed, is the only night in the Life of Jesus which we are able to trace, event by event. We see first, the Passover in the upper room, then the washing of feet, the exposure of Judas, the warning to Peter, the tender discourses to the disciples, the agony at Gethsemane, the betrayal, the arrest, the trial before the high priests, the trial before the Sanhedrin, the trial before Pilate, the scourging, etc.

It is not strange that some bad professors creep into the church, since one in twelve, even of Christ's own disciples, was false. The church can prosper in spite of some unworthy members. We see in Judas the powerlessness of mere good example to save men. No one ever lived in better company than Judas. Bad men will always find an opportunity to sin. God uses even bad men, and knows that they will carry out His designs; but wrong-doing is none the better on that account.

In the four steps in the trial of the master, the different Gospel writers record different phases of them. The trial before Annas is related to us by John; the trial before Caiaphas by Matthew and Mark; the trial before the Sanhedrin by Luke; the trial before Pilate by all four Gospel Writers.

Just as Peter was influenced to deny the Christ three times, probably because of his attempt to follow afar off. In like manner, people today, who attempt to follow Jesus without first breaking away from the world, are led to literally deny Jesus. Man cannot serve both God and Mammon. Either he goes all the way with Christ through trials and triumphs as did John or he will be led to deny the very Son of God Himself by his deeds in the world.

Jesus was condemned, not because He said He was the Christ, but for asserting that He was the "Son of God." The crime of blasphemy from the point of view that He was only a man. Hence, before Pilate, when he found the Savior guiltless, they brought the additional charge: "We have a law, and by our law he ought to die, because he made himself the Son of God." It follows, therefore, that Christ died on His own testimony that He was the Son of God. These facts are all consistent with His Sonship, His real divinity, but are incapable of explanation if He was less than the Son of God. The only way to free His character is to accept Him as the Son of the Highest. Truly, He was "led as a lamb to the slaughter, and as a sheep before its shearers is dumb, so he openeth not his mouth." (Isaiah 53:7)

QUESTIONS ON JOHN CHAPTER EIGHTEEN

1. Trace the steps in the life of Christ on the night in which He was betrayed, step by step down to the trial before Pilate. {Do this on the map provided.}
2. What did Peter do that was rebuked by Jesus? _____

3. What was the probable factor that influenced Peter to deny the Master more than any other thing? _____
4. When asked about His kingship, what did Jesus tell Pilate? _____

5. In the trial of Christ, what was the only reason to the Jews for which they condemned Christ? _____

6. Describe the torture which Jesus endured prior to the cross. _____

LESSON #20

Outline of Chapter #19

- I. Jesus us before Pilate the Roman Governor (18:28 - 19:16).
- II. The Crucifixion. (19:17-37).
- III. The Burial of Christ. (19:38-42).

John only gives the detailed account of the private examinations of Jesus by Pilate during the civil trial recorded in 18:33-37. Could you think of a plausible reason why this is true?

In the appeal to Pilate the Sanhedrin, at first, concealed the real grounds on which they had condemned Jesus, and sought to have him put to death as a dangerous character who aimed to secure the kingly power.

The transference of the trial from the Sanhedrin to the "judgment seat" of Pontius Pilate was made necessary by the political condition of Judea. One badge of the servitude of the Jewish nation to the Roman yoke was, that while the Jewish courts were permitted to try and to punish minor offenses, the final judgment of all capital offenses was reserved for the Roman tribunals. A Roman judge must sign the warrant before the condemned person could be led to execution, and the punishment was then inflicted by the Roman officials.

These Jewish leaders, filled with the hate of Christ, and ready to secure His judicial murder by the foulest means, were yet so scrupulous that they would not enter the house of a Gentile lest "they should be defiled" (see Deuteronomy. 16:4), so that they would not be able to eat the Passover. The pharisees held that contact with a Gentile, or to enter his house was a source of defilement. Hence, this deputation of the Sanhedrin waited without and Pilate went out unto them to ascertain their business.

MEN CAN BE VERY RELIGIOUS AND YET GREAT SINNERS.

What shall I do with Jesus? Every person must do something with Jesus. He must accept or reject Him. Some try to escape this decision, but in reality, all either accept or reject the Savior. Rejecting Christ is the great sin of the world. The time will come when those who reject Christ will have to ask, "What can I do without Christ?"

Pilate consented to do a deed of injustice rather than suffer the loss of an office and perhaps a life. Three years later he lost the office and was sent into exile. He tried to "save a life and lost it." For 1800 years he has been pilloried in the estimation of the world. But the prisoner he scourged, suffered to be mocked and crucified, has become the King of men, and rules over a world-wide and eternal empire. "I came to be a King," said He, and He is reigning forever. --Johnson

QUESTIONS ON JOHN CHAPTER NINETEEN

1. Why do you think John is the only gospel writer to give a detailed account of the private examinations of Jesus by Pilate during the civil trial? _____

2. On what grounds did the Sanhedrin appeal to Pilate for the execution of Jesus? _____

3. Why was the transference of the trial from the Sanhedrin to the "judgment seat" of Pilate necessary? _____

LESSON #21

OUTLINE OF CHAPTER #19

- II. The Crucifixion. (19:17-57).
- III. The Burial of Christ. (19:38-42).

It was the Roman custom to place on the cross over the criminal's head, a placard, stating the crime for which he suffered. Luke (25:38) says that the title was written in Greek, Latin and Hebrew, the chief languages then spoken, and all who viewed the scene would be able to read it. Greek was

the universal language of literature; the Latin was the language of the Roman Empire; the Hebrew was spoken vernacularly by the Jews.

We do not know how many times Jesus spoke on the cross, but the Gospels give us seven of them. Three were before the darkness and four after the darkness came:

1. "Father, forgive them for they know not what they do" (Luke 23:34).
2. "Behold thy sons behold thy mother." (John 19:26f).
3. "This day shalt thou be with me in Paradise." (Luke 23:43).
4. "My God, My God, Why hast thou forsaken me?" (Matthew 27:46).
5. "I thirst" (John 19:28).
6. "It is finished." (John 19:30).
7. "Father, into thy hands I commend my spirit." (Luke. 23:46).

The record does not say that He died. He voluntarily, of His own act, surrendered up His spirit. He had declared: "I lay down my life to take it up again." He died by His own act, He was raised by His own power. This last cry of Jesus teaches us that His death does not proceed from the decay of His strength, but from the excess of His love; that His life is not taken from Him by violence, but that He gives it up by His power. John records that blood and water flowed from Christ's side when pierced by the spear. This could only occur if the heart had been ruptured and the blood, before death, had flowed out into the cavity which surrounds the heart. Christ then literally died of a broken heart. ---Johnson.

The day of preparation mentioned was the preparation of the Passover. It is true that the next day was the Sabbath and "that Sabbath was an high day". It was more than an ordinary Sabbath. The annual Sabbath of the Passover, "the first day of unleavened bread," which was set apart as a Sabbath of unusual solemnity by the law, coincided with the weekly Sabbath; thus the high day.

TO the cross the Old Testament pointed. FROM the cross the New Testament histories radiate, and thence comes all the inspiration of the life Christians are to live.

QUESTIONS ON JOHN CHAPTER NINETEEN

1. Quote the seven sayings of Jesus which He uttered from the cross before His death? _____

2. Why was the day after the crucifixion of Christ called a "high day" ? _____

3. What did the ones who crucified Him do with His clothes? _____

4. To whom did Jesus speak concerning His mother from the cross, and what did He tell them? _____

5. Who asked for the body of Jesus, and what did they do with it? _____

LESSON #22

OUTLINE OF CHAPTER #20

- I. The Resurrection. Mary Magdalene, John and Peter at the empty tomb. (20:1-10).

- II. Christ appears to Mary , Magdalene on the first Lord's day. (20:11-18).
- III. Christ appears to the Apostles. Thomas not present. (20:19-23).
- IV. Christ appears to all the Apostles, Thomas included, on the second Lord's day. (20:26-29).
- V. The object of John's Gospel. Written in order to cause men to believe that Jesus is the Christ, the Son of God. (20:30,31).

The following statements taken from the four gospels refer to the resurrection time of Christ, and although they seem to differ and even contradict, in reality they are the same:

Matthew 12:40	"three days and three nights"
Matthew 27:63 & Mark. 8:31	"after three days."
Matthew 16:21 & Luke 9:22	"and the third day be raised up."
John 2:19-22.	"raised in three days."

We are to understand the expression "three days and three nights, " not according to ours, but according to the Hebrew idiom. A day and a night was expressed by a single term meaning a day-night. Any part of the period was made to stand for the whole. The parts of Friday and Sunday that the Savior was in the tomb would stand for the Friday and Sunday "Day-Nights" while the whole of Saturday is, of course, included. See 2 Chronicles 10:5 12, where the people sent away for three days returned on the third day. Also 1 Sam. 30:12,13, where three days is the same period as three days and three nights. These two references show that the "third day", "three days", and "three nights" according to Hebrew usage, means the same period of time. ---Johnson

THE RESURRECTION: It proves and demonstrates several things:

1. It demonstrates that Christ is the Son of God.
2. It is the proof of immortal life beyond the grave: that death does not end all, but the soul lives after the body dies.
3. It is the assurance of our own resurrection.
4. It shows that our Savior has power over every one of our enemies.
5. It teaches the moral resurrection, that being dead to sin we should be alive unto God.

THE DEATH OF CHRIST: "It behooved Christ to die,":

1. To demonstrate the exceeding sinfulness of man.
2. The surprising love of God.
3. To accomplish human redemption.
4. To bring to light immortality.
5. To achieve the victory of the cross.

With the close of this chapter, John ends the great argument which he set forth in the beginning to make, that of showing to the world that Jesus is the Christ, the Son of God. The final and greatest point made by the writer of this gospel, the death, burial, and resurrection of the Savior, is the culmination of a great effort with the noble purpose as he so plainly states: "That you might believe that Jesus is the Christ the Son of God."

QUESTIONS ON JOHN CHAPTER TWENTY

1. If Christ was buried on Friday and arose on Sunday, explain the meaning of Matthew 12:40, "three days and three nights" in the grave. _____

2. Name at least three things the resurrection of Jesus proves. _____

3. Name at least three reasons why it "behooved Christ to die." _____

4. Which of the disciples had trouble believing that Jesus was raised from the dead, and what did it take to convince them? _____

5. What did Jesus tell him that has implications for us today? _____

6. What is the reason which John gives as to why this gospel was written by him? _____

LESSON #23

OUTLINE OF CHAPTER # 21

- I. Christ appears to Seven Disciples on the shores of the Sea of Galilee. The third time He had revealed Himself to His Apostles (21:1-14).
- II. The Dialogue with Simon Peter. His Restoration (21:15-20).
- III. The Intimation concerning John tarrying until He came (21:21-23).
- IV. The attestation to the authorship of the Gospel (21:24-25),

This 21st chapter of John is in reality an appendix to the rest of the Gospel and apparently was written at a later date than the rest. Sufficient evidence is found at the close of chapter 20 where John draws the entire narrative to a fitting close in verses 30 and 31. The incidents recorded in this last chapter are not found elsewhere in the other gospel narratives but have been preserved for time and eternity by the "disciple whom Jesus loved." In fact most of the entire gospel of John is made up of events in the life of Jesus which are not elsewhere recorded. Thus, without the record of John many incidents in the life of Christ would not be known.

The disciple, Simon Peter, who had denied the Savior three times, was disciplined by Jesus when he asked, "Lovest thou me more than these?" To Peter, this was painful questioning, designed to show to him his rashness and impetuosity. Three times Peter had denied the Master; three times the Master questions his love; three times he gives him charge concerning his work. The questioning was painful, Peter was grieved, but the grief was wholesome and Peter's whole subsequent life bore proof of the discipline. His rashness was forever gone.

The following are the recorded appearances of the Savior after His resurrection. There are ten or eleven in all:

1. To Mary Magdalene alone near Jerusalem (Mark 16:9; John 20:11-18).
2. To the women returning from the sepulcher near Jerusalem (Matthew 28:9). This may be another version of the appearance to Mary Magdalene.
3. To Simon Peter alone, near Jerusalem (Luke 24:34; 1 Corinthians 15:6).
4. To the two disciples going to Emmaus (Luke 24:13; Mark 16:12f).
5. To the apostles at Jerusalem, excepting Thomas (John 20:19-25; 16:14; Luke. 24:36-43). COMMISSION - 1st part (John 20:21-23).
6. To the apostles at Jerusalem a second time when Thomas was present. (John

20:26,29; 1 Corinthians 15:5).

7. To seven disciples at the Sea of Galilee (John 21:1).
8. To the eleven disciples on a mountain in Galilee (Matthew 28:16).
9. To above 500 disciples in Galilee (1 Corinthians. 15:6). This may be the same as #8 and probably is. COMMISSION - 2nd part (Matthew 28:18-20; Mark 16).
10. To James only (1 Corinthians. 15:7).
11. To all the apostles on Mount Olivet at his ascension (Luke 24:51). COMMISSION - 3rd part (Luke. 24:44-49; Acts 1:3-8).

QUESTIONS ON JOHN CHAPTER TWENTY-ONE

1. What did Jesus do that was consistent with the former occupations of some of His disciples that proved He was the One speaking to them? _____

2. What question did Jesus ask Peter and why is it significant that He asked him repeatedly?

3. In what way did Jesus reveal some information about Peter's death? _____

4. What did Jesus say concerning John that was not understood by the disciples at that time?

