

## TWENTY-FOUR HOURS WITH JOHN

FROM A STRICTLY historical point of view Jesus of Nazareth was the most remarkable person in all human history. Whatever people's opinions of Him may be, almost everyone would seize an opportunity to spend a day with one of His closest friends.

The Apostle John was among Jesus' three closest friends. He was in on everything. Frequently it would be just the four of them together: Jesus, Peter, James, and John. John saw Jesus, touched Him, heard Him speak.

Together they walked the hot dusty roads-conversing, perspiring, and experiencing hunger and thirst.

John's record of his experiences with Jesus, the Gospel of John, is divided into twenty-one chapters. This Bible study is a total of twenty-four lessons. Two of the chapters are so long that I divided each of them into two lessons. Also, I have included a summary study with an illustration that summarizes John's central message, which happens to be the central message of the whole Bible. These twenty-four studies offer us an opportunity to spend twenty-four hours with John.

As you, the leader, guide the nonchristian into this adventure with John, it will be important to keep certain things in mind. We have already discussed most of these points in this book, but we will review them here.

1. Remember that your part of the process in evangelism is to love the individual and help him understand what the Bible says. Leave the rest to the Holy Spirit and the Word of God.
2. Fortunately our job is not to defend religion-not even Christianity. In fact we don't have to defend the Bible, the creation story, nor God's existence.
3. Since the primary issue for the nonchristian is the matter of Jesus' identity, this is where we want to focus our attention in these

studies. We can summarize the scope of our emphasis with just two questions.

(a) Who is Jesus? and (b) What does He want of me?

4. Don't feel you need to rigidly follow the questions I have provided here. Discussions never go quite the way we intend. The objective is not to cover all the material; it is simply to help the other person understand what each chapter says.
5. Maintain a sense of progress. If you ever want to get rid of someone, just take a month to plod through a chapter with him. Try to get through a chapter at every meeting.
6. On the other hand, remember that most of the questions listed are launch questions. You will need to make up your own guide and *summary* questions according to the way the discussion goes (see page 251).
7. You don't want to walk into an evangelistic study with this book in one hand and a Bible in the other. I have always felt uneasy about using any printed materials while studying with a nonchristian. To them, the printed page often smells of indoctrination. It's better to write out the questions and cross-references you intend to use on a separate piece of paper, or in the margin of your Bible. This, I find, contributes to the spontaneity of the discussions.
8. Throughout the studies you will find notes, as well as cross-references. These are to help you understand the passages and deal with questions raised by your study. You don't need to make sure that your group reams everything in the notes. Be selective in what you explain, so that your friend doesn't feel that he is ignorant or that you are preaching.
9. Seldom will it take all twenty-four studies for a nonchristian to come to faith. How long it takes depends on the distance the person is from Christ and the nature of the obstacles he has to overcome. So what do you do if a person comes to faith while you are studying chapter 6? You go on to chapter 7. The whole Christian life can be summarized in our two questions: Who is Jesus? and, What does He want of me? All of us would do well to dedicate our lives to answering these two questions. So when a person comes to faith in the midst of these studies, just keep going. Rejoice with him over his spiritual birth, and then

---

proceed, paying special attention to the second question: What does He want of me? The Gospel of John contains some of the greatest "follow-up material" ever written.

10. Remember that at the beginning your friend is committed to you for only one study at a time. Even in later stages only you will be aware of the extensiveness of the process.

This material is intended as a guide for you, not for the other person. He probably should not even be aware of its existence. This will give you the freedom to select what you need out of these studies. Use your own judgment in deciding what and how much you will use.

### STUDY#1-JOHN 1:1-14

#### Read 1:1-14.

1. What is John referring to when he speaks of the "Word" in verses 1-3 and 14? (See 1 John 1: 1-3.)
2. Why do you think He is described as the Word?  
*Note:* The function of a word is to transmit an idea. I say "pencil" and you know what I mean. I say "God" and what comes to your mind? From where did you get this concept of God? Jesus Christ is the "word" for God. (See John 1: 18.)  
I am limited to the range of my five senses. Could God exist beyond them? Of course. If He remained beyond them, knowing Him would be an impossibility. Before I can know Him, He must take the initiative and give us the "Word." This is the claim made here about Jesus.  
Whether we are ready to accept this claim or not, we must admit that as long as the possibility of God existing beyond our senses stands, the position of atheism or dogmatic agnosticism is untenable. Nobody knows enough to be either!
3. What are some qualities you see attributed to the Word in verses 1-5 and 14?

4. In verses 4-9, light is used as another analogy to describe Christ. What, to you, are some implications of this analogy? (See 3:19-21; 8:12; 12:35,36.)

5. John 1:9 says every person is illuminated by Christ. In what sense do you think John means this?

*Note:* All people are created by Him. All have *life* from Him. But man has abandoned this source of life and has fallen into darkness. There are still traces in man of his noble origin, but they are merely the remains of what he once was. What does remain?

*A certain God-consciousness* -- Everyone has a certain knowledge of God, in the same way that something may be known about an artist by seeing his works. (See Romans 1:18-21.)

*An innate sense of morality* -- Everyone has an idea of how life should work: the "internal laws." (See Romans 2:14-15.)

These two elements explain the existence of religions and philosophies: a "God" notion and a standard of morality of which this God is the guardian. However, it is only by returning to the Light that man can be illuminated and thereby reoriented. Life is in Him. We understand life-our own and others'-by coming to the Light.

6. According to John 1:11-13, how does one enter God's family?

*Note:* it does not happen through

- heredity
- self-effort
- the efforts of another (pastor, priest, etc.)

Only God can give life.

7. What do you think it means to "receive Christ"?

*Note:* In 1:12, "receive" and "believe" are synonymous. In 3:36, the opposite of believing is rebellion against God-not accepting His authority over our lives. What do you conclude from this? Believe implies submission. (See Revelation 3:20.)

### STUDY#2-JOHN 1:15-51

---

**Read 1:15-28.**

1. What claims do John the Baptist and John the writer make about Christ in verses 15-18?  
*Note:* The writer of this Gospel never names himself. In chapter 1 and elsewhere, "John" refers to John the Baptist, a well-known, radical prophet of Jesus' day.
2. What do you know about the Law Moses gave (1:17)? Why do you think it was given?  
*Note:* The Law wasn't given to be kept but to reveal sin for what it is. Like an x-ray, it doesn't cure anything; it simply reveals the problem. (See 5:45; Romans 3:19-20, wazzu 7:7; Galatians 2:16,3:24.)
3. According to John 1:23, how do you understand the primary role of John the Baptist? (See also 3:26-30; Luke 3:4-14,7:29-30.)  
*Note:* John the Baptist announced the imminent arrival of the Messiah, calling on men to make their way straight - a way that had been twisted by centuries of self-will and religious traditions. If they didn't do this, they wouldn't recognize the Messiah.
4. How could the people of Israel straighten their way of living?  
*Note:* Repentance means a change in mentality, a desire to leave your current way of life in order to enter into a relationship with Christ. Notice that the change came first, then the baptism. John's baptism was the sign that the individual had indeed repented (Luke 3:4-14).

**Read John 1:29-34.**

5. Why do you think Jesus is called the "Lamb of God"? (See Isaiah 53:4-7, Hebrews 10:1-14.)  
*Note:* The Old Testament sacrifices are illustrations of the need for the single, sufficient sacrifice of Christ.
6. What do you think are the implications of John the Baptist's declaration in John 1:33 that Jesus will baptize with the Holy spirit?

*Note:* Being a Christian is not merely following a certain philosophy, or becoming a part of a religious system, it is a relationship between two persons: Jesus Christ and the individual (1:12, 3:5-8, 4:23-24). This baptism doesn't involve water.

**Read 1:35-51.**

7. This section teaches the story of how five people first encountered Christ. Each one came by a different means. Who are the five, and what was it that prompted each to believe in Christ?

**STUDY #3-JOHN 2****Read 2:1-11.**

1. What do you think Jesus' attendance at the wedding indicates about Him? (See Matthew 11:16-19.)
2. Do you find Jesus' solution to the problem of no wine at the wedding believable? why or why not?  
*Note:* What claim was made about Jesus in John 1:3? It would be hard to imagine the Creator appearing on earth without revealing His power over His creation. Christ, fully understanding the nature of and having power over it, could command the elements of creation at will (Hebrews 11:3).
3. Notice in John 2: 11 that John describes the event as a "miraculous sign." He consistently uses this phrase to refer to Jesus' miracles (3:2, 4:54, 6:14, 6:26, etc.). Why? What is the function of a sign?  
*Note:* Signs serve to inform.
4. What does the sign tell us about Jesus?
5. How do you understand this conversation between Jesus and His mother (2:3-5)?

---

*Note:* 'Woman' was an expression of endearment. What Jesus said could be paraphrased as follows: 'We are not of the same world. What is a problem for you is nothing for Me. I'll take care of it. I have time for such things before My 'hour' comes.'

6. What "time" do you think Jesus is referring to in 2:4? (See 7:6; 12:23,27; 17:1.)

*Note:* His death was not a futile and unforeseen tragedy. It was the reason for the coming. The "miraculous signs" contributed to setting off the chain reaction that inevitably led to His death.

**Read 2:12-22.**

7. What do you suppose prompted Jesus to act the way He did when He cleared the Temple (2:13-17)?  
*Note:* The Passover was one of the principle religious feasts of the Jews. They came to Jerusalem for celebration and spiritual cleansing. However, the temple merchants were exploiting the situation by selling animals and exchanging foreign currencies for the temple currency - all for profit. Jesus accused them of soiling God's name. He told them, in so many words, "Don't use My Father's name to promote your dirty business!" (See Romans 2:24.)
8. How can Jesus' anger be justified? (See Romans 1:18.)
9. The Jews demanded He show His credentials for such authoritative actions. What do you learn about Jesus from His answer (John 2:18-22)?
10. Why do you think His resurrection would constitute the ultimate credential? (See 1 Corinthians 15:12-19.)

**Read John 2:23-25.**

11. Why do you think Jesus did not respond to the people in 2:23, even though it says they believed in Him?

*Note:* Real belief implies commitment. Their acceptance of Jesus did not go that far. (See 12:42-43, James 2:19.) A faith in which the individual reserves the right to run his own life is not faith at all. matter (See John 3:36.)

**STUDY #4-JOHN 3**

**Read 3:1-14.**

1. What stands out to you about Nicodemus's observations concerning Jesus (3:1-2)?
2. Jesus corrects Nicodemus in verse 3. When, according to Jesus, is someone qualified to understand the things of God? (See 1:12-13, 1 Corinthians 2:7-16.)  
*Note:* Jesus said that Nicodemus could not come to any meaningful conclusions about the things of God without being "born again."
3. How did it become evident that Nicodemus did not understand spiritual matters (John 3:4,9)?  
*Note:* God speaks on a spiritual level. Man interprets Him on human terms and finds it difficult to conceive of anything beyond those terms. For example, imagine a world of blind man attempting to comprehend the color red. Their failure to comprehend it does not preclude its existence. To "see" the Kingdom of God, one must acquire spiritual senses.
4. How do you understand "born again" in 3:3-8?  
*Note:* Being reborn implies:
  - a person was dead in some sense and is now alive in that area. The Holy Spirit makes a formerly dead spirit alive (Ephesians 2:1-9)
  - a person has a new parent. Believers are born of God (John 1:12-13), so they now have their Father's spiritual "genes."

- 
5. Why do you think Jesus insists that one must be born over again before he can see God's Kingdom (3:3,5,8)? (See also Ephesians 2:1-9)  
*Note:* You must have an alive spirit with the Father's spiritual "genes"- His traits and some of His abilities- to have the spiritual senses for seeing His kingdom.

6. What do you suppose being "born of water" means (John 3:5)?  
*Note:* Jesus was probably referring to the baptism of John here. (That was the only kind of "water" Nicodemus was acquainted with.) However, this does not imply that one must be baptized to be saved. John's baptism, was unique, a symbol of repentance already in effect. (See Luke 3:7-14.)

The water didn't bring about the change; the repentance did it. Repentance is necessary if spiritual birth is to take place (Isaiah 55:6-7, Luke 13:1-5). Jesus was saying to Nicodemus, "Do what John the Baptist has said. Do an about-face, leaving your old way of thinking; then permit the Holy Spirit to enter you, giving you a new life."

By itself, John's message of repentance was not complete. It was not sufficient for spiritual life without the additional part of being "born of the Spirit." (See Acts 19:1-7.)

**Read John 3:14-21.**

7. The word *believe* appears several times in verses 15-18. What is the relationship between believing and being born again?
8. For what purpose did God send Christ (3:16-21)?

**Read 3:22-36.**

9. How does John the Baptist describe himself and his work (3:27-30)? What qualities characterize the man?  
*Note:* He is a model for those who would witness about Christ. He doesn't call attention to himself, but describes himself as "a voice" (1:19-23) or as the best man at the wedding (3:27-30).

10. According to 3:31-36, what must take place in order for a person to come to the conclusion that this message about God is the truth?
11. What did you learn about your relationship with God from our discussion of this chapter?

**STUDY#5-JOHN 4**

**Read 4:1-18.**

1. What do you learn about Jesus from these verses?  
*Note:* It was rare for a rabbi to condescend to talk to a woman, let alone to a Samaritan woman.
2. What do you think Jesus meant by "living water" (4:10)? (See Isaiah 44:3-4, John 7:37-39.)
3. What claims did He make about the very special water?
4. How do you understand this "thirst" Jesus talks about?  
*Note:* The innate human dissatisfaction is strong.
5. How had the woman previously tried to quench her thirst?  
*Note:* She had been drinking at the wrong fountain-the fountain of promiscuity (4:17-18). (See also Isaiah 55:1-2.)
6. Why do you think the woman did not understand what Jesus meant by living water?  
*Note:* She was thinking in the natural plane, whereas Jesus was speaking of the supernatural (John 3:4; 6:26,34).

**Read 4:19-30.**

7. As soon as the Samaritan woman perceived that the conversation was heading toward religion, she tried to keep it from becoming personal by employing a very common tactic. What was it (4:19-20)?

---

*Note:* She tried to draw Jesus into a general discussion on religion, but one that didn't focus on her.

8. How did Jesus handle her evasive tactic (4:21-24)?

*Note:* It's not the religious system, or the forms, or the creed that makes the difference. God's new temple is the individual, and that is where the worship is to take place (1 Corinthians 6:19).

9. What do we learn about Jesus from His declaration in John 4:26?

10. What decision did the woman face?

11. What happened to her water pot?

**Read 4:31-42.**

12. Why was Jesus no longer hungry (4:31-34)?

13. What is the harvest (4:35)? (See also Matthew 9:36-38.) Who are the harvesters (John 4:36-38)? (See also 2 Corinthians 5:18-20.)

14. What conclusion did the townspeople come to about Jesus? What was the basis of their thinking (John 4:39-42)?

**Read 4:43-54.**

15. How do you interpret Jesus' reaction to the royal officials request? Compare the official's attitude with that of the official in Matthew 8:8.

16. Why do you think Jesus answered the request in spite of the man's imperfect faith?

### STUDY #6-JOHN 5

**Read 5:1-18.**

The most ancient known documents do not include verse 4. This suggests that it may have been interpolated later to explain the phenomenon of the pool.

1. Why do you think Jesus chose that particular lame man out of the multitude of diseased people (5:7)? (See also Luke 19:10.)
2. Did the lame man demonstrate any faith? Why might this be significant?
3. Why do you suppose Jesus asked, "Do you want to get well?" (John 5:6). Why wasn't that a stupid question?
4. Imagine being a paralyzed beggar waiting thirty-eight years for an improbable cure. Yet Jesus spoke of "something worse" (5:14). What could it be? (See Matthew 16:26.)
5. Is it possible to quit sinning? (See Romans 7:14-20.) Why did Jesus tell him to stop? (See Romans 3:19-31, 7:21-25.)  
*Note:* Imagine how the man felt when he found himself sinning again after Jesus' warning. But he had to try to stop on his own to be convinced that he couldn't stop. It usually takes such a stubborn, independent attempt before we try God's way. The man had to realize that it was impossible for him not to sin unless he changed his very nature. He had to be born again (John 3:3).
6. Why did Jesus deliberately violate the sacrificial laws (5:16-18)? (See also Matthew 12:1-14.)  
*Note:* Centuries of tradition had obscured what the Old Testament actually taught regarding the Sabbath. Jesus was merely giving the Sabbath its proper interpretation. One of the characteristics of tradition is that it eventually becomes authoritative. (See Mark 7:6-9.)
7. What do you observe about Jesus from John 5:17-18?

---

**Read 5:19-30.**

8. What observations can you make about Jesus' relationship with His Father (5:19-23)? (Compare 8:28,12:48-49,14:10.) In what sense was He dependent on His Father?
9. What do you see Jesus promising in 5:24? How does one receive these promises?
10. How would you reconcile 5:29 with the teaching that spiritual life comes through faith and not works? (See 6:28-29, 15:5.)  
*Note:* The life must come first, for it is the life that produces the works.

**Read 5:31-47.**

11. Jesus presented five witnesses who attested to His deity (5:31-39). Who or what were they?  
*Note:*
  - Jesus Himself
  - His own works
  - John the Baptist
  - The Father
  - The ScripturesIt is possible to isolate these witnesses, casting doubt on them individually. But when they are called to the stand together, although they do not prove the divinity of Christ with human proofs, they become irrefutable.
12. What obstacle to faith do you observe in 5:44? (See also 12:42-43.) How does this still hinder people?

**STUDY #7-JOHN 6**

**Read 6:1-31.**

1. What motivated the multitudes to follow Jesus (6:2, 14-15@26-27)?  
*Note:*
  - Their physical needs (6:2)
  - Politics (6:14-15)
  - Material gain-free bread (6:26-27)
2. Do you think these same things motivate people to be religious today?
3. How did Jesus react to these people (6:26-29)?
4. What do you think it was that disqualified them from being real followers of Jesus?  
*Note:* They refused to accept the significance of the signs. They were interested only in the utilitarian side) what Jesus could do for them.
5. What do you think Jesus was really trying to teach the crowd when He fed them (6:27)?
6. Jesus attached a second meaning to both that bread and the manna Moses gave the Israelites. How would you explain that second meaning? (See Isaiah 55:1-2.)

**Read John 6:32-58.**

7. What do you think Jesus was "the bread of life" (John 6:35,51)?  
*Note:*
  - He is from above-the supernatural world (6:38,41,42).
  - He gives life to the world (6:33).
  - He satisfies our hunger and thirst (6:35).
  - He is eternal (6:51,54).
8. How can a person get some of this "bread" (6:51-58)?
9. What do you think Jesus means by "eat my flesh and drink my blood"?  
*Note:* It is an individual act. A person must take Christ as the "staff of life."(See Galatians 2:20). This chapter is not referring to Communion.

---

## STUDY#8-JOHN7

With whom did Jesus break bread at the Lord's Supper? For what purpose? (See Luke 22:14-23.) The Lord's Supper was intended to provide a permanent remembrance of the hour of His death. Jesus told the multitude in John 6 that they had to eat and drink of Him for a very different reason. What was it?

The theme of this chapter is the controversy that continually went on over the question "Who is He?"

10. Why is it impossible for Jesus to be merely a teacher or a philosopher and say what He says in 6:35-38?

**Read 6:59-71.**

11. Why didn't Jesus try to smooth things over when He saw that His followers were offended by what He said (6:60-66)? (see also Matthew 15:8-9, Acts 28:26-27.)

*Note:* The people were only superficially accepting Jesus. He wanted all or nothing. He did those people a favor by sending them away. They had long been under the illusion that they were "followers of Christ." But Jesus' nonnegotiable terms are, "Give Me your whole self or forget it!"

If Christianity were something we were making up, of course we could make it easier. But it is not. We cannot compete, in simplicity, with people who are inventing religions. How could we? We are dealing with Fact. Of course anyone can be simple if he has no facts to bother about.

-C.S. Lewis

12. When Jesus asked His twelve disciples why they didn't leave along with everyone else. Peter summed up their position (John 6:68-69). What was his answer?

13. What do you think he meant by that?

14. Have you learned anything new about being a follower of Jesus Christ through this Gospel?

**Read 7:1-52.**

1. List the factors that contributed to the people's bafflement on this question, as indicated in the following verses:
  - John 7:14-15
  - John 7:19-20
  - John 7:25-27
  - John 7:31
  - John 7:40-44
  - John 7:46-49
  - John 7:52
2. To what extent did their confusion result from their preconceived notions about the Messiah? Where do you suppose these preconceptions originated?  
*Note:* Ignorance of the Scriptures and/or failure to understand them (Luke 24:25-27); religious traditions (Mark 7:6-9).
3. Do you think people have similar misconceptions to deal with today before they can come to understand Jesus Christ? At are some of those misconceptions?
4. What clues do you find in this chapter that suggest Jesus was divine?  
*Note:*
  - John 7:15-16,46-His wisdom
  - John 7:28-29-What He Himself claimed to be
  - John 7:31-His signs
  - John 7:33-34-His prediction of His resurrection
  - John 7:37-39-His claims to give life to others
  - John 7:41-42-The prophets
5. What impresses you about the offer Jesus makes in 7:37-39?



- 
- a. To whom did He make it? about?
  - b. What kind of thirst was He talking? (See 4:13-14;16:35; Isaiah 55:1-3.)
  - c. Exactly what was He offering? (See John 14:25-26, Romans 8:9.)
  - d. How does one respond to this offer? (See Revelation 3:20.)
6. The guards were impressed with Christ's words. How did the authorities try to diminish this impression (John 7:48-49)?
  7. What point was raised by Nicodemus, and how did the authorities react to it (7:50-52)?
  8. What attitude would you say characterized the authorities? How does this attitude affect objective thinking? (See Psalm 10:4.)
  9. What do you think about Nicodemus?

### STUDY #9-JOHN 8

#### Read 8:1-11.

1. Why do you think the Pharisees took this woman to Jesus?
2. What do you observe about Jesus' attitude toward the woman caught in adultery? (Did He approve of what she had done? Then why didn't He condemn her?)  
*Note:* Was it that He closed His eyes to her sin? (See John 3:16-18, 1 Peter 3:18.) Jesus paid dearly to be able to offer her the pardon she needed. He took the woman's place. (See 2 Corinthians 5:21.)
3. What stands out to you about Jesus' attitude toward the Pharisees?  
*Note:* He tried to help them see that they were no different than the woman. But their case was more difficult. She knew she had a problem; they didn't. (See Matthew 9:10-13, 21:28-32.)

#### Read John 8:12-20.

4. In 8:12, Jesus made another of His "I am" assertions. How do you understand His claim to being the "light of the world"?
5. If Jesus is the light of the world, what could this imply for you? (See Ephesians 5:8-15.)

#### Read John 8:21-38.

6. In John 8:24,28,58 we see more "I am" statements. To what was Jesus referring? I am *what*? He said that after His crucifixion people would know the answer to the question of His identity (8:28). What is the answer? (See Romans 5:8.)
7.
  - a. What was the main reason for the conflict between Jesus and His enemies (8:23)?
  - b. Why do you think this is so hard to accept?  
*Note:* To admit that Jesus is God is to admit one's error and need for change. (See Luke 7:29-30.)
8. Jesus talks about truth and freedom (John 8:31-36).
  - a. What do you think He means by "truth"? What is a truth?  
*Note:* A truth is something tested and proven. Jesus said in John 14:6, "I am the truth." Either this was the ultimate expression of egotism- or He was right!
  - b. How can we determine whether He was right or wrong when He made this claim (8:31-32)?  
*Note:* We must put Him to the test-on His terms.
  - c. Jesus offered a spiritual maxim on freedom: Committing sin results in slavery (8:34). What do you think this means?  
*Note:* The person who says, "I am free to do whatever my inner voice suggests," soon finds himself enslaved to what he sought to be free to do. (See Mark 7:14-23.) It is impossible to do or be what we really desire to do or be.
  - d. Why do you suppose the Jews couldn't perceive their spiritual slavery (John 8:33)?

---

*Note:* People in spiritual slavery can't see it because the bondage itself blinds them. (See 9:39-41.)

e. What must happen before a person can be really free?

*Note:* Submitting to Christ requires an unconditional surrender (Luke 14:25-33). We must fully submit before He can do anything for us. Example: The sick must submit to the surgeon so that he can do whatever is necessary to produce the cure.

**Read John 8:39-59.**

9. Why did Jesus say that the Jews who rejected Him weren't sons of God(8:42)? How did He suppose that assertion (8:37-47)?
10. Do you think it is possible to believe in God and not believe in Christ? Why? What are the characteristics of one who knows God and of one who doesn't?
11. What were the Pharisees thinking at this point about Jesus' identity (8:48)?
12. What was the basis of this judgment?
13. How did Jesus answer them (8:49-59)?
14. In summarizing this chapter, list the main reasons why it is of primary importance to establish a relationship with Jesus Christ.

**STUDY #10-JOHN 9**

The miracles that Jesus performed were "signs" that pointed to the spiritual truths He sought to teach. The story of this blind man is an example of this. By curing him, Jesus revealed what true blindness is and who is truly blind.

**Read 9:1-12.**

1. What was the disciples' evaluation of the blind man (9:2)? Why do you think they thought that way? (See 9:34.)  
*Note:* That was the common religious explanation of the day.
2. What was Christ's evaluation of the blind man (9:3)?  
*Note:* He saw him as an opportunity to contribute to God's works. How does Christ interpret suffering? (See Luke 13:1-5, Romans 8:18-20.) The suffering we see in the world is a consequence of the Fall. Those who believe participate in the damage just as those who don't believe. (See 2 Corinthians 12:8-10.) Suffering is an opportunity for us to experience God's participation in our lives.
3. What do you observe happening among the neighbors after the man was cured (John 9:8-12)?
4. Why do you think the ex-blind man's explanation did not satisfy them?
5. According to Jesus, what are the "works" of God (6:28-29,40)?

**Read 9:13-34.**

6. How many times did the ex-blind man have to tell his story? Why?
7. Why was it so hard for others to accept the healing?
  - The neighbors (9:13)
  - The parents (9:22)
  - The Pharisees (9:16-19)24, 29-34)
8. The neighbors, not satisfied, took the case to the theologians. What conclusion did they arrive at after examining the case theologically?
9. Why did their arguments fail to shake the ex-blind man?
10. Who was in a better position to discuss the subject: the ex-blind man or the theologians? Why?

---

*Note:* Imagine trying to explain color to a world filled with blind people. You couldn't prove that it exists. The blind could even offer theoretical proofs as to why color can't exist. This simple beggar with eyesight would know more about color than the greatest intellectual ever could.

11. Who finally won the argument? On what grounds?
  12. Why do you think the man's parents took the attitude they did?
- Read 9:35-41.**
13. What do you learn about becoming a Christian from this story?
  14. Why couldn't the Pharisees do the same as the blind man?
  15. Why is there more hope for those who admit blindness than there is for those who don't (Luke 5:30-32)?
  16. Look at the purpose for which Christ came (Luke 4:16-22). Do you see a parallel between the miracle in John 9 and this statement of purpose for His coming?

### STUDY # 11 -JOHN 10

In this chapter we see Jesus as He describes the true leader and the false leader. The Scriptures frequently use a sheep-shepherd analogy in discussing leaders and followers? Why?

*Note:* Sheep can't survive without a shepherd. They are helpless.

**Read 10:1-18**

1. This portion gives a parable and its explanation? What do you think is the main point of the parable?

*Note:* Christ is the only one who takes a personal interest in man to the point of giving His life for him. (see also Psalm 100:3, Luke 15:4-7, Romans 8:31-39, I Peter 2:24-25.)

2. What are the characteristics of a mercenary leader (John 10:12-13)? Whom would he represent?  
*Note:* He's not interested in the well-being of the individual. He's a professional, so to him man is a means to an end. For this reason, when there is a crisis this type of leaders leaves a person to his own plight. Read Ezekiel 34:1-31. Observe what this passage says about
  - a. The mercenary (verses 1-10)-the poor leader
  - b. The faithful shepherd (verses 11-16)-the good leader
  - c. The sheep (verses 16-31)-the kind of sheep the good leader is interested in.
3. What lessons do you learn about man from the sheep analogy? (See also Isaiah 53:6, Matthew 9:36.)
4. What do you observe about Jesus from His picture in John 10:7 as the "door" for the sheep? (Compare 14:6.)
5. How would you describe the relationship Jesus desires to have with people who are His, based on His sheep-shepherd analogy?

**Read 10:19-42.**

6. In the remainder of this chapter, the perpetual question "who is this Jesus?" reappears. In what ways does Jesus assert his deity in this section?
7. Jesus talks a lot about believing in Him. Take a look at I John 3:1-2 (or 2 Peter 1:4; or Romans 8:16-17, 28-30). What does Jesus offer to those who believe- who make the commitment to heed His Word?  
*Note:* Christ came to earth as the only begotten, the firstborn among many children of God who will share in a great eternal inheritance.

- 
8. John 10:27-29 describes the security enjoyed by those who belong to Christ. What is the individual's part in this? What is Christ's part?
  9. Have you arrived at a personal conclusion on the question raised by the Jews (10:24)? What is the basis for your conclusion? What implications do you see for your life?

### STUDY #12-JOHN 11

#### Read 11:1-17.

1. Observe that Jesus deliberately delayed responding to His friends' urgent request for help. The result was that Lazarus died before Jesus arrived. Why do you think Jesus did this (1 1:3-6,11-15)?
2. What do you think Jesus is communicating with His analogy of walking by day and walking by night (11:9-10)? (See also 8:12,9:4,13:27-30.)  
*Note:* Whoever doesn't orient himself by God walks by night.

#### Read 11:18-27.

3. What do you think are the implications of Jesus' assertion, "I am the resurrection and the life" (11:25)?  
*Note:* Read 1 Corinthians 15:12-19. His resurrection is the key to the resurrection He has promised *us* (See 1 Corinthians 15:35-49.) What will be the nature of our resurrection?
4. What must happen to a person before he can share in this promise (John 11:25-26)? (See 12:24-25.)  
*Note:* Two grains of wheat may look exactly alike on the outside, but one may have the germ of life inside it, and the other may not. (See Romans 8:9-11.)

#### Read John 11:28-46.

5. Since Jesus knew that He would soon raise Lazarus from the dead, why do you think He wept (1 1:31-35,41-44). (See also Luke 19:41-44.)

#### Read John 11:47-57.

6. What were the two different reactions to the miracle?
7. Normally unbelief is attributed to encountering things that are intellectually unacceptable. But on this occasion the unbelief appeared in the face of irrefutable evidence. What motivated the Jewish leaders to reject Jesus (11:47-48)? (See also 12:9-11,42-43.)  
*Note:* The reasons were political and personal.
8. Could these motives still constitute an obstacle to faith today?
9. What was the human rationale used by the high priest, Caiaphas, to justify the plan to put a good man like Jesus to death (11:49-50)?
10. How did this perspective coincide with God's eternal plan (11:51-53)?  
*Note:* (See also Isaiah 53:1-123 Acts 2:22-23.) Jesus' death was not an accident, nor a defeat at the hand of His enemies. It was the fulfillment of God's plan for the salvation of Man.

### STUDY #13-JOHN 12

#### Read 12:1-11.

1. Note who among the Twelve was the treasurer (12:4-6). Why do you suppose Jesus gave the job to the only thief in the group?  
*Note:* Judas needed an opportunity to see himself as he really was, so that he could realize his need for a Savior. (See Romans 7:7-8.)

#### Read John 12:12-19.

- 
2. What led the crowd to give this demonstration (12:17-18)?  
Note: Jesus rejected the people's earlier attempts to involve Him politically (6:14-18). Why, then, did He submit on this occasion? He was forcing a showdown. (See 11:27-57.) By this act He demanded that the Jews make up their minds about Him: "Either accept Me as the Messiah or kill Me!" It was the last sign. (See Zechariah 9:9.)

**Read John 12:20-36.**

3. How would you state Jesus' central purpose in life from these verses?
4. Jesus said, "The hour has come for the Son of Man to be glorified" (12:23). What do you think He was referring to? (See 12:27,32.)
5. Why do you suppose He referred to His death as His "glorification"?  
Note: See John 17:4-5, Exodus 33:18-19. By the life He lived, Jesus revealed His Father's attributes to the world, glorifying His Father. Now Jesus' death would reveal His identity and His purposes to the world.
6. Who is "the prince of this world" (John 12:31)? (See also Luke 4:5-7.)
7. What would be some of the implications of this? (See Romans 8:18-22, 1 John 5:19.)
8. What do you learn about Jesus' death from His illustration about the grain of wheat (John 12:24)? How did His death bear much fruit? (See Romans 5:15-19, 1 Peter 2:24.) Why is this death indispensable? (See Luke 9:23-25.)
9. In the subsequent verses, Jesus extends this principle of death as a prerequisite of fruitfulness to us as well. How do you understand this?

**Read John 12:37-50.**

10. Why is it that some people can't believe in Him?  
Note: What happens to those people who choose the world's value system or refuse to give up their prejudices and their spiritual callousness? (See Acts 28:25-28.) Does John 12:38-40 suggest that it is impossible for some people to be saved? (See 2 Corinthians 3:15-16.)

**STUDY #14-JOHN 13**

**Read 13:1-20.**

1. In 13:1-16, we have the account of Jesus performing a symbolic act in order to communicate a spiritual principle to His disciples. What do you think He is teaching them? (See also Luke 22:24-27.)
2. Why do you suppose it was so difficult for Peter to let Jesus wash his feet (John 13:6-9)? (See Matthew 16:13-17.)
3. The washing obviously has a second meaning (John 13:8-11). What do you think it is? (See Titus 3:5.)  
Note: We are made clean at salvation (1 Corinthians 6:11). We need the daily cleansing by Christ because our feet are constantly contaminated by the dust of the world (Romans 12:1-2).
4. Jesus makes two assertions in John 13:13. What are their implications for you?  
a. What does He mean by being our "Teacher"? Can you accept Him on this condition? (See 6:68-69.)  
b. What does He mean by being our "Lord"? Can you accept Him on this condition? (See Matthew 7:2 1.)
5. What other lesson was Jesus communicating to His disciples by washing their feet (John 13:14-17)? What might this mean for us in practice?

**Read 13:21-38.**

- 
6. What do you think motivated Judas to betray Jesus? (See John 12:4-6; Matthew 26:14-16,47-50; 27:3-10.)
  7. What command did Jesus give His disciples in John 13:34-35? Why did He say it was new? (See Leviticus 19:18, Matthew 22:34-40.)  
*Note:* Until this time the Jewish rule was to love your neighbor as yourself. Now Jesus gives us a new dimension for comparison: "as I have loved you." (See I John 3:16.)
  8. What do you think it is about the love Jesus describes that makes those who practice it so unique (John 13:35)? (See I John 4:7-12.)
  9. Do you think that Peter was sincere when he made the verbal commitment that he would give his life for Christ? If Peter was sincere, then why do you think he failed? (See Matthew 26:40-41, John 15:5, Romans 7:18-25.)

#### STUDY #15-JOHN 14:1-14

Read 14:1-14,

1. As you have no doubt noticed, one of the most prevalent themes in Jesus' teaching is eternal life. In the first four verses of this chapter, He elaborates on the nature of this life. What do you observe about eternal life from this passage? (Compare 1 Corinthians 15:35-50.)
2. What do you learn about Jesus from John 14:6?
  - a. What did He mean by, "I am the way"? (See Ephesians 2:1-10.)
  - b. What did He mean by, "I am the truth"? (See John 8:32.)
  - c. What did He mean by, "I am the life"? (See I John 5:11-12.)
3. Jesus tells his disciples they have already seen God the Father. Philip, not understanding, takes exception to this, asking Christ to show them the Father Jesus responds by reaffirming that they indeed have already seen the Father. In what sense is this true? (See John 5:19,30; 8:28; 12:49-50; 14:11.)  
*Note:* What was the origin of the things Jesus said? What was the origin of His works? Whose will did He obey?

How, then, did Jesus go about revealing the Father to His disciples? In seeing Him they saw the Father.

4. What implications do you think there are for us of this interdependence between Jesus and His Father?  
*Note:* God is knowable. Whatever questions we may have about Him are answerable by examining Jesus. For instance, is God just? Look at Jesus. Was Jesus just? (See Hebrews 1:2.)
5. How would you describe Jesus' relationship with His Father? (See John 14:10.)
6. In what way is this a pattern for the relationship between Christ and those who believe in Him? (See 14:10, 15:5.)
7. We now have our definition of a Christian. What is it? (See Romans 8:9.)
8. According to your understanding, how does a person enter this kind of a relationship with Christ? (See Romans 10:9-13.)
9. What resource did Jesus offer in order that great things could take place in our lives (John 14:12-14).

#### STUDY#16-JOHN 14:15-31

**Read 14:15-20.**

1. In this passage Jesus begins to make it clear to His disciples that He will soon leave them. What do you learn about the Holy Spirit from this passage (14:16-17)? (See Romans 8:9-17, 1 Corinthians 2:10-12.)
2. How do you understand the apparent paradox in Jesus' words here? He said He would send someone to them (John 14:16-17); He then said He Himself would come to them (14:18-20); then, He said not only He, but also His Father, would inhabit them (14:23).

---

**Read 14:21-31.**

3. In 14:15,21,23 Jesus describes the nature of the relationship He desires to have with those who are His. How would you explain what Jesus says in these verses?
4. What promise is made to those who, out of love, obey Christ (14:23)?
5. Why is obedience a necessary requirement to a more intimate understanding of Christ? (See Matthew 11:28-30.)  
*Note:* If we're not willing to "try it His way," He can't help us.
6. What does the Holy Spirit do for the Christian (John 14:26)?
7. What differences do you think His presence could make in a person's life? (See Romans 8:14-17, 8:26-27; 1 Corinthians 2:12; Galatians 5:22-23.)
8. In John 14:27, Jesus says the peace He offers is different from that of the world. How would you describe that difference? (See also Philippians 4:6-7.)

**STUDY #17-JOHN 15**

**Read 15:1-8.**

1. Jesus compares His relationship with the Christian to that of a vine with its branches. In what ways does He say we are like branches of Him?
2. What are the implications of Jesus' claim that He is the true vine (15:1)? (Compare Luke 6:43-45.)  
*Note:* He is the only kind of vine that produces true life.
3. If Christ is the vine and the Christian is the branch, what fruit does the Christian produce?

*Note:* Christ produces after His kind. His personality is reproduced in the Christian. (See I Corinthians 13:1-8, Galatians 5:22-23.)

4. How do you interpret what Jesus says about the branch that does or does not produce fruit (John 15:2,6-7)?  
*Note:* Producing is inevitable for a branch that is joined to the vine. That which is fruitless is cut back, and even that which is fruitful is trimmed so that more fruit will grow. Although this may be a painful process, it is positive. There is a correlation between suffering and fruitfulness. (See Romans 5:1-5, Hebrews 12:4-13.)
5. What is the secret of producing fruit?  
*Note:* "Remaining," "abiding," or living in dependence on Christ is the key. Jesus modeled this dependence in His relationship with His Father. (See John 5:19,30; 8:28-29.) He desires to have the same kind of relationship with us (15:5).
6. According to 15:8, what is the purpose of the branch that bears fruit?
7. Why does bearing fruit glorify the Father? (See 14:7, 17:4.)  
*Note:* Christ's function on earth was to glorify His Father-to show who and what the Father is. A true disciple will serve the same function.

**Read 15:9-27.**

8. According to 15:9-27, what can the person who is dependent on Christ expect in return?  
*Note:*
  - Because We are recipients of Christ's love, we know Him better. Of what does His love consist? He sacrificed Himself (15:13); He sought intimacy (15:15); and He took the initiative (15:16).
  - Peace.
  - Joy.
  - Loving others as He loves them, becoming their true friends, and thereby assisting them to become His disciples as well (I 5:12-17).

- A new relationship with the world: conflict (I 5:18-20). Why does the world hate Christ and His disciples? Because they are different (15:19); because they don't know God (15:21); and because He reveals their sin (15:22-25). What are two ways of changing this particular attitude of the world (15:26-27)? Answer: The work of the Holy Spirit and the testimony of the disciples' changed lives.

#### STUDY#18-JOHN 16

This is the last of four consecutive chapters in which Jesus devotes His full attention to teaching the Twelve. All of this teaching took place in the last few days of His life. Since He was preparing them for His departure, we can be sure He devoted those hours to underlining the things of greatest importance.

By way of review.

- What attitudes did Jesus teach His disciples (chapter 13)?
- What provision did He promise them in the light of His imminent departure (chapter 14)?
- What is the keyword in chapter 15? What does it mean?

#### Read 16:1-11.

1. Now, in chapter 16, Jesus continues on the same theme, talking about the provisions He has made for continuing to assist His followers after He departs. Notice in verse 7 that He even claimed that they would be better off after He was gone. How could that be true? (See 14:16-20, 1 Corinthians 2:11-16.)  
*Note.* The intimacy of all human relationships is limited by physical separation. Jesus said that He had to leave, thereby discarding His physical limitation. But He emphasized that He would return to cohabit our bodies. When this happens, we enjoy a greater level of intimacy with Him than even the apostles did while they walked with Him.
2. a. What do you learn about what the Holy Spirit will do for the person who does not believe (John 16:8- 11)?

*Note:* In 16:8-11, the word *because* occurs three times. In each case, the word *because* is followed by a dependent clause, intended to explain the primary clause. At first glance these dependent clauses appear to explain nothing. But how should we understand these verses?

b. What does the word sin mean in verse 9?

*Note:* In this case, sin refers to a deliberate refusal to believe in Christ. (See Isaiah 53:6; John 3:36, 5:40.)

c. According to 16: 10, how is "righteousness" (justice) obtained?

*Note:* By Christ's return to the Father. (See John 11:51; Romans 5:18, 8:31-34; 1 Peter 3:18.)

d. According to John 16: 11, who is under "judgment"?

e. Who rules the world? (See John 12:31, Matthew 4:8- 10.) 'The Spirit of God convinces the individual that lie is on a shipwrecked planet that has no future. (See 2 Peter 3:7.)

3. What does Jesus promise that the Holy Spirit will do for the Christian (John 16:13-15)?

*Note:* He will guide the Christian into all truth. (See 1 John 2:27.) And He will glorify Christ (enhance our understanding of Christ). (See Ephesians 1:17-19.)

#### Read John 16:16-33.

4. Jesus foresaw a crisis in the lives of His disciples.
  - a. What was this crisis (16:16-22)?  
*Note.* While they suffered and cried, the world would rejoice.
  - b. What would bring on this crisis?  
*Note.* His departure
  - c. Why would His departure from them bring about the crisis?  
*Note:* The disciples would behave like cowards, their faith would disintegrate, and they would feel embarrassment as if they had been victimized by a charlatan. (See Mark 14:27-42.)
  - d. What good would come out of this crisis (John 16:22-23)?  
*Note.* The disciples would become steadfast and mature. While they were in the depths of their despondency, they would realize the reality of Jesus' resurrection. Then they would become indomitable. No one could destroy the resulting joy.



- 
- e. Do you think crises are important for us? Why? (See Deuteronomy 8:2-3, James 1: 1-4, 2 Corinthians 7:8-10, Hebrews 12:4-13.)
5. It is in this context that Jesus offers us the ultimate in terms of spiritual resources. What is it (John 16:24)?
6. Why do you think God answers prayers made in Jesus' name (16:26-27)?  
Note: Moses who are His have family rights as God's children. (See Ephesians 5:14-15.)

### STUDY#19-JOHN 17

#### Read 17:1-5.

1. In verse 3 Jesus describes eternal life in rather unusual terms. How do you understand this description?  
*Note:* Eternal life is not just a state of being. It is also an eternal relationship with God the Father and with Jesus Christ. (See I John 5:11-12.)

#### Read John 17:6-19.

2. In verse 4, Jesus told the Father that He had finished the work He had given Him to do. What work do you think He was referring to?  
*Note:* He multiplied Himself by eleven. (See Luke 6:12-13, John 15:16.)
3. Why was this work so important (17:18)? (See Matthew 28:16-20.)

What do you find in John 17:6-19 that describes what Jesus did to prepare these men for the work He had in mind for them?

- He transmitted the Scriptures to them in such a way that they could believe and live in accordance with them (17:6-8).
- He was with them (17:9-13).

- He prayed for them that they would be able to withstand the pressures of a world that thought and acted differently than they did (17:9-11).
  - He took care of them so that they wouldn't lose their way (17:12-17).
  - He entrusted them with His mission (17:18-19).
5. Describe what you think their relationship with the world was to be like. Why do you see it this way?

#### Read 17:20-26.

6. What stands out to you about unity from these verses? Why is it so important?
7. In this chapter Jesus has revealed His strategy for getting His message to the world. What is it? (See Matthew 9:36-38, 2 Corinthians 5:18-2 1.) *Note.* The means was the multiplication of workers.
8. In what ways do you think you could participate in this work? What might be your part?

### STUDY #20-JOHN 18

Jesus knew from the beginning that He was to be killed. Indeed, He knew His death was central to the purpose for His coming into the world. (See 2:4, 3:14-15, 12:27.) Jesus controlled the circumstances and the timing of His death (11:53-54) until His work was finished (17:4) and until those who rejected Him had ample opportunity to observe and listen to Him.

#### Read 18:1-9.

1. Why do you suppose the religious authorities needed Judas's assistance?

---

Note: Judas was familiar with the secluded spots Jesus and the disciples frequented (18:2). The arrest had to be discreet because Jesus was popular with the crowds. (See Matthew 26:3-5,14-16.)

**Read John 18:10-27.**

2. What do you make of Peter's behavior? In 18: 10, armed with one of the two swords the Twelve had in their possession, he attacks a band of soldiers. A few minutes later he is defeated when a young girl merely asks him a question. How would you explain his going from courage to cowardice so quickly? (See Matthew 26:31-35, Luke 22:31-34.)
3. What personal lesson can we draw from Peter's experience? (See 1 Corinthians 10:12-13.)

**Read John 18:28-40.**

4. What argument do you think Jesus' accusers used with Pilate to get Him tried under the Roman system rather than under the Jewish system (18:33-37)? (See Mark 15:1-15.)
5. How do you understand Jesus' response to the charge that He was presenting Himself as the King of the Jews?  
*Note:* He affirmed that He was a king, but that His Kingdom was not a political order such as the Jewish nation (John 18:36).
6. What is the significance of His claims to kingship? (See Philipians 2:5-11, Colossians 1: 13-14, Revelation 19:11-16.)
7. What was the real reason that the religious authorities demanded Jesus' death? (See John 19:7, Matthew 26:63-66.)  
*Note:* It was because of His claims concerning His identity. He claimed to be God. Accepting Him as such would have meant accepting Him as King. That would have meant personal submission.

8. What do you think Jesus meant when He said that His purpose for coming into the world was to "testify to the truth" (John 18:37)? (See 1:14; Colossians 1:15-17, 2:3.) *Note:*- We can know the otherwise unknowable because He revealed it to us. We can know God.

9. What do you make of Pilate's question, "What is truth?" Why do you think he asked it?  
*Note:* "As long as I am searching and haven't made up my mind, I'm not responsible." (See 2 Timothy 3:7.)

**STUDY#21-JOHN 19**

**Read 19:1-16.**

1. In this section we have the final interaction between the religious authorities and Pilate before Jesus is sentenced to death. What, in your opinion, was the driving motivation of the religious authorities?
2. What do you think was going on in Pilate's mind?

**Read 19:17-30.**

3. When Jesus perceived that He had fulfilled His mission, He said "I thirst". What kind of thirst was this? (See Mark 15:33-37, Galatians 3:13.)  
*Note:* It is significant that the One who offers living water (John 4:13-14) died thirsty. He assumed our thirst.
4. What was "Completed" (19:28)? (See 12:24-27.)
5. Death on a cross was usually caused by asphyxia (lack of air in the lungs). In order to make the death faster, the Roman soldiers broke the victims' legs. No longer able to expand their lungs by pushing up with their legs against the cross to raise themselves,

---

they soon suffocated. Why didn't the Roman soldiers break Jesus' legs (19:31-37)?

6. What really caused Christ's death (other than the crucifixion itself)?

*Note:*

- Carrying the burden of our sins. (See 2 Corinthians 5:2 1.)
- His own decision. (See John 10: 18.)

This chapter brings us to the climax of Jesus' life. His death was not a disastrous reversal of events, as most of His followers and enemies believed. On the contrary, prophets had been speaking of it in detail for centuries, and Jesus Himself, from the beginning of His ministry, spoke of "this hour" as being the very purpose for His appearance among us. This shows us that the crucifixion of Jesus is basic to God's eternal plan for mankind. Compare the details of this chapter with some of the prophecies of the event.

7. a. What details are prophesied in Psalm 22 that are fulfilled in John 19?  
b. What does this psalm reveal to you about Jesus' sufferings that John 19 does not?
8. a. What details do you find foreseen in Isaiah 53 that were fulfilled at Christ's death?  
b. What significance do you observe Isaiah giving to Christ's death?  
c. What would you say is the significance of Christ's death (Romans 5:6-11)?  
d. How do you feel His death can make a crucial difference in one's life?

---

STUDY #22-JOHN 20

**Read 20:1-18.**

1. What do you learn about Jesus' followers from their initial reactions to the empty tomb? Why do you think they reacted the way they did? (See also Luke 24:1-12,19-27.)

2. What evidence did the disciples have for Christ's resurrection?

*Note:*

- The stone was removed (John 20: 1). The tomb carved out of rock was sealed with a circular stone weighing several tons. Such a stone could be set into position by rolling it down a ramp, but it could not be easily removed. Notice that the door was not opened to let Christ out but to let the disciples see that He was gone.
- The empty tomb. The burial cloth had been laid aside (20:3-8).
- The presence of angels (20:12-13).
- The prophecy of Christ Himself and of the prophets. (See Luke 24:25-27.)

2. None of this evidence persuaded the disciples to believe. What did it take (John 20:16)? (See Luke 24:25,31; 2 Corinthians 3:16; 4:3-4.)

*Note.* It took understanding, sight, given by God.

3. Notice the new relationship between man and God in John 20:17. Jesus refers to God for the first time as "My Father and your Father" and "My God and your God." How did His resurrection bring about this new relationship?
4. What other implications do you see in the resurrection of Jesus? (See I Corinthians 15:12-19.)

---

**Read John 20:19-23.**

5. a. In this paragraph we find the risen Christ sending His disciples on a mission. What do you understand that mission to be?  
b. What resources did He leave them with to accomplish it?  
c. What do you think are the implications of this mission for our lives today?
6. How do you understand the special authority Jesus gave His disciples in 20:22-23? (See Romans 1: 16-17; 2 Corinthians 4:5-7.)

**Read John 20:24-31,**

7. a. In 20:24-29 we have the well-known story of Thomas the doubter.  
How did Jesus handle Thomas is doubts?  
b. Why doesn't He continue to handle our doubts with similar dramatic manifestations? (See 20:29. See also Matthew 12:38-39, Luke 16:31, John 4:48, 1 Peter 1:8-9.)
8. What do you learn about the purpose of the book of John from 20:31? How does one acquire this life?

**STUDY #23-JOHN21**

**Read 21:1-14.**

1. Peter is perhaps the dominant character in chapter 21, as much by his actions as by his part in the conversations. What can we discover about the kind of man he was from the chapter? How would you describe him?
2. When Jesus first met Simon, He nicknamed him Cephas (Peter), which means "rock" (John 1:42). Why do you suppose He did that?
3. Peter made a lot of blunders in the course of his association with Jesus.

(See Matthew 16:21-23,17:2-6.) How do these add to the picture of the kind of person Peter was?

4. It was Peter who denied Jesus. (See Mark 14:27-31,66-72.) This denial was the last thing that had happened between Jesus and Peter before these events of John 21 took place. How do you think this affected Peter's response to Jesus here in John 21?

**Read 21:15-23.**

5. A very interesting dialogue takes place between Jesus and Peter in 21:15-19. Why do you think Jesus asked Peter virtually the same question three times? (See Mark 14:27-31.)
6. What do you think Jesus' responses meant? (See Isaiah 40: 11, Acts 20:27-31.)
7. Do you think Peter got the message? (1 Peter 5:1-4,2 Peter 1:12-15.)
8. "Follow Me" was almost the first thing Jesus said to Peter. (See Mark 1:16-18.) It was also just about the last thing He said to him (John 21:19-20). Why is this second invitation more significant than the first? How was following to be different from that point on?
9. What verse or thought in this chapter do you find most personally challenging?

---

STUDY #24-THE TWENTY-FOURTH HOUR WITH JOHN  
(The Bridge Illustration Based on John's Gospel)

1. Man is separated from God and is under judgment because of sin (John 3:17-21,36). (See also Romans 3:23, 6:23; Hebrews 9:27.)
2. The many statements made by Jesus about eternal life indicate there is a solution to this separation (John 5:24).
3. Man attempts to build his own bridges (1:13), but Jesus declares Himself to be the only Way (14:6). (See also Ephesians 2:8-9.)
4. Jesus is the Way because of who He is: God (John 1: 14); the lamb (1:36)... and because of what He did: He died (6:5 1; see also Romans 5:8); He rose from the dead (John 11:25).
5. Jesus calls on us to act on this message-to hear and believe (5:24).  
Synonyms: receive (1:12); be reborn (3:3); drink (4:13). (See also Revelation 3:20.)

**Summary Question:**

What permanent effects do you think the study of this book has had on your life?

NOTE:

*C.S. Lewis, Mere Christianity* (New York: Macmillan Publishing Company, 1943,1945, 1952), page 145.