



*The*

CHOSEN

STUDY

BIBLE SERIES

THE  
GOSPEL  
OF JOHN

Truth for the Seeker

*Film + Scripture*  
*Ten Episodes and Studies*

***That you may believe...and have life.***

***The Word became a human being, full of grace and truth.***

*-John to his readers, S#1—John 1:14*

***The Son of Man must be lifted up.***

*-Jesus to Nicodemus, S#2—John 3:14*

***There is a boy here who has five loaves... and two fish.***

*-Andrew to Jesus, S#3—John 6:9*

***Where are they? Is there no one left to condemn you?***

*-Jesus to the woman caught in adultery, S#4—John 8:10*

***How could a demon give sight to blind people?***

*-Some in the crowd, S#5—John 10:21*

***Could he not have kept Lazarus from dying?***

*-Some in the crowd, S#6—John 11:37*

***Lord, show us the Father; that is all we need.***

*-Philip to Jesus, S#7—John 14:8*

***In a little while you will not see me anymore.***

*-Jesus to his disciples, S#8—John 16:16*

***It is finished.***

*-Jesus on the cross, S#9—John 19:30*

***Who is it that you are looking for?***

*-Jesus to Mary Magdalene, S#10—John 20:14*



# *The John Study*

Truth for the Seeker



# The John Study

Truth for the Seeker

*A welcoming and  
Interactive experience for everyone:  
observers... skeptics... learners... seekers... followers.*

## The Chosen Study Team

*Gospel of John*

Bill & Teresa Syrios, Dietrich Gruen,  
Tori Foss, Bill Ditewig and Don & Cathy Baker



*TheChosenStudy.org*  
Watch > Discover > Relate  
the Most Audacious  
Story ever told.



*These things have been written in order  
that you may believe that Jesus is the Messiah, the  
Son of God, and that through your faith in him you may have life.*

-John (John 20:31)



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***The Life of Jesus*** is a 2003 epic film that recounts the life of Jesus according to the Gospel of John. The motion picture is a word-for-word adaptation of the *Good News Bible*. This three-hour, feature film follows John's Gospel precisely, without additions to the story from the other Gospels or omissions of the Gospel's complex passages.

The film was created by artists from Canada and the United Kingdom, along with academic and theological consultants from around the world. The cast was selected primarily from the Stratford Shakespeare Festival and Soulpepper Theatre Company, as well as Britain's Royal Shakespeare Company and Royal National Theatre. The film was produced by *Visual Bible International*.  
—*The Life of Jesus* (2003), Wikipedia

***The John Study*** includes all of John's Gospel from the *Good News Bible* with a creative study method to take everyone deeper. The guide can profitably be used by individuals with the hope that they... we... facilitate outreach and learning with others in one-on-one and group contexts.

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## Welcome to The John Study

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Like the man himself, the accounts of Jesus' life and ministry are unique in the field of literature. Ancient writings include historical accounts, personal memoirs, and mythological stories. But none of these styles describe how Matthew, Mark, Luke, and John wrote.

They combine the roles of historian, biographer, theologian, and pastor. These "reporters" are not simply neutral observers but men who had been deeply influenced by the message they desired to communicate. Lacking literary precedent, second-century Christians called them *Evangelists*, and their writings, *The Gospels*.

The English word "gospel" comes from the Greek term, *evangelion*, which means "good news." The four Evangelists wanted their readers to not only know how remarkable Jesus was, but to know how good his message becomes in the lives of those who embrace it.

To understand that message better, we will follow *The Gospel of John* as portrayed in the movie, *The Life of Jesus*. So, wherever you may be spiritually—an **observer... skeptic... learner... seeker... or follower**—we're glad you've joined in to learn from those who knew Jesus best.

## Bible Study 2.0 = Food + Film + Scripture + Discussion

*The John Study includes ten studies. We typically:*

- Meet weekly to watch>discover>relate and to develop friendships.
- Start with a meal, potluck, or finger food to relax with each other.
- Have no need to bring Bibles. This guide includes all Scripture used.
- Share at our comfort level. No one is asked to sing, pray or read aloud.
- Are facilitated by a leader who guides group discussion and pace.

## The John Study is similar to The Chosen Study

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Think of *The John Study* as a condensed version of *The Chosen Study*. It covers the same ground (Jesus' story) in "one season" rather than seven.

*Size Options: How large is your group? (See also page 178.)*

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One-on-One  
Get-Togethers



or  
Small Group  
Meetings



Small/Large (8+)  
or Group Gatherings



*Time Options: How much time do you have?*

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**Longer:** WATCH>DISCOVER>RELATE with food as set out in this guide takes **2 to 2½ hours**. **This format is most impactful and cited below.\***

**Medium:** If limited to **1½ to 2 hours**, you may need to skip some of the questions or condense your discussions and keep up the pace.

**Shorter** If you have less time, say **an hour**, you could watch the three film clips (for a two-chapter study, 20+ min. total) all at once. Then you condense your study and discussion to a single 30+ min. period.

**\*EXAMPLE: Midweek Evening**

**5:45 ARRIVE:** 15 min. to gather

**6:00 POTLUCK:** 30 min. to relax/eat

**6:30-8:15 THE JOHN STUDY**

**\*EXAMPLE: Saturday Morning**

**8:45 ARRIVE:** 15 min. to gather

**9:00 LITE BREAKFAST:** 15 min.

**9:15-11:00 THE JOHN STUDY**

*Where to Meet*

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Churches are convenient, accessible, and often free, with kitchens and tables. Also look for non-church, friendly alternatives such as hotel conference or community rooms, homes, colleges, offices, and cafés.



## Guide Overview

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**The John Study** guide provides a means of bringing people together to study and discuss John's Gospel from the *Good News Bible*, portrayed in the film, *The Life of Jesus*.



### How to Facilitate the Study

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#### **PRIOR** **1e** **STUDY**

Tips for current (and future) leaders to help prepare. Please read pages 18-19 thoroughly.

**WATCH: 1<sup>st</sup> Film Clip** View

**FROM**  
**The** **FILM** **The** **BIBLE**

**DISCOVER** Mark Up > Discuss

Ask the "W questions" to understand the passage's meaning.

**WATCH 2<sup>nd</sup> Film Clip** View Together

**DISCOVER** Mark It Up > Discuss

Ask the "W questions" to understand the passage's meaning.

**WATCH 3<sup>rd</sup> Film Clip** View Together

**DISCOVER** Mark It Up > Discuss

Ask the "W questions" to understand the passage's meaning.

**RELATE** Apply Insights to God / Life / You > Discuss

Questions that help us apply the passages in our lives.

**NOTES on the Study** Commentary and Historical Context

Use as helpful to put the passage's context put into perspective.

**HOME REFLECTION** Journaling, Commitments and Prayer

Personal questions for further reflection, ending with *Video Insights*.

*Don't use this as a Study Guide, but as a SCRATCH PAD!*

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What do you think about when you hear the word “study”? Yeah, thought so. It’s bad. Well, how about when you hear the term, “Mark It Up”? Not so bad, right?

Think of a Mark-It-Up study format as the adult version of drawing with crayons.

When young children use crayons, they don’t care about much except enjoying the process. That’s the idea! Be like a kid. Just swap crayons for a four-color BIC pen!



We learn through our five senses like hearing something read aloud. In the case of this study, our reading will be in the form of watching!

When marking up a Scripture passage, we also use another sense that we would otherwise not: the sense of touch. And if we do so colorfully (enter the four-color BIC pen—very inexpensive in a 12-pack from Amazon), we add just a bit more to the learning process through the sense of sight. **(For in-depth info on mark-it-up study, see page 191.)**

And don't worry about “drawing within the lines” or “color coding.” Even if you tried, you just can’t mess up this format. There’s no right and wrong, there’s just engagement. Hands on...literally.

*So, think of this guide as a SCRATCH PAD.*

*Apply the M-I-U format and have fun with it.*

*It's exactly like you did drawing those  
childhood masterpieces!*

**Study & Discussion Format: WATCH > RELATE > RELATE**

**WATCH** View Film Clip 1.1 Together (4:32 min.) > Discuss

Example from Study #1, Film Clip 1.1:  
*The Word of Life*

**On next page** 

**DISCOVER** Read Text > Mark It Up > Discuss

Example from Study #1, Passage #1: John 1:1-12

**Ask the “W” Questions**

**WHO** is involved | **WHEN** did it happen | **WHERE** is it happening

**WHAT** is taking place | **HOW** is it happening... then ask...

**WHY** questions to uncover the author’s original meaning.

\*The “**Look For**” at the end of each **INTRO** provides initial direction.

**Mark Up the passage(s) by using a four-colored BIC pen to draw:**



-Shapes around people or places.

-Boxes around whatever you’d like.

-Lines under key words and phrases.

-Clouds wherever you’d feel like it.

-Identify change of scene, watch for contrast, repetition, key words.

-Write notes

**On next page** 

**RELATE** How It Applies to God / Life / You > Discuss



**Express Your Thoughts:**

*Write / discuss / live out applications from the passages in your life—your relationship with God, with others, your values, priorities, goals.*



How to **WATCH** *The Life of Jesus: John's Gospel*

Search YouTube for *The Life of Jesus / Official HD Movie* which is 2:56:21, by [Jesus.net](http://Jesus.net). You can watch it as a substitute for reading the passages in John since it is a word-for-word re-enactment from the *Good News Translation*.



Always **turn on the TV's closed captions** to better follow the narrative. **Darken the room** to better follow the action. A big TV also helps!



We identify three film clips to WATCH and then those same three sections for study and discussion, marked as 1.1, 1.2 and 1.3 to help you to pace your study.

How to **DISCOVER** a passage's meaning: Example

**The Word of Life**

*The Word predates Time as God*

**1** In the beginning the Word already existed; the Word was with God, and the Word was God. <sup>2</sup> From the very beginning the Word was with God. <sup>3</sup> Through him God made all things; not one thing in all creation was made without him. <sup>4</sup> The Word was the source of life, and this life brought light to people. <sup>5</sup> The light shines in the darkness, and the darkness has never put it out.

*Light to show the world*

<sup>6</sup> God sent his messenger, a man named John, <sup>7</sup> who came to tell people about the light, so that all should hear the message and believe. <sup>8</sup> He himself was not the light, he came to tell about the light. <sup>9</sup> This was the real light—the light that comes into the world and shines on all people.

*Similar to Genesis – The REAL Light*

<sup>10</sup> The Word was in the world, and though God made the world through him, yet the world did not recognize him. <sup>11</sup> He came to his own country, but his own people did not receive him. <sup>12</sup> Some, however, did receive him and believed in him; so he gave them the right to become God's children.

*The results of believing and receiving*

## How to use the guide's questions

---

Unlike most Bible studies, these studies take into account the fact that your group has just spent time watching (instead of reading) and studying (the Discover section) the section for discussion.

So, we suggest that you use “**general questions**” like:

- ... **Set the scene, who's involved, and what are they doing?**
- ... **What did you see (observe/notice/appreciate) in this section?**
- ... **What strikes you (surprises you/is something new to you) here?**

**Then, ask general follow-up questions like: ... Any other thoughts?**

Such questions should lead to an extended back-and-forth dialogue (see p. 182). That's your discussion goal. If/when the dialogue wanes or wanders then be ready to ask **more “specific questions,”** such as:

*What kind of worshippers is God seeking?*

*What do the disciples find hard to understand?*



## Home Reflection

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The end of each study provides an occasion to meditate, journal and pray over important insights. We suggest that you find a special place and a special time to schedule this as a “God-encounter thing.”

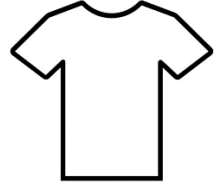
Such a time allows you to express praise, embrace gratitude, plan kindnesses, and evaluate where you are giving your time, energy, and focus: *Is this what God has for you—or is there something different?*

Note the wide variety of video resources here based on themes coming out of *The Life of Jesus*. You can more easily and directly access these videos at [thechosenstudy.org](http://thechosenstudy.org), under *Guides & Extras—The John Study*.

## Summarize each study in a T-Shirt Design!

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*The Chosen* is big on merch—and so are we, except ours is drawn with a four-color BIC pen on a paper image. So, boil down your study’s slogan or pick your favorite line from the episode—that’s for the left-brained among us. For the right-brained, call on the artist inside to draw your idea. And, yes, share it with your group!



## Longer options for Study #10 (See also page 150.)

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Why should you consider a longer gathering for your last meeting?  
and

Why bring up the last gathering even before you’ve had your first?

Good questions. The answer requires a *big picture explanation*, so here goes: *The John Study* is not meant to be a “normal Bible Study.” There certainly is nothing wrong with such studies. They’re great, but they’re just not what we’re doing here. (For more, see pages 175-178.)

*Our purpose centers around inviting everyone we know to join us for a study of Jesus and his message.* In doing so, we seek to build enduring friendships between us, and that’s how adding a day-long or weekend bonding event (at a special place!) can help us reach these goals.

Hopefully, your last gathering won’t be your last meeting, but a key bonding opportunity to add fuel to the fire of momentum... for your next Bible study and the new group members who will join you!

For more input on how to create such longer events, see *Leaders at thechosenstudy.org*. On the next page are two basic options:

### OPTION #1: Day-Long Study #10 Event

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**9:00** Breakfast

**1:30** Review: Studies #1-5/Video clips

**9:30** Study #10, pp. 151-168

**3:00** Review: Studies #6-10/Video clips

**12:00** Lunch

**5:00** Dinner



**OPTION #2: Weekend Study #10 Retreat**

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<b>FRIDAY:</b> Dinner	<b>1:30</b> Afternoon session
<b>7:00</b> Study #10, pp. 151-168	<b>6:00</b> Saturday Dinner
<b>SATURDAY:</b> Breakfast	<b>7:30</b> Evening Session
<b>9:00</b> Morning session	<b>SUNDAY:</b> Breakfast
<b>12:00</b> Saturday Lunch	<b>9:00</b> Morning session/End with Lunch

*Leader's Notes: (See also pages 175-182.)*

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*As you look back on the format, what do you find important or helpful?*

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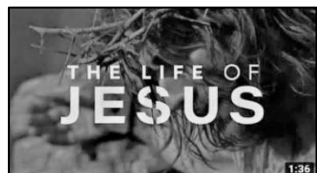
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**Leaders:** For helpful video explanations of How to lead a John Study, see [tinyurl.com/how-to-lead](http://tinyurl.com/how-to-lead) and [tinyurl.com/how-to-promote](http://tinyurl.com/how-to-promote).

We often use "[tinyurl.com](http://tinyurl.com)" to shorten the URL that would otherwise be required to type into your browser window to access a video.

The 1:36 min. trailer can be shown to promote your group to those who are potentially interested in coming. See: [thechosenstudy.org/the-john-study](http://thechosenstudy.org/the-john-study)



## A Word as We Begin

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*The John Study* is conceived and written by the same people who are behind *The Chosen Study*. We follow John's Gospel through *The Life of Jesus*—a word-for-word feature film in the *Good News Bible* translation. *Our hope is to see those who study and discuss the movie and the text behind it, become caught up in the same compelling and life-changing experience with Jesus that his earliest followers had.*

John, called the “beloved disciple” and Jesus’ closest friend, likely wrote his Gospel around 90 AD. Matthew, Mark and Luke had already recounted their captivating stories of Jesus, and now John adds a unique twist. Jesus utters the personal pronoun “I” 36 times in the accounts by Matthew, Mark and Luke; but in John, he does so 118 times. The “I am” sayings” of Jesus are unique to John.

In effect, John steps out of the way and lets Jesus tell his own story, explain his nature, and proclaim his purpose for being in the world. This difference (90% of John is unique from the other three) gives his readers—and us—the opportunity to see just how exceptional Jesus’ message was and is. Here’s how John sums up his purpose in writing:

*In his disciples' presence Jesus performed many other miracles which are not written down in this book. <sup>31</sup>But these have been written in order that you may believe that Jesus is the Messiah, the Son of God, and that through your faith in him you may have life.* —John 20:30-31

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**Starting a John Study?** Let us know: [thechosenstudy.org/join](http://thechosenstudy.org/join) and also connect with others: [facebook.com/thechosenstudy](https://facebook.com/thechosenstudy). Thanks!



## Leading John—preparation checklist

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**Leader's Note:** Buy guides and four-colored BIC pens in advance. Participants can purchase guides themselves but it's often easier if one person buys the guides (from Amazon or other bookstores) along with four-color BIC pens (find 6 or 12-packs on Amazon). We keep the guides affordable to encourage their widespread use. To see all of our guides and to order, including **volume discounts** (!), see: [thechosenstudy.com/order](http://thechosenstudy.com/order).

Buy some extra guides for new people and those who forget to bring theirs—it happens. **Label these as EXTRA on the back cover** to use for others in subsequent weeks. Feel free to charge the participants a small fee for reimbursement of these purchases.

If someone forgets their guide, **go to the website to get the PDF by typing:** [thechosenstudy.org/the-john-study](http://thechosenstudy.org/the-john-study)

–Spend time preparing by using *Prior To Study* on page 19 (and before each chapter). **Page 19 is the template.** All other studies follow a similar pattern.

–Watch *The Life of Jesus* film clips and study the passages related to those clips ahead of time. Also look at the Notes after the questions (and other commentaries as you see fit). See next page.

**Always tell your group at which question to end,** so they know how far to go during their study and discussion times.

**Keep up the pace!** We think you have more time than we do, so monitor time, leave things unsaid, and keep moving to end on time. (Ask your group for permission to interrupt to keep up the pace!)

**NOTE TO EVERYONE:** *The John Study guide* is not meant to be a static presentation. We are open to your review, comments, and edits. If you find helpful, related videos, or commentary presentations, please let us know at [thechosenstudy.org/join](http://thechosenstudy.org/join).

**PRIOR**  
**10** **STUDY**

*Leading Study #1— facilitating checklist*

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- Begin by exchanging names and personal info. Put together a sign-up sheet. (See pp. 184-185 and sign-up sheet on website under *Resources*.)
- Have members put their names on the back cover for identification.
- Identify your time constraints and whether you will meet as a small or a small/large group combination. (See pages 9 and 178.)
- Go through the *Eight Ground Rules* on page 179. Consider signing the **Page 179 Pledge** of consistent attendance. We're not here to lay on guilt, but consistency serves everyone. Have fun with stressing this!
- Discuss the study format by going through pages 8 to 17, so that everyone has a feel for the M-I-U and the guide's overview.
- Watch together the section of John in the film, *The Life of Jesus* as a substitute for reading the text. (Repeat for each of three film clips.)
- Give members time for personal study using BIC pens. Monitor group(s) to end study time when appropriate. No need for reading.
- Discuss the passage/Discover by first asking general questions using the "W questions." Then, as time allows, ask the questions that are specific in the guide (see explanation, page 14).
- First discuss in small group(s), then, if available, the larger group.
- Allow for personal reflection time with the *RELATE* questions. Then discuss in the small group(s).
- Note the *Home Reflections* questions and *Video Insight* follow-up.
- The *Notes* are for reference in one's personal study.

Notes: What are the important things for you to focus on?

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## Study #1

## John 1:1-2:25

**WATCH** View Film Clip 1:1 Together  
(from 00:00 to 4:32 / 4:32 min.)

**FROM**  
The **FILM**

**DISCOVER** Mark Up Section 1.1 > Discuss

**FROM**  
The **BIBLE**

**INTRO:** John begins his gospel with an obvious parallel to the creation story in Genesis but with a twist. The creative Word (logos) is identified as Jesus, the universe's co-creator who visited our planet. **Look for and mark the descriptions of "the Word."**

### The Word of Life

**1** In the beginning the Word already existed; the Word was with God, and the Word was God. <sup>2</sup> From the very beginning the Word was with God. <sup>3</sup> Through him God made all things; not one thing in all creation was made without him. <sup>4</sup> The Word was the source of life, and this life brought light to people. <sup>5</sup> The light shines in the darkness, and the darkness has never put it out.

<sup>6</sup> God sent his messenger, a man named John, <sup>7</sup> who came to tell people about the light, so that all should hear the message and believe. <sup>8</sup> He himself was not the light; he came to tell about the light. <sup>9</sup> This was the real light—the light that comes into the world and shines on all people.

<sup>10</sup> The Word was in the world, and though God made the world through him, yet the world did not recognize him. <sup>11</sup> He came to his own country, but his own people did not receive him. <sup>12</sup> Some, however, did receive him and believed in him; so he gave them the right to become God's children. <sup>13</sup> They did not become God's children by

## 22 | *The John Study*

natural means, that is, by being born as the children of a human father; God himself was their Father.

<sup>14</sup> The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father's only Son.

<sup>15</sup> John spoke about him. He cried out, "This is the one I was talking about when I said, 'He comes after me, but he is greater than I am, because he existed before I was born.'"

<sup>16</sup> Out of the fullness of his grace he has blessed us all, giving us one blessing after another. <sup>17</sup> God gave the Law through Moses, but grace and truth came through Jesus Christ. <sup>18</sup> No one has ever seen God. The only Son, who is the same as God and is at the Father's side, he has made him known.

**1.** *What do you learn here about the Word (Jesus)?*

*... his relationship to God?*

*... his mission in the world?*

**2.** *What kind of reaction did the world have to him?*

3. What benefits come to those who receive and believe him?

---

<b>WATCH</b>	View Film Clip 1:2 Together (from 4:33 to 12:50 / 8:17 min.)	<b>FROM</b> The <b>FILM</b>
<b>DISCOVER</b>	Mark Up Section 1.2 > Discuss	<b>FROM</b> The <b>BIBLE</b>

---

*Look for the characters who appear in this passage, what is said about each of them and where they're from (see map on page 172).*

**John the Baptist's Message**

**1** <sup>19</sup> The Jewish authorities in Jerusalem sent some priests and Levites to John to ask him, "Who are you?"

<sup>20</sup> John did not refuse to answer, but spoke out openly and clearly, saying: "I am not the Messiah."

<sup>21</sup> "Who are you, then?" they asked. "Are you Elijah?"

"No, I am not," John answered.

"Are you the Prophet?" they asked.

"No," he replied.

<sup>22</sup> "Then tell us who you are," they said. "We have to take an answer back to those who sent us. What do you say about yourself?"

<sup>23</sup> John answered by quoting the prophet Isaiah:

"I am 'the voice of someone shouting in the desert:  
Make a straight path for the Lord to travel!'"



<sup>24</sup> The messengers, who had been sent by the Pharisees, <sup>25</sup> then asked John, “If you are not the Messiah nor Elijah nor the Prophet, why do you baptize?”

<sup>26</sup> John answered, “I baptize with water, but among you stands the one you do not know. <sup>27</sup> He is coming after me, but I am not good enough even to untie his sandals.”

<sup>28</sup> All this happened in Bethany on the east side of the Jordan River, where John was baptizing.

### **The Lamb of God**

<sup>29</sup> The next day John saw Jesus coming to him, and said, “There is the Lamb of God, who takes away the sin of the world! <sup>30</sup> This is the one I was talking about when I said, ‘A man is coming after me, but he is greater than I am, because he existed before I was born.’ <sup>31</sup> I did not know who he would be, but I came baptizing with water in order to make him known to the people of Israel.”

<sup>32</sup> And John gave this testimony: “I saw the Spirit come down like a dove from heaven and stay on him. <sup>33</sup> I still did not know that he was the one, but God, who sent me to baptize with water, had said to me, ‘You will see the Spirit come down and stay on a man; he is the one who baptizes with the Holy Spirit.’ <sup>34</sup> I have seen it,” said John, “and I tell you that he is the Son of God.”

### **The First Disciples of Jesus**

<sup>35</sup> The next day John was standing there again with two of his disciples, <sup>36</sup> when he saw Jesus walking by. “There is the Lamb of God!” he said.

<sup>37</sup> The two disciples heard him say this and went with Jesus. <sup>38</sup> Jesus turned, saw them following him, and asked, “What are you looking for?”

They answered, “Where do you live, Rabbi?” (This word means “Teacher.”)

<sup>39</sup> “Come and see,” he answered. (It was then about four o'clock in the afternoon.) So they went with him and saw where he lived, and spent the rest of that day with him.

<sup>40</sup> One of them was Andrew, Simon Peter's brother. <sup>41</sup> At once he found his brother Simon and told him, “We have found the Messiah.” (This word means “Christ.”) <sup>42</sup> Then he took Simon to Jesus.

Jesus looked at him and said, “Your name is Simon son of John, but you will be called Cephas.” (This is the same as Peter and means “a rock.”)

### **Jesus Calls Philip and Nathanael**

<sup>43</sup> The next day Jesus decided to go to Galilee. He found Philip and said to him, “Come with me!” (<sup>44</sup> Philip was from Bethsaida, the town where Andrew and Peter lived.) <sup>45</sup> Philip found Nathanael and told him, “We have found the one whom Moses wrote about in the book of the Law and whom the prophets also wrote about. He is Jesus son of Joseph, from Nazareth.”

<sup>46</sup> “Can anything good come from Nazareth?” Nathanael asked.

“Come and see,” answered Philip.

<sup>47</sup> When Jesus saw Nathanael coming to him, he said about him, “Here is a real Israelite; there is nothing false in him!”

<sup>48</sup> Nathanael asked him, “How do you know me?”

Jesus answered, “I saw you when you were under the fig tree before Philip called you.”

<sup>49</sup> “Teacher,” answered Nathanael, “you are the Son of God! You are the King of Israel!”

<sup>50</sup> Jesus said, “Do you believe just because I told you I saw you when you were under the fig tree? You will see much greater things than this!” <sup>51</sup> And he said to them, “I am telling you the truth: you will see heaven open and God's angels going up and coming down on the Son of Man.”

4. What does John reveal about Jesus:  
...in his answers to the authorities?

...in his testimony about the baptism?

5. Why do the disciples begin following Jesus?

6. If you were Simon or Nathanael, what questions would you have asked before going to meet Jesus?

---

**WATCH**

View Film Clip 1:3 Together

(from 12:51 to 20:00 / 7:09 min.)

**FROM**

The

**FILM**

**FROM**

The

**BIBLE**

**DISCOVER**

Mark Up Section 1.3 > Discuss

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**Identify and mark the explanations and reasons in this passage.**

### **The Wedding in Cana**

**2** Two days later there was a wedding in the town of Cana in Galilee. Jesus' mother was there, <sup>2</sup>and Jesus and his disciples had also been invited to the wedding. <sup>3</sup>When the wine had given out, Jesus' mother said to him, "They are out of wine."

<sup>4</sup> “You must not tell me what to do,” Jesus replied. “My time has not yet come.”

<sup>5</sup> Jesus' mother then told the servants, “Do whatever he tells you.”

<sup>6</sup> The Jews have rules about ritual washing, and for this purpose six stone water jars were there, each one large enough to hold between twenty and thirty gallons. <sup>7</sup> Jesus said to the servants, “Fill these jars with water.” They filled them to the brim, <sup>8</sup> and then he told them, “Now draw some water out and take it to the man in charge of the feast.” They took him the water, <sup>9</sup> which now had turned into wine, and he tasted it. He did not know where this wine had come from (but, of course, the servants who had drawn out the water knew); so he called the bridegroom <sup>10</sup> and said to him, “Everyone else serves the best wine first, and after the guests have drunk a lot, he serves the ordinary wine. But you have kept the best wine until now!”

<sup>11</sup> Jesus performed this first miracle in Cana in Galilee; there he revealed his glory, and his disciples believed in him.

<sup>12</sup> After this, Jesus and his mother, brothers, and disciples went to Capernaum and stayed there a few days.

### **Jesus Goes to the Temple**

<sup>13</sup> It was almost time for the Passover Festival, so Jesus went to Jerusalem. <sup>14</sup> There in the Temple he found people selling cattle, sheep, and pigeons, and also the moneychangers sitting at their tables. <sup>15</sup> So he made a whip from cords and drove all the animals out of the Temple, both the sheep and the cattle; he overturned the tables of the moneychangers and scattered their coins; <sup>16</sup> and he ordered those who sold the pigeons, “Take them out of here! Stop making my Father's house a marketplace!” <sup>17</sup> His disciples remembered that the scripture says,

“My devotion to your house, O God, burns in me like a fire.”

<sup>18</sup>The Jewish authorities came back at him with a question, “What miracle can you perform to show us that you have the right to do this?”

<sup>19</sup>Jesus answered, “Tear down this Temple, and in three days I will build it again.”

<sup>20</sup>“Are you going to build it again in three days?” they asked him. “It has taken forty-six years to build this Temple!”

<sup>21</sup>But the temple Jesus was speaking about was his body. <sup>22</sup>So when he was raised from death, his disciples remembered that he had said this, and they believed the scripture and what Jesus had said.

### **Jesus' Knowledge of Human Nature**

<sup>23</sup>While Jesus was in Jerusalem during the Passover Festival, many believed in him as they saw the miracles he performed. <sup>24</sup>But Jesus did not trust himself to them, because he knew them all. <sup>25</sup>There was no need for anyone to tell him about them, because he himself knew what was in their hearts.

**7. *Why do you think Jesus turned the water into wine?***

*...What does this teach you about Jesus' character?*

**8. *What was Jesus' attitude toward the Temple?***

...How did this cause conflict with the Jewish authorities?

**RELATE** How It Applies to God / Life / You > Discuss

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9. How does the evidence and testimony presented thus far, affect your opinion of Jesus?

10. Imagine that you were attending the Passover festival. *What about Jesus would attract, confuse, or repel you?*

**NOTES on Study #1** Commentary and Historical Context

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**1.1: John 1:1-18—The Word of Life**

- **The Word.** This translation of the Greek word *Logos* carries multiple meanings depending on context. It can mean an impersonal force giving order to Creation. Or, “it” can mean divine wisdom spoken into the world of human affairs; it can also be translated “Voice.”

This passage uses three metaphors to describe Jesus. The first is Word. This reminds readers of creation when God created the world by the force of his voice. John wants us to know that Jesus was present as the world was created.

The second metaphor is Life, and emphasizes that Jesus is the giver of life and its source for humanity.

The third metaphor is Light. Jesus is like light because he brings clarity, helps us to understand truth, and came to transform the darkness of this world.

- **The world**, in context, can also mean two things: either the earth or humanity—specifically, the human order organized to oppose God’s kingdom that has come in Jesus.
- In becoming **man**—not an impersonal “it”—this entrance of God in the person of Jesus would have shocked John’s contemporaries who were looking for a conquering savior, not a divine one.

### **1.2: John 1:19-51—John the Baptist Message / The Lamb of God / Jesus Calls Philip and Nathanael**

- **Christ** (Greek) and **Messiah** (Hebrew) both mean “the Anointed One.”
- **The Prophet** refers to the one like Moses (Deut. 18:18) who would be a harbinger of great things to come, even God’s kingdom.
- Jesus predates not only John the Baptist (1:30) but also Abraham, (8:58) and was active in Creation (1:1-3). This claim to pre-existence is a divine quality that was widely misunderstood.
- The **Spirit** that remains on Jesus, and who will come upon all believers in Christ, is a permanent and personal abiding. This stands in contrast to the temporary empowering that was the experience of kings and prophets in the OT, and in contrast to John’s baptism—temporary and for repentance. Jesus submitted to that baptism not because he had sin to confess, but rather in solidarity with sinners.
- Jesus’ most frequent self-designation, **Son of Man**, does not refer to humanity, but rather to the divine authority figure who will one day rule the earth (Daniel 7:13ff).

**1.3: John 2:1-25—The Wedding at Cana/Jesus Goes to the Temple**  
**Jesus' Knowledge of Human Nature**

- Miracles not only display God's power to save, but also signify God's presence in Jesus. Miracles, as signs, point to Jesus' deity.
- **Selling of cattle by moneychangers** was, at first, a convenience to pilgrims. It then became a connivance for making money at their expense, thus distorting the purposes of Temple worship.

**HOME REFLECTION** *Journaling, Commitments and Prayer*

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**11.** *Who is the "Andrew" or "Philip" in your life who introduced you to Jesus?*

**12.** *Where in your life would you like to see Jesus work a miracle?*

**13.** John 2:24-25 says that Jesus already knows what is in your heart. *What might be hiding in your heart that Jesus already knows about?*



*Video Insights: The Bible Project: John 1*

**Type in URL:** [youtu.be/XgslCbXOOIE](https://youtu.be/XgslCbXOOIE) (6:41 min.)

*Notes:*      *Other Videos?*

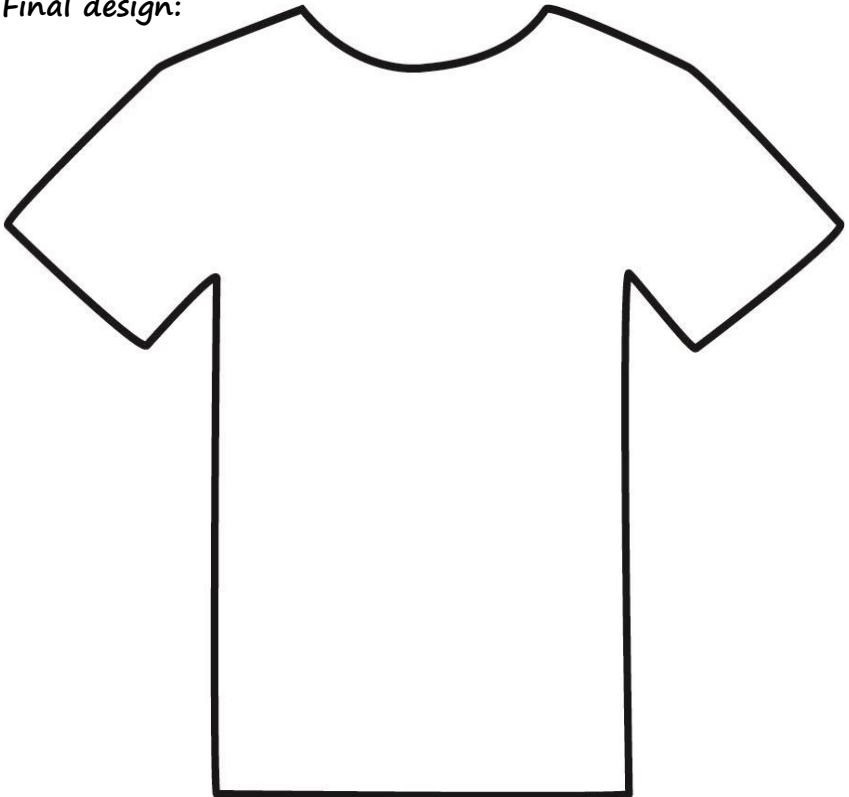
---

After watching > discovering > relating,  
what slogan would you write or draw on your T-shirt?

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Draft concepts:

Final design:





*Getting ready for the next study.*

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*-Have new people introducing themselves; again, point out the ground rules on page 179.*

*-Briefly reacquaint your group with the study format on pp 12-13.*

**NOTE TO EVERYONE: HOME REFLECTION.** *The John Study* is not written with the expectation that participants do prior preparation. However, we do encourage a post-study time of reflection (as on page 45) to journal, consider life-commitments, and to pray.

So, schedule time (maybe as part of a weekly Sabbath) to go deeper with content application in your life. Oh, and do feel free to look and study ahead of time if you'd like!

You've also likely noted a suggested video for *further insight* (as on page 46). These videos are meant to introduce you to those who are speaking about themes coming from our study and to take you deeper into the content. To access, it is necessary to **precisely type in the URL** in your computer, device, or phone's browser window.

Finally, you can more directly access these videos from our website, [thechosenstudy.org](http://thechosenstudy.org), under *Guides & Extras—The John Study*.

## Study #2

## John 3:1-4:54

**WATCH** View Film Clip 2:1 Together  
(from 20:01 to 25:23 / 5:22 min.)

**FROM**  
The **FILM**

**DISCOVER** Mark Up Section 2.1 > Discuss

**FROM**  
The **BIBLE**

**INTRO:** This section includes three transformative conversations (Jesus with Nicodemus, the Samaritan woman, and the government official), all of which depict humanity’s desperate need for healing and God’s provision. No matter what they present to Jesus—intellectual questions, religious concerns, or personal health issues—these people all need God.

*In verses 1-21, look for the comparisons and contrasts Jesus uses to answer Nicodemus’ questions. In verses 22-36, identify the analogies John uses to answer his disciples’ questions.*

### Jesus and Nicodemus

**3** There was a Jewish leader named Nicodemus, who belonged to the party of the Pharisees. <sup>2</sup>One night he went to Jesus and said to him, “Rabbi, we know that you are a teacher sent by God. No one could perform the miracles you are doing unless God were with him.”

<sup>3</sup>Jesus answered, “I am telling you the truth: no one can see the Kingdom of God without being born again.”

<sup>4</sup>“How can a grown man be born again?” Nicodemus asked. “He certainly cannot enter his mother’s womb and be born a second time!”

<sup>5</sup>“I am telling you the truth,” replied Jesus, “that no one can enter the Kingdom of God without being born of water and the Spirit. <sup>6</sup>A person is born physically of human parents, but is born spiritually of the Spirit. <sup>7</sup>Do not be surprised because I tell you that you must all be born again. <sup>8</sup>The wind blows wherever it wishes; you hear the sound it makes, but you do not know where it comes from or where it is going. It is like that with everyone who is born of the Spirit.”

<sup>9</sup>“How can this be?” asked Nicodemus.

<sup>10</sup>Jesus answered, “You are a great teacher in Israel, and you don't know this? <sup>11</sup>I am telling you the truth: we speak of what we know and report what we have seen, yet none of you is willing to accept our message. <sup>12</sup>You do not believe me when I tell you about the things of this world; how will you ever believe me, then, when I tell you about the things of heaven? <sup>13</sup>And no one has ever gone up to heaven except the Son of Man, who came down from heaven.”

<sup>14</sup>As Moses lifted up the bronze snake on a pole in the desert, in the same way the Son of Man must be lifted up, <sup>15</sup>so that everyone who believes in him may have eternal life. <sup>16</sup>For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life. <sup>17</sup>For God did not send his Son into the world to be its judge, but to be its savior.

<sup>18</sup>Those who believe in the Son are not judged; but those who do not believe have already been judged, because they have not believed in God's only Son. <sup>19</sup>This is how the judgment works: the light has come into the world, but people love the darkness rather than the light, because their deeds are evil. <sup>20</sup>Those who do evil things hate the light and will not come to the light, because they do not want their evil deeds to be shown up. <sup>21</sup>But those who do what is true come to the light in order that the light may show that what they did was in obedience to God.

### **Jesus and John**

<sup>22</sup>After this, Jesus and his disciples went to the province of Judea, where he spent some time with them and baptized. <sup>23</sup>John also was

baptizing in Aenon, not far from Salim, because there was plenty of water in that place. People were going to him, and he was baptizing them. (<sup>24</sup>This was before John had been put in prison.)

<sup>25</sup> Some of John's disciples began arguing with a Jew about the matter of ritual washing. <sup>26</sup> So they went to John and told him, "Teacher, you remember the man who was with you on the east side of the Jordan, the one you spoke about? Well, he is baptizing now, and everyone is going to him!"

<sup>27</sup> John answered, "No one can have anything unless God gives it. <sup>28</sup> You yourselves are my witnesses that I said, 'I am not the Messiah, but I have been sent ahead of him.' <sup>29</sup> The bridegroom is the one to whom the bride belongs; but the bridegroom's friend, who stands by and listens, is glad when he hears the bridegroom's voice. This is how my own happiness is made complete. <sup>30</sup> He must become more important while I become less important."

### **He Who Comes from Heaven**

<sup>31</sup> He who comes from above is greater than all. He who is from the earth belongs to the earth and speaks about earthly matters, but he who comes from heaven is above all. <sup>32</sup> He tells what he has seen and heard, yet no one accepts his message. <sup>33</sup> But whoever accepts his message confirms by this that God is truthful. <sup>34</sup> The one whom God has sent speaks God's words, because God gives him the fullness of his Spirit. <sup>35</sup> The Father loves his Son and has put everything in his power. <sup>36</sup> Whoever believes in the Son has eternal life; whoever disobeys the Son will not have life, but will remain under God's punishment.

**1. What does Jesus reveal to Nicodemus about his plans and purpose?**

2. Jesus refers to himself as the Light. *How will people react to the Light?*
  
3. *In John's analogy, who is the bridegroom, the bride, and the bridegroom's friend?*

*...What does John want his disciples to understand?*

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<b>WATCH</b>	<i>View Film Clip 2:2 Together (from 25:24 to 31:06 / 5:42 min.)</i>	<b>FROM</b> <i>The</i> <b>FILM</b>
<b>DISCOVER</b>	<i>Mark Up Section 2.2 &gt; Discuss</i>	<b>FROM</b> <i>The</i> <b>BIBLE</b>

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**Look for the things Jesus says and the ways the woman interprets them.**

#### **Jesus and the Samaritan Woman**

**4** The Pharisees heard that Jesus was winning and baptizing more disciples than John. (<sup>2</sup> Actually, Jesus himself did not baptize anyone; only his disciples did.) <sup>3</sup> So when Jesus heard what was being said, he left Judea and went back to Galilee; <sup>4</sup> on his way there he had to go through Samaria.

<sup>5</sup> In Samaria he came to a town named Sychar, which was not far from the field that Jacob had given to his son Joseph. <sup>6</sup> Jacob's well was there, and Jesus, tired out by the trip, sat down by the well. It was about noon.

<sup>7</sup> A Samaritan woman came to draw some water, and Jesus said to her, "Give me a drink of water." (<sup>8</sup> His disciples had gone into town to buy food.)

<sup>9</sup> The woman answered, "You are a Jew, and I am a Samaritan—so how can you ask me for a drink?" (Jews will not use the same cups and bowls that Samaritans use.)

<sup>10</sup> Jesus answered, "If you only knew what God gives and who it is that is asking you for a drink, you would ask him, and he would give you life-giving water."

<sup>11</sup> "Sir," the woman said, "you don't have a bucket, and the well is deep. Where would you get that life-giving water? <sup>12</sup> It was our ancestor Jacob who gave us this well; he and his children and his flocks all drank from it. You don't claim to be greater than Jacob, do you?"

<sup>13</sup> Jesus answered, "Those who drink this water will get thirsty again, <sup>14</sup> but those who drink the water that I will give them will never be thirsty again. The water that I will give them will become in them a spring which will provide them with life-giving water and give them eternal life."

<sup>15</sup> "Sir," the woman said, "give me that water! Then I will never be thirsty again, nor will I have to come here to draw water."

<sup>16</sup> "Go and call your husband," Jesus told her, "and come back."

<sup>17</sup> "I don't have a husband," she answered.

Jesus replied, "You are right when you say you don't have a husband. <sup>18</sup> You have been married to five men, and the man you live with now is not really your husband. You have told me the truth."



<sup>19</sup> “I see you are a prophet, sir,” the woman said. <sup>20</sup> “My Samaritan ancestors worshiped God on this mountain, but you Jews say that Jerusalem is the place where we should worship God.”

<sup>21</sup> Jesus said to her, “Believe me, woman, the time will come when people will not worship the Father either on this mountain or in Jerusalem. <sup>22</sup> You Samaritans do not really know whom you worship; but we Jews know whom we worship, because it is from the Jews that salvation comes. <sup>23</sup> But the time is coming and is already here, when by the power of God's Spirit people will worship the Father as he really is, offering him the true worship that he wants. <sup>24</sup> God is Spirit, and only by the power of his Spirit can people worship him as he really is.”

<sup>25</sup> The woman said to him, “I know that the Messiah will come, and when he comes, he will tell us everything.”

<sup>26</sup> Jesus answered, “I am he, I who am talking with you.”

<sup>27</sup> At that moment Jesus' disciples returned, and they were greatly surprised to find him talking with a woman. But none of them said to her, “What do you want?” or asked him, “Why are you talking with her?”

<sup>28</sup> Then the woman left her water jar, went back to the town, and said to the people there, <sup>29</sup> “Come and see the man who told me everything I have ever done. Could he be the Messiah?” <sup>30</sup> So they left the town and went to Jesus.

<sup>31</sup> In the meantime the disciples were begging Jesus, “Teacher, have something to eat!”

<sup>32</sup> But he answered, “I have food to eat that you know nothing about.”

<sup>33</sup> So the disciples started asking among themselves, “Could somebody have brought him food?”

<sup>34</sup> “My food,” Jesus said to them, “is to obey the will of the one who sent me and to finish the work he gave me to do. <sup>35</sup> You have a saying, ‘Four more months and then the harvest.’ But I tell you, take a good look at the fields; the crops are now ripe and ready to be harvested! <sup>36</sup> The one who reaps the harvest is being paid and gathers the crops for eternal life; so the one who plants and the one who reaps will be glad together. <sup>37</sup> For the saying is true, ‘Someone plants, someone else reaps.’ <sup>38</sup> I have sent you to reap a harvest in a field where you did not work; others worked there, and you profit from their work.”

<sup>39</sup> Many of the Samaritans in that town believed in Jesus because the woman had said, “He told me everything I have ever done.” <sup>40</sup> So when the Samaritans came to him, they begged him to stay with them, and Jesus stayed there two days.

<sup>41</sup> Many more believed because of his message, <sup>42</sup> and they told the woman, “We believe now, not because of what you said, but because we ourselves have heard him, and we know that he really is the Savior of the world.”

**4.** *How does Jesus lead this conversation to the point of revealing his identity?*

**5.** *What kind of worshippers is God seeking?*

*...Where does he find them?*

**WATCH**

View Film Clip 2:3 Together

(from 31:07 to 34:13 / 3:06 min.)

**FROM**  
The **FILM**

**DISCOVER**

Mark Up Section 2.3 > Discuss

**FROM**  
The **BIBLE**

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**Identify the action words.**

### Jesus Heals an Official's Son

**4** <sup>43</sup> After spending two days there, Jesus left and went to Galilee. <sup>44</sup> For he himself had said, "Prophets are not respected in their own country." <sup>45</sup> When he arrived in Galilee, the people there welcomed him, because they had gone to the Passover Festival in Jerusalem and had seen everything that he had done during the festival.

<sup>46</sup> Then Jesus went back to Cana in Galilee, where he had turned the water into wine. A government official was there whose son was sick in Capernaum. <sup>47</sup> When he heard that Jesus had come from Judea to Galilee, he went to him and asked him to go to Capernaum and heal his son, who was about to die. <sup>48</sup> Jesus said to him, "None of you will ever believe unless you see miracles and wonders."

<sup>49</sup> "Sir," replied the official, "come with me before my child dies."

<sup>50</sup> Jesus said to him, "Go; your son will live!"

The man believed Jesus' words and went. <sup>51</sup> On his way home his servants met him with the news, "Your boy is going to live!"

<sup>52</sup> He asked them what time it was when his son got better, and they answered, "It was one o'clock yesterday afternoon when the fever left him." <sup>53</sup> Then the father remembered that it was at that very hour when Jesus had told him, "Your son will live." So he and all his family believed.

<sup>54</sup> This was the second miracle that Jesus performed after coming from Judea to Galilee.

6. *What do the people of Galilee expect from Jesus?*

*...What does Jesus say about them?*

7. *What is revealed about Jesus in the healing of the boy?*

**RELATE** *How It Applies to God / Life / You > Discuss*

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8. The woman at the well excitedly told her neighbors, "Come and see the man who told me everything I have ever done." *Why did she find this to be good news?*

*... How do you react to the fact that Jesus knows everything about you?*

**NOTES on Study #2** *Commentary and Historical Context*

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**2.1: John 3:1-34—Jesus and Nicodemus / Jesus and John / He Who Comes from Heaven**

- The **Pharisees** were a subgroup in Judaism more conservative in doctrine, politics and socially than their counterparts, the Sadducees. To them, being ethically pure was the way to secure God’s favor.
- To be **born again** (or “born from above”) is a radical reorientation of life, a metaphor that also points to this new life as a gift from God.
- Jesus retells the story of rebellious Israelites, afflicted by snakes in the wilderness. Healing would come only if they gazed upon a **bronze** statue of a **snake on a pole** (Numbers 21:4-9). Jesus likens himself to the bronze snake “lifted up” (on the cross and from the dead).

**2.2: John 4:1-42—Jesus and the Samaritan Woman**

- The **Samaritans**, in the eyes of Israelites, were contemptible half-breeds, regarded as unclean. They had intermarried and borrowed some Jewish religious practices but were to be avoided at all costs.
- The **living water** that Jesus represents depicts not only the Holy Spirit (John 7:38) but, more commonly, water flowing from a river or spring—far more desirable than standing water from a well or pond.

**2.3: John 4:43-54—Jesus Heals an Official’s Son**

- The man took Jesus at his word, in contrast to the crowds who rely on (must-see-to-believe) miracles. Such commendable faith was not grasped by even his close followers until after the Resurrection.

**HOME REFLECTION** *Journaling, Commitments and Prayer*

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9. *On the following continuum, put an "X" on the line in the place that best describes your relationship with God/Jesus right now.*

---

Observer...    Skeptic...    Learner...    Seeker...    Follower...

10. *Do you want to move farther to the right on the spectrum as shown above? If so, what might that mean for you?*

11. *Who could help you in that regard?*

*...What could you do to encourage such growth?*

*Video Insights: The Bible Project: Eternal Life*

**Type in URL:** [youtu.be/uCOycIMyJZM](https://youtu.be/uCOycIMyJZM) (5:30 min.)

**Notes:**      *Other Videos?*

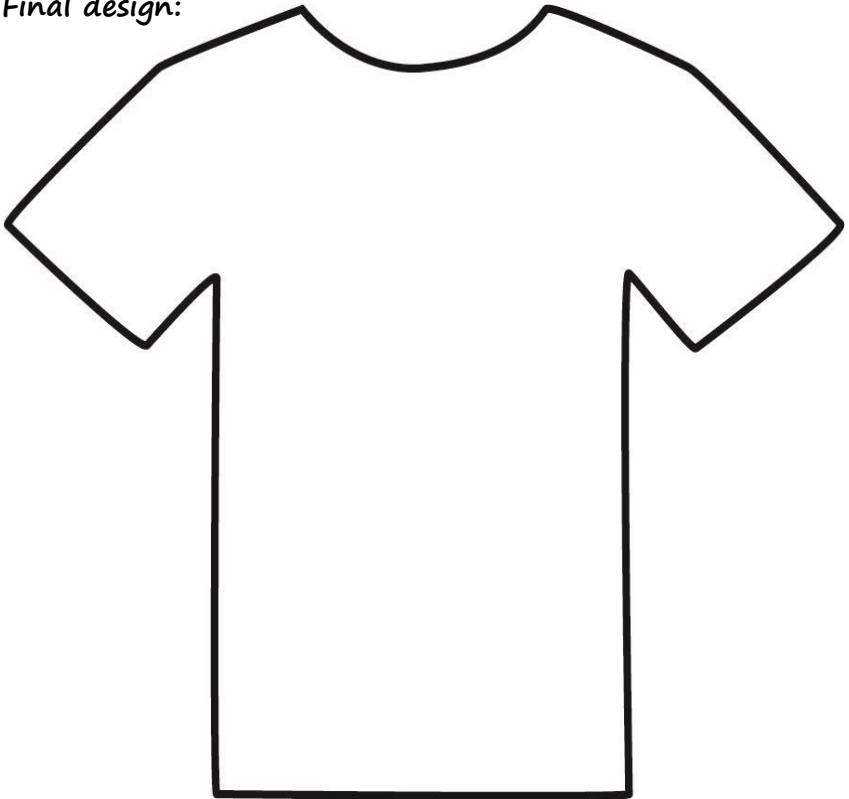
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*After watching > discovering > relating,  
what slogan would you write or draw on your T-shirt?*

---

*Draft concepts:*

*Final design:*







Getting ready now for your last gathering.

**LEADERS:** Even though its self-explanatory, periodically tell your group at which question to end, so they know how far to go during the study and discussion time.

*Keep up the pace!* You often think you have more time than you do, so, closely monitor your time, leave things unsaid, and keep moving to end on time.

**NOTE FOR EVERYONE:** *Inviting new people—is it too late?* No way! The beauty of *The John Study* is that new members can come in at any time and binge watch what they've missed to catch up!

*Who to invite?* Anyone who fits on this list: friends, loved ones, family members, colleagues, teammates, acquaintances, those who cross your path. If they're curious or willing to check it out, invite them!

## Study #3

## John 5:1-6:71

**WATCH** View Film Clip 3:1 Together  
(from 34:14 to 42:44 / 8:30 min.)

**FROM**  
The **FILM**

**DISCOVER** Mark Up Section 3.1 > Discuss

**FROM**  
The **BIBLE**

**INTRO:** A major theme in our study today will be Jesus' authority. He shows authority over sickness, over the Sabbath, authority to judge, authority over truth, and over nature.

**Look for and mark the words that are repeated and for descriptions.**

### The Healing at the Pool

**5** After this, Jesus went to Jerusalem for a religious festival. <sup>2</sup> Near the Sheep Gate in Jerusalem there is a pool with five porches; in Hebrew it is called Bethesda. <sup>3</sup> A large crowd of sick people were lying on the porches—the blind, the lame, and the paralyzed. <sup>4</sup> \* <sup>5</sup> A man was there who had been sick for thirty-eight years. <sup>6</sup> Jesus saw him lying there, and he knew that the man had been sick for such a long time; so he asked him, “Do you want to get well?”

\*John 5:4 Some manuscripts add verses 3b-4: They were waiting for the water to move, because every now and then an angel of the Lord went down into the pool and stirred up the water. The first sick person to go into the pool after the water was stirred up was healed from whatever disease he had.

<sup>7</sup> The sick man answered, “Sir, I don't have anyone here to put me in the pool when the water is stirred up; while I am trying to get in, somebody else gets there first.”

<sup>8</sup> Jesus said to him, “Get up, pick up your mat, and walk.” <sup>9</sup> Immediately the man got well; he picked up his mat and started walking.

The day this happened was a Sabbath, <sup>10</sup> so the Jewish authorities told the man who had been healed, “This is a Sabbath, and it is against our Law for you to carry your mat.”

<sup>11</sup> He answered, “The man who made me well told me to pick up my mat and walk.”

<sup>12</sup> They asked him, “Who is the man who told you to do this?”

<sup>13</sup> But the man who had been healed did not know who Jesus was, for there was a crowd in that place, and Jesus had slipped away.

<sup>14</sup> Afterward, Jesus found him in the Temple and said, “Listen, you are well now; so stop sinning or something worse may happen to you.”

<sup>15</sup> Then the man left and told the Jewish authorities that it was Jesus who had healed him. <sup>16</sup> So they began to persecute Jesus, because he had done this healing on a Sabbath. <sup>17</sup> Jesus answered them, “My Father is always working, and I too must work.”

<sup>18</sup> This saying made the Jewish authorities all the more determined to kill him; not only had he broken the Sabbath law, but he had said that God was his own Father and, in this way, had made himself equal with God.

### **The Authority of the Son**

<sup>19</sup> So Jesus answered them, “I tell you the truth: the Son can do nothing on his own; he does only what he sees his Father doing. What the Father does, the Son also does. <sup>20</sup> For the Father loves the Son and shows him all that he himself is doing. He will show him even greater things to do than this, and you will all be amazed. <sup>21</sup> Just as the Father raises the dead and gives them life, in the same way the Son gives life to those he wants to. <sup>22</sup> Nor does the Father himself judge anyone. He has given his Son the full right to judge, <sup>23</sup> so that all will honor the Son in the same way as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

<sup>24</sup> “I am telling you the truth: those who hear my words and believe in him who sent me have eternal life. They will not be judged, but have already passed from death to life. <sup>25</sup> I am telling you the truth: the time is coming—the time has already come—when the dead will hear the voice of the Son of God, and those who hear it will come to life. <sup>26</sup> Just as the Father is himself the source of life, in the same way he has made his Son to be the source of life. <sup>27</sup> And he has given the Son the right to judge, because he is the Son of Man. <sup>28</sup> Do not be surprised at this; the time is coming when all the dead will hear his voice <sup>29</sup> and come out of their graves: those who have done good will rise and live, and those who have done evil will rise and be condemned.

### **Witnesses to Jesus**

<sup>30</sup> “I can do nothing on my own authority; I judge only as God tells me, so my judgment is right, because I am not trying to do what I want, but only what he who sent me wants.

<sup>31</sup> “If I testify on my own behalf, what I say is not to be accepted as real proof. <sup>32</sup> But there is someone else who testifies on my behalf, and I know that what he says about me is true. <sup>33</sup> John is the one to whom you sent your messengers, and he spoke on behalf of the truth. <sup>34</sup> It is not that I must have a human witness; I say this only in order that you may be saved. <sup>35</sup> John was like a lamp, burning and shining, and you were willing for a while to enjoy his light. <sup>36</sup> But I have a witness on my behalf which is even greater than the witness that John gave: what I do, that is, the deeds my Father gave me to do, these speak on my behalf and show that the Father has sent me. <sup>37</sup> And the Father, who sent me, also testifies on my behalf. You have never heard his voice or seen his face, <sup>38</sup> and you do not keep his message in your hearts, for you do not believe in the one whom he sent. <sup>39</sup> You study the Scriptures, because you think that in them you will find eternal life. And these very Scriptures speak about me! <sup>40</sup> Yet you are not willing to come to me in order to have life. <sup>41</sup> “I am not looking for human praise. <sup>42</sup> But I know what kind of people you are, and I know that you have no love for God in your hearts. <sup>43</sup> I have come with my Father’s authority, but you have not received me;

when, however, someone comes with his own authority, you will receive him.<sup>44</sup> You like to receive praise from one another, but you do not try to win praise from

the one who alone is God; how, then, can you believe me?<sup>45</sup> Do not think, however, that I am the one who will accuse you to my Father. Moses, in whom you have put your hope, is the very one who will accuse you.<sup>46</sup> If you had really believed Moses, you would have believed me, because he wrote about me.<sup>47</sup> But since you do not believe what he wrote, how can you believe what I say?"

1. *What excuses did the paralyzed man have for not being healed?*
  
  
  
  
  
  
  
  
  
  
  
  
  
  
2. It was unusual for Jesus to heal someone who did not have faith and did not ask for it. *What does this teach you about Jesus and his mission?*
  
  
  
  
  
  
  
  
  
  
  
  
  
  
3. *Why did the Jewish authorities want to kill Jesus?*
  
  
  
  
  
  
  
  
  
  
  
  
  
  
4. *What does Jesus teach about his authority and position?*

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**WATCH** View Film Clip 3:2 Together  
(from 42:45 to 50:00 / 7:15 min.)



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**DISCOVER** Mark Up Section 3.2 > Discuss



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*Focus on the descriptive words.*

### Jesus Feeds Five Thousand

**6** After this, Jesus went across Lake Galilee (or, Lake Tiberias, as it is also called). <sup>2</sup>A large crowd followed him, because they had seen his miracles of healing the sick. <sup>3</sup>Jesus went up a hill and sat down with his disciples. <sup>4</sup>The time for the Passover Festival was near. <sup>5</sup>Jesus looked around and saw that a large crowd was coming to him, so he asked Philip, “Where can we buy enough food to feed all these people?” (<sup>6</sup>He said this to test Philip; actually, he already knew what he would do.)

<sup>7</sup>Philip answered, “For everyone to have even a little, it would take more than two hundred silver coins to buy enough bread.”

<sup>8</sup>Another one of his disciples, Andrew, who was Simon Peter's brother, said, <sup>9</sup>“There is a boy here who has five loaves of barley bread and two fish. But they will certainly not be enough for all these people.”

<sup>10</sup>“Make the people sit down,” Jesus told them. (There was a lot of grass there.) So all the people sat down; there were about five thousand men. <sup>11</sup>Jesus took the bread, gave thanks to God, and distributed it to the people who were sitting there. He did the same with the fish, and they all had as much as they wanted. <sup>12</sup>When they were all full, he said to his disciples, “Gather the pieces left over; let us not waste a bit.” <sup>13</sup>So they gathered them all and filled twelve baskets with the pieces left over from the five barley loaves which the people had eaten.

<sup>14</sup> Seeing this miracle that Jesus had performed, the people there said, "Surely this is the Prophet who was to come into the world!"

<sup>15</sup> Jesus knew that they were about to come and seize him in order to make him king by force; so he went off again to the hills by himself.

### **Jesus Walks on the Water**

<sup>16</sup> When evening came, Jesus' disciples went down to the lake, <sup>17</sup> got into a boat, and went back across the lake toward Capernaum. Night came on, and Jesus still had not come to them. <sup>18</sup> By then a strong wind was blowing and stirring up the water. <sup>19</sup> The disciples had rowed about three or four miles when they saw Jesus walking on the water, coming near the boat, and they were terrified.

<sup>20</sup> "Don't be afraid," Jesus told them, "it is I!" <sup>21</sup> Then they willingly took him into the boat, and immediately the boat reached land at the place they were heading for.

### **The People Seek Jesus**

<sup>22</sup> Next day the crowd which had stayed on the other side of the lake realized that there had been only one boat there. They knew that Jesus had not gone in it with his disciples, but that they had left without him. <sup>23</sup> Other boats, which were from Tiberias, came to shore near the place where the crowd had eaten the bread after the Lord had given thanks. <sup>24</sup> When the crowd saw that Jesus was not there, nor his disciples, they got into those boats and went to Capernaum, looking for him.

5. *How does this passage emphasize the impossibility of what Jesus did?*

6. The Old Testament includes several stories about miraculous feedings: God gave manna from the sky in Exodus 16:1-18; Elisha filled many jars with only a little oil in 2 Kings 4:1-7, and he fed 100 people with 20 small loaves in 2 Kings 4:42-44. *What should this have revealed to the crowd fed by Jesus?*
7. *What did walking on the water add to people's perception and understanding of Jesus?*

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**WATCH** View Film Clip 3:3 Together  
(from 50:00 to 57:40 / 7:40 min.)

**FROM**  
The **FILM**

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**DISCOVER** Mark Up Section 3.3 > Discuss

**FROM**  
The **BIBLE**

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*Identify the metaphors and contrasts. Note where they are on the lake (see map on page 172).*

### Jesus the Bread of Life

**6**<sup>25</sup> When the people found Jesus on the other side of the lake, they said to him, “Teacher, when did you get here?”

<sup>26</sup> Jesus answered, “I am telling you the truth: you are looking for me because you ate the bread and had all you wanted, not because you understood my miracles. <sup>27</sup> Do not work for food that spoils; instead, work for the food that lasts for eternal life. This is the food which the



Son of Man will give you, because God, the Father, has put his mark of approval on him.”

<sup>28</sup> So they asked him, “What can we do in order to do what God wants us to do?”

<sup>29</sup> Jesus answered, “What God wants you to do is to believe in the one he sent.”

<sup>30</sup> They replied, “What miracle will you perform so that we may see it and believe you? What will you do? <sup>31</sup> Our ancestors ate manna in the desert, just as the scripture says, ‘He gave them bread from heaven to eat.’”

<sup>32</sup> “I am telling you the truth,” Jesus said. “What Moses gave you was not the bread from heaven; it is my Father who gives you the real bread from heaven. <sup>33</sup> For the bread that God gives is he who comes down from heaven and gives life to the world.”

<sup>34</sup> “Sir,” they asked him, “give us this bread always.”

<sup>35</sup> “I am the bread of life,” Jesus told them. “Those who come to me will never be hungry; those who believe in me will never be thirsty.

<sup>36</sup> Now, I told you that you have seen me but will not believe.

<sup>37</sup> Everyone whom my Father gives me will come to me. I will never turn away anyone who comes to me, <sup>38</sup> because I have come down from heaven to do not my own will but the will of him who sent me. <sup>39</sup> And it is the will of him who sent me that I should not lose any of all those he has given me, but that I should raise them all to life on the last day. <sup>40</sup> For what my Father wants is that all who see the Son and believe in him should have eternal life. And I will raise them to life on the last day.”

<sup>41</sup> The people started grumbling about him, because he said, “I am the bread that came down from heaven.” <sup>42</sup> So they said, “This man is Jesus son of Joseph, isn't he? We know his father and mother. How, then, does he now say he came down from heaven?”

<sup>43</sup> Jesus answered, “Stop grumbling among yourselves. <sup>44</sup> People cannot come to me unless the Father who sent me draws them to me; and I will raise them to life on the last day. <sup>45</sup> The prophets wrote, ‘Everyone will be taught by God.’ Anyone who hears the Father and learns from him comes to me. <sup>46</sup> This does not mean that anyone has seen the Father; he who is from God is the only one who has seen the Father. <sup>47</sup> I am telling you the truth: he who believes has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your ancestors ate manna in the desert, but they died. <sup>50</sup> But the bread that comes down from heaven is of such a kind that whoever eats it will not die. <sup>51</sup> I am the living bread that came down from heaven. If you eat this bread, you will live forever. The bread that I will give you is my flesh, which I give so that the world may live.”

<sup>52</sup> This started an angry argument among them. “How can this man give us his flesh to eat?” they asked.

<sup>53</sup> Jesus said to them, “I am telling you the truth: if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves. <sup>54</sup> Those who eat my flesh and drink my blood have eternal life, and I will raise them to life on the last day. <sup>55</sup> For my flesh is the real food; my blood is the real drink. <sup>56</sup> Those who eat my flesh and drink my blood live in me, and I live in them. <sup>57</sup> The living Father sent me, and because of him I live also. In the same way whoever eats me will live because of me. <sup>58</sup> This, then, is the bread that came down from heaven; it is not like the bread that your ancestors ate, but then later died. Those who eat this bread will live forever.”

<sup>59</sup> Jesus said this as he taught in the synagogue in Capernaum.

### **The Words of Eternal Life**

<sup>60</sup> Many of his followers heard this and said, “This teaching is too hard. Who can listen to it?”

<sup>61</sup> Without being told, Jesus knew that they were grumbling about this, so he said to them, “Does this make you want to give up? <sup>62</sup> Suppose, then, that you should see the Son of Man go back up to the place where he was before? <sup>63</sup> What gives life is God's Spirit;

human power is of no use at all. The words I have spoken to you bring God's life-giving Spirit. <sup>64</sup>Yet some of you do not believe." (Jesus knew from the very beginning who were the ones that would not believe and which one would betray him.) <sup>65</sup>And he added, "This is the very reason I told you that no people can come to me unless the Father makes it possible for them to do so."

<sup>66</sup> Because of this, many of Jesus' followers turned back and would not go with him anymore. <sup>67</sup> So he asked the twelve disciples, "And you—would you also like to leave?"

<sup>68</sup> Simon Peter answered him, "Lord, to whom would we go? You have the words that give eternal life. <sup>69</sup> And now we believe and know that you are the Holy One who has come from God."

<sup>70</sup> Jesus replied, "I chose the twelve of you, didn't I? Yet one of you is a devil!" <sup>71</sup> He was talking about Judas, the son of Simon Iscariot. For Judas, even though he was one of the twelve disciples, was going to betray him.

**8.** *What claims does Jesus make about himself?*

**9.** *How do the crowds react to these claims?*

*...How the disciples react to these claims?*

**10.** *What caused the crowds to turn away from Jesus in vss. 66-67?*

**RELATE** *How It Applies to God / Life / You > Discuss*

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**11.** *How would you answer Jesus' question to the paralyzed man, "Do you want to be healed?"*

**12.** *What is your reaction to Jesus' similar question for you?*

**3.1: John 5:1-47—The Healing at the Pool / The Authority of Jesus / Witnesses to Jesus**

- The legendary Pool of Bethesda, located near present-day Saint Anne’s Church in Jerusalem, is fed by under-ground springs. These waters were thought to have healing powers when stirred—presumably by an angel (see footnote in John 5:4 on page 49). On this Sabbath, both Jesus and the paralytic perform a “work”—Jesus by healing, and the paralytic by carrying his mat (or bedding).
- People back then believed that all sickness and suffering resulted from personal sin, but Jesus refuted this notion (John 9:1-3).
- The Sabbath laws that Jesus was accused of breaking were not a part of scripture, but were traditions set by the Pharisees called *The Tradition of the Elders*. Jesus tells them that the actual Old Testament laws of scripture will condemn them, not him.

**3.2: John 6:1-24—Jesus Feeds the 5000 / Jesus Walks on Water / The People Seek Jesus**

- In saying, “**It is I,**” Jesus identifies himself with the great “I am” and echoes the same words of reassurance that God gave Israel in times of distress.

**3.3: John 6:25-71—Jesus the Bread of Life / Words of Eternal Life**

- The works people do, thinking they will gain favor with God, are compared here to belief, the one thing that Jesus actually does require. Whether its water for the thirsty (4:9-15) or food for the hungry (6:30-35), Jesus is the source. However, the people miss the obvious signs.

**HOME REFLECTION** *Journaling, Commitments and Prayer*

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- 13.** Jesus demonstrated his authority over many things: health, the Law, nature, and history. *What else is under his authority?*

*...How does that affect you?*

- 14.** Jesus claimed to be the “bread of life,” and challenged us to “eat his flesh and drink his blood” (John 6:54). *Make a list of all the ways that Jesus is like bread.* (Baking a loaf of bread from scratch will help you to do this!)

*Video Insights: What did Jesus Mean: I Am the Bread of Life*

**Type in URL:** [youtu.be/YLZvJXmP7fo](https://youtu.be/YLZvJXmP7fo) -GotQuestions.org (6:19 min.)

**Notes:**      *Other Videos?*

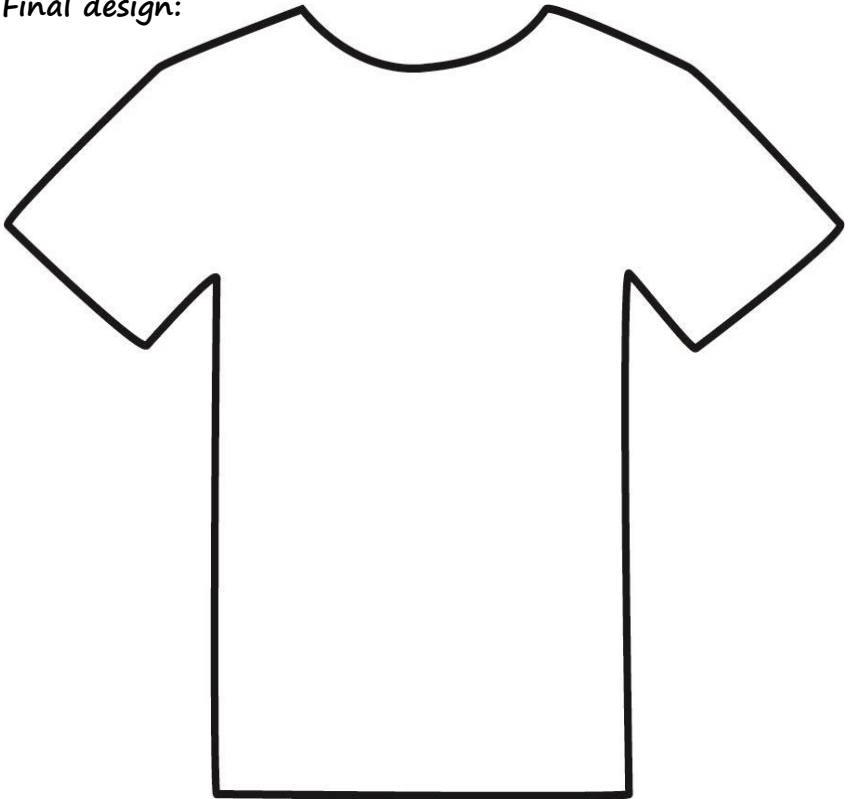
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*After watching > discovering > relating,  
what slogan would you write or draw on your T-shirt?*

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*Draft concepts:*

*Final design:*







*A reminder*

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Please read the “Prior” note on page 150 (and its reference on pages 15-16) regarding a longer event or retreat for Study #10.

If you haven’t already done so, work on plans for your last gathering, to get it on your group members’ schedules, if different than your normal meeting time.

## Study #4

## John 7:1-8:59

**WATCH** View Film Clip 4:1 Together  
(from 57:41 to 1:05:14 / 7:33 min.)

**FROM**  
The **FILM**

**DISCOVER** Mark Up Section 4.1 > Discuss

**FROM**  
The **BIBLE**

**INTRO:** John records strong, life-threatening opposition to Jesus. Death threats are mentioned in 7:1,13,19,25,30,32; 8:37,40,59). It's as if we are in a courtroom drama hearing from hostile witnesses—which John has gathered in two chapters—to then answer them.

**Ask the “W questions” (see page 12). Focus on the opinions and questions that people have about Jesus.**

### Jesus and His Brothers

**7** After this, Jesus traveled in Galilee; he did not want to travel in Judea, because the Jewish authorities there were wanting to kill him.<sup>2</sup>The time for the Festival of Shelters was near,<sup>3</sup>so Jesus' brothers said to him, “Leave this place and go to Judea, so that your followers will see the things that you are doing.”<sup>4</sup>People don't hide what they are doing if they want to be well known. Since you are doing these things, let the whole world know about you!” (<sup>5</sup>Not even his brothers believed in him.)

<sup>6</sup>Jesus said to them, “The right time for me has not yet come. Any time is right for you.”<sup>7</sup>The world cannot hate you, but it hates me, because I keep telling it that its ways are bad.<sup>8</sup>You go on to the festival. I am not going to this festival, because the right time has not come for me.”<sup>9</sup>He said this and then stayed on in Galilee.

### **Jesus at the Festival of Shelters**

<sup>10</sup> After his brothers had gone to the festival, Jesus also went; however, he did not go openly, but secretly. <sup>11</sup> The Jewish authorities were looking for him at the festival. “Where is he?” they asked.

<sup>12</sup> There was much whispering about him in the crowd. “He is a good man,” some people said. “No,” others said, “he fools the people.”

<sup>13</sup> But no one talked about him openly, because they were afraid of the Jewish authorities.

<sup>14</sup> The festival was nearly half over when Jesus went to the Temple and began teaching. <sup>15</sup> The Jewish authorities were greatly surprised and said, “How does this man know so much when he has never been to school?”

<sup>16</sup> Jesus answered, “What I teach is not my own teaching, but it comes from God, who sent me. <sup>17</sup> Whoever is willing to do what God wants will know whether what I teach comes from God or whether I speak on my own authority. <sup>18</sup> Those who speak on their own authority are trying to gain glory for themselves. But he who wants glory for the one who sent him is honest, and there is nothing false in him. <sup>19</sup> Moses gave you the Law, didn't he? But not one of you obeys the Law. Why are you trying to kill me?”

<sup>20</sup> “You have a demon in you!” the crowd answered. “Who is trying to kill you?”

<sup>21</sup> Jesus answered, “I performed one miracle, and you were all surprised. <sup>22</sup> Moses ordered you to circumcise your sons (although it was not Moses but your ancestors who started it), and so you circumcise a boy on the Sabbath. <sup>23</sup> If a boy is circumcised on the Sabbath so that Moses' Law is not broken, why are you angry with me because I made a man completely well on the Sabbath? <sup>24</sup> Stop judging by external standards, and judge by true standards.”

### **Is He the Messiah?**

<sup>25</sup> Some of the people of Jerusalem said, “Isn't this the man the authorities are trying to kill? <sup>26</sup> Look! He is talking in public, and they

say nothing against him! Can it be that they really know that he is the Messiah? <sup>27</sup> But when the Messiah comes, no one will know where he is from. And we all know where this man comes from.”

<sup>28</sup> As Jesus taught in the Temple, he said in a loud voice, “Do you really know me and know where I am from? I have not come on my own authority. He who sent me, however, is truthful. You do not know him, <sup>29</sup> but I know him, because I come from him and he sent me.”

<sup>30</sup> Then they tried to seize him, but no one laid a hand on him, because his hour had not yet come. <sup>31</sup> But many in the crowd believed in him and said, “When the Messiah comes, will he perform more miracles than this man has?”

### **Guards Are Sent to Arrest Jesus**

<sup>32</sup> The Pharisees heard the crowd whispering these things about Jesus, so they and the chief priests sent some guards to arrest him.

<sup>33</sup> Jesus said, “I shall be with you a little while longer, and then I shall go away to him who sent me. <sup>34</sup> You will look for me, but you will not find me, because you cannot go where I will be.”

<sup>35</sup> The Jewish authorities said among themselves, “Where is he about to go so that we shall not find him? Will he go to the Greek cities where our people live, and teach the Greeks? <sup>36</sup> He says that we will look for him but will not find him, and that we cannot go where he will be. What does he mean?”

### **Streams of Life-Giving Water**

<sup>37</sup> On the last and most important day of the festival Jesus stood up and said in a loud voice, “Whoever is thirsty should come to me, and <sup>38</sup> whoever believes in me should drink. As the scripture says, ‘Streams of life-giving water will pour out from his side.’” <sup>39</sup> Jesus said this about the Spirit, which those who believed in him were going to receive. At that time the Spirit had not yet been given, because Jesus had not been raised to glory.

### **Division among the People**

<sup>40</sup> Some of the people in the crowd heard him say this and said, “This

man is really the Prophet!”

<sup>41</sup> Others said, “He is the Messiah!”

But others said, “The Messiah will not come from Galilee! <sup>42</sup> The scripture says that the Messiah will be a descendant of King David and will be born in Bethlehem, the town where David lived.” <sup>43</sup> So there was a division in the crowd because of Jesus. <sup>44</sup> Some wanted to seize him, but no one laid a hand on him.

### **The Unbelief of the Jewish Authorities**

<sup>45</sup> When the guards went back, the chief priests and Pharisees asked them, “Why did you not bring him?”

<sup>46</sup> The guards answered, “Nobody has ever talked the way this man does!”

<sup>47</sup> “Did he fool you, too?” the Pharisees asked them. <sup>48</sup> “Have you ever known one of the authorities or one Pharisee to believe in him? <sup>49</sup> This crowd does not know the Law of Moses, so they are under God's curse!”

<sup>50</sup> One of the Pharisees there was Nicodemus, the man who had gone to see Jesus before. He said to the others, <sup>51</sup> “According to our Law we cannot condemn people before hearing them and finding out what they have done.”

<sup>52</sup> “Well,” they answered, “are you also from Galilee? Study the Scriptures and you will learn that no prophet ever comes <sup>53</sup> from Galilee.”

**1. How does Jesus defend himself against the accusation that he has broken the Sabbath?**

2. What does Jesus mean when he invites, “Whoever is thirsty should come to me, and whoever believes in me should drink?” (John 7:37-38)

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**WATCH**

View Film Clip 4:2 Together

(from 1:05:15 to 1:09:50/4:35 min.)

**FROM**

The

**FILM****DISCOVER**

Mark Up Section 4.2 &gt; Discuss

**FROM**

The

**BIBLE**


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*Look for repeated words and phrases.*

**The Woman Caught in Adultery** [John 8:1-11 is not found in the oldest Greek manuscripts but is considered an authentic event.]

**8** Then everyone went home, but Jesus went to the Mount of Olives. <sup>2</sup>Early the next morning he went back to the Temple. All the people gathered around him, and he sat down and began to teach them. <sup>3</sup>The teachers of the Law and the Pharisees brought in a woman who had been caught committing adultery, and they made her stand before them all. <sup>4</sup>“Teacher,” they said to Jesus, “this woman was caught in the very act of committing adultery. <sup>5</sup>In our Law Moses commanded that such a woman must be stoned to death. Now, what do you say?” <sup>6</sup>They said this to trap Jesus, so that they could accuse him. But he bent over and wrote on the ground with his finger. <sup>7</sup>As they stood there asking him questions, he straightened up and said to them, “Whichever one of you has committed no sin may throw the first stone at her.” <sup>8</sup>Then he bent over again and wrote on the ground. <sup>9</sup>When they heard this, they all left, one by one, the older ones first. Jesus was left alone, with the woman still standing there. <sup>10</sup>He straightened up and said to her, “Where are they? Is there no one left to condemn you?”

<sup>11</sup> “No one, sir,” she answered.

“Well, then,” Jesus said, “I do not condemn you either. Go, but do not sin again.”

### **Jesus the Light of the World**

<sup>12</sup> Jesus spoke to the Pharisees again. “I am the light of the world,” he said. “Whoever follows me will have the light of life and will never walk in darkness.”

<sup>13</sup> The Pharisees said to him, “Now you are testifying on your own behalf; what you say proves nothing.”

<sup>14</sup> “No,” Jesus answered, “even though I do testify on my own behalf, what I say is true, because I know where I came from and where I am going. You do not know where I came from or where I am going. <sup>15</sup> You make judgments in a purely human way; I pass judgment on no one. <sup>16</sup> But if I were to do so, my judgment would be true, because I am not alone in this; the Father who sent me is with me. <sup>17</sup> It is written in your Law that when two witnesses agree, what they say is true. <sup>18</sup> I testify on my own behalf, and the Father who sent me also testifies on my behalf.”

<sup>19</sup> “Where is your father?” they asked him.

“You know neither me nor my Father,” Jesus answered. “If you knew me, you would know my Father also.”

<sup>20</sup> Jesus said all this as he taught in the Temple, in the room where the offering boxes were placed. And no one arrested him, because his hour had not come.

**3.** *What did the teachers and Pharisees hope would happen when they introduced Jesus to the sinful woman?*

4. What does Jesus mean when he declares himself to be the “Light of the World”?

5. The Pharisees accuse Jesus of having no proof for the claims he is making. *What proof does Jesus give them?*

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**WATCH** View Film Clip 4:3 Together

(from 1:09:51 to 1:16:00 / 6:09 min.)

**FROM**  
The **FILM**

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**DISCOVER** Mark Up Section 4.3 > Discuss

**FROM**  
The **BIBLE**

---

**Look for and mark the contrasts and cause to effect.**

**You Cannot Go Where I Am Going**

**8** <sup>21</sup> Again Jesus said to them, “I will go away; you will look for me, but you will die in your sins. You cannot go where I am going.”

<sup>22</sup> So the Jewish authorities said, “He says that we cannot go where he is going. Does this mean that he will kill himself?”

<sup>23</sup> Jesus answered, “You belong to this world here below, but I come from above. You are from this world, but I am not from this world.

<sup>24</sup> That is why I told you that you will die in your sins. And you will die in your sins if you do not believe that ‘I Am Who I Am’.”



<sup>25</sup> “Who are you?” they asked him.

Jesus answered, “What I have told you from the very beginning. <sup>26</sup> I have much to say about you, much to condemn you for. The one who sent me, however, is truthful, and I tell the world only what I have heard from him.”

<sup>27</sup> They did not understand that Jesus was talking to them about the Father. <sup>28</sup> So he said to them, “When you lift up the Son of Man, you will know that ‘I Am Who I Am’; then you will know that I do nothing on my own authority, but I say only what the Father has instructed me to say. <sup>29</sup> And he who sent me is with me; he has not left me alone, because I always do what pleases him.”

<sup>30</sup> Many who heard Jesus say these things believed in him.

### **The Truth Will Set You Free**

<sup>31</sup> So Jesus said to those who believed in him, “If you obey my teaching, you are really my disciples; <sup>32</sup> you will know the truth, and the truth will set you free.”

<sup>33</sup> “We are the descendants of Abraham,” they answered, “and we have never been anybody’s slaves. What do you mean, then, by saying, ‘You will be free?’”

<sup>34</sup> Jesus said to them, “I am telling you the truth: everyone who sins is a slave of sin. <sup>35</sup> A slave does not belong to a family permanently, but a son belongs there forever. <sup>36</sup> If the Son sets you free, then you will be really free. <sup>37</sup> I know you are Abraham’s descendants. Yet you are trying to kill me, because you will not accept my teaching. <sup>38</sup> I talk about what my Father has shown me, but you do what your father has told you.”

<sup>39</sup> They answered him, “Our father is Abraham.”

“If you really were Abraham’s children,” Jesus replied, “you would do the same things that he did. <sup>40</sup> All I have ever done is to tell you the truth I heard from God, yet you are trying to kill me. Abraham did

nothing like this! <sup>41</sup>You are doing what your father did.”

“God himself is the only Father we have,” they answered, “and we are his true children.”

<sup>42</sup>Jesus said to them, “If God really were your Father, you would love me, because I came from God and now I am here. I did not come on my own authority, but he sent me. <sup>43</sup>Why do you not understand what I say? It is because you cannot bear to listen to my message. <sup>44</sup>You are the children of your father, the Devil, and you want to follow your father's desires. From the very beginning he was a murderer and has never been on the side of truth, because there is no truth in him. When he tells a lie, he is only doing what is natural to him, because he is a liar and the father of all lies. <sup>45</sup>But I tell the truth, and that is why you do not believe me. <sup>46</sup>Which one of you can prove that I am guilty of sin? If I tell the truth, then why do you not believe me? <sup>47</sup>He who comes from God listens to God's words. You, however, are not from God, and that is why you will not listen.”

### **Jesus and Abraham**

<sup>48</sup>They asked Jesus, “Were we not right in saying that you are a Samaritan and have a demon in you?”

<sup>49</sup>“I have no demon,” Jesus answered. “I honor my Father, but you dishonor me. <sup>50</sup>I am not seeking honor for myself. But there is one who is seeking it and who judges in my favor. <sup>51</sup>I am telling you the truth: whoever obeys my teaching will never die.”

<sup>52</sup>They said to him, “Now we know for sure that you have a demon! Abraham died, and the prophets died, yet you say that whoever obeys your teaching will never die. <sup>53</sup>Our father Abraham died; you do not claim to be greater than Abraham, do you? And the prophets also died. Who do you think you are?”

<sup>54</sup>Jesus answered, “If I were to honor myself, that honor would be worth nothing. The one who honors me is my Father—the very one you say is your God. <sup>55</sup>You have never known him, but I know him.

If I were to say that I do not know him, I would be a liar like you. But I do know him, and I obey his word. <sup>56</sup>Your father Abraham rejoiced that he was to see the time of my coming; he saw it and was glad.”

<sup>57</sup>They said to him, “You are not even fifty years old—and you have seen Abraham?”

<sup>58</sup>“I am telling you the truth,” Jesus replied. “Before Abraham was born, ‘I Am’.”

<sup>59</sup>Then they picked up stones to throw at him, but Jesus hid himself and left the Temple.

**6.** In this section, Jesus turns the tables on his accusers. *How would you describe the position of the religious leaders?*

*...What are Jesus’ arguments?*

**7.** *What does Jesus mean by the phrase, “You will know the truth, and the truth will set you free?”*

**RELATE** *How It Applies to God / Life / You > Discuss*

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8. *How do you most see yourself in relation to the Father?*
- a. As a distant relative, sensing a disconnect
  - b. As a child of privilege, born into God's family
  - c. As a child born outside God's family but adopted in
  - d. As a stranger—God does not feel much like a father to me
  - e. As a child, grown up and gone, but eager for a reunion

Explain:

9. In John 7:51, Nicodemus advises, "According to our Law, we cannot condemn people before hearing them and finding out what they have done." *What kind of hearing has Jesus received from you?*

*...What have you decided, or what do you still need to know?*

**NOTES on Study #4** *Commentary and Historical Context***4.1: John 7:1-52—Jesus and His Brothers / Jesus at the Festival of Shelters / Is He the Messiah? / Guards Are Sent to Arrest Jesus / Streams of Life-Giving Water / Division among the People / The Unbelief of the Jewish Authorities**

- **Festival of Shelters** (Feast of Tabernacles) is one of three major feasts on the Jewish calendar (with Passover and Pentecost). It is so named because of the leafy shelters the people lived in while celebrating God’s provision during their wilderness wandering.
- **Circumcision** had to be performed on the eighth day (Leviticus 12:3), even if that day fell on the Sabbath. So also, Jesus’ deed of mercy—healing an person on a Sabbath (John 5)—fell into this category of a necessary work. Jesus used Jewish tradition not to denigrate circumcision or Sabbath, but to affirm a greater good.

The Pharisees insisted on keeping two sets of laws. One was the written law, which was found in the first five books of the Bible. The other was the oral law, which the scribes and Pharisees had developed as a sort of “fence” to keep people from breaking the written law. Jesus called these laws the “traditions of men.” The Pharisees criticized them for elevating these traditions to the level of God’s commands.

- **Streams of life-giving water** may allude to the spiritual and physical water that will flow from the Temple in the last days (Ezekiel 47:1-12), and Jesus likened himself to this Temple (John 2:19).

**4.2: John 8:1-30—The Woman Caught in Adultery / Jesus the Light of the World / You Cannot Go Where I Am Going**

- The woman caught in adultery is a true story recast as a courtroom drama. Here Jesus flips the verdict from himself (as soft on crime) onto the jury of her peers, who now see themselves as sinners, too. Note, however, that Jesus is not excusing the woman’s lifestyle of sin.

**4.3: John 8:31-59—The Truth Will Set You Free/Jesus and Abraham**

- Jesus frees us from the slavery of sin to hear and do God's will.
- They debate who is a true or legitimate child of God the Father.  
Note the irony in this, given the circumstances of Jesus' birth.

**HOME REFLECTION**

*Journaling, Commitments and Prayer*

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- 10.** In the passages we have studied today, Jesus claims that he can provide life-giving water (7:37-38), give light so that we will not need to walk in darkness (8:12), and set us free (8:36). *For what are you thirsty?*

*...Where are you walking in darkness?*

*...How have you been bound or enslaved?*

*...How do Jesus' promises apply to you?*

78 | *The John Study*

*Video Insights: The Truth will set You Free*

**Type in URL:** [youtu.be/1Y8C4JPNo04](https://youtu.be/1Y8C4JPNo04) -John Piper (5:28 min.)

**Notes:**      *Other Videos?*

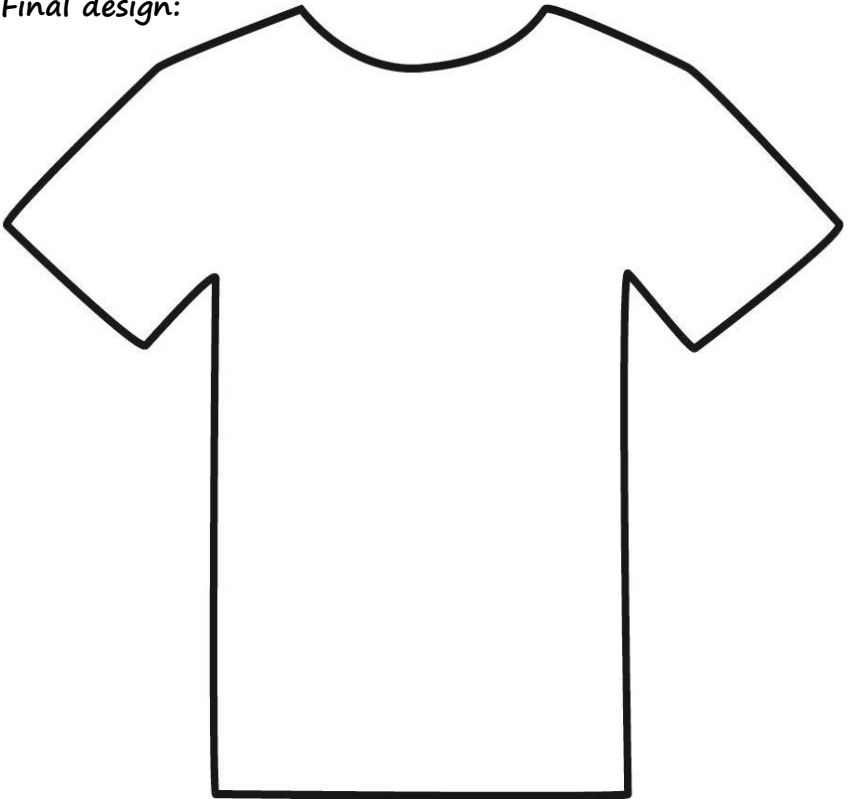
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*After watching > discovering > relating,  
what slogan would you write or draw on your T-shirt?*

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*Draft concepts:*

*Final design:*







### *The Bible Project videos*

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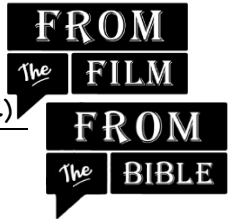
**NOTE TO EVERYONE:** This study includes a video from the *Bible Project* on John, chapters 1-12 (page 89). We often use their video.

You can find their extensive video collections on books of the Bible, biblical themes, word studies, and sketched-out videos for every book in the Bible and more at [bibleproject.com](http://bibleproject.com). (See page 167.)

## Study #5

## John 9:1-10:40

**WATCH** View Film Clip 5:1 Together  
(from 1:16:01 to 1:24:19 / 8:18 min.)



**DISCOVER** Mark Up Section 4.1 > Discuss

**INTRO:** Controversy is building over Jesus' identity and origin. The Pharisees are demanding answers even though most of them have already decided that Jesus is a tool of the devil, who must be stopped. However, not everyone agrees, so the Pharisees are using their authority over religion to stop people from following Jesus.

**Focus on the opinions about Jesus, and for the progression in the blind man's understanding.**

### Jesus Heals a Man Born Blind

**9** As Jesus was walking along, he saw a man who had been born blind. <sup>2</sup>His disciples asked him, "Teacher, whose sin caused him to be born blind? Was it his own or his parents' sin?"

<sup>3</sup>Jesus answered, "His blindness has nothing to do with his sins or his parents' sins. He is blind so that God's power might be seen at work in him. <sup>4</sup>As long as it is day, we must do the work of him who sent me; night is coming when no one can work. <sup>5</sup>While I am in the world, I am the light for the world."

<sup>6</sup>After he said this, Jesus spat on the ground and made some mud with the spittle; he rubbed the mud on the man's eyes <sup>7</sup>and told him, "Go and wash your face in the Pool of Siloam." (This name means "Sent.") So the man went, washed his face, and came back seeing.

<sup>8</sup>His neighbors, then, and the people who had seen him begging before this, asked, "Isn't this the man who used to sit and beg?"

<sup>9</sup>Some said, “He is the one,” but others said, “No he isn't; he just looks like him.”

So the man himself said, “I am the man.”

<sup>10</sup>“How is it that you can now see?” they asked him.

<sup>11</sup>He answered, “The man called Jesus made some mud, rubbed it on my eyes, and told me to go to Siloam and wash my face. So I went, and as soon as I washed, I could see.”

<sup>12</sup>“Where is he?” they asked.

“I don't know,” he answered.

### **The Pharisees Investigate the Healing**

<sup>13</sup>Then they took to the Pharisees the man who had been blind. <sup>14</sup>The day that Jesus made the mud and cured him of his blindness was a Sabbath. <sup>15</sup>The Pharisees, then, asked the man again how he had received his sight. He told them, “He put some mud on my eyes; I washed my face, and now I can see.”

<sup>16</sup>Some of the Pharisees said, “The man who did this cannot be from God, for he does not obey the Sabbath law.”

Others, however, said, “How could a man who is a sinner perform such miracles as these?” And there was a division among them.

<sup>17</sup>So the Pharisees asked the man once more, “You say he cured you of your blindness—well, what do you say about him?”

“He is a prophet,” the man answered.

<sup>18</sup>The Jewish authorities, however, were not willing to believe that he had been blind and could now see, until they called his parents <sup>19</sup>and asked them, “Is this your son? You say that he was born blind; how is it, then, that he can now see?”

<sup>20</sup>His parents answered, “We know that he is our son, and we know that he was born blind. <sup>21</sup>But we do not know how it is that he is now

able to see, nor do we know who cured him of his blindness. Ask him; he is old enough, and he can answer for himself!" <sup>22</sup> His parents said this because they were afraid of the Jewish authorities, who had already agreed that anyone who said he believed that Jesus was the Messiah would be expelled from the synagogue. <sup>23</sup> That is why his parents said, "He is old enough; ask him!"

<sup>24</sup> A second time they called back the man who had been born blind, and said to him, "Promise before God that you will tell the truth! We know that this man who cured you is a sinner."

<sup>25</sup> "I do not know if he is a sinner or not," the man replied. "One thing I do know: I was blind, and now I see."

<sup>26</sup> "What did he do to you?" they asked. "How did he cure you of your blindness?"

<sup>27</sup> "I have already told you," he answered, "and you would not listen. Why do you want to hear it again? Maybe you, too, would like to be his disciples?"

<sup>28</sup> They insulted him and said, "You are that fellow's disciple; but we are Moses' disciples. <sup>29</sup> We know that God spoke to Moses; as for that fellow, however, we do not even know where he comes from!"

<sup>30</sup> The man answered, "What a strange thing that is! You do not know where he comes from, but he cured me of my blindness! <sup>31</sup> We know that God does not listen to sinners; he does listen to people who respect him and do what he wants them to do. <sup>32</sup> Since the beginning of the world nobody has ever heard of anyone giving sight to a person born blind. <sup>33</sup> Unless this man came from God, he would not be able to do a thing."

<sup>34</sup> They answered, "You were born and brought up in sin—and you are trying to teach us?" And they expelled him from the synagogue.

### **Spiritual Blindness**

<sup>35</sup> When Jesus heard what had happened, he found the man and asked him, "Do you believe in the Son of Man?"

<sup>36</sup>The man said, “Tell me who he is, sir, so that I can believe in him!”

<sup>37</sup>Jesus said to him, “You have already seen him, and he is the one who is talking with you now.”

<sup>38</sup>“I believe, Lord!” the man said, and knelt down before Jesus.

<sup>39</sup>Jesus said, “I came to this world to judge, so that the blind should see and those who see should become blind.”

<sup>40</sup>Some Pharisees who were there with him heard him say this and asked him, “Surely you don't mean that we are blind, too?”

<sup>41</sup>Jesus answered, “If you were blind, then you would not be guilty; but since you claim that you can see, this means you are still guilty.”

1. When Jesus disappeared, and his parents abandoned him, the formerly blind man was forced to respond to the Pharisees' accusations himself. *What was he able to figure out about Jesus?*

2. *How do the Pharisees seek to control what people believe about Jesus?*

3. *Why are the Pharisees so opposed to Jesus?*

**WATCH** View Film Clip 5:2 Together

(from 1:24:20 to 1:27:02 / 2:42 min.)

FROM

The

FILM

FROM

The

BIBLE

**DISCOVER** Mark Up Section 5.2 > Discuss

*Identify and mark the metaphors and explanations.*

### The Parable of the Shepherd

**10** Jesus said, “I am telling you the truth: the man who does not enter the sheep pen by the gate, but climbs in some other way, is a thief and a robber. <sup>2</sup>The man who goes in through the gate is the shepherd of the sheep. <sup>3</sup>The gatekeeper opens the gate for him; the sheep hear his voice as he calls his own sheep by name, and he leads them out. <sup>4</sup>When he has brought them out, he goes ahead of them, and the sheep follow him, because they know his voice. <sup>5</sup>They will not follow someone else; instead, they will run away from such a person, because they do not know his voice.”

<sup>6</sup>Jesus told them this parable, but they did not understand what he meant.

### Jesus the Good Shepherd

<sup>7</sup>So Jesus said again, “I am telling you the truth: I am the gate for the sheep. <sup>8</sup>All others who came before me are thieves and robbers, but the sheep did not listen to them. <sup>9</sup>I am the gate. Those who come in by me will be saved; they will come in and go out and find pasture. <sup>10</sup>The thief comes only in order to steal, kill, and destroy. I have come in order that you might have life—life in all its fullness.

<sup>11</sup>“I am the good shepherd, who is willing to die for the sheep. <sup>12</sup>When the hired man, who is not a shepherd and does not own the sheep, sees a wolf coming, he leaves the sheep and runs away; so the wolf snatches the sheep and scatters them. <sup>13</sup>The hired man runs away because he is only a hired man and does not care about the sheep. <sup>14-15</sup>I am the good shepherd. As the Father knows me and I know the Father, in the same way I know my sheep and they

know me. And I am willing to die for them. <sup>16</sup>There are other sheep which belong to me that are not in this sheep pen. I must bring them, too; they will listen to my voice, and they will become one flock with one shepherd.

<sup>17</sup>“The Father loves me because I am willing to give up my life, in order that I may receive it back again. <sup>18</sup>No one takes my life away from me. I give it up of my own free will. I have the right to give it up, and I have the right to take it back. This is what my Father has commanded me to do.”

<sup>19</sup>Again there was a division among the people because of these words. <sup>20</sup>Many of them were saying, “He has a demon! He is crazy! Why do you listen to him?”

<sup>21</sup>But others were saying, “A man with a demon could not talk like this! How could a demon give sight to blind people?”

4. *Jesus identifies himself as both the Gate and the Good Shepherd. What do these metaphors teach you about Jesus?*

5. *What do you learn about the following characters in Jesus’ parable: ...thieves?*

*...wolves?*

*...sheep?*

*...other sheep (verse 16)?*

*...hired man?*

**WATCH** View Film Clip 5:3 Together

(from 1:27:03 to 1:30:35 / 3:32 min.)



**DISCOVER** Mark Up Section 5.3 > Discuss

*Look for and mark the questions and for how they are answered.*

### Jesus Is Rejected

**10** <sup>22</sup> It was winter, and the Festival of the Dedication of the Temple was being celebrated in Jerusalem. <sup>23</sup> Jesus was walking in Solomon's Porch in the Temple, <sup>24</sup> when the people gathered around him and asked, "How long are you going to keep us in suspense? Tell us the plain truth: are you the Messiah?"

<sup>25</sup> Jesus answered, "I have already told you, but you would not believe me. The deeds I do by my Father's authority speak on my behalf; <sup>26</sup> but you will not believe, for you are not my sheep. <sup>27</sup> My sheep listen to my voice; I know them, and they follow me. <sup>28</sup> I give them eternal life, and they shall never die. No one can snatch them away from me. <sup>29</sup> What my Father has given me is greater than everything, and no one can snatch them away from the Father's care. <sup>30</sup> The Father and I are one."

<sup>31</sup> Then the people again picked up stones to throw at him. <sup>32</sup> Jesus said to them, "I have done many good deeds in your presence which the Father gave me to do; for which one of these do you want to stone me?"

<sup>33</sup> They answered, "We do not want to stone you because of any good deeds, but because of your blasphemy! You are only a man, but you are trying to make yourself God!"

<sup>34</sup> Jesus answered, "It is written in your own Law that God said, 'You are gods.' <sup>35</sup> We know that what the scripture says is true forever; and God called those people gods, the people to whom his message was given. <sup>36</sup> As for me, the Father chose me and sent me into the



world. How, then, can you say that I blaspheme because I said that I am the Son of God? <sup>37</sup> Do not believe me, then, if I am not doing the things my Father wants me to do. <sup>38</sup> But if I do them, even though you do not believe me, you should at least believe my deeds, in order that you may know once and for all that the Father is in me and that I am in the Father.”

<sup>39</sup> Once more they tried to seize Jesus, but he slipped out of their hands.

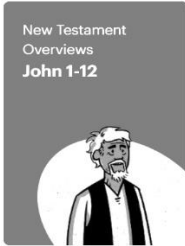
<sup>40</sup> Jesus then went back again across the Jordan River to the place where John had been baptizing, and he stayed there. <sup>41</sup> Many people came to him. “John performed no miracles,” they said, “but everything he said about this man was true.” <sup>42</sup> And many people there believed in him.

**6.** *What is Jesus willing to do for his sheep?*

**7.** *How does Jesus defend himself against critics and those who want to stone him?*

**WATCH** Bible Project video: John 1-12 (8:45 min.) > Discuss  
([bibleproject.com/explore/video/john-1-12](https://bibleproject.com/explore/video/john-1-12))

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8. *From this video, and what you've studied so far, what have you learned about Jesus from John?*

**RELATE** *How It Applies to God / Life / You* > Discuss

---

9. *What evidence, presented by Jesus, do you find to be the most compelling?*

**NOTES on Study #5** *Commentary and Historical Context*

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**5.1: John 9:1-41—Jesus Heals a Man Born Blind / The Pharisees**  
**Investigate the Healing / Spiritual Blindness**

- John 9:1-4 – It was commonly believed that blindness was caused by sin. Jesus rejects that belief and demonstrates that even what we think of as tragic can be used for God's glory.

- John 9:6-7 – It is not known why Jesus used spit and mud to cure this man. Some speculate that saliva was considered to have healing properties. Others suggest that molding clay was considered work by the Pharisees, so Jesus did it to make a point of breaking their Sabbath laws. A third suggestion is that it connects this act of healing with God’s creation of man in Genesis 2:7: “Then the Lord formed a man from the dust of the ground.”
- John 9:22 – To be expelled from the synagogue meant that a person was to be treated as a leper and made to live apart from other Jews.

### **5.2: John 10:1-21—The Parable of the Good Shepherd / Jesus the Good Shepherd**

- Jesus is both the **Gate** and the **Good Shepherd**. Good shepherds lay across the gate of the sheep’s pen at night, so that any wolf or thief must first go through them to get the sheep. Jesus exemplifies the idiom, “over my dead body”—a claim made explicitly in 10:15,17,18.
- The **other sheep**, not of this pen, are Gentile nations. Jesus seeks to unite Jews and Gentiles as one flock, under one Shepherd.

### **5.3: John 10:22-42—Jesus Is Rejected**

- The **Festival of Dedication** (Hanukkah) celebrates the liberation from Syrian rule of Jerusalem and the Temple by Judas Maccabeus. The Syrian king, Antiochus Epiphanes, had profaned the Temple with a statue of a god-like Zeus. The Jewish leaders tried to trap Jesus into making a similar claim to deity, much as the Syrian king had done. This would have earned the wrath of Rome and an excuse to stone Jesus.

**HOME REFLECTION** *Journaling, Commitments and Prayer*

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**10.** The people in these stories are confronted with the question: "Who is Jesus?" *How would you answer that question?*

**11.** In John 10:1-6, Jesus says that his sheep know his voice and will not follow any other shepherd. *In what ways do you know his voice?*

*...What does it sound like to you?*

*Video Insights: Do sheep only listen to their shepherd?*

**Type in URL:** [youtu.be/80SPGSAk-dM](https://youtu.be/80SPGSAk-dM) -DevotedTV (2:22 min.)

**Notes:**      *Other Videos?*

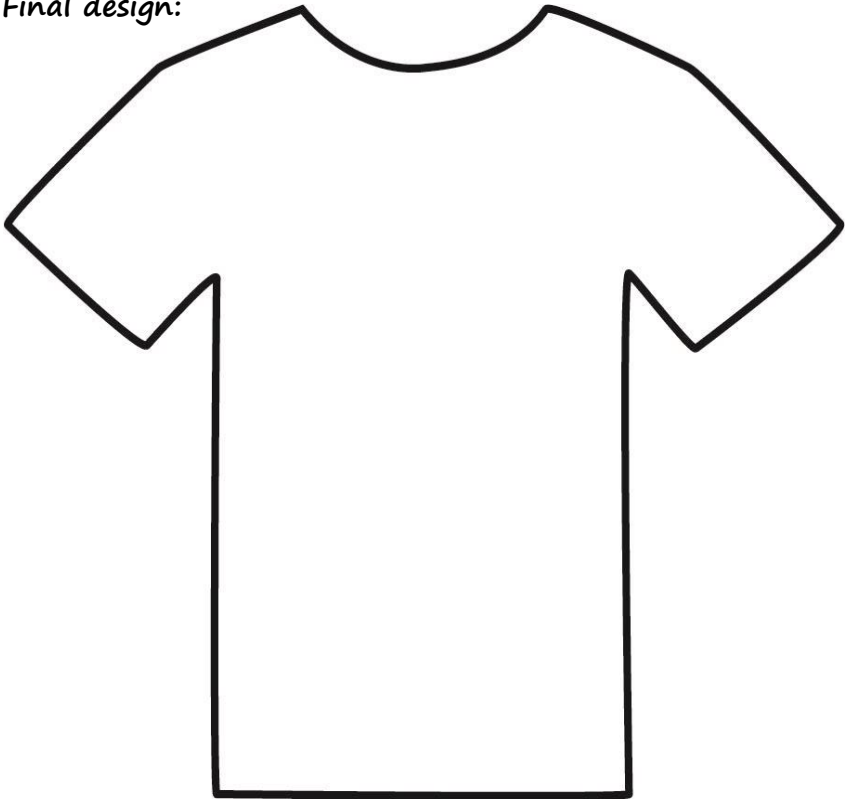
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*After watching > discovering > relating,  
what slogan would you write or draw on your T-shirt?*

---

*Draft concepts:*

*Final design:*



**PRIOR**  
**10** **STUDY**

*Not exactly “homework”*

---

**NOTE TO EVERYONE: HOME REFLECTION.**

Maybe you have not yet gotten to this section. No problem. Just don't miss this upcoming “at home” *Reflection* section (page 107). These questions are meant for you to get away to a quiet space to deepen your relationship with God.

## Study #6

## John 11:1-12:50

**WATCH** View Film Clip 6:1 Together

(from 1:30:36 to 1:40:50 / 10:14 min.)

FROM

The

FILM

FROM

The

BIBLE

**DISCOVER** Mark Up Section 6.1 > Discuss

**INTRO:** Have you ever felt that the whole world was against you? Jesus certainly knows what that is like. As his public ministry was nearing its end, Jesus' enemies were becoming more numerous, more organized, and more determined to destroy him. Therefore, death became a major theme of Jesus' teaching.

*As you study the next two chapters, identify references to death and life. Also, look for statements of what people believe.*

### The Death of Lazarus

**11** A man named Lazarus, who lived in Bethany, became sick. Bethany was the town where Mary and her sister Martha lived. (<sup>2</sup>This Mary was the one who poured the perfume on the Lord's feet and wiped them with her hair; it was her brother Lazarus who was sick.)<sup>3</sup>The sisters sent Jesus a message: "Lord, your dear friend is sick."

<sup>4</sup>When Jesus heard it, he said, "The final result of this sickness will not be the death of Lazarus; this has happened in order to bring glory to God, and it will be the means by which the Son of God will receive glory."

<sup>5</sup>Jesus loved Martha and her sister and Lazarus.<sup>6</sup>Yet when he received the news that Lazarus was sick, he stayed where he was for two more days.<sup>7</sup>Then he said to the disciples, "Let us go back to



Judea.”

<sup>8</sup> “Teacher,” the disciples answered, “just a short time ago the people there wanted to stone you; and are you planning to go back?”

<sup>9</sup> Jesus said, “A day has twelve hours, doesn't it? So those who walk in broad daylight do not stumble, for they see the light of this world. <sup>10</sup> But if they walk during the night they stumble, because they have no light.” <sup>11</sup> Jesus said this and then added, “Our friend Lazarus has fallen asleep, but I will go and wake him up.”

<sup>12</sup> The disciples answered, “If he is asleep, Lord, he will get well.”

<sup>13</sup> Jesus meant that Lazarus had died, but they thought he meant natural sleep. <sup>14</sup> So Jesus told them plainly, “Lazarus is dead, <sup>15</sup> but for your sake I am glad that I was not with him, so that you will believe. Let us go to him.”

<sup>16</sup> Thomas (called the Twin) said to his fellow disciples, “Let us all go along with the Teacher, so that we may die with him!”

### **Jesus the Resurrection and the Life**

<sup>17</sup> When Jesus arrived, he found that Lazarus had been buried four days before. <sup>18</sup> Bethany was less than two miles from Jerusalem, <sup>19</sup> and many Judeans had come to see Martha and Mary to comfort them about their brother's death.

<sup>20</sup> When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed in the house. <sup>21</sup> Martha said to Jesus, “If you had been here, Lord, my brother would not have died! <sup>22</sup> But I know that even now God will give you whatever you ask him for.”

<sup>23</sup> “Your brother will rise to life,” Jesus told her.

<sup>24</sup> “I know,” she replied, “that he will rise to life on the last day.”

<sup>25</sup> Jesus said to her, “I am the resurrection and the life. Those who believe in me will live, even though they die; <sup>26</sup> and those who live and believe in me will never die. Do you believe this?”

<sup>27</sup> “Yes, Lord!” she answered. “I do believe that you are the Messiah, the Son of God, who was to come into the world.”

### **Jesus Weeps**

<sup>28</sup> After Martha said this, she went back and called her sister Mary privately. “The Teacher is here,” she told her, “and is asking for you.” <sup>29</sup> When Mary heard this, she got up and hurried out to meet him. (<sup>30</sup> Jesus had not yet arrived in the village, but was still in the place where Martha had met him.) <sup>31</sup> The people who were in the house with Mary comforting her followed her when they saw her get up and hurry out. They thought that she was going to the grave to weep there.

<sup>32</sup> Mary arrived where Jesus was, and as soon as she saw him, she fell at his feet. “Lord,” she said, “if you had been here, my brother would not have died!”

<sup>33</sup> Jesus saw her weeping, and he saw how the people with her were weeping also; his heart was touched, and he was deeply moved.

<sup>34</sup> “Where have you buried him?” he asked them.

“Come and see, Lord,” they answered.

<sup>35</sup> Jesus wept. <sup>36</sup> “See how much he loved him!” the people said.

<sup>37</sup> But some of them said, “He gave sight to the blind man, didn't he? Could he not have kept Lazarus from dying?”

### **Lazarus Is Brought to Life**

<sup>38</sup> Deeply moved once more, Jesus went to the tomb, which was a cave with a stone placed at the entrance. <sup>39</sup> “Take the stone away!” Jesus ordered.

Martha, the dead man's sister, answered, “There will be a bad smell, Lord. He has been buried four days!”

<sup>40</sup> Jesus said to her, “Didn't I tell you that you would see God's glory if you believed?” <sup>41</sup> They took the stone away. Jesus looked up and

said, "I thank you, Father, that you listen to me. <sup>42</sup>I know that you always listen to me, but I say this for the sake of the people here, so that they will believe that you sent me." <sup>43</sup>After he had said this, he called out in a loud voice, "Lazarus, come out!" <sup>44</sup>He came out, his hands and feet wrapped in grave cloths, and with a cloth around his face. "Untie him," Jesus told them, "and let him go."

### **The Plot against Jesus**

<sup>45</sup>Many of the people who had come to visit Mary saw what Jesus did, and they believed in him. <sup>46</sup>But some of them returned to the Pharisees and told them what Jesus had done. <sup>47</sup>So the Pharisees and the chief priests met with the Council and said, "What shall we do? Look at all the miracles this man is performing! <sup>48</sup>If we let him go on in this way, everyone will believe in him, and the Roman authorities will take action and destroy our Temple and our nation!"

<sup>49</sup>One of them, named Caiaphas, who was High Priest that year, said, "What fools you are! <sup>50</sup>Don't you realize that it is better for you to have one man die for the people, instead of having the whole nation destroyed?" <sup>51</sup>Actually, he did not say this of his own accord; rather, as he was High Priest that year, he was prophesying that Jesus was going to die for the Jewish people, <sup>52</sup>and not only for them, but also to bring together into one body all the scattered people of God.

<sup>53</sup>From that day on the Jewish authorities made plans to kill Jesus.

<sup>54</sup>So Jesus did not travel openly in Judea, but left and went to a place near the desert, to a town named Ephraim, where he stayed with the disciples.

<sup>55</sup>The time for the Passover Festival was near, and many people went up from the country to Jerusalem to perform the ritual of purification before the festival. <sup>56</sup>They were looking for Jesus, and as they gathered in the Temple, they asked one another, "What do you think? Surely he will not come to the festival, will he?" <sup>57</sup>The chief priests and the Pharisees had given orders that if anyone knew where Jesus was, he must report it, so that they could arrest him.

1. *What lessons did Jesus intend to teach through the death and resurrection of Lazarus?*
2. *Jesus knew that he was going to resurrect Lazarus, so why was he moved to tears in verse 35?*
3. *Why were the Pharisees and chief priests determined to have Jesus killed?*
4. *What did Caiaphas mean when he said, "What fools you are! Don't you realize that it is better for you to have one man die for the people instead of having the whole nation destroyed?" (John 11:49-50*

*...How were his words prophetic?*

**WATCH** View Film Clip 6:2 Together

(from 1:40:51 to 1:46:35/5:44 min.)

**FROM**  
The **FILM**

**DISCOVER** Mark Up Section 6.2 > Discuss

**FROM**  
The **BIBLE**

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*Ask the “W questions” (see page 12). Continue to focus on references to death. Also, look for reasons, which are introduced by words such as: for, because, since, as, and whereas.*

### **Jesus Is Anointed at Bethany**

**12** Six days before the Passover, Jesus went to Bethany, the home of Lazarus, the man he had raised from death. <sup>2</sup>They prepared a dinner for him there, which Martha helped serve; Lazarus was one of those who were sitting at the table with Jesus. <sup>3</sup>Then Mary took a whole pint of a very expensive perfume made of pure nard, poured it on Jesus' feet, and wiped them with her hair. The sweet smell of the perfume filled the whole house. <sup>4</sup>One of Jesus' disciples, Judas Iscariot—the one who was going to betray him—said, <sup>5</sup>“Why wasn't this perfume sold for three hundred silver coins and the money given to the poor?” <sup>6</sup>He said this, not because he cared about the poor, but because he was a thief. He carried the money bag and would help himself from it.

<sup>7</sup>But Jesus said, “Leave her alone! Let her keep what she has for the day of my burial. <sup>8</sup>You will always have poor people with you, but you will not always have me.”

### **The Plot against Lazarus**

<sup>9</sup>A large number of people heard that Jesus was in Bethany, so they went there, not only because of Jesus but also to see Lazarus, whom Jesus had raised from death. <sup>10</sup>So the chief priests made plans to kill Lazarus too, <sup>11</sup>because on his account many Jews were rejecting them and believing in Jesus.

### **The Triumphant Entry into Jerusalem**

<sup>12</sup>The next day the large crowd that had come to the Passover Festival heard that Jesus was coming to Jerusalem. <sup>13</sup>So they took branches of palm trees and went out to meet him, shouting, “Praise God! God bless him who comes in the name of the Lord! God bless the King of Israel!”

<sup>14</sup>Jesus found a donkey and rode on it, just as the scripture says,

<sup>15</sup>“Do not be afraid, city of Zion!  
Here comes your king,  
riding on a young donkey.”

<sup>16</sup>His disciples did not understand this at the time; but when Jesus had been raised to glory, they remembered that the scripture said this about him and that they had done this for him.

<sup>17</sup>The people who had been with Jesus when he called Lazarus out of the grave and raised him from death had reported what had happened. <sup>18</sup>That was why the crowd met him—because they heard that he had performed this miracle. <sup>19</sup>The Pharisees then said to one another, “You see, we are not succeeding at all! Look, the whole world is following him!”

### **Some Greeks Seek Jesus**

<sup>20</sup>Some Greeks were among those who had gone to Jerusalem to worship during the festival. <sup>21</sup>They went to Philip (he was from Bethsaida in Galilee) and said, “Sir, we want to see Jesus.”

<sup>22</sup>Philip went and told Andrew, and the two of them went and told Jesus. <sup>23</sup>Jesus answered them, “The hour has now come for the Son of Man to receive great glory. <sup>24</sup>I am telling you the truth: a grain of wheat remains no more than a single grain unless it is dropped into the ground and dies. If it does die, then it produces many grains. <sup>25</sup>Those who love their own life will lose it; those who hate their own life in this world will keep it for life eternal. <sup>26</sup>Whoever wants to serve me must follow me, so that my servant will be with me where I am. And my Father will honor anyone who serves me.

5. *What reasons does Jesus have for his actions?*

*...What reasons does he encourage his disciples to have for theirs?*

6. *Why did Jesus accept Mary's gift?*

*...Why did Judas think he should reject it?*

7. *Why did Jesus accept praise while entering Jerusalem?*

*...Why did this cause even more opposition?*

8. *What does Jesus want us to learn from a grain of wheat?*

**WATCH** View Film Clip 6:3 Together  
(from 1:46:36 to 1:51:13 / 4:37 min.)

**FROM**  
The **FILM**

**DISCOVER** Mark Up Section 6.3 > Discuss

**FROM**  
The **BIBLE**

*Look for metaphors, but don't stop your search for statements about death and life.*

### Jesus Speaks about His Death

**12** <sup>27</sup> “Now my heart is troubled—and what shall I say? Shall I say, ‘Father, do not let this hour come upon me’? But that is why I came—so that I might go through this hour of suffering. <sup>28</sup> Father, bring glory to your name!”

Then a voice spoke from heaven, “I have brought glory to it, and I will do so again.”

<sup>29</sup> The crowd standing there heard the voice, and some of them said it was thunder, while others said, “An angel spoke to him!”

<sup>30</sup> But Jesus said to them, “It was not for my sake that this voice spoke, but for yours. <sup>31</sup> Now is the time for this world to be judged; now the ruler of this world will be overthrown. <sup>32</sup> When I am lifted up from the earth, I will draw everyone to me.” (<sup>33</sup> In saying this he indicated the kind of death he was going to suffer.)

<sup>34</sup> The crowd answered, “Our Law tells us that the Messiah will live forever. How, then, can you say that the Son of Man must be lifted up? Who is this Son of Man?”

<sup>35</sup> Jesus answered, “The light will be among you a little longer. Continue on your way while you have the light, so that the darkness will not come upon you; for the one who walks in the dark does not know where he is going. <sup>36</sup> Believe in the light, then, while you have it, so that you will be the people of the light.”



### **The Unbelief of the People**

After Jesus said this, he went off and hid himself from them. <sup>37</sup> Even though he had performed all these miracles in their presence, they did not believe in him, <sup>38</sup> so that what the prophet Isaiah had said might come true:

“Lord, who believed the message we told?  
To whom did the Lord reveal his power?”

<sup>39</sup> And so they were not able to believe, because Isaiah also said,

<sup>40</sup> “God has blinded their eyes  
and closed their minds,  
so that their eyes would not see,  
and their minds would not understand,  
and they would not turn to me, says God,  
for me to heal them.”

<sup>41</sup> Isaiah said this because he saw Jesus' glory and spoke about him.

<sup>42</sup> Even then, many Jewish authorities believed in Jesus; but because of the Pharisees they did not talk about it openly, so as not to be expelled from the synagogue. <sup>43</sup> They loved human approval rather than the approval of God.

### **Judgment by Jesus' Words**

<sup>44</sup> Jesus said in a loud voice, “Whoever believes in me believes not only in me but also in him who sent me. <sup>45</sup> Whoever sees me sees also him who sent me. <sup>46</sup> I have come into the world as light, so that everyone who believes in me should not remain in the darkness. <sup>47</sup> If people hear my message and do not obey it, I will not judge them. I came, not to judge the world, but to save it. <sup>48</sup> Those who reject me and do not accept my message have one who will judge them. The words I have spoken will be their judge on the last day! <sup>49</sup> This is true, because I have not spoken on my own authority, but the Father who sent me has commanded me what I must say and speak. <sup>50</sup> And I know that his command brings eternal life. What I say, then, is what the Father has told me to say.”

9. *What does Jesus reveal about his suffering?*

*...Why is this hard for the crowd to accept?*

10. *How would you explain the meaning of Jesus' words regarding light?*

**RELATE** *How It Applies to God / Life / You > Discuss*

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11. *How does Jesus' teaching about death and life compare to what you "have always know" about the subject?*

12. *How can Jesus' words in John 11 and 12 encourage you when it seems like the whole world is against you?*

**NOTES on Study #6** Commentary and Historical Context

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**6.1: John 11:1-57—The Death of Lazarus / Jesus, the Resurrection and the Life / Jesus Weeps / Lazarus Is Brought Back to Life / The Plot against Jesus**

- The delay of two days recalls Jesus at the wedding of Cana, when he resisted an urgent request from his mother, Mary (John 2:3-4). Jesus, in tune with his Father's will, knows when it's time to act.
- **Fallen asleep** means death, but his clueless disciples missed this common euphemism.
- Most Jews believed in the general resurrection of the dead "on the last day" (11:23-27), but Jesus claimed he could raise the dead here and now (11:39-44). Quite audacious at a funeral!

**6.2: John 12:1-26—Jesus Is Anointed at Bethany / The Plot against Lazarus / The Triumphant Entry into Jerusalem / Some Greeks See Jesus**

- That "you will always have the poor with you" is not to say that anti-poverty programs will never work, but that his followers lived among the poor.
- "The hour has now come" refers to the time that God would be glorified through Jesus. This was not a time that could be forced (John 2:4; 7:6; 8:20), but would happen in God's sovereign plan.

**6.3: John 12:27-50—Jesus Speaks about his Death / The Unbelief of the People / Judgment by Jesus' Words**

- That Jesus saves does not preclude the judgment that comes on the last day for those who reject him and thus, have sealed their fate.
- Besides "Rabbi" (1:38) or "Teacher" (12:28), the most common title people applied to Jesus was *Christ* (Greek for *Messiah*). But Jesus himself almost never used that designation—in part because most listeners had misconceptions of who the Messiah would be. Instead, he preferred the title, *Son of Man* (1:51; 3:13-14; 5:27; 6:27,53,62; 8:28; 9:35; 12:23,34,34; 13:31).

Some today mistakenly assume this self-designation refers to the human side of Jesus; conversely, *Son of God* designates the divine side. However, as Jesus' audience would know, the title *Son of Man* is given to the heavenly, Messianic ruler seen in Daniel 7:13-14.

**HOME REFLECTION** *Journaling, Commitments and Prayer*

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**13.** The Pharisees did have good reason to believe that the Roman authorities would take harsh action if they deemed Jesus' popularity to be a threat (John 11:48-50). Losing religious freedom was a real possibility. *What side would you have been on if you had lived in Jerusalem at that time?*

*....On what do you base your conclusion?*

**14.** When Mary was criticized for her extravagance, Jesus said, "Leave her alone! Let her keep what she has for the day of my burial. You will always have poor people with you, but you will not always have me. (John 12:7-8) *Describe a situation in which you have you given extravagantly?*

*...What would it mean for you to worship extravagantly?*

*Video Insights:* Do we know where Jesus raised Lazarus?

**Type in URL:** [youtu.be/Oa4SMKvO5o4](https://youtu.be/Oa4SMKvO5o4) - Drive Thru History

**Notes:**      *Other Videos?*      (4:17 min.)

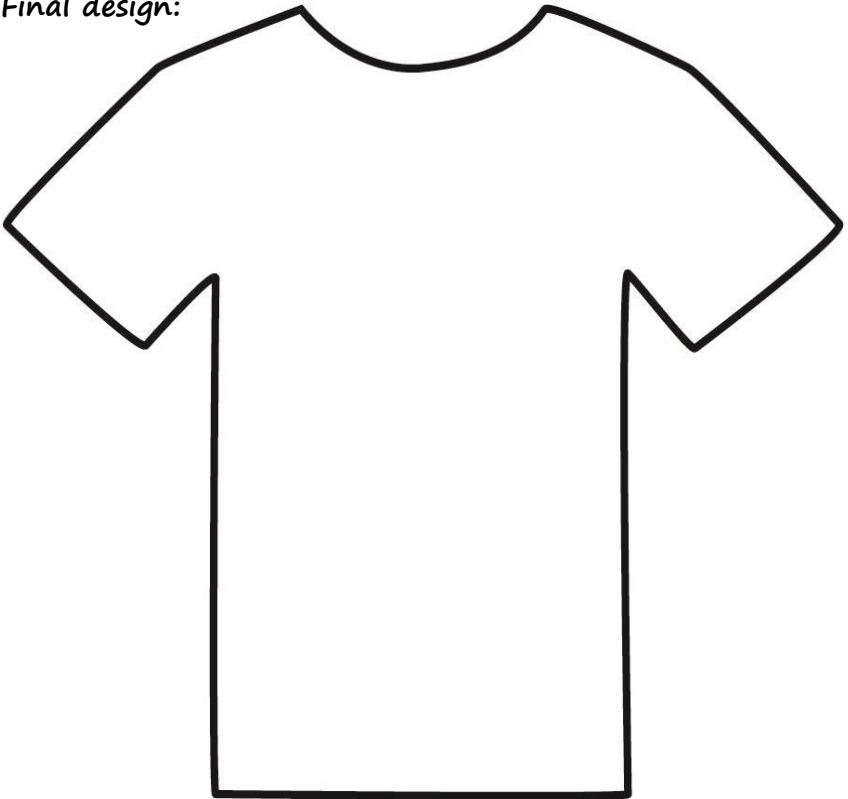
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*After watching > discovering > relating,  
what slogan would you write or draw on your T-shirt?*

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*Draft concepts:*

*Final design:*



**PRIOR**  
**10** **STUDY**

*Getting ready for Study #7*

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**NOTE FOR EVERYONE:** It is helpful to google *the titles Jesus used for himself*. Such a search will turn up many—nearly 20, not to mention ones that others used to address him, plus those in the book of Revelation, totaling nearly 50.

As Jesus faces the Cross and all that comes with it, let us consider the titles or self-designations implicit in his “I AM” sayings. These statements are unique to John’s Gospel. They shall serve as a recap of what we’ve observed so far about Jesus, and what we can look for going forward:

1. “I am the bread of life” (6:35,48,51).
2. “I am the light of the world” (8:12; 9:5).
3. “I am the gate for the sheep” (10:7, 9).
4. “I am the good shepherd” (10:11, 14).
5. “I am the resurrection and the life” (11:25).
6. “I am the way, the truth, and the life” (14:6).
7. “I am the real vine” (15:1).

And perhaps most controversial and foundational of all:

8. “Before Abraham was born, ‘I am’” (8:58)

“I AM” is the title God reserved for himself and shared with Moses: “I am who I am. Tell them I AM has sent you” (Exodus 3:14).

To consider who Jesus is, and who you are in relation to him, try meditating on these sayings. Apply one each day. Then see how these metaphors become reality for you and others you care about.

## Study #7

## John 13:1-14:31

**WATCH** View Film Clip 7:1 Together  
(from 1:51:14 to 1:55:58 / 4:44 min.)

FROM  
The FILM

**DISCOVER** Mark Up Section 7.1 > Discuss

FROM  
The BIBLE

**INTRO** Imagine sitting around a conference table with Jesus and his hand-picked associates while he lays out plans and strategy for the next phase of his mission. John chapters 13-17 are known as “The Upper Room Discourse,” but you can think of them as a final cabinet meeting before the climactic turning point of history.

**Focus on Jesus’ and Peter’s interaction and look for repeated words and phrases throughout.**

### Jesus Washes His Disciples' Feet

**13** It was now the day before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. He had always loved those in the world who were his own, and he loved them to the very end.

<sup>2</sup> Jesus and his disciples were at supper. The Devil had already put into the heart of Judas, the son of Simon Iscariot, the thought of betraying Jesus. <sup>3</sup> Jesus knew that the Father had given him complete power; he knew that he had come from God and was going to God. <sup>4</sup> So he rose from the table, took off his outer garment, and tied a towel around his waist. <sup>5</sup> Then he poured some water into a washbasin and began to wash the disciples' feet and dry them with the towel around his waist. <sup>6</sup> He came to Simon Peter, who said to him, “Are you going to wash my feet, Lord?”



<sup>7</sup> Jesus answered him, “You do not understand now what I am doing, but you will understand later.”

<sup>8</sup> Peter declared, “Never at any time will you wash my feet!”

“If I do not wash your feet,” Jesus answered, “you will no longer be my disciple.”

<sup>9</sup> Simon Peter answered, “Lord, do not wash only my feet, then! Wash my hands and head, too!”

<sup>10</sup> Jesus said, “Those who have taken a bath are completely clean and do not have to wash themselves, except for their feet. All of you are clean—all except one.” (<sup>11</sup> Jesus already knew who was going to betray him; that is why he said, “All of you, except one, are clean.”)

<sup>12</sup> After Jesus had washed their feet, he put his outer garment back on and returned to his place at the table. “Do you understand what I have just done to you?” he asked. <sup>13</sup> “You call me Teacher and Lord, and it is right that you do so, because that is what I am. <sup>14</sup> I, your Lord and Teacher, have just washed your feet. You, then, should wash one another’s feet. <sup>15</sup> I have set an example for you, so that you will do just what I have done for you. <sup>16</sup> I am telling you the truth: no slaves are greater than their master, and no messengers are greater than the one who sent them. <sup>17</sup> Now that you know this truth, how happy you will be if you put it into practice!

<sup>18</sup> “I am not talking about all of you; I know those I have chosen. But the scripture must come true that says, ‘The man who shared my food turned against me.’ <sup>19</sup> I tell you this now before it happens, so that when it does happen, you will believe that ‘I Am Who I Am.’ <sup>20</sup> I am telling you the truth: whoever receives anyone I send receives me also; and whoever receives me receives him who sent me.”

**1. How would you describe the interaction between Simon and Jesus vv. 6-10?**

2. *How was Jesus taking on the role of a servant surprising to his disciples, but fundamental to their understanding of who he is?*

3. *In what ways must Jesus be our servant?*

4. *How is his servanthood also a model for us?*

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**WATCH**

View Film Clip 7:2 Together

(from 1:55:59 to 2:02:25 / 6:26 min.)

**FROM**  
The **FILM**

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**DISCOVER**

Mark Up Section 7.2 > Discuss

**FROM**  
The **BIBLE**

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*Ask the “W questions (see page 12). Continue to look for and mark repeated words and phrases.*

### **Jesus Predicts His Betrayal**

**13** <sup>21</sup> After Jesus had said this, he was deeply troubled and declared openly, “I am telling you the truth: one of you is going to betray me.”

<sup>22</sup>The disciples looked at one another, completely puzzled about whom he meant. <sup>23</sup>One of the disciples, the one whom Jesus loved, was sitting next to Jesus. <sup>24</sup>Simon Peter motioned to him and said, “Ask him whom he is talking about.”

<sup>25</sup>So that disciple moved closer to Jesus' side and asked, “Who is it, Lord?”

<sup>26</sup>Jesus answered, “I will dip some bread in the sauce and give it to him; he is the man.” So he took a piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot. <sup>27</sup>As soon as Judas took the bread, Satan entered into him. Jesus said to him, “Hurry and do what you must!” <sup>28</sup>None of the others at the table understood why Jesus said this to him. <sup>29</sup>Since Judas was in charge of the money bag, some of the disciples thought that Jesus had told him to go and buy what they needed for the festival, or to give something to the poor.

<sup>30</sup>Judas accepted the bread and went out at once. It was night.

### **The New Commandment**

<sup>31</sup>After Judas had left, Jesus said, “Now the Son of Man's glory is revealed; now God's glory is revealed through him. <sup>32</sup>And if God's glory is revealed through him, then God will reveal the glory of the Son of Man in himself, and he will do so at once. <sup>33</sup>My children, I shall not be with you very much longer. You will look for me; but I tell you now what I told the Jewish authorities, ‘You cannot go where I am going.’ <sup>34</sup>And now I give you a new commandment: love one another. As I have loved you, so you must love one another. <sup>35</sup>If you have love for one another, then everyone will know that you are my disciples.”

### **Jesus Predicts Peter's Denial**

<sup>36</sup>“Where are you going, Lord?” Simon Peter asked him.

“You cannot follow me now where I am going,” answered Jesus; “but later you will follow me.”

<sup>37</sup>“Lord, why can't I follow you now?” asked Peter. “I am ready to die for you!”

<sup>38</sup> Jesus answered, “Are you really ready to die for me? I am telling you the truth: before the rooster crows you will say three times that you do not know me.

### **Jesus the Way to the Father**

**14** “Do not be worried and upset,” Jesus told them. “Believe in God and believe also in me. <sup>2</sup> There are many rooms in my Father's house, and I am going to prepare a place for you. I would not tell you this if it were not so. <sup>3</sup> And after I go and prepare a place for you, I will come back and take you to myself, so that you will be where I am. <sup>4</sup> You know the way that leads to the place where I am going.”

<sup>5</sup> Thomas said to him, “Lord, we do not know where you are going; so how can we know the way to get there?”

<sup>6</sup> Jesus answered him, “I am the way, the truth, and the life; no one goes to the Father except by me. <sup>7</sup> Now that you have known me,” he said to them, “you will know my Father also, and from now on you do know him and you have seen him.”

<sup>8</sup> Philip said to him, “Lord, show us the Father; that is all we need.”

<sup>9</sup> Jesus answered, “For a long time I have been with you all; yet you do not know me, Philip? Whoever has seen me has seen the Father. Why, then, do you say, ‘Show us the Father’? <sup>10</sup> Do you not believe, Philip, that I am in the Father and the Father is in me? The words that I have spoken to you,” Jesus said to his disciples, “do not come from me. The Father, who remains in me, does his own work. <sup>11</sup> Believe me when I say that I am in the Father and the Father is in me. If not, believe because of the things I do. <sup>12</sup> I am telling you the truth: those who believe in me will do what I do—yes, they will do even greater things, because I am going to the Father. <sup>13</sup> And I will do whatever you ask for in my name, so that the Father's glory will be shown through the Son. <sup>14</sup> If you ask me for anything in my name, I will do it.

5. *How do the disciples react to Jesus' announcement about the betrayal?*

*...How do they react to his announcement about going away?*

6. *What do the disciples find hard to understand?*

*...What explanation does Jesus provide?*

**WATCH** View Film Clip 7:3 Together

(from 2:02:26 to 2:04:52 / 2:26 min.)

FROM

The

FILM

FROM

The

BIBLE

**DISCOVER** Mark Up Section 7.3 > Discuss

*Continue to look for repeated words and phrases.*

### The Promise of the Holy Spirit

**14** <sup>15</sup> “If you love me, you will obey my commandments. <sup>16</sup> I will ask the Father, and he will give you another Helper, who will stay with you forever. <sup>17</sup> He is the Spirit, who reveals the truth about God. The world cannot receive him, because it cannot see him or know him. But you know him, because he remains with you and is in you.

<sup>18</sup> “When I go, you will not be left all alone; I will come back to you.

<sup>19</sup> In a little while the world will see me no more, but you will see me; and because I live, you also will live. <sup>20</sup> When that day comes, you will know that I am in my Father and that you are in me, just as I am in you.

<sup>21</sup> “Those who accept my commandments and obey them are the ones who love me. My Father will love those who love me; I too will love them and reveal myself to them.”

<sup>22</sup> Judas (not Judas Iscariot) said, “Lord, how can it be that you will reveal yourself to us and not to the world?”

<sup>23</sup> Jesus answered him, “Those who love me will obey my teaching. My Father will love them, and my Father and I will come to them and live with them. <sup>24</sup> Those who do not love me do not obey my teaching. And the teaching you have heard is not mine, but comes from the Father, who sent me.

<sup>25</sup> “I have told you this while I am still with you. <sup>26</sup> The Helper, the Holy Spirit, whom the Father will send in my name, will teach you everything and make you remember all that I have told you.

<sup>27</sup> “Peace is what I leave with you; it is my own peace that I give you. I do not give it as the world does. Do not be worried and upset; do not be afraid. <sup>28</sup> You heard me say to you, ‘I am leaving, but I will come back to you.’ If you loved me, you would be glad that I am going to the Father; for he is greater than I. <sup>29</sup> I have told you this now before it all happens, so that when it does happen, you will believe. <sup>30</sup> I cannot talk with you much longer, because the ruler of this world is coming. He has no power over me, <sup>31</sup> but the world must know that I love the Father; that is why I do everything as he commands me.

“Come, let us go from this place.

*7. What does Jesus teach about the Holy Spirit?*

*8. What does Jesus teach about his continuing relationship with his disciples?*

**RELATE** *How It Applies to God / Life / You > Discuss*

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9. In John 13:14-15 Jesus says, "I, your Lord and Teacher, have just washed your feet. You, then, should wash one another's feet. I have set an example for you, so that you will do just what I have done for you." *How can you wash someone's feet today?*
10. *In what ways have you been guilty of betraying or denying Jesus?*
11. *What do you learn from Jesus about your:*  
*...love for God?*
- ...love for others?*



**NOTES on Study #7** *Commentary and Historical Context*

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**7.1: John 13:1-20—Jesus Washes His Disciples Feet**

- Jesus' foreknowledge and self-knowledge allow him to embrace the Cross, even as events appear to be spinning out of control.
- Servants generally worked in minimal garb because of the dirty work they had to do, such as washing feet. That Jesus stoops to do this lowly work quashed any talk of who is the greatest.
- Foot washing was more than an object lesson; it was a symbol of the spiritual cleansing that Jesus would accomplish on the cross for his disciples.

**7.2: John 13:21–14:14—Jesus Predicts His Betrayal / The New Commandment / Jesus Predicts Peter's Denial / Jesus, the Way to the Father**

- The one who will betray him, known only to Jesus, is a shock to the system and contrary to what "sharing bread" usually means.
- Having contemplated his death and dealt with his troubled spirit, Jesus is able to comfort those with troubled hearts.
- The **comeback** that comforts his disciples is not his Second Coming, nor their end-of-life home in heaven, but the coming of the Holy Spirit (14:3,18), the "other" one (14:16) just like Jesus.

**7.3: John 14:15-31—The Promise of the Holy Spirit**

- **Helper, translated from** the rich Greek term, *paraclete*, (because of its many aspects) can also be translated **Counselor, Comforter, or Advocate**.
- That the Holy Spirit is **with them** and dwelling **in them** is also said of Jesus (14:17-18). This is not only comforting for the disciples, but also nullifies their need for the Temple as the only answer as to where, how, and when to worship.

**HOME REFLECTION** *Journaling, Commitments and Prayer*

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- 12.** When Peter asked Jesus to wash his entire body, Jesus responded, “Those who have taken a bath are completely clean and do not have to wash themselves, except for their feet. All of you are clean – all except one.” *Why didn’t Peter need a full bath?*

*...What about you needs to be cleansed?*

- 13.** In John 13:15-17, Jesus sums up the lesson of the foot washing by saying, “I am telling you the truth: no slaves are greater than their master, and no messengers are greater than the one who sent them. Now that you know this truth, how happy you will be if you put it into practice!” *How can you put this into practice?*

*Video Insights: Jesus Washes the Feet of his Disciples*

**Type in URL:** [youtu.be/yCMHSIPXiMc](https://youtu.be/yCMHSIPXiMc) -Max Lucado (2:30min.)

**Notes:**      *Other Videos?*

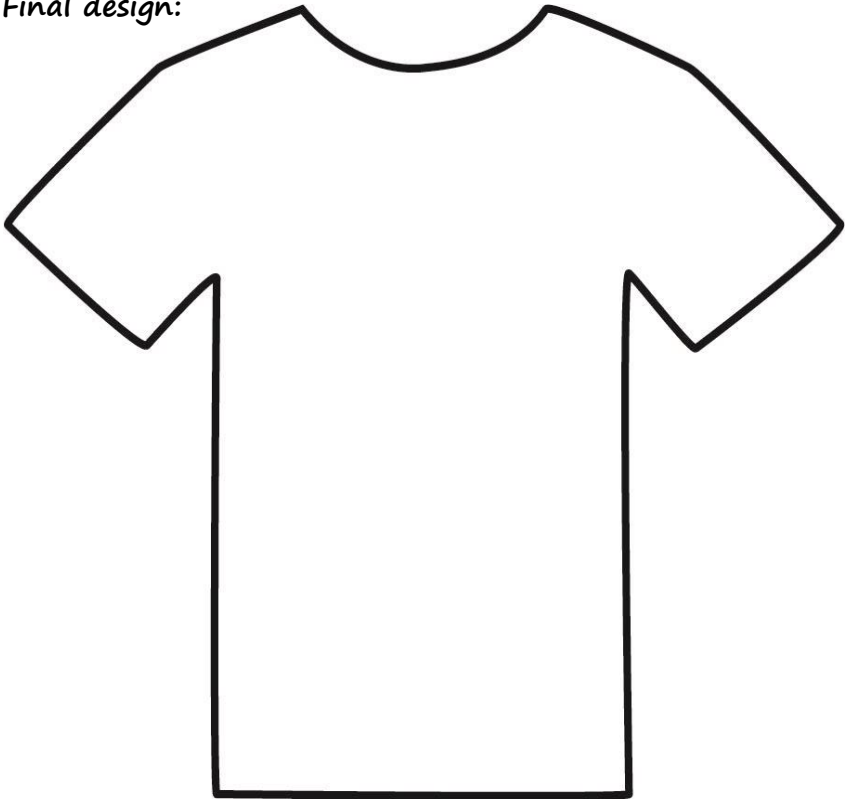
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*After watching > discovering > relating,  
what slogan would you write or draw on your T-shirt?*

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*Draft concepts:*

*Final design:*





*Getting ready for your last gathering.*

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Okay, we won't bother you anymore after this, but please read the "Prior" note on page 118 (and its reference on pages 15-16 regarding a longer event or retreat as an alternative for Study #10.

If you haven't already done so, finalize your plans for your last gathering to get it on your group members' schedules, if it is different than your normal meeting time.

## Study #8

## John 15:1-17:26

**WATCH** View Film Clip 8:1 Together  
(from 2:04:53 to 2:09:14 / 4:21 min.)

**FROM**  
The **FILM**

**DISCOVER** Mark Up Section 8.1 > Discuss

**FROM**  
The **BIBLE**

**INTRO:** Logistics are vitally important to any successful operation. In John 15-17, we continue to sit in on the cabinet meeting with Jesus and his chosen associates while the subject turns to logistics. How are the disciples to keep in touch when Jesus is no longer with them?

*Look for repeated words, comparisons, and contrasts.*

### Jesus the Real Vine

**15** “I am the real vine, and my Father is the gardener. <sup>2</sup>He breaks off every branch in me that does not bear fruit, and he prunes every branch that does bear fruit, so that it will be clean and bear more fruit. <sup>3</sup>You have been made clean already by the teaching I have given you. <sup>4</sup>Remain united to me, and I will remain united to you. A branch cannot bear fruit by itself; it can do so only if it remains in the vine. In the same way you cannot bear fruit unless you remain in me.

<sup>5</sup>“I am the vine, and you are the branches. Those who remain in me, and I in them, will bear much fruit; for you can do nothing without me. <sup>6</sup>Those who do not remain in me are thrown out like a branch and dry up; such branches are gathered up and thrown into the fire, where they are burned. <sup>7</sup>If you remain in me and my words remain in you, then you will ask for anything you wish, and you shall have it.

<sup>8</sup> My Father's glory is shown by your bearing much fruit; and in this way you become my disciples. <sup>9</sup> I love you just as the Father loves me; remain in my love. <sup>10</sup> If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love.

<sup>11</sup> "I have told you this so that my joy may be in you and that your joy may be complete. <sup>12</sup> My commandment is this: love one another, just as I love you. <sup>13</sup> The greatest love you can have for your friends is to give your life for them. <sup>14</sup> And you are my friends if you do what I command you. <sup>15</sup> I do not call you servants any longer, because servants do not know what their master is doing. Instead, I call you friends, because I have told you everything I heard from my Father. <sup>16</sup> You did not choose me; I chose you and appointed you to go and bear much fruit, the kind of fruit that endures. And so the Father will give you whatever you ask of him in my name. <sup>17</sup> This, then, is what I command you: love one another.

### **The World's Hatred**

<sup>18</sup> "If the world hates you, just remember that it has hated me first. <sup>19</sup> If you belonged to the world, then the world would love you as its own. But I chose you from this world, and you do not belong to it; that is why the world hates you. <sup>20</sup> Remember what I told you: 'Slaves are not greater than their master.' If people persecuted me, they will persecute you too; if they obeyed my teaching, they will obey yours too. <sup>21</sup> But they will do all this to you because you are mine; for they do not know the one who sent me. <sup>22</sup> They would not have been guilty of sin if I had not come and spoken to them; as it is, they no longer have any excuse for their sin. <sup>23</sup> Whoever hates me hates my Father also. <sup>24</sup> They would not have been guilty of sin if I had not done among them the things that no one else ever did; as it is, they have seen what I did, and they hate both me and my Father. <sup>25</sup> This, however, was bound to happen so that what is written in their Law may come true: 'They hated me for no reason at all.'

<sup>26</sup> “The Helper will come—the Spirit, who reveals the truth about God and who comes from the Father. I will send him to you from the Father, and he will speak about me. <sup>27</sup> And you, too, will speak about me, because you have been with me from the very beginning.

**1.** *How is a relationship with Jesus like the relationship between a branch and a vine?*

**2.** *What does God, the gardener, expect of his branches?*

*...How does he make sure that happens?*

**3.** *What reception can followers of Jesus expect to receive from the world?*

*...How will Jesus support and supply them?*



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**WATCH** View Film Clip 8:2 Together

(from 2:09:15 to 2:14:33 / 5:18 min.)

**FROM**The **FILM****FROM**The **BIBLE**

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**DISCOVER** Mark Up Section 8.2 > Discuss

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**Identify and mark the causes and effects.**

**16** “I have told you this, so that you will not give up your faith. <sup>2</sup>You will be expelled from the synagogues, and the time will come when those who kill you will think that by doing this they are serving God. <sup>3</sup>People will do these things to you because they have not known either the Father or me. <sup>4</sup>But I have told you this, so that when the time comes for them to do these things, you will remember what I told you.

**The Work of the Holy Spirit**

“I did not tell you these things at the beginning, for I was with you.<sup>5</sup> But now I am going to him who sent me, yet none of you asks me where I am going. <sup>6</sup>And now that I have told you, your hearts are full of sadness. <sup>7</sup>But I am telling you the truth: it is better for you that I go away, because if I do not go, the Helper will not come to you. But if I do go away, then I will send him to you. <sup>8</sup>And when he comes, he will prove to the people of the world that they are wrong about sin and about what is right and about God's judgment. <sup>9</sup>They are wrong about sin, because they do not believe in me; <sup>10</sup>they are wrong about what is right, because I am going to the Father and you will not see me anymore; <sup>11</sup>and they are wrong about judgment, because the ruler of this world has already been judged.

<sup>12</sup>“I have much more to tell you, but now it would be too much for you to bear. <sup>13</sup>When, however, the Spirit comes, who reveals the truth about God, he will lead you into all the truth. He will not speak on his own authority, but he will speak of what he hears and will tell you of things to come. <sup>14</sup>He will give me glory, because he will take what I say and tell it to you. <sup>15</sup>All that my Father has is mine; that is why I said that the Spirit will take what I give him and tell it to you.

### **Sadness and Gladness**

<sup>16</sup> “In a little while you will not see me anymore, and then a little while later you will see me.”

<sup>17</sup> Some of his disciples asked among themselves, “What does this mean? He tells us that in a little while we will not see him, and then a little while later we will see him; and he also says, ‘It is because I am going to the Father.’” <sup>18</sup> What does this ‘a little while’ mean? We don’t know what he is talking about!”

<sup>19</sup> Jesus knew that they wanted to question him, so he said to them, “I said, ‘In a little while you will not see me, and then a little while later you will see me.’ Is this what you are asking about among yourselves?” <sup>20</sup> I am telling you the truth: you will cry and weep, but the world will be glad; you will be sad, but your sadness will turn into gladness. <sup>21</sup> When a woman is about to give birth, she is sad because her hour of suffering has come; but when the baby is born, she forgets her suffering, because she is happy that a baby has been born into the world. <sup>22</sup> That is how it is with you: now you are sad, but I will see you again, and your hearts will be filled with gladness, the kind of gladness that no one can take away from you.

<sup>23</sup> “When that day comes, you will not ask me for anything. I am telling you the truth: the Father will give you whatever you ask of him in my name. <sup>24</sup> Until now you have not asked for anything in my name; ask and you will receive, so that your happiness may be complete.

### **Victory over the World**

<sup>25</sup> “I have used figures of speech to tell you these things. But the time will come when I will not use figures of speech, but will speak to you plainly about the Father. <sup>26</sup> When that day comes, you will ask him in my name; and I do not say that I will ask him on your behalf, <sup>27</sup> for the Father himself loves you. He loves you because you love me and have believed that I came from God. <sup>28</sup> I did come from the Father, and I came into the world; and now I am leaving the world and going to the Father.”

<sup>29</sup>Then his disciples said to him, “Now you are speaking plainly, without using figures of speech. <sup>30</sup>We know now that you know everything; you do not need to have someone ask you questions. This makes us believe that you came from God.”

<sup>31</sup>Jesus answered them, “Do you believe now? <sup>32</sup>The time is coming, and is already here, when all of you will be scattered, each of you to your own home, and I will be left all alone. But I am not really alone, because the Father is with me. <sup>33</sup>I have told you this so that you will have peace by being united to me. The world will make you suffer. But be brave! I have defeated the world!”

4. *What does Jesus reveal about the events that are about to occur?*

5. *Why does Jesus say that it will be better for the disciples if he goes away?*

6. Each member of the Trinity is represented in this passage. *What does Jesus say the Father will do?*

*...What does Jesus say he will do?*

*...What does Jesus say the Holy Spirit will do?*

**WATCH** View Film Clip 8:3 Together

(from 2:14:34 to 2:18:51 / 4:17 min.)

FROM

The

FILM

FROM

The

BIBLE

**DISCOVER** Mark Up Section 8.3 > Discuss

John 17 is a prayer. Look for Jesus' prayer requests.

### Jesus Prays for His Disciples

**17** After Jesus finished saying this, he looked up to heaven and said, "Father, the hour has come. Give glory to your Son, so that the Son may give glory to you. <sup>2</sup>For you gave him authority over all people, so that he might give eternal life to all those you gave him.

<sup>3</sup>And eternal life means to know you, the only true God, and to know Jesus Christ, whom you sent. <sup>4</sup>I have shown your glory on earth; I have finished the work you gave me to do. <sup>5</sup>Father! Give me glory in your presence now, the same glory I had with you before the world was made.

<sup>6</sup>"I have made you known to those you gave me out of the world. They belonged to you, and you gave them to me. They have obeyed your word, <sup>7</sup>and now they know that everything you gave me comes from you. <sup>8</sup>I gave them the message that you gave me, and they received it; they know that it is true that I came from you, and they believe that you sent me.

<sup>9</sup>"I pray for them. I do not pray for the world but for those you gave me, for they belong to you. <sup>10</sup>All I have is yours, and all you have is mine; and my glory is shown through them. <sup>11</sup>And now I am coming to you; I am no longer in the world, but they are in the world. Holy Father! Keep them safe by the power of your name, the name you gave me. so that they may be one just as you and I are one. <sup>12</sup>While I was with them, I kept them safe by the power of your name, the name you gave me. I protected them, and not one of them was lost, except the man who was bound to be lost—so that the scripture might come true. <sup>13</sup>And now I am coming to you, and I say these

things in the world so that they might have my joy in their hearts in all its fullness. <sup>14</sup>I gave them your message, and the world hated them, because they do not belong to the world, just as I do not belong to the world. <sup>15</sup>I do not ask you to take them out of the world, but I do ask you to keep them safe from the Evil One. <sup>16</sup>Just as I do not belong to the world, they do not belong to the world. <sup>17</sup>Dedicate them to yourself by means of the truth; your word is truth. <sup>18</sup>I sent them into the world, just as you sent me into the world. <sup>19</sup>And for their sake I dedicate myself to you, in order that they, too, may be truly dedicated to you.

<sup>20</sup>“I pray not only for them, but also for those who believe in me because of their message. <sup>21</sup>I pray that they may all be one. Father! May they be in us, just as you are in me and I am in you. May they be one, so that the world will believe that you sent me. <sup>22</sup>I gave them the same glory you gave me, so that they may be one, just as you and I are one: <sup>23</sup>I in them and you in me, so that they may be completely one, in order that the world may know that you sent me and that you love them as you love me.

<sup>24</sup>“Father! You have given them to me, and I want them to be with me where I am, so that they may see my glory, the glory you gave me; for you loved me before the world was made. <sup>25</sup>Righteous Father! The world does not know you, but I know you, and these know that you sent me. <sup>26</sup>I made you known to them, and I will continue to do so, in order that the love you have for me may be in them, and so that I also may be in them.”

**7.** *What does this prayer reveal about the relationship between Jesus and the Father?*

**8.** *What is on Jesus' heart as he prepares for the cross?*

9. **Note** that Jesus is praying for you in verses 20-26. *What does he ask the Father to do for you?*

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**RELATE** *How It Applies to God / Life / You > Discuss*

10. *Describe your connection with God.*

*...Are you remaining in the vine?*

*...How do you know?*

11. *What are you expecting God wants to do in your life?*

---

**NOTES on Study #8** *Commentary and Historical Context*

**8.1: John 15—Jesus the Real Vine / The World’s Hatred**

- Jesus calls himself the real or true **vine** in comparison to Israel, a vine who failed to produce the fruit God desires (Isaiah 5:1-7).
- For the apostle Paul, **fruit** describes virtues or character qualities (Galatians 5:22-23). But for Jesus, this image refers to a harvest—those coming to Christ through our witness (John 4:35; 12:34).

## 8.2: John 16—The Work of the Holy Spirit / Sadness and Gladness / Victory Over the World

- Jesus presses the decision to follow him against the backdrop of many forces that would cause disciples to give up or be led astray.
- The **world** that opposes Jesus and falsely accuses him will, in turn, be proven wrong, judged by God, and found guilty of sin.

## 8.3: John 17—Jesus Prays for His Disciples

- The **world** that opposes Jesus and falsely accuses him will, in turn, be proven wrong, judged by God, and found guilty of sin.
- **That they all be one** is not a pollyannaish ideal but a reality, as real as the unity grounded in the Triune God. That unity is one not of essence, but of mission (or purpose) and love (or passion).

### **HOME REFLECTION** *Journaling, Commitments and Prayer*

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12. Re-read Jesus' prayer for you every day this week. *How is that prayer being answered in your life?*

*Video Insights: How does the Holy Spirit Lead Us?*

**Type in URL:** [youtu.be/B5LvNrIWV84](https://youtu.be/B5LvNrIWV84) -Wretched Radio (4:23 min.)

**Notes:**      *Other Videos?*

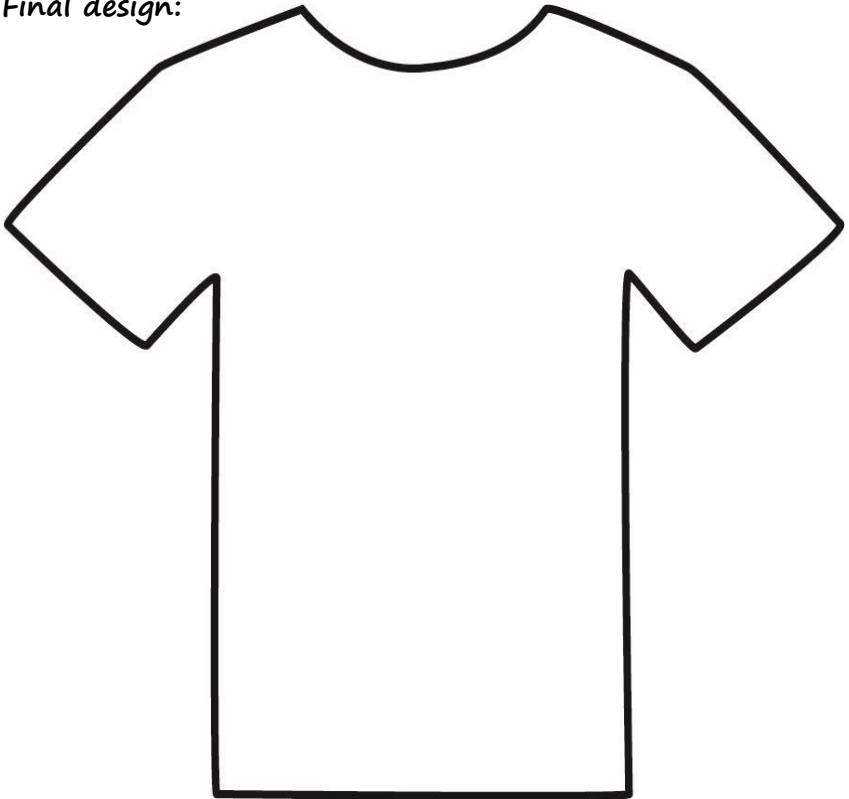
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*After watching > discovering > relating,  
what slogan would you write or draw on your T-shirt?*

---

*Draft concepts:*

*Final design:*







*What is your favorite Jesus story so far?*

---

**NOTE TO EVERYONE:** Of course, there is a wide difference of opinion regarding the above question, but this upcoming section would likely not be included in your list.

Some find the events of the Crucifixion nearly unbearable to read and even more difficult to watch. But John knows his readers need to be fully aware of these events because of their significance in our lives.

## Study #9

## John 18:1-19:37

**WATCH** View Film Clip 9:1 Together  
(from 2:18:52 to 2:24:33 / 5:41 min.)



**DISCOVER** Mark Up Section 9.1 > Discuss

**INTRO:** All of history is under the control of God. Each of our rebellions is a misguided attempt to take over by wresting authority from God and keeping it for ourselves. It has never worked. As various enemies came together to destroy Jesus, there are many indicators that Jesus was the one controlling them.

*Look for signs that Jesus is the one in control.*

### The Arrest of Jesus

**18** After Jesus had said this prayer, he left with his disciples and went across Kidron Brook. There was a garden in that place, and Jesus and his disciples went in. <sup>2</sup>Judas, the traitor, knew where it was, because many times Jesus had met there with his disciples. <sup>3</sup>So Judas went to the garden, taking with him a group of Roman soldiers, and some Temple guards sent by the chief priests and the Pharisees; they were armed and carried lanterns and torches. <sup>4</sup>Jesus knew everything that was going to happen to him, so he stepped forward and asked them, “Who is it you are looking for?”

<sup>5</sup>“Jesus of Nazareth,” they answered.

“I am he,” he said.

Judas, the traitor, was standing there with them. <sup>6</sup>When Jesus said to them, “I am he,” they moved back and fell to the ground. <sup>7</sup>Again Jesus asked them, “Who is it you are looking for?”

“Jesus of Nazareth,” they said.

<sup>8</sup> “I have already told you that I am he,” Jesus said. “If, then, you are looking for me, let these others go.” (<sup>9</sup> He said this so that what he had said might come true: “Father, I have not lost even one of those you gave me.”)

<sup>10</sup> Simon Peter, who had a sword, drew it and struck the High Priest's slave, cutting off his right ear. The name of the slave was Malchus.

<sup>11</sup> Jesus said to Peter, “Put your sword back in its place! Do you think that I will not drink the cup of suffering which my Father has given me?”

### **Jesus before Annas**

<sup>12</sup> Then the Roman soldiers with their commanding officer and the Jewish guards arrested Jesus, tied him up, <sup>13</sup> and took him first to Annas. He was the father-in-law of Caiaphas, who was High Priest that year. <sup>14</sup> It was Caiaphas who had advised the Jewish authorities that it was better that one man should die for all the people.

### **Peter Denies Jesus**

<sup>15</sup> Simon Peter and another disciple followed Jesus. That other disciple was well known to the High Priest, so he went with Jesus into the courtyard of the High Priest's house, <sup>16</sup> while Peter stayed outside by the gate. Then the other disciple went back out, spoke to the girl at the gate, and brought Peter inside. <sup>17</sup> The girl at the gate said to Peter, “Aren't you also one of the disciples of that man?”

“No, I am not,” answered Peter.

<sup>18</sup> It was cold, so the servants and guards had built a charcoal fire and were standing around it, warming themselves. So Peter went over and stood with them, warming himself.

### **The High Priest Questions Jesus**

<sup>19</sup> The High Priest questioned Jesus about his disciples and about his teaching. <sup>20</sup> Jesus answered, “I have always spoken publicly to everyone; all my teaching was done in the synagogues and in the Temple,

where all the people come together. I have never said anything in secret. <sup>21</sup> Why, then, do you question me? Question the people who heard me. Ask them what I told them—they know what I said.”

<sup>22</sup> When Jesus said this, one of the guards there slapped him and said, “How dare you talk like that to the High Priest!”

<sup>23</sup> Jesus answered him, “If I have said anything wrong, tell everyone here what it was. But if I am right in what I have said, why do you hit me?”

<sup>24</sup> Then Annas sent him, still tied up, to Caiaphas the High Priest.

### **Peter Denies Jesus Again**

<sup>25</sup> Peter was still standing there keeping himself warm. So the others said to him, “Aren't you also one of the disciples of that man?”

But Peter denied it. “No, I am not,” he said.

<sup>26</sup> One of the High Priest's slaves, a relative of the man whose ear Peter had cut off, spoke up. “Didn't I see you with him in the garden?” he asked.

<sup>27</sup> Again Peter said “No”—and at once a rooster crowed.

**1. What signs of Jesus' authority did you find?**

**2. Simon acts both bravely and cowardly in this passage. What motivates these extreme actions?**

**WATCH** View Film Clip 9:2 Together

(from 2:24:34 to 2:33:22 / 8:48 min.)

**FROM**

The

**FILM**

**FROM**

The

**BIBLE**

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**DISCOVER** Mark Up Section 9.2 > Discuss

*Look for the progression in this account of Jesus' trial. Identify and mark each step that moves Jesus closer to his crucifixion.*

### Jesus before Pilate

**18** <sup>28</sup> Early in the morning Jesus was taken from Caiaphas' house to the governor's palace. The Jewish authorities did not go inside the palace, for they wanted to keep themselves ritually clean, in order to be able to eat the Passover meal. <sup>29</sup> So Pilate went outside to them and asked, "What do you accuse this man of?"

<sup>30</sup> Their answer was, "We would not have brought him to you if he had not committed a crime."

<sup>31</sup> Pilate said to them, "Then you yourselves take him and try him according to your own law."

They replied, "We are not allowed to put anyone to death." (<sup>32</sup> This happened in order to make come true what Jesus had said when he indicated the kind of death he would die.)

<sup>33</sup> Pilate went back into the palace and called Jesus. "Are you the king of the Jews?" he asked him.

<sup>34</sup> Jesus answered, "Does this question come from you or have others told you about me?"

<sup>35</sup> Pilate replied, "Do you think I am a Jew? It was your own people and the chief priests who handed you over to me. What have you done?"

<sup>36</sup> Jesus said, "My kingdom does not belong to this world; if my kingdom belonged to this world, my followers would fight to keep me

from being handed over to the Jewish authorities. No, my kingdom does not belong here!”

<sup>37</sup> So Pilate asked him, “Are you a king, then?”

Jesus answered, “You say that I am a king. I was born and came into the world for this one purpose, to speak about the truth. Whoever belongs to the truth listens to me.”

<sup>38</sup> “And what is truth?” Pilate asked.

### **Jesus Is Sentenced to Death**

Then Pilate went back outside to the people and said to them, “I cannot find any reason to condemn him.”<sup>39</sup> But according to the custom you have, I always set free a prisoner for you during the Passover. Do you want me to set free for you the king of the Jews?”

<sup>40</sup> They answered him with a shout, “No, not him! We want Barabbas!” (Barabbas was a bandit.)

**19** Then Pilate took Jesus and had him whipped. <sup>2</sup> The soldiers made a crown out of thorny branches and put it on his head; then they put a purple robe on him <sup>3</sup> and came to him and said, “Long live the King of the Jews!” And they went up and slapped him.

<sup>4</sup> Pilate went back out once more and said to the crowd, “Look, I will bring him out here to you to let you see that I cannot find any reason to condemn him.” <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Look! Here is the man!”

<sup>6</sup> When the chief priests and the Temple guards saw him, they shouted, “Crucify him! Crucify him!”

Pilate said to them, “You take him, then, and crucify him. I find no reason to condemn him.”

<sup>7</sup> The crowd answered back, “We have a law that says he ought to die, because he claimed to be the Son of God.”

<sup>8</sup>When Pilate heard this, he was even more afraid. <sup>9</sup>He went back into the palace and asked Jesus, "Where do you come from?"

But Jesus did not answer. <sup>10</sup>Pilate said to him, "You will not speak to me? Remember, I have the authority to set you free and also to have you crucified."

<sup>11</sup>Jesus answered, "You have authority over me only because it was given to you by God. So the man who handed me over to you is guilty of a worse sin."

<sup>12</sup>When Pilate heard this, he tried to find a way to set Jesus free. But the crowd shouted back, "If you set him free, that means that you are not the Emperor's friend! Anyone who claims to be a king is a rebel against the Emperor!"

<sup>13</sup>When Pilate heard these words, he took Jesus outside and sat down on the judge's seat in the place called "The Stone Pavement." (In Hebrew the name is "Gabbatha.") <sup>14</sup>It was then almost noon of the day before the Passover. Pilate said to the people, "Here is your king!"

<sup>15</sup>They shouted back, "Kill him! Kill him! Crucify him!"

Pilate asked them, "Do you want me to crucify your king?"

The chief priests answered, "The only king we have is the Emperor!"

<sup>16</sup>Then Pilate handed Jesus over to them to be crucified.

**3. *How did Pilate attempt to remain neutral in his evaluation of Jesus' case?***

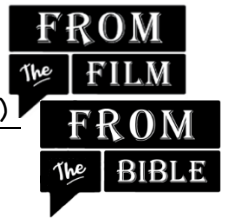
*...How was this impossible?*

4. How do people attempt to remain neutral about Jesus today?

5. What information does Jesus give Pilate about his identity?

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**WATCH** View Film Clip 9:3 Together  
(from 2:33:23 to 2:39:42 / 6:18 min.)



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**DISCOVER** Mark Up Section 9.3 > Discuss

---

**Look at this passage as if you were a crime scene investigator. Circle each piece of evidence you would collect.**

### Jesus Is Crucified

**19** <sup>16b</sup> So they took charge of Jesus. <sup>17</sup> He went out, carrying his cross, and came to “The Place of the Skull,” as it is called. (In Hebrew it is called “Golgotha.”) <sup>18</sup> There they crucified him; and they also crucified two other men, one on each side, with Jesus between them. <sup>19</sup> Pilate wrote a notice and had it put on the cross. “Jesus of Nazareth, the King of the Jews,” is what he wrote. <sup>20</sup> Many people read it, because the place where Jesus was crucified was not far from the city. The notice was written in Hebrew, Latin, and Greek. <sup>21</sup> The chief priests said to Pilate, “Do not write ‘The King of the Jews,’ but rather, ‘This man said, I am the King of the Jews.’”

<sup>22</sup> Pilate answered, “What I have written stays written.”



<sup>23</sup> After the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one part for each soldier. They also took the robe, which was made of one piece of woven cloth without any seams in it. <sup>24</sup> The soldiers said to one another, "Let's not tear it; let's throw dice to see who will get it." This happened in order to make the scripture come true:

"They divided my clothes among themselves  
and gambled for my robe."

And this is what the soldiers did.

<sup>25</sup> Standing close to Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> Jesus saw his mother and the disciple he loved standing there; so he said to his mother, "He is your son."

<sup>27</sup> Then he said to the disciple, "She is your mother." From that time the disciple took her to live in his home.

### **The Death of Jesus**

<sup>28</sup> Jesus knew that by now everything had been completed; and in order to make the scripture come true, he said, "I am thirsty."

<sup>29</sup> A bowl was there, full of cheap wine; so a sponge was soaked in the wine, put on a stalk of hyssop, and lifted up to his lips. <sup>30</sup> Jesus drank the wine and said, "It is finished!" Then he bowed his head and gave up his spirit.

### **Jesus' Side Is Pierced**

<sup>31</sup> Then the Jewish authorities asked Pilate to allow them to break the legs of the men who had been crucified, and to take the bodies down from the crosses. They requested this because it was Friday, and they did not want the bodies to stay on the crosses on the Sabbath, since the coming Sabbath was especially holy. <sup>32</sup> So the soldiers went and broke the legs of the first man and then of the other man who had been crucified with Jesus. <sup>33</sup> But when they came to Jesus, they saw that he was already dead, so they did not break his legs. <sup>34</sup> One of the soldiers, however, plunged his spear into Jesus' side, and at once blood

blood and water poured out. (<sup>35</sup>The one who saw this happen has spoken of it, so that you also may believe. What he said is true, and he knows that he speaks the truth.) <sup>36</sup>This was done to make the scripture come true: “Not one of his bones will be broken.” <sup>37</sup>And there is another scripture that says, “People will look at him whom they pierced.”

6. *What details of the crucifixion stand out to you and why?*

7. *What is the significance of the following details:*

*...Jesus' clothes were divided (Psalm 22:18 is quoted in verse 24)?*

*...Jesus' bones were not broken (See Exodus 12:46)?*

*...Jesus was pierced (See Zechariah 12:10)?*

**RELATE**

*How It Applies to God / Life / You > Discuss*

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8. *Why is the cross so important to Christians?*

... *What is its importance to you?*

**NOTES on Study #9** *Commentary and Historical Context*

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**9.1: John 18:1-27—The Arrest of Jesus / Jesus before Annas / Peter Denies Jesus / The High Priest Questions Jesus / Peter Denies Jesus again**

- The **group** of soldiers is more accurately a “detachment,” meaning, 600 men; Pilate would have deemed this show of force necessary to deter an insurrection, which he had reason to fear (see 11:48).
- The **sword** (rebuked by Jesus) and **cup** (embraced by Jesus), symbolize how different are ways of the world vs. God’s kingdom.
- By Jewish law, people were not required to testify against themselves; hence, Jesus’ refusal. Rather, two witnesses were required, which Jesus points out. But lacking such, this trial is illegal.

**9.2: John 18:28–19:16—Jesus before Pilate / Jesus Is Sentenced to Death**

- This illegal trial was also hasty—an overnight rush to judgment that even Pilate tried to halt. It’s debatable how much power the Jewish Sanhedrin had, but Pilate invokes sole authority to execute, to slow down this inescapable march to judgment.
- This trial was also unjust because it was based on false charges. Jesus, as “king of the Jews,” would allegedly threaten Roman rule.
- Jesus chose to die by being “lifted up,” to fulfill prophecy (John 3:14; 12:32-33). This meant crucifixion by Roman law and practice, whereas Jewish law called for death by stoning (Acts 7:58).

**9.3: John 19:17-37— Jesus Is Crucified/The Death of Jesus/ Jesus' Side Is Pierced**

- The film accurately depicts Jesus carrying just the horizontal beam of the cross, to be attached to an upright pole which was permanently installed at the roadside. John omits the fact that Simon of Cyrene, somewhere along the way, carries that cross beam (Mark 15:21).
- Jesus fulfills several messianic prophecies: his bones would not be broken, his seamless clothes not torn (Psalm 22:17-18); he would be thirsty (69:21; 22:15), his hands, feet, and side pierced (22:16; Isaiah 53:5; Zechariah 12:10). In fulfilling prophecy, as distinctly noted by John, Jesus thus comes off more as victor than victim.

**HOME REFLECTION** *Journaling, Commitments and Prayer*

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9. From the time of Jesus' arrest to the time of his execution, Jesus' friends were abandoning him one-by-one. *Who was left with him at the end?*
10. Take time this week to reflect on where you would have been during the crucifixion. *What would (or has) cause(d) you to abandon Jesus?*

*Video Insights: What was crucifixion like?*

**Type in URL:** [youtu.be/V0gNIL5GAdE](https://youtu.be/V0gNIL5GAdE) -*Messages of Christ* (7:37 min.)

**Notes:**      *Other Videos?*

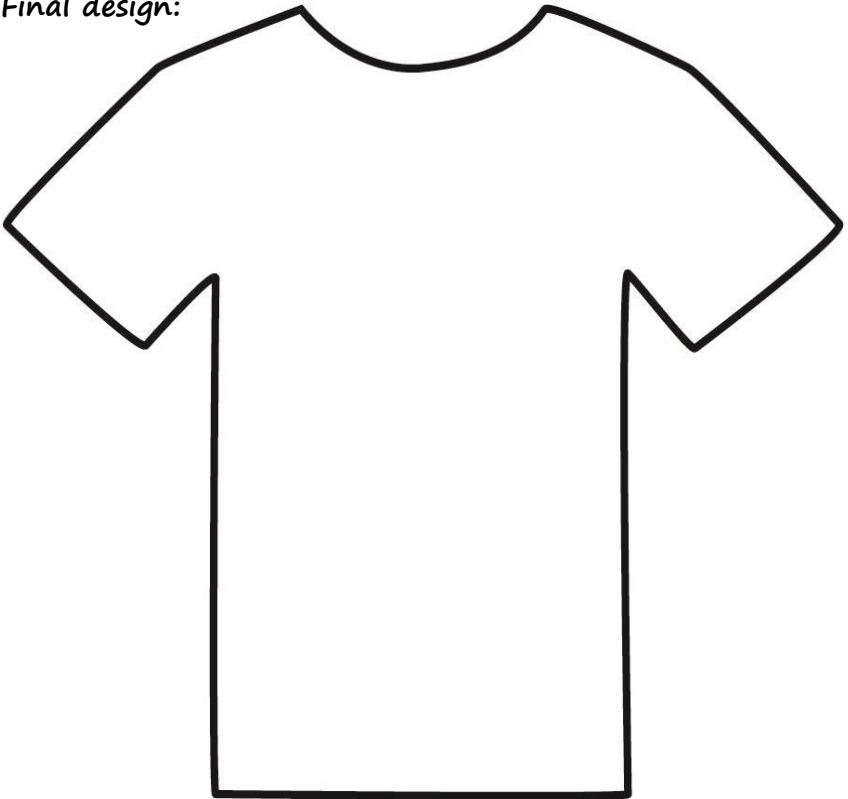
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*After watching > discovering > relating,  
what slogan would you write or draw on your T-shirt?*

---

*Draft concepts:*

*Final design:*





*Time to put it all together*

---

**Note:** For this tenth gathering, your group could meet at your normal time, or you could plan to meet in a special place for a longer event which can do wonders as a group bonding experience.

Pages 147-150 can be used for an *extended Home Reflection* time, or an *All-Day or Weekend gathering event*. Note the overview of a **Day-Long Event** or **Weekend Retreat** (pp. 15-16). See [thechosenstudy.org](http://thechosenstudy.org) for further suggestions under *Leaders*.

**Study #10****John 19:38-21:25**

**WATCH** View Film Clip 10.1 Together  
(from 2:39:43 to 2:47:36 / 7:53 min.)

**FROM**  
The **FILM**

**DISCOVER** Mark Up Section 10.1 > Discuss

**FROM**  
The **BIBLE**

**INTRO:** Jesus' resurrection easily tops the list of amazing miracles. John tells the story from the perspective of those who witnessed it.

**Identify and mark the reactions of each character to the realization that Jesus' body was not in the tomb.**

### The Burial of Jesus

**19**<sup>38</sup> After this, Joseph, who was from the town of Arimathea, asked Pilate if he could take Jesus' body. (Joseph was a follower of Jesus, but in secret, because he was afraid of the Jewish authorities.) Pilate told him he could have the body, so Joseph went and took it away. <sup>39</sup> Nicodemus, who at first had gone to see Jesus at night, went with Joseph, taking with him about one hundred pounds of spices, a mixture of myrrh and aloes. <sup>40</sup> The two men took Jesus' body and wrapped it in linen cloths with the spices according to the Jewish custom of preparing a body for burial. <sup>41</sup> There was a garden in the place where Jesus had been put to death, and in it there was a new tomb where no one had ever been buried. <sup>42</sup> Since it was the day before the Sabbath and because the tomb was close by, they placed Jesus' body there.

### The Empty Tomb

**20** Early on Sunday morning, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been taken away from



the entrance.<sup>2</sup> She went running to Simon Peter and the other disciple, whom Jesus loved, and told them, “They have taken the Lord from the tomb, and we don't know where they have put him!”

<sup>3</sup> Then Peter and the other disciple went to the tomb. <sup>4</sup> The two of them were running, but the other disciple ran faster than Peter and reached the tomb first. <sup>5</sup> He bent over and saw the linen cloths, but he did not go in. <sup>6</sup> Behind him came Simon Peter, and he went straight into the tomb. He saw the linen cloths lying there <sup>7</sup> and the cloth which had been around Jesus' head. It was not lying with the linen cloths but was rolled up by itself. <sup>8</sup> Then the other disciple, who had reached the tomb first, also went in; he saw and believed. (<sup>9</sup> They still did not understand the scripture which said that he must rise from death.) <sup>10</sup> Then the disciples went back home.

### **Jesus Appears to Mary Magdalene**

<sup>11</sup> Mary stood crying outside the tomb. While she was still crying, she bent over and looked in the tomb <sup>12</sup> and saw two angels there dressed in white, sitting where the body of Jesus had been, one at the head and the other at the feet. <sup>13</sup> “Woman, why are you crying?” they asked her.

She answered, “They have taken my Lord away, and I do not know where they have put him!”

<sup>14</sup> Then she turned around and saw Jesus standing there; but she did not know that it was Jesus. <sup>15</sup> “Woman, why are you crying?” Jesus asked her. “Who is it that you are looking for?”

She thought he was the gardener, so she said to him, “If you took him away, sir, tell me where you have put him, and I will go and get him.”

<sup>16</sup> Jesus said to her, “Mary!”

She turned toward him and said in Hebrew, “Rabboni!” (This means “Teacher.”)

<sup>17</sup> “Do not hold on to me,” Jesus told her, “because I have not yet gone back up to the Father. But go to my brothers and tell them that

I am returning to him who is my Father and their Father, my God and their God.”

<sup>18</sup> So Mary Magdalene went and told the disciples that she had seen the Lord and related to them what he had told her.

### **Jesus Appears to His Disciples**

<sup>19</sup> It was late that Sunday evening, and the disciples were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. “Peace be with you,” he said. <sup>20</sup> After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord.

<sup>21</sup> Jesus said to them again, “Peace be with you. As the Father sent me, so I send you.” <sup>22</sup> Then he breathed on them and said, “Receive the Holy Spirit. <sup>23</sup> If you forgive people’s sins, they are forgiven; if you do not forgive them, they are not forgiven.”

### **Jesus and Thomas**

<sup>24</sup> One of the twelve disciples, Thomas (called the Twin), was not with them when Jesus came. <sup>25</sup> So the other disciples told him, “We have seen the Lord!”

Thomas said to them, “Unless I see the scars of the nails in his hands and put my finger on those scars and my hand in his side, I will not believe.”

<sup>26</sup> A week later the disciples were together again indoors, and Thomas was with them. The doors were locked, but Jesus came and stood among them and said, “Peace be with you.” <sup>27</sup> Then he said to Thomas, “Put your finger here, and look at my hands; then reach out your hand and put it in my side. Stop your doubting, and believe!”

<sup>28</sup> Thomas answered him, “My Lord and my God!”

<sup>29</sup> Jesus said to him, “Do you believe because you see me? How happy are those who believe without seeing me!”

### **The Purpose of This Book**

<sup>30</sup>In his disciples' presence Jesus performed many other miracles which are not written down in this book. <sup>31</sup>But these have been written in order that you may believe that Jesus is the Messiah, the Son of God, and that through your faith in him you may have life.

1. Joseph of Arimathea and Nicodemus were both secret admirers of Jesus. *Why do you think they revealed themselves after Jesus was dead?*

2. *What seem to be Jesus' priorities after he rose from the dead?*

3. *Why was it difficult for Thomas to believe?*

4. *What did Jesus mean when he said, "How happy are those who believe without seeing me." (John 20:29)?*

**WATCH** View Film Clip 10:2 Together  
(from 2:47:37 to 2:53:53 / 6:16 min.)



**DISCOVER** Mark Up Section 10.2 > Discuss

*Look for repeated words and phrases.*

### Jesus Appears to Seven Disciples

**21** After this, Jesus appeared once more to his disciples at Lake Tiberias. This is how it happened. <sup>2</sup>Simon Peter, Thomas (called the Twin), Nathanael (the one from Cana in Galilee), the sons of Zebedee, and two other disciples of Jesus were all together. <sup>3</sup>Simon Peter said to the others, “I am going fishing.”

“We will come with you,” they told him. So they went out in a boat, but all that night they did not catch a thing. <sup>4</sup>As the sun was rising, Jesus stood at the water’s edge, but the disciples did not know that it was Jesus. <sup>5</sup>Then he asked them, “Young men, haven’t you caught anything?”

“Not a thing,” they answered.

<sup>6</sup>He said to them, “Throw your net out on the right side of the boat, and you will catch some.” So they threw the net out and could not pull it back in, because they had caught so many fish.

<sup>7</sup>The disciple whom Jesus loved said to Peter, “It is the Lord!” When Peter heard that it was the Lord, he wrapped his outer garment around him (for he had taken his clothes off) and jumped into the water. <sup>8</sup>The other disciples came to shore in the boat, pulling the net full of fish. They were not very far from land, about a hundred yards away. <sup>9</sup>When they stepped ashore, they saw a charcoal fire there with fish on it and some bread. <sup>10</sup>Then Jesus said to them, “Bring some of the fish you have just caught.”

<sup>11</sup>Simon Peter went aboard and dragged the net ashore full of big

fish, a hundred and fifty-three in all; even though there were so many, still the net did not tear. <sup>12</sup> Jesus said to them, “Come and eat.” None of the disciples dared ask him, “Who are you?” because they knew it was the Lord. <sup>13</sup> So Jesus went over, took the bread, and gave it to them; he did the same with the fish.

<sup>14</sup> This, then, was the third time Jesus appeared to the disciples after he was raised from death.

### **Jesus and Peter**

<sup>15</sup> After they had eaten, Jesus said to Simon Peter, “Simon son of John, do you love me more than these others do?”

“Yes, Lord,” he answered, “you know that I love you.”

Jesus said to him, “Take care of my lambs.” <sup>16</sup> A second time Jesus said to him, “Simon son of John, do you love me?”

“Yes, Lord,” he answered, “you know that I love you.”

Jesus said to him, “Take care of my sheep.” <sup>17</sup> A third time Jesus said, “Simon son of John, do you love me?”

Peter became sad because Jesus asked him the third time, “Do you love me?” and so he said to him, “Lord, you know everything; you know that I love you!”

Jesus said to him, “Take care of my sheep. <sup>18</sup> I am telling you the truth: when you were young, you used to get ready and go anywhere you wanted to; but when you are old, you will stretch out your hands and someone else will tie you up and take you where you don't want to go.” <sup>19</sup> (In saying this, Jesus was indicating the way in which Peter would die and bring glory to God.) Then Jesus said to him, “Follow me!”

### **Jesus and the Other Disciple**

<sup>20</sup> Peter turned around and saw behind him that other disciple, whom Jesus loved—the one who had leaned close to Jesus at the meal and

had asked, "Lord, who is going to betray you?" <sup>21</sup>When Peter saw him, he asked Jesus, "Lord, what about this man?"

<sup>22</sup>Jesus answered him, "If I want him to live until I come, what is that to you? Follow me!"

<sup>23</sup>So a report spread among the followers of Jesus that this disciple would not die. But Jesus did not say he would not die; he said, "If I want him to live until I come, what is that to you?"

<sup>24</sup>He is the disciple who spoke of these things, the one who also wrote them down; and we know that what he said is true.

### **Conclusion**

<sup>25</sup>Now, there are many other things that Jesus did. If they were all written down one by one, I suppose that the whole world could not hold the books that would be written.

5. Jesus had amazed Peter with a miracle catch of fish when he first called him to become a disciple (Luke 5:1-11). *Why does it take Peter so long to recognize Jesus?*

6. *Why does Peter become sad the third time Jesus asks, "Do you love me?" (John 20:17)*

7. *Why do you think John chose this story as the conclusion of his gospel?*

**RELATE** How It Applies to God / Life / You > Discuss

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8. Which of the resurrection appearances do you find the most meaningful?

...How does that story give you hope?

9. If you had been one of Jesus' original followers, how do you think Jesus might have revealed his risen self to you?

...Why?

**NOTES on Study #10** Commentary and Historical Context

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**10.1: John 19:38–20:31—The Burial of Jesus / The Empty Tomb / Jesus Appears to Mary Magdalene / Jesus Appears to His Disciples / Jesus and Thomas / The Purpose of this Book**

- John does not mention a stone covering Jesus' tomb, just that it was a **new tomb**. Yet we know from historic sources that a stone rolled in front by means of a groove was common in burial places for the wealthy; Joseph of Arimathea, a rich man, gave Jesus his "unused" tomb, sealed with a large stone (Matthew 27:57-60).

- “Do not hold me” was not some social distancing mandate by Jesus; rather, he’s saying his Ascension was underway but incomplete.
- “Peace be with you” fulfills the new covenant promise given in 14:27 and 16:33 and reflects a total well-being and calmness of spirit that being with Jesus (or salvation by Christ) brings.

### 10.2: John 21:1-25—Jesus Appears to Seven Disciples / Jesus and Peter / The Other Disciple

- Jesus was resurrected bodily and appeared to the disciples. He was no disembodied spirit, but with hands and feet could prepare and eat meals—someone they could see, touch, hear and with whom they could interact.
- “Do you love me more than these?” was an ambiguous question, which the film specifies as referring to the other disciples. Jesus could have meant “more than fishing” or other loves in Peter’s life.
- Peter had claimed loyalty unto death (13:37), yet denied him three times, so had to reaffirm Jesus three times. He’d eventually keep his word and die for Christ at the hands of Nero (in the 60s AD.)

### REVIEW YOUR JOHN STUDY EXPERIENCE

#### 10.3 Summarize Your Thoughts > Discuss

**WATCH** View Film Clip 10:3 Together

(from 2:53:54 to 2:56:19 / 2:25 min.)



**DECIDE** Consider questions posed at the end of the film

Where would you have placed yourself on this continuum (with a **smaller x**) regarding your relationship with God/Jesus when you began this study? Where are you now (with a **larger X**)?

Observer...    Skeptic...    Learner...    Seeker...    Follower...

10. Go around so each group member gets a chance to talk on this.



**HOME REFLECTION** *Journaling, Commitments and Prayer*

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11. *What key things did you learn from this study of John?*

*...What will you believe or do differently as a result?*

The video ends by inviting you to make two affirmations:

- I affirm that I have sinned against the Perfect God.
- I affirm that the death of Jesus on the cross completely paid for my sins, and I rely on Jesus' payment for my sin to receive life everlasting and a perfect standing before God.

*Have you made these affirmations? And if so, what difference have they made in your life?*

*If not, is there anything stopping you from making them now?*

*Video Insights: The Historical Facts for the Resurrection*

**Type in URL:** [youtu.be/kWSG5okmUr8](https://youtu.be/kWSG5okmUr8) -Gary Habermas (4:23 min.)

**Notes:**            *Other Videos?*

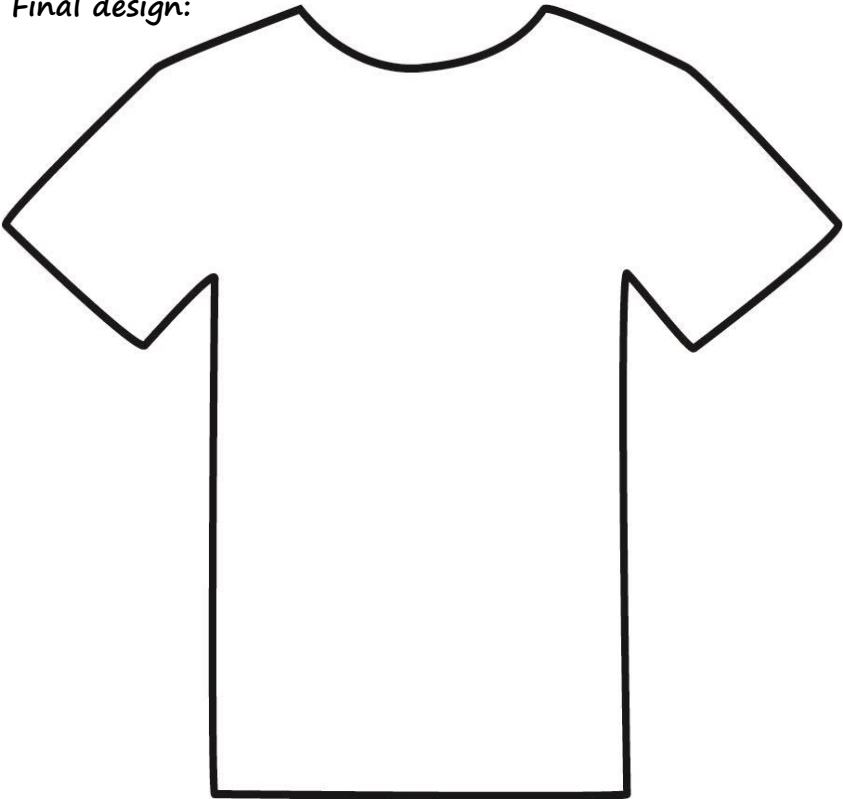
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After watching > discovering > relating,  
what slogan would you write or draw on your T-shirt?

---

Draft concepts:

Final design:



**Your Faith Journey**

Best takeaways for:

- An Extended Home Reflection
  - A Day-Long Event (See page 15 for this.)
  - A Weekend Retreat (See page 16 for this.)
- 

*The* **GOSPEL**  
**OF JOHN**

**#1, John 1:1-2:25**

*The Word of Life / John the Baptist's Message / wedding at Cana*

**#2, John 3:1-4:54**

*Jesus—Nicodemus / Jesus—Samaritan Woman / Jesus—Official's Son*

**#3, John 5:1-6:71**

*Healing at Pool / Jesus Feeds Five Thousand / Jesus, Bread of Life*

**#4, John 7:1-8:51**

*Jesus and Brothers / Woman Caught in Adultery / You Cannot Go*

**#5, John 9:1-10:42**

*Healing a Blind Man / Parable of the Shepherd / Jesus Rejected*

*More takeaways: (For longer events see website under Leaders.)*

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**#6, John 11:1-12:50**

*Death of Lazarus / Anointed at Bethany / Speaking of his Death*

**#7, John 13:1-14:31**

*Washes Disciples' Feet / Predicts Betrayal / Promises Holy Spirit*

**#8, John 15:1-17:26**

*Jesus the Vine / Work of Holy Spirit / Praying for his Disciples*

**#9, John 18:1-19:37**

*The Arrest of Jesus / Jesus before Pilate / Jesus Is Crucified*

**#10, John 19:38-21:25**

*The Burial of Jesus / Jesus Appears to his Disciples / Review*

*Read this definition of faith and “Mark It Up!”*

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*One definition of genuine faith is giving all you know about yourself to all you know about God.*

Such is the call to humility. And the more you hang around Jesus, the more you realize that he isn’t impressed with pretension. Maybe that’s why he—the Servant-King, God’s understated Messiah—made no grand entry. Instead, Jesus shows up as a baby, born in a dirty stable to a peasant girl, in a nondescript town.

Then, 30 years later, for three short years, he announces that the Kingdom of God has arrived, complete with spiritually intriguing stories and miracles. He offers forgiveness of sin, and reconciliation to God the Father—all culminating in his crucifixion, resurrection, and ascension.

Something is going on here. No one could make this stuff up. If nothing more, **the story of Jesus is the most [ \_\_\_\_\_ fill in the blank] story that humanity has ever offered.** The Gospel writers certainly felt this way and their eagerness to describe this off-the-charts, unusual *eternity-meets-time event* pours through their various accounts.

*From your study, write in the adjective that best describes Jesus’ story:*

*Remarkable . . .*

*Compelling . . .*

*Audacious . . .*

*Captivating . . .*

No fair picking them all!

*Fascinating . . .*

**We chose one—what’s yours?**

*Intriguing . . .*

*Share why you selected it with your group.*

*Other . . .*

*Watch > Discover > Relate the Most \_\_\_\_\_ Story Ever Told.*

*Do you increasingly find yourself caught up in Jesus' story?*

*Do you trust the eyewitness testimony on behalf of Jesus, like John, to the extent that you are ready to take further steps to trust him?*

*Conversely, at the end of this study, do you need more evidence for the Resurrection or some other aspect of Jesus' life and ministry?*

*If so, what would be most helpful?*

Wherever you are spiritually, allow us to recommend something that will likely help you grow toward Christ or grow in him, and here it is: If Jesus says to love your enemies, try it out. Or, if he says to show hospitality like the Good Samaritan, or to help find lost sheep like a Good Shepherd, then do it.

As you “try on Jesus' teaching,” you will find it not only making sense, but that you will also need to look to him for the wisdom, strength, and courage to take the risk of making some hard choices. Thankfully, in this journey of faith, his forgiveness is always close at hand.

*1. How do you respond to the definition of faith given on page 165?*

*2. Which teaching of Jesus would God have you “try on” right now?*

*3. With whom can you share what you've learned from this study?*

## Faith Journey Notes:

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### *Bible apps and online access*

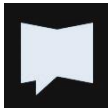
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The **You Version** app, installed on over 500M devices, is used on smartphones and tablets, and accessed online at [bible.com](http://bible.com) and [youversion.com](http://youversion.com). Excellent for reading.



**Bible Gateway** is a searchable online Bible in 200 versions and 70 languages, that can be read and referenced online at [biblegateway.com](http://biblegateway.com). Excellent for researching.



**BibleProject.com** and app, used in some studies, includes a quality collection of videos on books of the Bible, biblical themes, and word studies. Excellent for learning.

### *100% FREE: The Life and Teachings of Jesus of Nazareth*

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Would you like a compilation of the four Gospels for yourself and to give away? Order free (224-page, shipping included) at [plusnothing.com](http://plusnothing.com).





*More Notes:*

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## Background Notes *Where his story came from*

Early tradition identifies Matthew, Mark, Luke, and John as the ones who introduced Jesus to the First Century world and to ours. Their portrait of him is both historically unique and remarkably consistent.

**MATTHEW:** Given his occupation as a tax collector for the Roman government, we can only imagine the initial tension between Matthew (also called Levi) and the other disciples. But reconciliation lay at the heart of Jesus' message (see *The Sermon on the Mount*, Mathew 5-7). Matthew's Gospel emphasizes the interconnectedness between the Old and New Testaments and provides young believers a systematic tutorial on Jesus' teaching.

**MARK:** This Gospel has been generally recognized as the account coming from Peter. Mark begins his first "sentence" with no verb: *The beginning of the Gospel about Jesus Christ, the Son of God*. His last sentence ends with the women fleeing Jesus' empty tomb *because they were afraid*. For Mark, Jesus is a man of action. To help believers facing persecution from the Roman state, Mark focuses on Jesus as the Suffering Servant who "came to serve" (Mark 10:45).

**LUKE:** An educated Greek physician and traveling companion of Paul, Luke authored the book of Acts and the Gospel that bears his name. Although Luke never met Jesus himself, he had a close relationship with Paul, and was acquainted with most of the key eyewitnesses who knew Jesus (Luke 1:1-4). After extensive interviews with these contacts, Luke begins: "Since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account" (Luke 1:3).

**JOHN:** A fisherman and brother of James, he writes, "In the beginning was the Word," offering an obvious parallel to the opening words of Genesis. In the "first Genesis," God spoke *Creation* into existence, and in the "second Genesis" God speaks *Redemption* into existence: "The Word became flesh and made his dwelling among us" (1:14). This "Word made flesh" is who John wants his readers to know.

## Knowing those who knew him best

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**John the Baptist:** Miraculously conceived shortly before his cousin Jesus, he heralds Jesus, as foretold by Isaiah (40:3-5), calling Jews to repent in preparation for the Messiah. After a faithful ministry and baptizing Jesus, he is imprisoned and later beheaded for the threat he posed to Herod Antipas. Jesus identifies him as *the greatest of those born of women* (John 1:6-34; Matthew 3:1-17; 11:1-19; 14:1-12; Luke 1:5-25, 57-80).

**Andrew:** One of the first to follow Jesus, he brings his brother, Simon (Peter), right away. Together with fellow fishermen, James and John, Andrew leaves everything to follow Jesus after the miraculous catch. He also plays a key role in the feeding of the 5,000 (John 1:40-42; 6:8-9).

**Simon Peter:** This fisherman meets Jesus and is later renamed Peter, *the Rock*. He is brought to Jesus by his brother, Andrew, and follows Jesus then. He is well-known for walking (and sinking) on water, slicing off a soldier's ear, denying Jesus before his death, being a prominent leader in the early Christian movement, and for writing 1 and 2 Peter (Matthew 14:25-32; 16:13-28; Mark 14:66-72; John 1:40-42; Luke 5:1-11).

**James and John:** Along with Simon, they become Jesus' closest disciples. Appropriately nicknamed by Jesus as the "sons of thunder" (Luke 9:54), they were Simon's partners and, like him, they left everything to follow Jesus after the huge catch of fish (Mark 3:17; Luke 5:1-11). John goes on to write a Gospel, three letters, and the Book of Revelation.

**Matthew:** Also known as Levi, is a despised tax collector when Jesus calls him from his tax booth to follow Him. He *left everything and followed him*, and invites many friends and coworkers to a dinner with Jesus (Luke 5:27-32). He authors the Gospel of Matthew.

**Mary Magdalene:** One of several women mentioned in Luke 8:2-3 who had been "cured of evil spirits and diseases" and was following Jesus. Having been delivered from seven demons, she is with Jesus at the cross and is the first one to whom Jesus appears after the Crucifixion (Luke 8:2-3; John 19:25-27; John 20:1-18).

**James the Less** (*micros*, meaning "little" or "young") and **Thaddeus:** Two lesser-known disciples: "Little James," a son of Alphaeus (Mark 3:18),

could have been Matthew's brother (also a son of Alphaeus, Mark 2:14), but is never identified as such. Thaddeus, aka Jude/Judas, may have gotten his nickname (meaning "breast child" or "mama's boy") to distinguish him from the other Judas, to avoid negative connotations.

**Thomas** (aka Didymus, or "twin"): Best known for doubting: *Unless I see the nail marks in his hands... I will not believe* (John 20:25). Thomas could, maybe more accurately, be called *logical*. Regardless, we see a whole-hearted passion, even an openness to die with Jesus (11:16), and fear of missing him (14:5). Thomas, the last of The Twelve to see Jesus after the resurrection, upon seeing him proclaims, *My Lord and my God* (20:24-29).

**Mary, mother of Jesus:** She is the teenager God chose to give birth to Jesus, who was conceived in her by the Holy Spirit. She raises Jesus with **Joseph**, who married her after an angel appears to him in a dream, and who probably died before Jesus began his adult ministry. She weeps at the Crucifixion, witnesses the resurrected Christ, and, along with at least some of her other children (Acts 1:14), is part of the early church (Luke 1:26-56; 2:5-7; 8:19-21; John 2:1-12; 19:25-27).

**Philip** is a disciple of John the Baptist, and a friend of Andrew. He changes allegiance from John to Jesus, and seeks out a friend, **Nathanael**, who wonders aloud, *Can anything good come out of Nazareth?* Philip seemingly quotes Jesus, *Come and see!* Nathanael does and is amazed that Jesus "met him" before they meet: *Before Philip called you, when you were under the fig tree, I saw you.*

**Simon (the Zealot)** is distinct from Simon (Peter). We don't know a lot about him from the gospel record other than his association with the Zealots, a group of Jewish insurrectionists who opposed Roman rule. Without much to go on, there has been a wide variety of speculation. Some options are: the same person as Simeon of Jerusalem who became an early Christian leader, Simon, the brother of Jesus, perhaps a cousin of Jesus, or even a son of Joseph from a previous marriage.

**Judas (Iscaiot)**—was a name probably given to him as a designation of his native place, Kerioth, a town in Judah. In *The Chosen* he is introduced as the last of the disciples to join, but the New Testament only indicates that he was one of the Twelve, not when he joined.

Mark where it happened on the map (Bible-History.com)



Record locations cited and what happened there:

- Jerusalem, John 1:19: Priests and Levites came (p. 23)
- Bethany and Jordan, John 1:28: John baptizing (p. 24)
- Bethsaida in Galilee, Jn. 1:43: More disciples (p. 25)
- Nazareth: Jn. 1:45: Where Jesus came from (p. 25)

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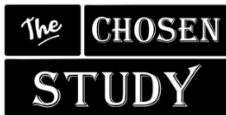
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*Background Notes:*

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*Have you seen something different in Jesus?*

*Join a Chosen Study Team and consider becoming a*

*Chosen Study Leader*

## Leader's Notes

When it comes to “Jesus films,” *The Chosen* is unmatched for its form and authenticity. But it is also long: Eight episodes a season times seven seasons equals fifty-six total episodes plus extra “one-off’s,” like the 2021 special, *The Messengers*. *The Life of Jesus* fills the need for a ten-week overview through lens of *The Gospel of John*.

Our goal is to help study leaders **facilitate discussions about Jesus with everyone they know, and to see people grow into and as Christ followers** through using this tool.

***So, if you're interested in leading a John Study, here's what to do:***

### *Gather a Core Team*



#### ***The John Study Team***

***is a small group with a big purpose.***

Draw together a core group made up of those who have seen something “different” in Jesus and want others to experience that difference. The team meets together regularly (shoot for weekly) to support the group process and pray.

This team plans, oversees the food, and invites friends and family to join in. This team can take on the following roles:

– ***The Group Leader*** oversees the group’s study and discussion process and seeks to foster one-on-one friendship evangelism and discipleship within the group. We encourage the leader to model servant/leadership within the group and to send out weekly emails.

– ***The Prayer Team Promoter*** finds ways to support the study in prayer.

– ***The Meal Organizer*** oversees the food. See *Resources* at the website for theme potluck sign-up sheets. Meal Organizers can also keep in touch during the week with group emails. (The first meal will likely be something like a pizza night instead of a planned potluck.)



–**Child Care Helper** for younger families who need such help to come.

–**Set-Up/Sign-Up/Name Tag/Greeter** should be designated, especially for larger groups. For the people who may not feel comfortable at first, you'll want to extend hospitality and friendship from the start.

–**“Tech Person”** to oversee film presentation on a TV or projector.

–**Small Group Facilitators** (for larger studies—eight or more) oversee their group. **It is best to sit around small tables with just four to six others** (and best to separate spouses), rotating members weekly.

–**Day-Long or Weekend Event Organizer** (see p. 15 and the website).

**FYI:** There are two series. **The Chosen Series** that follows *The Chosen* and **The Bible Series** which includes other film and Bible studies. This John Study is part of the Bible series. (See page 162-164 and the website for more options.)



## ***Be Inclusive of Everyone***

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**Who to invite?** Everyone who is open to come: The religious, the doubters, the non-religious, the seekers—you name it. This is to be a fun, interactive place that values and respects everyone.

We hope group members share differences of opinion and viewpoints from all over the spiritual map. We're glad for that. Each person brings their own background. We're not here to judge. We love to stir up discussion and hear unaccustomed perspectives.

**Sharing and Prayer:** To respect where people are spiritually, encourage believers to **avoid insider-type sharing**—which can characterize typical Bible study groups. (Also, prayer should primarily take place before you come/after you leave, not during group time.) A John Study is a **skeptic- and seeker-friendly outreach group** for mutual learning, and to develop deeper friendships both inside and outside the group context.

## Get the Word Out



**Direct Invitation:** Yes, we still do that, right?! Indeed, it is by far the most effective means.

**Email Invitation:** Get the word out quickly by sending a link to the trailer, website, and flyer attached.

**Text Invitation:** Send out a photo, or better yet, a digital photo (JPG) of your flyer, and an active link to the trailer and website.

**Flyers:** Contact us at our website to receive sample flyers in MS Word that you can adapt and print or make up your own to hand out.

**Create a Facebook Event and Church Announcements** to the masses.

**Once started, keep inviting.** New people catch up in the movie easily.

## Plan for Food




Our studies seek to connect us to God AND to each other. What better way to bring people together than by sharing food and conversation? We encourage starting with a meal, potluck or, at least, finger food. The role of overseeing the meals is a tremendous service to the group.

## Lead/Facilitate the Group

You can begin small—with just one friend, one-on-one, or gather a group. Pray, invite, read, and underline the key points on pages 8-16 and 175-182. The leader's notes along the way, are for both current and future leaders to gain confidence in how to facilitate their groups.




**THE JOHN STUDY**



Join us—men in this case—for a weekly discussion of stories about Jesus from his closest friend, John.

8:45-9:00: Arrive / Lite Breakfast  
 9:00-11:00: Video, Study and Discussion  
 10 Weeks from June 25 to August 27

We have a booklet which puts us all on the same level of interaction, making each person's contributions valuable. No need for a Bible.



8:45-11 am, Saturdays • June 25th • 2110 E. 17th  
 For more info contact Bill at 541-221-4242.

## **Multiply Your Efforts**—through small/large (8+) group combos

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### **Combining small groups within a larger group:**

When a group starts off large or grows larger—*to eight or more*—the larger size presents unique opportunities. Small groups provide a *depth* of intimacy that allows members to participate more. Larger group interaction can then draw out the best insights from the small group discussions to offer a *breadth* of give-and-take sharing.

This combination **provides for two (shorter) discussion times**, with the best of both dynamics; group leaders become “dialogical” (two-way), not “monological” (one-way), facilitators. After each small group time, the leader brings together the larger group for a “check-in” to highlight what was discussed within the small groups.

A small/large group combination **helps the core team to facilitate the smaller breakout groups**. The goal is to foster a guided conversation. This, likewise, is true for a large group leader on a larger scale. Quality, dialogical teaching brings a soft touch to the group sharing, by focusing on the best insights gleaned from the small groups.

Larger groups thus **provide discipleship opportunities** for group members to step into the role of small group facilitators, as part of the core study team. The goal is to help equip an increasing number of these leaders to multiply their outreach efforts in the lives of others. The challenge during the group time is to keep up the pace.

If you’re currently a group member with such aspirations, feel free to study through the guide notes, go through the website and look for an opportunity to join a team, or to start your own study!

**For Leader Support:** [thechosenstudy.org/join](http://thechosenstudy.org/join)

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Through this website, we equip current and future leaders to make disciples and provide community support for those using *film and Scripture* for outreach and growth. *How can we serve you?*

## *Eight Group Ground Rules to Enhance Your Experience*

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1. **The Leader** is a **facilitator** of discussion, guiding the group through questions rather than statements. He/she is responsible to prepare for and **oversee group interaction** and to **spearhead the outreach**.
2. **The Guide** makes for a valuable personal study but is especially set up to help **current and future leaders** facilitate watching, study, and discussion in one-to-one, and in small/large group settings.
3. **Prior Preparation** though not discouraged, is not expected. We do, however, have a **Home Reflection** time for post-Study follow-up.
4. **Each Group Member** “owns the group,” and is thus seen as a key contributor of comments and questions. **Talkative members** should defer to others and **quiet members**, speak out. *The conversation engagement around the circle should look like a pinball machine!*
5. **Group Focus** is controlled by its purpose. *The Chosen* Study allows the episode and Scripture passage to **govern the discussion**, rather than Bible commentaries or cross referencing. Tangents are to be avoided or at least “tabled,” until after the group meeting is over.
6. **Personal Growth** from studying Jesus is our goal. Such growth naturally includes a **focus on humility** and **child-like faith**.
7. **Group Growth** happens as **friendships form and deepen**. Members should see themselves as more than just a study group, but as a community where consistency, accountability, empathy self-disclosure, and reaching out to others are key characteristics.
8. **Avoid making “guest appearances.”** Don’t let *stay-at-home feelings* or distractions dictate whether you come. **Commit to attend** every meeting. Take the gathering seriously—for you and for others.

*Fight “those feelings” and the distractions by signing this challenge:*

**Unless out-of-town or at death’s door, I’ll be there. Initials: \_\_\_\_\_**

## *Eight Don'ts of Leading Group Discussions*

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You're NOT a teacher, you're a **facilitator**. To lead a productive group discussion, start with what NOT to do and you're halfway there!

- 1. Don't answer your own questions.** Otherwise, the group will look to you as “the teacher” rather than “the facilitator.” You're not just the questioner. You should participate like any member, but don't be the first one to answer your own question.
- 2. Don't over-talk.** Groups with an overtalkative leader will often sit back—in boredom! 90% of what we hear we forget, but 90% of what we say, we remember. So, your goal is to get your group talking. Get them remembering. Get them learning.
- 3. Don't be afraid of silence.** Silence may mean you need to rephrase the question, but if you “bail out your group” when silent, you set a bad precedent. To exercise patience, count in your head from 100 to 0 before answering—then, only if you must. Oh, yes, they'll talk!
- 4. Don't be content with just one answer.** For every written question feel free to ask a follow-up question or two, like: “Does anyone else have a thought?” This allows several people to respond.
- 5. Don't expect group members to respond with an answer each time.** They'll be tempted to look straight at you solely, especially when the group is new. Instead, you want them talking to each other, so you don't have to be the “discussion hub” (see p. 182).
- 6. Don't reject an answer as wrong.** Respond to questionable answers by asking, “How did you come to that conclusion?” or “There's probably a difference of opinion here. Does anyone else have another way of looking at this?” Be affirming to everyone.
- 7. Don't be afraid of controversy.** Different opinions are a good thing.
- 8. Don't allow the group to end late.** If the discussion proves fruitful, end on time. Don't let the group drag on, but for those who choose to stay, give opportunity to discuss the issue in more depth.

## *Eight Do's of Leading Group Discussions*

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You don't need to be an expert or trained teacher to lead a discussion group. Your role is that of a **facilitator**, one who guides others into a productive conversation centering on key points of the film clips and Bible studies. It's an honor to be able to serve your group in this way.

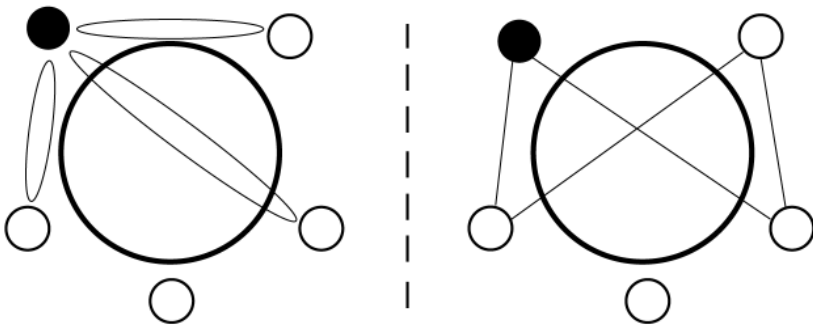
- 1. Bring along your own curiosity and have fun with it.** Good start!
- 2. Pace the study.** It's the leader's responsibility to both start and end on time. Keep up a flexible pace with one eye on the clock and the other on the content. There may be more questions than you have time for; so, if necessary, skip some questions. Press ahead!
- 3. Give members the chance to study on their own.** They are free to do so—or not. There is no expectation of prior preparation.
- 4. Normally you have the Scripture read aloud.** However, for *The John Study*, because your group will have just watched the passage portrayed word-for-word, there is no need to have it read.
- 5. Be on the alert for overtalkative people.** Someone who over-talks can squeeze the life out of a group. If this is a problem, engage with that group member after the meeting, and enlist their help to join you in your goal to get everyone involved in the discussion.
- 6. Involve everyone, more or less equally.** Sit across from quiet people to draw them out, and next to talkative people to make less eye contact. If helpful, go around the circle with a question.
- 7. Keep the discussion on track by avoiding tangents.** Tangents may seem important but can hurt purposeful discussion, leading the group to talk about less important things. "Important tangents" provide opportunities for conversation outside the group's time.
- 8. Conduct a discussion first with general, then specific questions.** Your goal is NOT to get into one-and-done responses; rather, your goal is to start an engaging dialogue with several people responding to a particular question in a back-and-forth way (see next page).

### Monological vs. Dialogical Interaction in Discussion Hubs

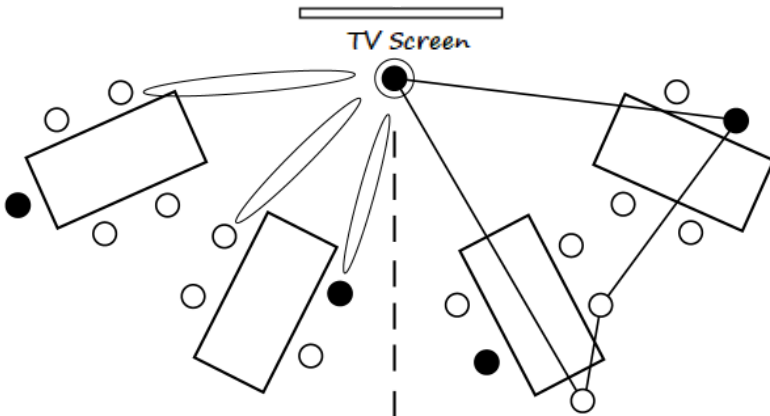
If tables (round or rectangle) are available, they are preferred for the meals and for group study (of ideally four to six participants each).

**Dialogical interaction** engages wide-ranging participation. Such give-and-take discussion sparked by the *table leader* and *up-front leader* is desired. **Interaction from a leader's question is visualized below:**

*Inferior Monological Interaction*      *Superior Dialogical Interaction*



*Small/Larger Group Combination—Can Work with Eight or More*



**Dialogical leading** facilitates interaction among your group members and limits brokering their discussion seen above. As a leader you can participate, but your goal is to get others talking. 90% of what you say they'll forget, but 90% of what you get them to say, they'll remember!

Leader's Notes: What applies most to you and your group?

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**Note:** For a sign-up sheet to print off, see the website under *Resources*.



*Your John Group: Names, info., prayer concerns, etc.*

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*Your John Group: Names, info., prayer concerns, etc.*

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**Note:** For a sign-up sheet to print off, see the website under *Resources*.

*Leader's Notes:*

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## *Our Mission: What We're About*

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*The Chosen Study combines film depiction with Scripture study in a welcoming and interactive experience for all: observers... skeptics... learners... seekers... followers, who WATCH > DISCUSS > RELATE together the Most Audacious Story ever told.*



## *Our Executive Leadership Team: What We Do*

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We help those who combine film and Scripture study to succeed at gathering people, creating a friendly place, and a compelling means to talk about Jesus and life.

*Back to Front, Left to Right:*  
Bill Ditewig, Dietrich Gruen,  
Bill & Teresa Syrios and  
Cathy & Don Baker



## *Our Invitation: Zoom with us-Start a Group-Join the Team*

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Do you have some “loaves and fish” to bring to this endeavor? We are looking for those who’ve seen “the Jesus difference” and want to explore how to spread that difference around the world using *The Chosen Study*. If that sounds like you, contact us: [thechosenstudy.org/join](https://thechosenstudy.org/join) or [facebook.com/thechosenstudy](https://facebook.com/thechosenstudy).

*More Notes*

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Order Chosen guides: [thechosenstudy.org/order](http://thechosenstudy.org/order)

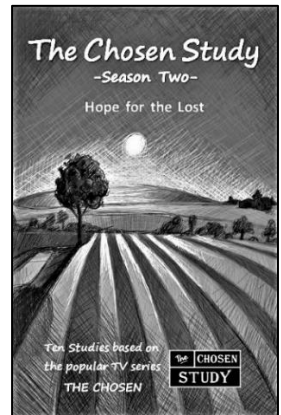
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**The Chosen Study: Season One**, focuses on Simon, Matthew, Andrew, Nicodemus, and Mary Magdalene as they encounter Jesus. This guide, based on the hugely popular show, *The Chosen*, will give you and your group an in-depth appreciation of their unexpected changes of fortune in getting to know him.

**The Chosen Study: Season Two**, guides you and your group into Act Two of Jesus' life and ministry with his followers unsure of where all this is going.

Here we meet the remaining disciples, such as Nathanael, who is despondent over a career in shambles, only to be given a new vocation by Jesus. Besides him, there are a host of others with physical, mental, and emotional infirmities, even demon-possession that, up to now, have been impossible to overcome.

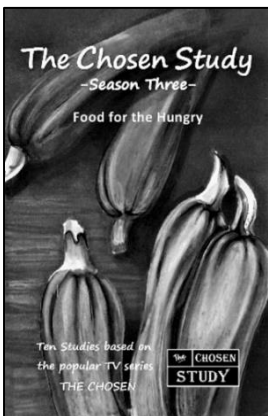


**The Chosen Study: Season Three**, will begin with *The Messengers*—which first aired in theaters before Christmas, 2021. It then picks up where season two ended, with the famous *Sermon on the Mount*.

### ***Chosen Seasons Four through Seven***

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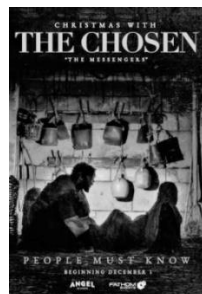
We know little of what's coming, other than Season Six will focus on Jesus' crucifixion and Season Seven, his resurrection. Otherwise, stay tuned for many more gospel stories!



## Special one-time Chosen event

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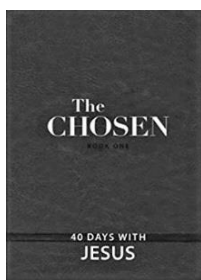
**The Messengers, Christmas Special:** This episode can be used as a *come-one-come-all event* for your group or church before Christmas. Some are more open spiritually around Christmas. Watching and discussing this episode could act as a winter-quarter (January) kickoff for a new Chosen group. To access it, see: [tinyurl.com/chosen-messengers](http://tinyurl.com/chosen-messengers)



## Further encouragement

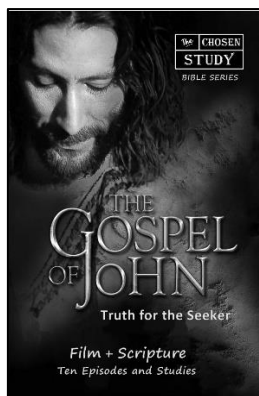
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**The Chosen: 40 Days with Jesus** provides a new devotional for each season to extend your experience throughout the week. You can space it out to follow a five-a-week schedule. Order at Amazon or bookstores.



Divide  
the 40  
devotional  
readings  
into five  
readings  
per week.

CONTENTS	
Read Week After Watching Episode	
1	Day 1: Matthew 23:23-28
2	Day 2: Luke 11:14-17
3	Day 3: Luke 11:18-20
4	Day 4: Luke 11:21-22
5	Day 5: Luke 11:23-24
6	Day 6: Luke 11:25-26
7	Day 7: Luke 11:27-28
8	Day 8: Luke 11:29-30
9	Day 9: Luke 11:31-32
10	Day 10: Luke 11:33-34
11	Day 11: Luke 11:35-36
12	Day 12: Luke 11:37-38
13	Day 13: Luke 11:39-40
14	Day 14: Luke 11:41-42
15	Day 15: Luke 11:43-44
16	Day 16: Luke 11:45-46
17	Day 17: Luke 11:47-48
18	Day 18: Luke 11:49-51
19	Day 19: Luke 11:52-53
20	Day 20: Luke 11:54-55
21	Day 21: Luke 11:56-57
22	Day 22: Luke 11:58-59
23	Day 23: Luke 11:60-61
24	Day 24: Luke 11:62-63
25	Day 25: Luke 11:64-65
26	Day 26: Luke 11:66-67
27	Day 27: Luke 11:68-69
28	Day 28: Luke 11:70-71
29	Day 29: Luke 11:72-73
30	Day 30: Luke 11:74-75
31	Day 31: Luke 11:76-77
32	Day 32: Luke 11:78-79
33	Day 33: Luke 11:80-81
34	Day 34: Luke 11:82-83
35	Day 35: Luke 11:84-85
36	Day 36: Luke 11:86-87
37	Day 37: Luke 11:88-89
38	Day 38: Luke 11:90-91
39	Day 39: Luke 11:92-93
40	Day 40: Luke 11:94-95



## Bible Series

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We're spoiled by *The Chosen*, but there are other quality, biblical movies, and *Jesus films* out there, including this one: *The John Study*.

**The John Study** is a ten-week series based on a film entitled *The Life of Jesus*. This three-hour movie is a word-for-word portrayal of John's Gospel from the *Good News Bible translation*.

Here's the movie: [tinyurl.com/the-john-study](http://tinyurl.com/the-john-study)

## Manuscript Bible Study

We use four-color BIC pens to colorfully study biblical texts in a simple *Mark-It-Up* style.

The *M-I-U* format is based on something more in-depth called *manuscript Bible study*.

Such study is done on 8 ½ x 11" sheets. The text is set out with margins as seen in this example from the first 15 verses of Mark's Gospel.

For more info and to access downloadable manuscripts: [manuscriptbiblestudy.com](http://manuscriptbiblestudy.com).



## How to Lead a Chosen Study

The Chosen Study really began on May 28, 2021 with a Zoom call between Bill Syrios and some gifted Bible study leaders. Get in on that call here: [tinyurl.com/how-to-lead](http://tinyurl.com/how-to-lead). Also learn to lead in the process!



The Chosen Study Zoom calls continued, led by Bill with those who became colleagues. These calls, on Jun 4 and 11, 2021 focus on promoting your Chosen group to others. See: [tinyurl.com/lead-and-promote](http://tinyurl.com/lead-and-promote)

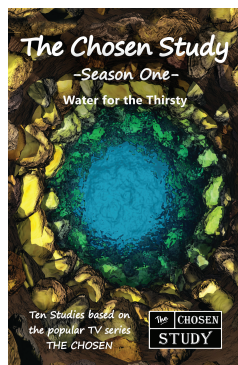




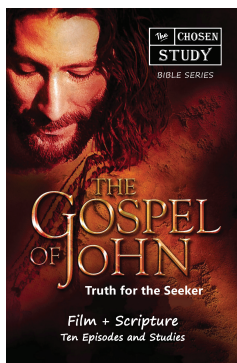
## ENHANCE YOUR EXPERIENCE WITH JOHN'S GOSPEL

**THE CHOSEN SERIES** focuses on Simon, Matthew, Andrew, Nicodemus, and Mary Magdalene as they encounter Jesus. This guide, based on the hugely popular show *The Chosen*, will give you and your group an in-depth appreciation of their unexpected changes of fortune in getting to know him.

To help with taking colorful study notes, get a four-color BIC pen.



*Guides for seven seasons of The Chosen to  
WATCH > DISCOVER > RELATE  
the Most Audacious Story ever told.*



**THE BIBLE SERIES** combines film with studies from the gospels and other books of the Bible.

**The John Study**, as an example, is written in a similar way to The Chosen Study. It provides a means to WATCH > STUDY > DISCUSS Visual Arts' 2003 feature film entitled *The Life of Jesus*. This movie is a word-for-word portrayal of The Gospel of John from the *Good News Bible* translation.

*Your Name*

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