

Have you ever read a chapter in the Bible but then could not remember what you had read? Have you ever fallen asleep while reading? An hour after you read, do you retain what you have read? These problems destroy enjoyment in Bible reading and therefore we must use a method of Bible reading that will solve this problem. To read properly we must be keen observers. We must see words and phrases that stand out while at the same time collecting the whole thought. Remember, the important thing is not how many times you have gone through the Bible, but how many times the Bible has gone through you!

**Observe // what do I see?**

Every time we study the Bible, the first thing to ask is, "What do I see?" This is the crucial skill of observation, which lays the groundwork for your study. The text is given to you so that you will underline, circle, box, and highlight important words as you read. As you read look for comparisons, contrasts, purposes, results, causes, explanations, conclusions, and conditions. Ask yourself who, what, where, when, why, and how as you read. Keep asking these questions as you read to prevent a lazy brain while reading. Look for themes and main ideas from the passage.

**Interpret // what does it mean?**

Our observation of a passage should stir interesting yet challenging questions, leading us to the second stage of our Bible study: interpretation. Reread through the passage after your observation notations have been made looking to answer what the passage means. Record your explanations of the text in the workbook.

**Apply // how does this affect me?**

Our Bible study is not over until we apply what we have learned to our everyday lives. Write down lessons that you have learned for you own life especially things that you see you need to change. Only you know your heart and what is happening in your life to be able to apply God's word directly to you. Bible study is fruitless if we do not take the information we have learned and directly change our lives. Write down how the passage affects you. The transformation section in the workbook will help you in this effort.

**Share // how can I share my findings with us?**

Now we want to share our findings with others. We want to share our observations, interpretations, and applications with others in the Bible class. This is your opportunity to hear what others have found in their studies and for you to share what you found. By doing this we are able to build one another up and grow up in the unity of the faith (Ephesians 4:12-13). If we do not share what we have found then we will be unable to grow together as the family of Christ.

**Directions:**

This is a booklet to aid you in your personal study of this book. Read through the text first, discovering God's precious truths for yourself. Write down the main point of each section of text in the space provided. The text is provided for you to mark, color, and highlight things you find interesting and important. Use the margins on each side of the text and the backside of the page to make notations of the truths you discover and passages you do not understand. When you believe you have seen all there is in text, read and answer the questions in the booklet pertaining to that section of text. The questions are not an exhaustive list of things to look for in the text. The questions are to help you consider the points that the author was trying to convey to his audience. Be prepared to share your findings in class.

**Background:**

The Gospel of John is considered to be the final gospel written, likely many years after the writing of the other three gospels. Most scholars consider that the Gospel of John was written around 90 AD while the other gospels were written between 60-85 AD. As you study through the Gospel of John, you may see it reads quite differently than reading the other gospels. Further, the Gospel of John presumes a knowledge of the other gospel accounts. Many of the accounts and teachings that John tells about Jesus are not found in the other gospels. Not only does the Gospel of John presume some knowledge of the life of Jesus from the other gospel accounts, it also presumes a knowledge of the Old Testament teachings and imagery. Plummer wrote that the Gospel of John "is saturated with the thoughts, imagery, and language of the Old Testament." As you study this gospel be looking for the unique teachings of John and its reliance on the Old Testament imagery.

**Introduction:**

1. Read John 20:30-31.
  - a. What is the stated purpose for the Gospel of John?
  
  
  
  
  
  
  
  
  
  
  - b. What does this text say will be used to prove the stated purpose?
  
2. Scan through the Gospel of John and answer the following questions:
  - a. How many signs does John record to prove his stated purpose?
  
  
  
  
  
  
  
  
  
  
  - b. How many "I AM" teachings does John record?
  
  
  
  
  
  
  
  
  
  
  - c. Where is the main division of the gospel?
  
  
  
  
  
  
  
  
  
  
  - d. Which chapters record lengthy teachings of Jesus?
  
3. KEY THEME: An important theme in the Gospel of John is belief. We are going to study about what true belief is and what that belief looks like. Pay attention to how definition of belief is explained throughout the gospel. This gospel teaches us about belief, unbelief, and doubt.

# JOHN

# 1

1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it. 6 There was a man sent from God, whose name was John. 7 He came as a witness, to bear witness about the light, that all might believe through him. 8 He was not the light, but came to bear witness about the light.

9 The true light, which gives light to everyone, was coming into the world. 10 He was in the world, and the world was made through him, yet the world did not know him. 11 He came to his own, and his own people did not

receive him. 12 But to all who did receive him, who believed in his name, he gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. 15 (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") 16 For from his fullness we have all received, grace upon grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God; the only God, who is at the Father's side, he has made him known. (ESV)

1:1-18 Main point: \_\_\_\_\_

Make additional notes at left and below:

1. How does John introduce the account of Jesus? How is this different from the other gospels? What Old Testament scripture is being alluded to in this introduction?
2. What are we to learn from the way Jesus is introduced in this gospel? Why is Jesus called "the Word"?
3. What does verse 3 teach us about Jesus? Could Jesus be a created god based on this scripture? Explain.
4. What does verses 4-5 teach about Jesus? What is his work and his role in the world?
5. What do we learn about John the Baptist (1:6-8)? What was his life purpose?

6. Who did the light come to? What was the problem? What is the sad irony?
  
7. What does it mean to "receive Jesus" (1:12)? What will be the result of this?
  
8. How is our birth described (1:13)? What does it mean that we are not born of blood, the will of the flesh, or the will of man?
  
9. Look at verse 14. The word translated "dwelt" means to live in a tabernacle or pitch a tent. What was seen when Jesus became flesh and "tabernacled" among us? What Old Testament allusions are being made with this description?
  
10. What glory was observed in Jesus (1:14)? What is the message and why is this important?
  
11. What are we reminded about the work of John the Baptist? What was John teaching about Jesus?
  
12. Look at verses 16-17. How was the law through Moses considered grace? How the fullness of Jesus "grace upon grace"?
  
13. What have we seen even though no one has ever seen God? How is this all we need for having a close relationship with God (1:18)?

**TRANSFORMATION:**

✍️ What have you learned about God and/or about yourself that changes how you will think or act?

1:19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" 20 He confessed, and did not deny, but confessed, "I am not the Christ." 21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No." 22 So they said to him, "Who are you? We need to give an answer to those who sent us. What do you say about yourself?" 23 He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said." 24 (Now they had been sent from the Pharisees.) 25 They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?" 26 John answered them, "I baptize with water, but among you stands one you do not know, 27 even he who comes after me, the strap of whose sandal I am not worthy to

untie." 28 These things took place in Bethany across the Jordan, where John was baptizing.

29 The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! 30 This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.' 31 I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel." 32 And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. 33 I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' 34 And I have seen and have borne witness that this is the Son of God."

1:19-34 Main point: \_\_\_\_\_

Make additional notes at left and below:

14. Who does John the Baptist say that he is not? What do these three names or titles refer to? Consider Deuteronomy 18:15 and Malachi 4:5-6 in your answer.
  
15. Why do you think John the Baptist would deny being Elijah? Does knowing that the priests and Levites were sent from the Pharisees change our understanding of John's answer (cf. Matthew 22:15-17)?
  
16. What was John the Baptist's stated purpose? Where is John quoting from in the scriptures? What is the context of this quotation?
  
17. How did John the Baptist view himself in respect to the Christ?
  
18. What does John the Baptist's testimony teach us about the Christ?
  
19. Why was John the Baptist baptizing?
  
20. What does the text say about the differences between Christ's baptism and John's baptism?

1:35 The next day again John was standing with two of his disciples, 36 and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!" 37 The two disciples heard him say this, and they followed Jesus. 38 Jesus turned and saw them following and said to them, "What are you seeking?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?" 39 He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour. 40 One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother. 41 He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ). 42 He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John? You shall be called Cephas" (which means Peter).

43 The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." 44 Now

Philip was from Bethsaida, the city of Andrew and Peter. 45 Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." 46 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." 47 Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" 48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." 49 Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" 50 Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." 51 And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

1:35-51 Main point: \_\_\_\_\_

Make additional notes at left and below:

21. Why is Jesus called "the Lamb of God"? Where is this idea found in the Old Testament?
22. What were the disciples' attitude after being called to follow Jesus?
23. What is the point of God renaming a person? Write down other times in the Old Testament where God changed the name of a person.
24. Explain Nathanael's response in verse 46?
25. What can we learn from Philip's response to Nathanael's question?
26. What does Jesus say about Nathanael? How does Nathanael respond to this?
27. What are the greater things that Jesus may be referring to that the disciples will see (1:50)?
28. Explain what Jesus says these disciples will see in verse 51. What is the Old Testament allusion? When did the disciples see this?
29. What do we learn about belief and unbelief in chapter 1?

ESV

2:1 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. 2 Jesus also was invited to the wedding with his disciples. 3 When the wine ran out, the mother of Jesus said to him, "They have no wine." 4 And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come." 5 His mother said to the servants, "Do whatever he tells you." 6 Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons. 7 Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim. 8 And he said to them, "Now draw some out and take it to the master of the feast."

So they took it. 9 When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom 10 and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now." 11 This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

12 After this he went down to Capernaum, with his mother and his brothers and his disciples, and they stayed there for a few days.

2:1-12 Main point: \_\_\_\_\_

Make additional notes at left and below:

1. Is there any significance that this event happens "on the third day"? What Old Testament scriptures reference this idea?
2. Why would Jesus refer to his mother as "woman" (cf. John 19:26-27)?
3. What does Jesus mean, "My hour has not yet come"? If this is not his hour, then when is? What "hour" is Jesus speaking about?
4. If this is not his hour, why does Jesus perform the miracle?
5. How does Jesus making "the good wine" represent Jesus' work and ministry?
6. What was the purpose of the stone water jars? By turning the water in these stone jars to wine, what message is Jesus teaching?
7. Why does John choose this miracle to be the first "sign" so that "you may believe that Jesus is the Christ, the Son of God (cf. John 20:30-31)?"
8. What was the result of the sign for his disciples?

2:13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. 15 And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. 16 And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." 17 His disciples remembered that it was written, "Zeal for your house will consume me."

18 So the Jews said to him, "What sign do you show us for doing these things?" 19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."

20 The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"

21 But he was speaking about the temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

23 Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. 24 But Jesus on his part did not entrust himself to them, because he knew all people 25 and needed no one to bear witness about man, for he himself knew what was in man.

2:13-25 Main point: \_\_\_\_\_

Make additional notes at left and below:

9. The Gospel of John does not tell Jesus' life in chronological order. Why do you think John would follow the sign performed at Cana with cleansing the temple (cf. Malachi 3:1-3)?

10. What feast is about to take place when Jesus comes to Jerusalem? What is the Old Testament meaning and significance for this feast?

11. What was wrong with what was taking place in the temple? Why does Jesus respond the way he does?

12. What scripture do the disciples recall when they see Jesus' response? What does this tell us about what Jesus is doing?

13. What is the context and message of Psalm 69? How does the whole of Psalm 69 apply to Jesus?

14. What are the Jews asking Jesus to do (2:18)? What are they wanting from Jesus?
15. What "sign" is Jesus giving the Jews? Did the Jews understand what Jesus said? Did the disciples understand what Jesus said?
16. What is the result of this sign for the disciples (3:22)?
17. The Greek word translated "believed" in verse 23 is the same Greek word translated "entrust" in verse 24. What does it mean that many believed in Jesus but Jesus did not believe them or many trusted in Jesus but Jesus did not entrust himself to them?
18. Does Jesus know you? How does your answer affect your life?
19. What do we learn about belief and unbelief in chapter 2?

3:1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him." 3 Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." 4 Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" 5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, 'You must be born again.' 8 The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

9 Nicodemus said to him, "How can these things be?" 10 Jesus answered him, "Are you the teacher of Israel and yet you do not understand these things? 11 Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our

testimony. 12 If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? 13 No one has ascended into heaven except he who descended from heaven, the Son of Man. 14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15 that whoever believes in him may have eternal life.

16 "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. 18 Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. 19 And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. 20 For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. 21 But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God."

3:1-21 Main point: \_\_\_\_\_

Make additional notes at left and below:

1. What does Nicodemus confess and who does he represent as he meets with Jesus?
  
2. What is Jesus' response to Nicodemus? Does he accept Nicodemus' confession?
  
3. Does Nicodemus understand Jesus' response? What is Nicodemus missing?
  
4. Explain how Jesus tries to teach Nicodemus in verses 5-8. What scriptures is Jesus referring to help Nicodemus understand the new birth?

5. Does Nicodemus now understand (3:9)? How does Jesus respond to Nicodemus? What does Jesus say about this in verse 11?
  
6. What does Jesus mean in verse 12-13? What Old Testament imagery does Jesus use?
  
7. What does Jesus mean in verse 14-15? What Old Testament imagery does Jesus use?
  
8. Read verse 16. Based on the context, how should we understand what it means to “believe in him”?
  
9. What was Jesus not sent into the world to condemn the world (3:17-18)? Why was Jesus sent?
  
10. What is the judgment on the whole world? Why do people love the darkness?
  
11. Explain how one knows if they are in the light or in the darkness (3:20-21).

3:22 After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing. 23 John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized 24 (for John had not yet been put in prison).

25 Now a discussion arose between some of John's disciples and a Jew over purification. 26 And they came to John and said to him, "Rabbi, he who was with you across the Jordan, to whom you bore witness—look, he is baptizing, and all are going to him." 27 John answered, "A person cannot receive even one thing unless it is given him from heaven. 28 You yourselves bear me witness, that I said, 'I am not the Christ, but I have been sent before him.' 29 The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him,

rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete. 30 He must increase, but I must decrease."

31 He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. 32 He bears witness to what he has seen and heard, yet no one receives his testimony. 33 Whoever receives his testimony sets his seal to this, that God is true. 34 For he whom God has sent utters the words of God, for he gives the Spirit without measure. 35 The Father loves the Son and has given all things into his hand. 36 Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

3:22-36 Main point: \_\_\_\_\_

Make additional notes at left and below:

12. Why was John preaching at Aenon? What does this tell us about the mode of baptism?

13. How does John answer those who tell him that all the people are going to Jesus? Explain his multifaceted response in verses 27-30.

14. What does John teach about Jesus in verses 31-36?

15. What does John teach about those who listen and believe in Jesus in verses 31-36?

16. What do we learn about belief and unbelief in chapter 3?

4:1 Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself did not baptize, but only his disciples), 3 he left Judea and departed again for Galilee. 4 And he had to pass through Samaria. 5 So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. 6 Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

7 A woman from Samaria came to draw water. Jesus said to her, "Give me a drink." 8 (For his disciples had gone away into the city to buy food.) 9 The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.) 10 Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." 11 The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? 12 Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." 13 Jesus said to her, "Everyone who drinks of this water will be thirsty again, 14 but whoever drinks of the water that I will give him will never be thirsty again.

The water that I will give him will become in him a spring of water welling up to eternal life." 15 The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

16 Jesus said to her, "Go, call your husband, and come here." 17 The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; 18 for you have had five husbands, and the one you now have is not your husband. What you have said is true." 19 The woman said to him, "Sir, I perceive that you are a prophet. 20 Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." 21 Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. 24 God is spirit, and those who worship him must worship in spirit and truth." 25 The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things." 26 Jesus said to her, "I who speak to you am he."

4:1-26 Main point: \_\_\_\_\_

Make additional notes at left and below:

1. Why do you think Jesus did not baptize?
2. Why would the Samaritan woman be drawing water at noon (sixth hour)?
3. What is the problem with Jesus speaking with this woman?
4. How does Jesus present himself as greater than Jacob (4:5-6, 11-12)?
5. What is living water? What is Jesus referring to? Where do we see this picture in the Old Testament prophets?

6. What does it mean to have a spring of living water within you (4:14)?
7. What keeps us from partaking in living water?
8. What is the hour that Jesus refers to in 4:21-24? How is this hour coming and now here?
9. What does it mean to worship in spirit and truth? How do we do this?

4:27 Just then his disciples came back. They marveled that he was talking with a woman, but no one said, "What do you seek?" or, "Why are you talking with her?" 28 So the woman left her water jar and went away into town and said to the people, 29 "Come, see a man who told me all that I ever did. Can this be the Christ?" 30 They went out of the town and were coming to him.

31 Meanwhile the disciples were urging him, saying, "Rabbi, eat." 32 But he said to them, "I have food to eat that you do not know about." 33 So the disciples said to one another, "Has anyone brought him something to eat?" 34 Jesus said to them, "My food is to do the will of him who sent me and to accomplish his work. 35 Do you not say, 'There are yet four months, then comes the harvest'? Look, I tell you, lift up your eyes, and see that

the fields are white for harvest. 36 Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. 37 For here the saying holds true, 'One sows and another reaps.' 38 I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

39 Many Samaritans from that town believed in him because of the woman's testimony, "He told me all that I ever did." 40 So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. 41 And many more believed because of his word. 42 They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

4:27-42 Main point: \_\_\_\_\_

Make additional notes at left and below:

10. Why were the disciples amazed by Jesus' interaction with the woman?
11. What is the significance of the woman leaving her water jar?
12. What is the food that Jesus is referring to? How is this food satisfying?
13. Explain verse 38. What does Jesus mean, "Others have labored, and you have entered into their labor"?

14. What caused so many Samaritans to believe?

15. How does your answer in question 14 relate to what Jesus just taught his disciples?

16. How does this text help us in our work in evangelism?

4:43 After the two days he departed for Galilee. 44 (For Jesus himself had testified that a prophet has no honor in his own hometown.) 45 So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast. For they too had gone to the feast.

46 So he came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an official whose son was ill. 47 When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death. 48 So Jesus said to him, "Unless you see signs and wonders you will not believe."

49 The official said to him, "Sir, come down before my child dies." 50 Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and went on his way. 51 As he was going down, his servants met him and told him that his son was recovering. 52 So he asked them the hour when he began to get better, and they said to him, "Yesterday at the seventh hour the fever left him." 53 The father knew that was the hour when Jesus had said to him, "Your son will live." And he himself believed, and all his household. 54 This was now the second sign that Jesus did when he had come from Judea to Galilee.

4:43-54 Main point: \_\_\_\_\_  
Make additional notes at left and below:

17. What is the feast referred to in verse 45?

18. What does the official ask of Jesus? What does this request tell us about the official?

19. Why wouldn't Jesus travel to Capernaum from Cana?

20. How did Jesus heal the boy?

21. What caused belief in the official?

22. What was the purpose of signs and wonders?

23. How do we cultivate belief without signs and wonders?

1 After this there was a feast of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. 3 In these lay a multitude of invalids—blind, lame, and paralyzed. 5 One man was there who had been an invalid for thirty-eight years. 6 When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” 7 The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” 8 Jesus said to him, “Get up, take up your bed, and walk.”

9 And at once the man was healed, and he took up his bed and walked. Now that day was the Sabbath. 10 So the Jews said to the man who had been healed, “It is

the Sabbath, and it is not lawful for you to take up your bed.” 11 But he answered them, “The man who healed me, that man said to me, ‘Take up your bed, and walk.’” 12 They asked him, “Who is the man who said to you, ‘Take up your bed and walk?’” 13 Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. 14 Afterward Jesus found him in the temple and said to him, “See, you are well! Sin no more, that nothing worse may happen to you.” 15 The man went away and told the Jews that it was Jesus who had healed him. 16 And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. 17 But Jesus answered them, “My Father is working until now, and I am working.”

5:1-17 Main point: \_\_\_\_\_

Make additional notes at left and below:

1. How many people are at this pool? Why are they there?
2. How many years had this man been paralyzed?
3. Why would Jesus ask if the man wanted to be healed? How did the man answer Jesus' question?
4. How did Jesus heal the man? What is the message of this miracle? What does this show us about Jesus?
5. Why do you think Jesus did not heal everyone at the pool? What is Jesus showing us?
6. Did Jesus break the Sabbath? If so, how? If not, why not? Consider Deuteronomy 5:12-15.
7. Compare the way the Jews greeted the healed man in verse 10 with the way Jesus greeted the healed man in verse 14.
8. Why did Jesus heal the paralyzed man?
9. Why did the Jews seek to kill Jesus?

5:18 This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

19 So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. 20 For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel. 21 For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. 22 For the Father judges no one, but has given all judgment to the Son, 23 that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does

not honor the Father who sent him. 24 Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

25 "Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. 26 For as the Father has life in himself, so he has granted the Son also to have life in himself. 27 And he has given him authority to execute judgment, because he is the Son of Man. 28 Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice 29 and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

5:18-29 Main point: \_\_\_\_\_

Make additional notes at left and below:

10. What did the Jews hear Jesus saying about himself? Does Jesus dispute or correct their understanding?
11. What are the greater works that will be shown?
12. What does Jesus mean that the Father has given him all judgment? Why does the Father give him this authority? How can Jesus do this when he "can do nothing of his own accord" (5:19)?
13. Carefully read verses 24-25. Does Jesus claim to be the Son of God?
14. Why does Jesus now call himself "the Son of Man" (5:27)? Consider Daniel 7:13-14 and its message.
15. What is the hour Jesus refers to? Has this hour come yet?
16. How do people escape judgment, live, and gain eternal life (5:25-29)?
17. What is the resurrection of judgment? What does this mean?

5:30 I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. 31 If I alone bear witness about myself, my testimony is not true. 32 There is another who bears witness about me, and I know that the testimony that he bears about me is true. 33 You sent to John, and he has borne witness to the truth. 34 Not that the testimony that I receive is from man, but I say these things so that you may be saved. 35 He was a burning and shining lamp, and you were willing to rejoice for a while in his light. 36 But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. 37 And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, 38 and you do not have his word abiding in you,

for you do not believe the one whom he has sent. 39 You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, 40 yet you refuse to come to me that you may have life. 41 I do not receive glory from people. 42 But I know that you do not have the love of God within you. 43 I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him. 44 How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? 45 Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. 46 For if you believed Moses, you would believe me; for he wrote of me. 47 But if you do not believe his writings, how will you believe my words?"

5:30-47 Main point: \_\_\_\_\_  
Make additional notes at left and below:

18. What/who bore witness to Jesus? List all the witnesses.

19. Why does Jesus "say these things"? How would this accomplish that purpose?

20. How does Jesus describe John (cf. Psalm 132:17)? How does Jesus relate himself to John?

21. How is Jesus' testimony greater than John's (5:36)?

22. Explain verses 39-40. How were the Jews wrong in how they searched the Scriptures?

23. How does Moses accuse the Jews?

24. When did Moses write of Jesus (5:46-47)?



6:16 When evening came, his disciples went down to the sea, 17 got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. 18 The sea became rough because a strong wind was blowing. 19 When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were frightened. 20 But he said to them, "It is I; do not be afraid." 21 Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going.

22 On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. 23 Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. 24 So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

25 When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?"

26 Jesus answered them, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. 27 Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal." 28 Then they said to him, "What must we do, to be doing the works of God?" 29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent." 30 So they said to him, "Then what sign do you do, that we may see and believe you? What work do you perform?" 31 Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" 32 Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is he who comes down from heaven and gives life to the world." 34 They said to him, "Sir, give us this bread always."

6:16-34 Main point: \_\_\_\_\_

Make additional notes at left and below:

6. What is the teaching message of Jesus walking on the water? Consider how different this account is from the other gospel accounts?
7. What does the crowd do the next day?
8. What does Jesus say was the reason the crowd was seeking him? What did the crowd do wrong? Did Jesus give the crowd what they wanted?
9. What does Jesus teach the crowd (6:27)?
10. What question does the crowd ask? What is Jesus' answer? What does Jesus mean (6:28-29)?
11. What question does the crowd ask next? What is Jesus' answer? What does Jesus mean (6:30-34)?

6:35 Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. 36 But I said to you that you have seen me and yet do not believe. 37 All that the Father gives me will come to me, and whoever comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will but the will of him who sent me. 39 And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

41 So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” 42 They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven?’” 43 Jesus answered them, “Do not grumble among yourselves. 44 No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. 45 It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me— 46 not that anyone has seen the Father

except he who is from God; he has seen the Father. 47 Truly, truly, I say to you, whoever believes has eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread that comes down from heaven, so that one may eat of it and not die. 51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

52 The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” 53 So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54 Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. 55 For my flesh is true food, and my blood is true drink. 56 Whoever feeds on my flesh and drinks my blood abides in me, and I in him. 57 As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. 58 This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” 59 Jesus said these things in the synagogue, as he taught at Capernaum.

6:35-59 Main point: \_\_\_\_\_

Make additional notes at left and below:

12. What does Jesus call himself? What does this mean (6:35)?

13. What does Jesus teach about true belief in 6:36-40? What does Jesus teach about his own work in the world?

14. Why did the Jews grumble? What was their problem?

15. How does Jesus answer their grumbling (6:43-51)? How does this answer the problem of their unbelief and their grumbling?

16. What does verse 44 mean? What is Jesus teaching?

17. What does Jesus teach about why the Israelites failed in the wilderness (6:48-50)?

18. What do the Jews dispute now (6:52)? What do they not understand?

19. How does Jesus answer their disputing (6:53-59)?

20. What does Jesus mean when he says you have to eat his flesh and drink his blood (6:56)? What does it mean to feed on Jesus (6:57)?

6:60 When many of his disciples heard it, they said, "This is a hard saying; who can listen to it?" 61 But Jesus, knowing in himself that his disciples were grumbling about this, said to them, "Do you take offense at this? 62 Then what if you were to see the Son of Man ascending to where he was before? 63 It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. 64 But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) 65 And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."

66 After this many of his disciples turned back and no longer walked with him. 67 So Jesus said to the twelve, "Do you want to go away as well?" 68 Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life, 69 and we have believed, and have come to know, that you are the Holy One of God." 70 Jesus answered them, "Did I not choose you, the twelve? And yet one of you is a devil." 71 He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray him.

6:60-71 Main point: \_\_\_\_\_

Make additional notes at left and below:

21. What is the response of the disciples?

22. How does Jesus answer the difficulty these disciples have (6:61-64)?

23. What does Jesus say is the real problem for these disciples?

24. What did the disciples do next? Does Jesus chase after them or change his teaching?

25. What does Jesus say to the twelve?

26. What does Peter answer on behalf of the twelve? What do these disciples understand about Jesus?

27. What does Jesus say about his disciples? What does he mean (6:70-71)?

28. What do we learn about belief and unbelief?

29. TRANSFORMATION: What do we learn about God? What do we learn about ourselves? What changes do we need to make?

7:1 After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. 2 Now the Jews' Feast of Booths was at hand. 3 So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing. 4 For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world." 5 For not even his brothers believed in him. 6 Jesus said to them, "My time has not yet come, but your time is always here. 7 The world cannot hate you, but it hates me because I testify about it that its works are evil. 8 You go up to the feast. I am not going up to this feast, for my time has not yet fully come." 9 After saying this, he remained in Galilee. 10 But after his brothers had gone up to the feast, then he also went up, not publicly but in private. 11 The Jews were looking for him at the feast, and saying, "Where is he?" 12 And there was much muttering about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray." 13 Yet for fear of the Jews no one spoke openly of him.

14 About the middle of the feast Jesus went up into the temple and began teaching. 15 The Jews therefore marveled, saying, "How is it that this man has learning,

when he has never studied?" 16 So Jesus answered them, "My teaching is not mine, but his who sent me. 17 If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority. 18 The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood. 19 Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?" 20 The crowd answered, "You have a demon! Who is seeking to kill you?" 21 Jesus answered them, "I did one work, and you all marvel at it. 22 Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. 23 If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well? 24 Do not judge by appearances, but judge with right judgment." (ESV)

7:1-24 Main point: \_\_\_\_\_

Make additional notes at left and below:

1. Why were the Jews trying to kill Jesus?
2. What is the Feast of Booths (cf. Numbers 29:12-38)?
3. What do the brothers tell Jesus to do? Why do they tell Jesus to do this?
4. How does Jesus answer the brothers (7:6-9)?
5. Why does Jesus go to the feast, considering what he told his brothers?
6. What are the opinions of the people in Jerusalem regarding Jesus?

7. How do we discern if a teaching is from God, based on this text?
8. Why did the crowd think Jesus was demon-possessed?
9. What was the work Jesus had done (7:21)?
10. Why did Moses give the Jews the law of circumcision?
11. What is "right judgment" (7:24)?

7:25 Some of the people of Jerusalem therefore said, "Is not this the man whom they seek to kill? 26 And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ? 27 But we know where this man comes from, and when the Christ appears, no one will know where he comes from." 28 So Jesus proclaimed, as he taught in the temple, "You know me, and you know where I come from. But I have not come of my own accord. He who sent me is true, and him you do not know. 29 I know him, for I come from him, and he sent me." 30 So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come. 31 Yet many of the people believed in him. They said, "When the Christ appears, will he do more signs than this man has done?"

32 The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent officers to arrest him. 33 Jesus then said, "I will be with you a little longer, and then I am going to him who sent me. 34 You will seek me and you will not find me. Where I am you cannot come." 35 The Jews said to one another, "Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? 36 What does he mean by saying, 'You will seek me and you will not find me,' and, 'Where I am you cannot come?'" (ESV)

7:25-36 Main point: \_\_\_\_\_  
 Make additional notes at left and below:

12. What convinced some people that Jesus was the Christ?
13. Were the Jews correct about the origin of the Christ, as noted in verse 27?
14. Where was the Christ to come from?
15. Why did the Jews want to arrest Jesus? What had Jesus said? Why don't they arrest him?

16. What is the conflict in the crowd regarding the Christ (7:31)?

17. Where did Jesus intend to go? Do the Jews understand what Jesus is saying? Why or why not?

18. How do we find Jesus?

7:37 On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. 38 Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" 39 Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

40 When they heard these words, some of the people said, "This really is the Prophet." 41 Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? 42 Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?" 43 So there was a division among the people over him. 44 Some of them wanted to arrest him, but no one laid hands on him.

45 The officers then came to the chief priests and Pharisees, who said to them, "Why did you not bring him?" 46 The officers answered, "No one ever spoke like this man!" 47 The Pharisees answered them, "Have you also been deceived? 48 Have any of the authorities or the Pharisees believed in him? 49 But this crowd that does not know the law is accursed." 50 Nicodemus, who had gone to him before, and who was one of them, said to them, 51 "Does our law judge a man without first giving him a hearing and learning what he does?" 52 They replied, "Are you from Galilee too? Search and see that no prophet arises from Galilee." (ESV)

7:37-52 Main point: \_\_\_\_\_

Make additional notes at left and below:

19. What feast is this? Why is this important to the context of what Jesus is about to do?

20. What thirst is Jesus referring to?

21. Whose hearts will flow rivers of living waters? Where do we read this language in the prophets?

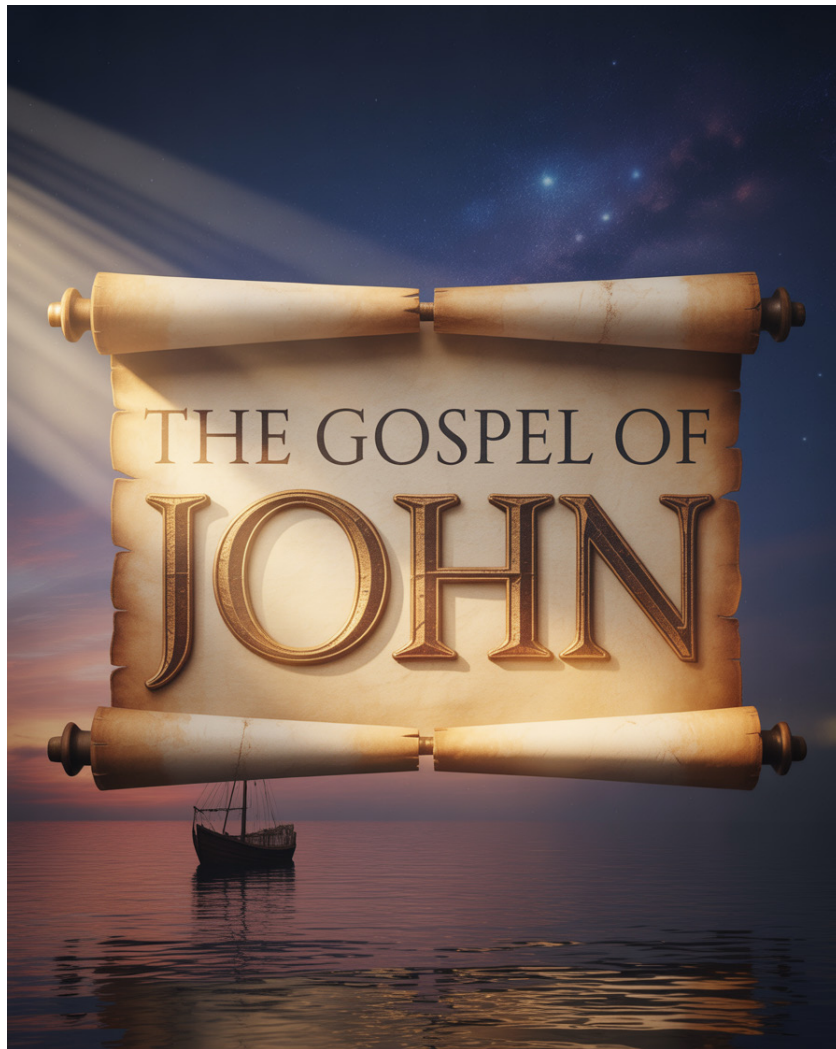
22. What was Jesus referring to and when will Jesus be glorified?

23. What are the people saying about who Jesus is?

24. What is the significance of David and Bethlehem when considering who Jesus is?
  
25. Why did the officers not arrest Jesus?
  
26. How do the Pharisees answer the officers (7:47-49)?
  
27. What do the Pharisees say about the crowd (7:49)? Consider the irony of their words when contrasted with Galatians 3:10.
  
28. Where have we see Nicodemus before in this book?
  
29. How does Nicodemus defend Jesus?
  
30. What is the response of the Pharisees to Nicodemus? Are they right? Did any prophets arise from Galilee?
  
31. What do we learn about belief and unbelief from this chapter 7?
  
32. What do we learn about how to use the scriptures to understand Jesus and how to find eternal life?

# JOHN

“BUT THESE THINGS ARE WRITTEN SO THAT YOU MAY BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD.” (JOHN 20:31)



## JOHN 1-7

### SELF-STUDY WORKBOOK

by: Brent Kercheville and Zach Higgins