



A Study of the Gospel of John

JESUS IS THE SON OF GOD

A Publication of Ray Reynolds Rap

BIBLE CLASS STUDY GUIDE

Workbook by Ray Reynolds, Ph.D.



The Gospel of John **Bible Class Study Guide**

A Publication of Ray Reynold Rap

TABLE OF CONTENTS

INTRODUCTION

<i>Author of the letter.</i>	3
<i>Date of the letter</i>	3
<i>Theme of the letter.</i>	3
<i>Audience for the letter.</i>	3
<i>Key verses in the letter.</i>	4
<i>Outline of the letter</i>	4

BIBLE STUDY OUTLINES

<i>John 1</i>	5	<i>John 12</i>	26
<i>John 2</i>	6	<i>John 13</i>	28
<i>John 3</i>	8	<i>John 14</i>	30
<i>John 4</i>	10	<i>John 15</i>	32
<i>John 5</i>	12	<i>John 16</i>	34
<i>John 6</i>	14	<i>John 17</i>	36
<i>John 7</i>	16	<i>John 18</i>	38
<i>John 8</i>	18	<i>John 19</i>	40
<i>John 9</i>	20	<i>John 20</i>	42
<i>John 10</i>	22	<i>John 21</i>	44
<i>John 11</i>	24	<i>Conclusion</i>	46

This study guide was created in 2010 by Ray Reynolds. It was edited and copyrighted by Reynolds Rap Publications in 2020. The material presented in this class series will be gleaned from personal notes, the New King James Study Bible, Dr. Coy Roper, Dr. Steven Guy, J. Vernon McGee, Dr. Edgar Elliott, Mark Copeland, Gleason L. Archer, Irving L. Jenson, Everett Ferguson, and other sources.



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

INTRODUCTION

Author: The gospel of John does not designate authorship. It was written much later than the synoptic gospels, but it has been subjected to more skepticism as to its authorship than the others. However, it is traditionally accepted to be the work of the apostle John, the son of Zebedee and brother of James. Those who reject John's authorship argue that he was a simple Galilean fisherman who was unschooled and ordinary (**Acts 4:13**). Those arguments are very weak.

Date: As with the authorship of this gospel, there is also controversy over when this book was written. For many years some held to a later dating of this gospel, but with the evidence regarding authorship it is clear that it was written before 100 AD. The discovery of the Dead Sea Scrolls provided the much needed proof that John was written in the late first century. In fact, the oldest existing portion of the New Testament is a fragment of **John 18:31-33, 37-38**.

Theme: The theme of John's gospel seems to be that Jesus is the Word of God. He is not only the Son of God, but the mouthpiece of God, the Lamb of God, and the Light of the world. For this reason, the Gospel of John is a favorite reading among Christians. He uses key words like signs, believe, and life. Specifically, there are seven signs/miracles, seven "I Am" statements, seven witnesses, and seven sermons. John uses all of this material develop an argument for the deity of Jesus. The only strange exclusion is that there are no examples of casting out demons.

Audience: It seems that the gospel was written to give deeper personal significance to the testimony of the other gospels. He writes as an eyewitness. There is a patristic nature to the book. John served as an elder of the Ephesian church and would have written it for his congregation. John wrote the book using the Hebrew Bible instead of the Greek Bible. He quotes from the Old Testament (**John 12:40, 13:18, 19:37**), gives thorough explanations of Jewish feasts/customs (**John 2:1-13, 23, 6:4, 13:1, 18:28**), ceremonial purification (**John 3:25**), and burial customs (**John 11:38, 44, 19:40**). Throughout the gospel he gives detailed geographical descriptions about Palestine (**John 11:18**), the depth of Jacob's well (**John 4:11**), and the location of Ephraim (**John 11:54**).

Key Verses: **John 1:1-14, 1:29, 3:16, 4:24, 6:29, 7:28-29, 8:24, 10:10, 10:28, 11:25-26, 13:23, 13:34-35, 14:1-3, 14:6, 14:9, 15:1-8, 17:17, 18:5-8, 19:26, 19:30, 20:29-31, 21:7, 21:20-25**

Outline:

- John 1** "Jesus, The Word"
- John 2** "Jesus, The Zealot"
- John 3** "Jesus, The Son"
- John 4** "Jesus, The Evangelist"
- John 5** "Jesus, The Healer"
- John 6** "Jesus, The Provider"
- John 7** "Jesus, The Christ"
- John 8** "Jesus, The Caretaker"
- John 9** "Jesus, The Light"
- John 10** "Jesus, The Shepherd"
- John 11** "Jesus, The Resurrection"
- John 12** "Jesus, The King"
- John 13** "Jesus, The Servant"
- John 14** "Jesus, The Comforter"
- John 15** "Jesus, The Vine"
- John 16** "Jesus, The Teacher"
- John 17** "Jesus, The Priest"
- John 18** "Jesus, The Prisoner"
- John 19** "Jesus, The Martyr"
- John 20** "Jesus, The Savior"
- John 21** "Jesus, The Mentor"



The Gospel of John **Bible Class Study Guide**

A Publication of Ray Reynold Rap

John 1 - Jesus, The Word

Introduction: The gospel of John seeks to introduce us to the Savior of the World. The author does that by first identifying Him as the Word of God (many more will be identified after this introduction). What does that mean? Let's study chapter one together...

Discussion:

I. The Word of God (1:1-2)

This hymn of John should be memorized by faithful Christians.
John knew the background of the word "logos" and uses it effectively.

II. The Creative Work of the Word of God (1:3)

The Word of God is seen in thought and action.
Genesis 1 - Creation comes from speaking the world into existence.

III. The Life of the Word of God (1:4-5)

John emphasizes "life" and "light" (**John 3:16, 5:26, 5:40, 10:10, 10:28, 14:6, 20:31**).
Jesus is the Light of the World (**John 8:12, 9:5**).
Jesus wants His disciples to become the light of the world (**Matthew 5:16, John 12:36**).
There is a contrast between light and darkness (**Genesis 1, John 6:17, 13:30**).

IV. The Forerunner of the Word of God (1:6-8)

John the Baptist was the first witness to the Light.
There are two barriers to the word: (1) the world and (2) the people.

V. The World's View of the Word of God (1:9-13)

God started with the Jews, but they rejected Him, so He opens the kingdom to all.
God's intention was that all men become His children!

VI. The Believers of the Word of God (1:14-18)

The word became flesh and dwelt among us (i.e. tent, tabernacle).
These verses speak of God's grace and forgiveness (**Exodus 34:6-7, 1 Peter 5:12**).

VII. The Witnesses of the Word of God (1:19-51)

Jesus acknowledged that John was the greatest man that ever lived (**Isaiah 40**).
Jesus is the Lamb of God (**Exodus 29:38-42, Exodus 12:1-13, Acts 8:32-35, Isaiah 53**).
The Holy Spirit is a witness of Jesus (**John 3, Acts 2, Isaiah 61:1, Ezekiel 36:26-27**).

Conclusion: The gospel of John is profound, but simple. John hopes that we will "believe" and "receive" Jesus (**John 20:30-31**). It is my prayer that you will benefit from this Bible study on the Gospel of John. Are you faithfully following Jesus, the Word of God?



The Gospel of John **Bible Class Study Guide**

A Publication of Ray Reynold Rap

John 2 - Jesus, The Zealot

Introduction: The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus, the Word. Now he seeks for us to see Jesus as a Zealot. What does that mean? Let's study together...

Discussion:

I. The New Wine (2:1-11)

This is the first sign/miracle of seven in the gospel of John.

- (1) The Water Turned Into Wine (**John 2:1-11**)
- (2) The Healing of the Nobleman's Son (**John 4:46-52**)
- (3) The Healing of the Lame Man (**John 5:1-16**)
- (4) The Feeding of the 5,000 (**John 6:1-13**)
- (5) The Walking on the Water (**John 6:16-21**)
- (6) The Healing of the Blind Man (**John 9:1-7**)
- (7) The Raising of Lazarus (**John 11:33-44**)

Notice that He does this miracle because of His mother's urgent pleas.

Jesus response to her in a similar way in **John 19:26**.

Alexander McClaran said, "The water knew its Lord and it blushed."

Jesus used their own water pots for purification (**John 2:6-10**).

- The good wine of the gospel has replaced the filthy, stale water of Jewish legalism.
- There is nothing that Jesus cannot "clean" up and make wonderful.

The "master of the feast" (in charge of all the food and drink) was about to be shamed.

Excess of wine destroys but this miracle was NOT for that purpose. Consider:

- Noah (**Genesis 9:21**)
- Lot (**Genesis 19:30-36**)
- Nadab & Abihu (**Leviticus 10:9-10**)
- Nabal (**I Samuel 25:36-37**)
- Elah (**1 Kings 16:9-10**)
- Ben-hadad (**I Kings 20:16-21**)
- Belshazzar (**Daniel 5**)
- The Corinthians (**I Corinthians 11:21-34**)

The word "wine" is mentioned 231 times in the Bible.

In the Old Testament there are 19 Hebrew words that can be translated as "wine."

- YAYIN: Intoxicating, fermented wine (**Genesis 9:21**).
- SHAKAR: Intoxicating, intensely alcoholic, strong drink (**Numbers 28:7**).
- TIROSH: Fresh grape juice, usually consumed immediately (**Proverbs 3:10**).

The New Testament, translated from Greek, frequently uses the word "wine" for both fermented and unfermented drink (42 references).

- OINOS: Wine, used in a generic sense (**Matthew 9:17, Ephesians 5:18**)
- GLEUKOS: Sweet wine, made from fresh juice (**Acts 2:13**).

This causes us to have to rightly divide the Scripture to determine the meaning.

It was not uncommon for Jesus to refer to wine (or be around wine).

- He spoke often about what people drank (**Matthew 6:25, 6:31, 10:42, 20:22-23, 23:25-26, 24:38, 24:49, 25:35, 25:37, 25:42, 26:39, 26:42, Mark 7:4, 7:8, 9:41, 10:38-39, 14:36, 16:18, Luke 11:39, 12:29, 22:42, John 4:1-42, 7:37, 18:11**).
- He used wine and wine skins as an illustration (positive and negative) in His teaching (**Matthew 9:17, Mark 2:22, Luke 5:37-39, 12:19, 12:45, 17:8**).
- He taught about vinedressers, wine presses, and the process of making wine and preserving wine (**Matthew 9:17, 21:33, Mark 2:22, 12:1, Luke 5:37-38**).
- He dined frequently with those who drank wine, and in that way, was unlike John the Baptizer who rejected wine and possibly places where it was served (**Matthew 11:18-19, Mark 2:16, Luke 1:15, 5:30, 5:33, 7:33-34**).
- He spoke about drunkenness (**Matthew 24:49, Luke 12:45, 21:34**).
- He tasted wine at the cross (**Matthew 27:34, 27:48, Mark 15:23, 15:36, Luke 23:36, John 19:29-30**).
- He used wine (fruit of the vine) to institute the Lord Supper, which was part of the Passover (**Matthew 26:27-29, Mark 14:25, Luke 22:17-18, 22:20, 22:30, John 6:53-56, I Corinthians 11:23-34**).
- He told His disciples to eat and drink what was given to them (**Luke 10:7**).
- He taught about the life-saving medicinal wine of the Good Samaritan (**Luke 10:34**).
- He turned water into wine (**John 2:1-11**) and it was a life statement (**John 4:46**).

Drunkenness is not always equated with sin, but often a joyful expression (**Ephesians 5:18, Acts 2**).

II. The New Temple (2:12-24)

Jesus went to cleanse the temple (**Malachi 3:1, Zechariah 14:21**).

The only sign Jesus gave them was that the temple would be destroyed (**Matthew 26:61**).

The cross is seen in the beginning of His ministry and in the end of His ministry.

His hour had not yet come but one day the cup would be ready to drink (**John 17:1**).

III. The New Ministry (2:25-29)

Jesus did not commit Himself, or His ministry, to people who believe only in the signs.

The people needed to see the testimony of God, and the Holy Spirit, not man.

John does a wonderful job of describing the ministry of Jesus in his gospel.

Conclusion: The gospel of John is profound, but simple. John hopes that we will "believe" and "receive" Jesus (**John 20:30-31**). Are you faithfully following Jesus, the Zealot? Next week we will study **John 3** and talk about Jesus, the Son of God.



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 3 - Jesus, The Son

Introduction: The gospel of John has always been a favorite. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus, the Word and the Zealot. Now he seeks for us to see Jesus as the Son of God (God in the flesh). What does that mean? Let's study...

Discussion:

I. The New Birth (3:1-21)

Here we have the first of seven discourses of Jesus.

- (1) The Messiah & The New Birth (**John 3:1-36**)
- (2) The Messiah & The Harvest (**John 4:1-42**)
- (3) The Messiah & The Sabbath (**John 5:19-47**)
- (4) The Messiah & The Bread of Life (**John 6:22-71**)
- (5) The Messiah & The Living Water (**John 7:1-53**)
- (6) The Messiah & The Witnesses (**John 8:12-59**)
- (7) The Messiah & The Sheep of His Fold (**John 10:1-19**)

This first section has three parts:

- (1) The Work of the Son of God (1-2)
- (2) The Kingdom of God (3-15)
- (3) The Love of God (16-21)

Nicodemus was a Pharisee and he came to Jesus at night.

- It is estimated that there were about 6,000 Pharisees (separate ones) at this time.
- Nicodemus was also a member of the Sanhedrin (70 elders/high counsel).

Nicodemus comes for clarification, but gets a personal sermon.

- The knowledge of God was nothing new, but a new birth could change everything.
- The necessity of the new birth is seen in this message:
 - (1) Why is the new birth necessary?
 - (2) Who needs the new birth?
 - (3) What is the new birth?
 - (4) How can we be born again?
 - (5) Will you be born again?

This kind of baptism puts a twist on an old practice (proselyte mikveh).

- It is NOT ironic that next two stories are about baptism (**John 3:22, 4:1-2**).

The new birth was based upon Jesus' death, burial, and resurrection.

- **Numbers 21:4-9, John 12:32, 19:17-37**

What does baptism require?

- Baptism requires much water (**Acts 8:36, 10:47, John 3:23**)
- Baptism requires going to water (**Acts 8:36, Matthew 3:5-6**)

- Baptism requires a burial (**Romans 6:3-5, Colossians 2:12**)
- Baptism requires a planting (**Romans 6:5**)
- Baptism requires a washing (**Acts 22:16, Ephesians 5:26, Titus 3:5, Hebrews 10:22**)
- Baptism requires a birth (**John 3:5, I Peter 1:22-25**)
- Baptism requires a resurrection (**Acts 8:39, Romans 6:1-4, Colossians 2:12**)

What does New Testament baptism do for us?

- Baptism is an act of obedience (**John 14:15, Matthew 28:19-20, Mark 16:15-16, Acts 10:48, Hebrews 5:8-9**)
- Baptism save us from our sins (**Mark 16:16, I Peter 3:20-21**)
- Baptism gives us remission of sins (**Acts 2:38, Matthew 26:28**)
- Baptism adds us to the church (**Acts 2:37-47, I Corinthians 12:13**)
- Baptism completely washes away sin (**Acts 22:16, Hebrews 9:22, 10:22, I Peter 3:21**)
- Baptism gets us into Jesus Christ (**Romans 6:3-4, Galatians 3:27**)
- Baptism starts our walk in the newness of life (**Romans 6:3-5, Colossians 3:1**)
- Baptism reforms us into a new creature (**Romans 6:3-4, II Corinthians 5:17**)
- Baptism allows us to put on Christ (**Galatians 3:26-27, I Peter 3:18, Romans 13:14**)
- Baptism seals our adoption as a child of God (**Galatians 3:26-27, Ephesians 4:4-6**)

John 3:16-21 is the gospel in miniature.

- (1) The initiative of God's love.
- (2) The incarnation of God's love.
- (3) The invitation of God's love.
- (4) The indwelling of God's love.

We have reason to believe that Nicodemus became a disciple of Jesus (**John 7:50, John 19:39**).

II. The New Master (3:21-36)

Baptism becomes the prominent theme of the preaching of Jesus and John.

- Notice that they are at Aenon, west of the Jordan River, where there are many springs .

John had to decrease so that Jesus could increase.

The leaders were trying to create dissention between John and Jesus.

- Satan loves division (**Mark 3:25, I Corinthians 14:33, Ephesians 4:1-6, James 4:1**).

Each person in God's plan has a story and a purpose.

- John is the last of the Old Testament prophets.
- Jesus is the groom, and the church is the bride.
- John is the friend of the bridegroom and he got everything ready for the wedding party.

John's gospel does not use the word "faith" as frequently as "believe" (similar Greek terms).

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Only Begotten Son of God?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 4 - Jesus, The Evangelist

Introduction: The gospel of John has always been one of my favorites. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus, the Word, the Zealot, and the Son. Now he seeks for us to see Jesus as the Evangelist. What does that mean? Let's study...

Discussion:

I. Judean Ministry (4:1-3)

The Pharisees are stirring up trouble.

The disciples of Jesus are growing and the disciples of John are declining (**John 3:25-36**).

We learn that Jesus did not perform the baptisms Himself.

Jesus decides to leave Judea for Galilee. Why?

What do we know about this territory/region where He's headed?

II. Samaritan Ministry (4:4-42)

Here we have the second discourse of Jesus.

The seven sermons (discourses):

- (1) The Messiah & The New Birth (**John 3:1-36**)
- (2) The Messiah & The Harvest (**John 4:1-42**)
- (3) The Messiah & The Sabbath (**John 5:19-47**)
- (4) The Messiah & The Bread of Life (**John 6:22-71**)
- (5) The Messiah & The Living Water (**John 7:1-53**)
- (6) The Messiah & The Witnesses (**John 8:12-59**)
- (7) The Messiah & The Sheep of His Fold (**John 10:1-19**)

This is the place where Jesus stops for a drink of water.

Samaria is where the northern tribes (Israel) settled after splitting away from southern (Judah).

- The northern kingdom (10 tribes) was taken into captivity by the Assyrians from 740-720 BC.
- The southern kingdom (2 tribes) was taken into captivity by the Babylonians from 586-587 BC.

The southern kingdom was able to stay organized under Ezra and Nehemiah after their return.

- It is wise to read **Ezra, Nehemiah, Esther, Haggai,** and **Zechariah** to learn more.
- They rebuilt the temple, the city walls, and the religious structure, but not the monarchy.
- The Samaritans wanted to help, but they refused them and rejected them, further dividing them.

Samaria was located between Galilee and Judea.

- This is a forbidden country and a forbidden city.

The Jews were not allowed to speak to the Samaritans (oral law).

- They were also forbidden from speaking to women.

In Samaria there was a fork in the road.

- At this fork, there was a well dug by Jacob (**Genesis 33, 48**).
- Jacob was the son of Isaac and the father of the 12 tribes.
- Joseph's bones were buried here (**Joshua 24**).
- The well was about a mile outside of Sychar/Shechem.

The Jews may have changed the name of Sychar/Shechem to the "city of drunkards."

It was noon when they got there.

- The disciples went into the city to buy food.
- At this same time a woman came to the well to draw water.

John only gives us the high points of the conversation.

What do we know about Jewish traditions? Which will Jesus follow?

Jesus teaches the woman many great things.

- The "living water" had a double meaning (**Psalms, Isaiah 12:3, Jeremiah 2:13**).
- Jesus speaks of God as "Spirit," introduces true religion, and reveals His Messiahship.

III. Galilean Ministry (4:43-54)

Here we have the second sign/miracle of Jesus.

The seven signs/miracles of the gospel of John:

- (1) The Water Turned Into Wine (**John 2:1-11**)
- (2) The Healing of the Nobleman's Son (**John 4:46-52**)
- (3) The Healing of the Lame Man (**John 5:1-16**)
- (4) The Feeding of the 5,000 (**John 6:1-13**)
- (5) The Walking on the Water (**John 6:16-21**)
- (6) The Healing of the Blind Man (**John 9:1-7**)
- (7) The Raising of Lazarus (**John 11:33-44**)

Jesus knew that He would not be welcome in Galilee, but He was welcome in Samaria.

The nobleman was probably an official of Herod Antipas, ruler of Galilee and Perea (**Luke 3:1**).

- The healing of his son takes place about 45 miles away!
- The man knew that if Jesus' words were not true, His touch wouldn't heal anyway.

This is a healing about faith and not sight (**II Corinthians 5:7**)!

The timing of the cure offered a powerful, convincing proof that Jesus was/is the Christ.

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Evangelist?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 5 - Jesus, The Healer

Introduction: The gospel of John has always been one of my favorites. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus in various ways. Now he seeks for us to see Jesus as the Healer. What does that mean? Let's study together...

Discussion:

I. The Crippled Man is Healed (5:1-16)

The seven signs/miracles of the gospel of John:

- (1) The Water Turned Into Wine (**John 2:1-11**)
- (2) The Healing of the Nobleman's Son (**John 4:46-52**)
- (3) The Healing of the Lame Man (**John 5:1-16**)
- (4) The Feeding of the 5,000 (**John 6:1-13**)
- (5) The Walking on the Water (**John 6:16-21**)
- (6) The Healing of the Blind Man (**John 9:1-7**)
- (7) The Raising of Lazarus (**John 11:33-44**)

Jesus performs the third sign/miracle in this text.

This miracle is done near the sheep gate (North side).

- **Nehemiah 3:1, Genesis 43:34**

The Lamb of God was near the place where the sacrificial lambs entered.

This particular pool had a reputation.

We can note some allegory/metaphors in this story.

Jesus asked the man if he wanted to be made whole after 38 years.

He was probably so excited he forgot the day of the week (Sabbath).

- One of the scribal laws included this very law which resulted in excommunication.

Jesus told him to go and "sin no more" which will come up later again in the gospel of John.

The man begins to confess with his lips that Jesus is the Christ.

- In **Isaiah 35:6** it tells that the lame would leap like a deer (fulfilled in this story).

There is hostility and it leads to hatred.

II. The Son of Man is Harassed (5:17-30)

The rabbi's taught that God rested on the Sabbath, but His mercy and grace continued.

- The Pharisees did not want anyone doing anything except what was approved by them.
- Jesus tried to identify with their dodging/altering the rules of the law.

Jesus did not act of His own will, but of the Father.

- Independence from God leads to failure.
- Adam and Eve wanted to be independent, so did Saul, and many others.

- Judgment is given to Jesus and He is equal with God (vs.24-25).
Jesus taught that His power was from God.
Jesus told them to look at His authority.

III. The Witnesses of the Son of Man Are Honored (5:31-40)

Jesus introduces and honors the five witnesses.

- 1) God the Father (vs.32, 37)
- 2) John the Baptizer (vs.33-35)
- 3) The Works & Miracles of Jesus (v.36)
- 4) The Scriptures (v.39)
- 5) Jesus Himself (v.40, 31)

The Jews searched the Scriptures but it turned up empty.

- They took the Bible literally, but not seriously.
- Diligent study does not lead to eternal life... only hearing and obeying (**Romans 10:17**).

The Scriptures direct us to Jesus because they are a witness of Him (**John 1:1ff**).

IV. The Enemies of the Son of Man Are Humbled (5:41-47)

Jesus does not need to be honored by men, He is honored by God.

- He deserves that honor because of what He has done (death, burial, resurrection, etc.).

Jesus came in the name of His Father (**Luke 2:49**).

In my "Father's name" is a Trinitarian formula (Trinity/Godhead)

- It is by the Father's authority (the power of the Holy Spirit) that He (the Son) does these things.
- This shows the equality and inseparable nature of the three parts of the Trinity.

This is also seen in other places in this gospel (**John 10:25, John 17**).

There is a severe indictment of the enemies of Jesus.

- The Jewish leaders were becoming enemies of Jesus (v.16).
- If they truly believed in Moses, they would have understood the words of Jesus.

If you do not believe the message, how will you believe the messenger?

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Healer?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 6 - Jesus, The Provider

Introduction: The gospel of John has always been one of my favorites. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus in various ways. Now he seeks for us to see Jesus as the Provider. What does that mean? Let's study together...

Discussion:

I. The Feeding of the 5,000 (6:1-15)

This will be the 4th in a series of 7 miracles.

The seven signs/miracles of the gospel of John:

- (1) The Water Turned Into Wine (**John 2:1-11**)
- (2) The Healing of the Nobleman's Son (**John 4:46-52**)
- (3) The Healing of the Lame Man (**John 5:1-16**)
- (4) The Feeding of the 5,000 (**John 6:1-13**)
- (5) The Walking on the Water (**John 6:16-21**)
- (6) The Healing of the Blind Man (**John 9:1-7**)
- (7) The Raising of Lazarus (**John 11:33-44**)

Jesus is going to feed 5,000 people (vs.1-15).

- Jesus took them aside for several reasons.
- The miracle here is the only one that is recorded by all of the gospel writers.
- Philip looks at the situation critically and knew there was not enough.
He mentions the number 200 which is a multiple of 20.
In the scriptures 20 is used for waiting in vain.
Jacob waited 20 years to gain possession of his property (**Genesis 31:41**).
The ark was taken away from Israel for 20 years (**I Samuel 30:10, II Sam 14:26**).
The army of 200 million is used (**Revelation 9:16**).
- Then Andrew brings a little boy to Jesus.
He told them to recline instead of standing in a line (5 = grace).
- How did Jesus do this miracle?
- They wanted to make him king, and planned to do so by force, but He was already the king!

II. The Walking on the Sea (6:16-21)

This will be the 5th in a series of 7 miracles.

- There are seven signs/miracles in the gospel of John (see the list on the other side).

Matthew also tells this story (**Matthew 14:22-33**).

Mark adds a little more to the story (**Mark 6:45-52**).

- The moon was full at Passover and it would have lit up the sea.
- They were approached by Jesus and thought Him a ghost.
- John wrote to prove that Jesus was physical, in a body, when He walked.
- The disciples tell us that there was something super human about Him.

This would have been a miracle they would never forget!

III. The Teaching of Jesus (6:22-52)

This will be the 4th in a series of 7 sermons.

The seven sermons (discourses):

- (1) The Messiah & The New Birth (**John 3:1-36**)
- (2) The Messiah & The Harvest (**John 4:1-42**)
- (3) The Messiah & The Sabbath (**John 5:19-47**)
- (4) The Messiah & The Bread of Life (**John 6:22-71**)
- (5) The Messiah & The Living Water (**John 7:1-53**)
- (6) The Messiah & The Witnesses (**John 8:12-59**)
- (7) The Messiah & The Sheep of His Fold (**John 10:1-19**)

The boat comes to shore and it says that they were seeking Jesus there.

Jesus wanted to contrast the physical and the spiritual again.

The idea of a seal is seen throughout the Bible.

- **Esther 8:8, Romans 8, Ephesians 1:13, Revelation 7**

- The seal of God is truth (truth in Hebrew is three letters = the first, last, and middle).

Jesus teaches that He is the Bread of Life (vs.33-60).

- The same type of phrase is used in **John 4** only He uses bread instead of water.

Jesus took the symbolism of the Old Testament and applied it to Himself.

IV. The Dividing Message of Jesus (6:53-71)

Jesus preached a message that would divide the people (vs.60-71)

- The people understood but they would not accept Him.
- Jesus gave them the opportunity to choose their own direction.

No one could question the loyalty of Peter (until the denial) after these words (like **Matthew 16**).

Peter saw the power of God, but the people did not see it.

Many were turning away, but Peter saw beyond the loaf, the flour, and the fish.

Sadly, Jesus was rejected in His own land.

We should also look at the parallel between Peter and Judas.

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Provider?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 7 - Jesus, The Christ

Introduction: The gospel of John has always been one of my favorites. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus in various ways. Now he seeks for us to see Jesus as the Christ. What does that mean? Let's study together...

Discussion:

I. The Brothers of Jesus (7:1-13)

Everyone is talking about Jesus, but who is this Jesus?

His brothers tried to encourage Him to go to Jerusalem, knowing He might be killed.

Jesus reminded His brothers it was not time (**Galatians 4:4, Psalm 69:8**).

We have to wonder why they were so adamant He go to Jerusalem.

II. The Message of Jesus (7:14-24)

Jesus teaches at the Feast of Tabernacles.

Jesus has been to the temple at least two times before.

The leaders this time were amazed at his teaching.

The "letters" means that He spoke like an educated man, which has them confused.

III. The Questions About Jesus (7:25-36)

The multitudes question whether Jesus is the Christ.

Some see Jesus as deceiver and a blasphemer.

How could this man be the Christ? He doesn't fit their mold!

They start planning how to catch Him, trick Him and punish Him.

They attempt to arrest Jesus because of what He said about His death and resurrection.

They did not understand from where He had come... or where He was going.

He would return to the Father. He would send the Spirit. He is/was the Christ.

They were unwilling to accept this teaching or the truth behind it.

IV. Another Message of Jesus (7:37-44)

This will be the 5th in a series of 7 sermons.

The seven sermons (discourses):

(1) The Messiah & The New Birth (**John 3:1-36**)

(2) The Messiah & The Harvest (**John 4:1-42**)

(3) The Messiah & The Sabbath (**John 5:19-47**)

(4) The Messiah & The Bread of Life (**John 6:22-71**)

(5) The Messiah & The Living Water (**John 7:1-53**)

(6) The Messiah & The Witnesses (**John 8:12-59**)

(7) The Messiah & The Sheep of His Fold (**John 10:1-19**)

This was the seventh day of the feast, which was the most important day.

This offered a great framework for Jesus's call to come and drink from the Living Water.

He, of course, is the Living Water! (**John 4**)

Some thought He was a prophet, others thought He was the Christ, but these questions must be answered! Who is this Jesus?

There is a division among them and Jesus' enemies see an opportunity.

V. The Enemies of Jesus (7:45-52)

There were seven feast days each year.

- 3 of these feast days were essential: Passover, Pentecost, Tabernacles (**Deuteronomy 16:16**).
- Every adult male within 20 miles was required, but they came from all over the world.

The Feast of Tabernacles was the most festive and joyous of all of these feast days.

- It lasted for seven days, plus one more for overflow, and they lived in small tents (wilderness).
- **Leviticus 23:34-44, Deuteronomy 16:13-16, Numbers 29:12-40**
- It was held on the 15th day of the seventh month.

It was a harvest celebration (**Exodus 23:26, 24:34-52**).

- Every day they were led by the High Priest to the altar in worship.
- They would wave palm branches and parade down to the Pool of Siloam.
- The priest would draw water in his pitcher and walk back to the altar and pour it out.

On the way back from this celebration they would pass through the water gate.

- As they passed through the gate they would sing from **Isaiah 12:3**.
- While this was happening they would sing the Hallel (**Psalms 113-118**).
- The people would shout and raise their palm branches in celebration.

On the seventh day they would march around the altar seven days to commemorate Joshua marching around the city of Jericho (**Joshua 6**).

Jesus identified Himself with many objects and people in the OT.

- He identified Himself with lamb of God.
- He identified Himself with Jacob's ladder (Nathaniel).
- He identified Himself with the Brazen serpent (Nicodemus).
- He identified Himself with the bread of life, manna in the wilderness.
- He identified Himself with rock in the wilderness, and the water.

Remember John the Baptist and Jesus taught about the Holy Spirit before Pentecost.

The Jewish leaders have rejected Jesus, but not Nicodemus (**John 3, 7, 19**).

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Christ?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 8 - Jesus, The Caretaker

Introduction: The gospel of John has always been one of my favorites. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus in various ways. Now he seeks for us to see Jesus as the Caretaker. What does that mean? Let's study together...

Discussion:

I. Caring For The Adulterous Woman (8:1-11)

This part of the book begins to show the compassion of the Messiah.

The context reveals some amazing things about the character and mission of Jesus.

Jesus went to the temple to teach (into the Court of the Women).

The Jewish leaders drag a woman into the middle of the assembly.

- According to the Law she was to be stoned (**Leviticus 20:10, Deuteronomy 22:13-24**).
- However, the Romans had taken away the authority to execute the death penalty.

The intent of this event was not one of justice but one of entrapment.

- They knew about the ministry of Jesus to the prostitutes and other women.
- Jesus was not persuaded by their trickery and uses great wisdom to challenge them.

There are significant differences between older and newer followers of God.

When the dust settles, the two of them are left alone in the street.

- Jesus teaches her about God's grace (**John 1:14, 17**).
- It is not ironic that He will also teach about the Light of the World next (**John 1:8-9**).

This story is a parable of the story of Israel.

- **Matthew 12:37** shows how her state was similar to that of God's people.
- The Jewish leaders represented the people of Israel, the nation.
- They were the unfaithful and adulterous wife of Yahweh.
- **Numbers 5:15-17, 24-27** shows the guilt of the unfaithful wife.

II. Caring For Those in Darkness (8:12-30)

This will be the 6th in a series of 7 sermons.

The seven sermons (discourses):

- (1) The Messiah & The New Birth (**John 3:1-36**)
- (2) The Messiah & The Harvest (**John 4:1-42**)
- (3) The Messiah & The Sabbath (**John 5:19-47**)
- (4) The Messiah & The Bread of Life (**John 6:22-71**)
- (5) The Messiah & The Living Water (**John 7:1-53**)
- (6) The Messiah & The Witnesses (**John 8:12-59**)
- (7) The Messiah & The Sheep of His Fold (**John 10:1-19**)

Jesus enjoys the Festival of Lights (Hanukkah/Chanukah).

- This scene also takes place in the Court of the Women.
- The treasury was located in this part of the temple.
- This entire area was surrounded by porches with thirteen treasure chests shaped like trumpets.

The purpose of this event was celebration and a time of giving.

On the first night of this feast they would light four great candelabras in the Court of the Women.

- They were to remind them of the pillar of fire in the wilderness.
- They were so bright that it would light up the entire city for all to see it.
- The men would dance, sing songs and hymns, and rejoice all night long.
- Here Jesus identifies Himself with the pillar of fire in the wilderness.

Jesus reveals that He is the Light of the World.

- This is the second great I AM statement of Jesus (seven in all).
- **Isaiah 42:6** speaks of the Messiah as a light of the Gentiles.
- God is seen as light throughout the Bible (**Psalms 8:12, John 4:24, I John**).

III. Caring For The True Children of Abraham (8:31-59)

There is a four-step process to discipleship:

- (1) Believe
- (2) Study the word
- (3) Know
- (4) Be free from sin, ignorance, unbelief, etc.

The reply of the Jews shows their ignorance.

- They thought that they were the children of Abraham.
- Jesus told them that they were children of the devil.

They accused Jesus of not being old enough to retire.

- The Levites could retire at 50 years of age (**Number 8:24-25**).
- Jesus claimed to have seen and known Abraham, saying before He was "I AM".
- This is the name that Moses was given in the early part of Exodus.

In chapter eight it begins in darkness but it ends in the light.

- This symbolized that the light had gone out in Israel and was rising on the Gentiles.

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Caretaker?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 9 - Jesus, The Light

Introduction: The gospel of John has always been one of my favorites. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus in various ways. Now he seeks for us to see Jesus as the Light. What does that mean? Let's study together...

Discussion:

I. Jesus Proves He Is The Light (9:1-7)

This will be the 6th in a series of 7 miracles.

The seven signs/miracles of the gospel of John:

- (1) The Water Turned Into Wine (**John 2:1-11**)
- (2) The Healing of the Nobleman's Son (**John 4:46-52**)
- (3) The Healing of the Lame Man (**John 5:1-16**)
- (4) The Feeding of the 5,000 (**John 6:1-13**)
- (5) The Walking on the Water (**John 6:16-21**)
- (6) The Healing of the Blind Man (**John 9:1-7**)
- (7) The Raising of Lazarus (**John 11:33-44**)

The healing of this blind man is very interesting.

- The disciples had questions about blindness and sin.
- No other book, even Job, could help in understanding this issue.

This event was prophesied by Isaiah, which proved beyond a doubt the Messiah (**Isaiah 35:5**).

- In the Old Testament there is no record of anyone being healed of blindness.
- After the establishment of the church there is no record of it either.
- Only in the ministry of Jesus (**Matthew 10:46-52, Mark 8:22-26, Luke 20:29-34**, etc.).
- This man was blind from birth, which made it even more amazing!

The light of the world was about to heal the blind.

- In this we see healing, controversy, and a heartfelt conversion.
- However, the details reveal the Creator at work (**John 1:1ff**).

The man in the story had to do at least two things: believe and wash.

II. The People Question The Light (9:8-23)

The miracle made people wonder about Jesus.

They would have many more questions for Jesus.

The neighbors begin to have some faith, but mostly doubt.

The Pharisees also had their doubts.

Even the parents are forced to enter the debate.

Everyone seems to be questioning the Light.

III. The Pharisees Reject The Light (9:24-34)

The healed man is called in for questioning.

The man gives his full testimony and answers their questions.

None of the answers are good enough for the Pharisees.

The belligerent questioning of the Pharisees shows their unbelief.

The innocent response of the man shows his sincerity.

The man is eventually kicked out of the assembly.

IV. The Man Accepts The Light (9:35-41)

Jesus went and found the man who had been cast out.

Jesus gives the man an opportunity to confess his faith in the Son of God.

The man is ready to accept Jesus as the Light (physical and spiritual).

He gave his testimony and then he gave his worship.

Jesus did not need the righteousness of men or the approval of men.

He did all these things to give the glory to God! Shouldn't we?

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Light?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 10 - Jesus, The Shepherd

Introduction: The gospel of John has always been one of my favorite books. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Shepherd. What does that mean to us today? Let's begin our study together...

Discussion:

I. Shepherding The Old Flock (10:1-15)

Here we have the last discourse of Jesus.

The seven sermons (discourses):

- (1) The Messiah & The New Birth (**John 3:1-36**)
- (2) The Messiah & The Harvest (**John 4:1-42**)
- (3) The Messiah & The Sabbath (**John 5:19-47**)
- (4) The Messiah & The Bread of Life (**John 6:22-71**)
- (5) The Messiah & The Living Water (**John 7:1-53**)
- (6) The Messiah & The Witnesses (**John 8:12-59**)
- (7) The Messiah & The Sheep of His Fold (**John 10:1-19**)

Three phases/scenes: morning, noon, and night.

Two themes: Door of the Sheepfold, Good Shepherd

The whole gospel of John offers us comparisons to Jesus by many OT types.

The role of a shepherd was common among the people.

- The great leaders of Israel were shepherds (**Genesis 30, 37, Exodus 2:26-27, Psalm 23**).
- Descriptions of them are given in **Psalm 23, Genesis 49:24, Isaiah 40:11**.

The idea of Jesus being a shepherd is throughout the New Testament.

- This is seen in **Matthew 9:36, 19:12, Luke 12:32, 15:4, Hebrews 13:20, I Peter 2:25**.

In the morning the shepherds would go to the mountain sides to inspect their sheep.

In the middle of the day the shepherds would find green pastures to rest, then still waters.

Just before evening the shepherds would lay down the path (**Amos 3:12, Exodus 22:13**).

Jesus came to give His life for ALL the sheep!

II. Shepherding The New Flock (10:16-21)

There is a new flock discussed in this context, which is believed to be the Gentiles.

The Gentiles were pagan people and they needed to be held accountable.

- Paganism is evil (**Exodus 20:3-5, 32:35, Numbers 25:1-9, Deuteronomy 5:7-9, 6:4**).
- The captivity of the southern kingdom was attributed directly to paganism (**II Kings 22:17**).

- Gentile immorality was exposed and rebuked (**Jeremiah 46-5, Amos, Jonah, Nahum**).
- Paul describes the immoral conditions of the Roman world (**Romans 1:24-27**).

The Gentiles were given an inward law that predated the law of Moses.

- The ancient Gentiles were not judged by the same rule as the Jews (**Romans 2:14-16**).
- They remained under a unique law system (**Genesis 3:9, 4:6, 6:13, 12:1, 20:3**, etc.).
- There is a moral sense of right and wrong given to every human (**Genesis 1:26-27, 3:7-10, Ecclesiastes 7:29, Matthew 16:17, John 4:24, Luke 24:39**).

There is evidence of God's love for the Gentiles.

- The Old Testament reveals God's wonderful plan for human redemption, not just for the Jews.
- Sacrifices of Abel (**Genesis 4:4, Matthew 23:35, Hebrews 11:4**).
- Sacrifices of Noah (**Genesis 8:20-21**) & Melchizedek (**Genesis 14:18, Hebrews 7:3**).
- Abraham was the first to be designated a Hebrew (**Genesis 14:13**), but the Hebrews were not set apart as a distinct people until the law of Moses (**Exodus 19:5-6, Ephesians 2:14**).
- Gentiles were not required to join the Hebrew family (**Leviticus 19:33, Acts 2:10, 13:16**).

The Lord provided for the Gentiles.

- Jonah (**Jonah 3:1**) was truly "the first apostle to the Gentiles."
- There are four Gentile women were woven into the genealogical fabric of the Messiah—Tamar, Rahab, Ruth, and Bathsheba (**Matthew 1:5-6, Luke 3:31-32**).
- The prophets revealed God's concern for the Gentiles (**Genesis 17:4, 22:18, Psalms 2:8, Isaiah 42:1, 6; 49:6, Romans 11:1, Galatians 3:28, Ephesians 2:11**).

III. Shepherding The Rebellious Flock (10:22-39)

Jesus is the Son of God, regardless of who believes it.

Jesus is the Good Shepherd, regardless of who accepts it.

These events still surround the Festival of Dedication (Hanukkah/Chanukah).

Jesus' miracles were sufficient proof of his Messiahship.

The Jews continue to rebel and reject Jesus.

IV. Shepherding The Receptive Flock (10:40-42)

Jesus heads back into more familiar territory, which is less hostile.

- The trips to Jerusalem seem to be getting more intimidating.
- The Jewish leaders are getting aggressive and are extremely antagonistic.

Jesus goes after the flock of John the Baptizer.

John had a different crowd of followers.

- His style and character was completely unlike the rabbis.
- His crowds were also very different (even soldiers came to him).

This will allow Jesus around 3 months before Passover (His last days).

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Shepherd?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap
John 11 - Jesus, The Resurrection

Introduction: The gospel of John has always been one of my favorite books. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Resurrection. What does that mean to us today? Let's study together...

Discussion:

I. The Disciples Needed the Resurrection & the Life (11:1-16)

Here we have the last in a series of 7 miracles.

The seven signs/miracles of the gospel of John:

- (1) The Water Turned Into Wine (**John 2:1-11**)
- (2) The Healing of the Nobleman's Son (**John 4:46-52**)
- (3) The Healing of the Lame Man (**John 5:1-16**)
- (4) The Feeding of the 5,000 (**John 6:1-13**)
- (5) The Walking on the Water (**John 6:16-21**)
- (6) The Healing of the Blind Man (**John 9:1-7**)
- (7) The Raising of Lazarus (**John 11:33-44**)

Jesus had raised the dead before (**Luke 8, Luke 7**) but this time it was personal.

Bethany is on the southern slope of the Mount of Olives and home to many good friends.

- It is located about 2 miles from Jerusalem.
- Mary is recorded in **John 12:1-8** and **Mark 14:3-9**.

Jesus realizes that the sickness Lazarus is experiencing will lead to death.

- He also realized that this sickness could bring glory to the Father and the Son.
- This reveals that the wisdom of God is greater than the wisdom of man.
- God permits certain things in order to bring Himself glory.

On the surface it seems very strange, but this event was to prove the love of Christ.

The disciples seem to be very anxious Lazarus's condition and returning to Jerusalem.

II. Mary & Martha Needed the Resurrection & the Life (11:17-40)

Jesus delays His trip for four days.

- The Jews believed that spirit hovered near the body for three days after death.
- Therefore, He waits four days to prove the death was irrefutable.

Jesus went to minister to the family.

- After meeting Martha, Jesus claims to be the resurrection and the life.
- After meeting Mary, He proved the claim by raising Lazarus from the dead.

The sisters are troubled over the absence of Jesus in their time of need.

- Martha rebukes Jesus for not being there when Lazarus died.
- Mary rebukes Jesus for not being there when Lazarus died.
- The Bible says He groaned in the spirit and was troubled over this event (agonized, anxious).

Jesus shows His compassion to all those around Him by weeping publically.

- This was a spirit shaking, heart breaking, time of weeping and sorrow (vs.33, 35, 38, 43).
- His groaning leads Him to cry out for the stone to be moved!

What is the significance of Jesus weeping, groaning, and crying out at the tomb?

- This a fulfillment of prophecy (**Isaiah 53:3-4**).
- We see this phrase elsewhere (**Matthew 9:30, Mark 1:43, 14:5, John 12:27, 13:21, 14:1, 27**).

The Jews could not rest without making an accusation against Jesus.

III. Lazarus Needed the Resurrection & the Life (11:40-44)

Lazarus' body is inside of a cave.

- The cave was a chamber cut out of limestone.
- The tombs were huge and they had shelves in them, seating areas, tables, etc.
- The tomb is sealed to provide safety from robbery or molestation, and keep back the smell.

The names of Lazarus and Bethany are very interesting.

- The name Lazarus (Eleazar) means "God is my help."
- Bethany means house of figs or "house of affliction."

Jesus decided to go and comfort the family, but is overwhelmed with emotion Himself.

- Jesus is seen as the God Glorifier, the Love Giver, the Grief Bearer, the Hope Bringer, the Death Defeater, the Life Giver, and the Bond Breaker... ALL in one story!
- There is pain and suffering all around Him in these final days (**John 17, Matthew 26**).

This story is so moving and so dramatic, which makes it a favorite story to many.

The Good Shepherd calls out to His sheep... and Lazarus comes out of the grave!

IV. The Sanhedrin Needed the Resurrection & the Life (11:45-57)

The miracle does not settle well with the religious elite.

- The Jews had used the event as propaganda.
- The evidence was so clear but the leaders still rejected Him.

The Pharisees and the Sadducees are in agreement over how to proceed: KILL JESUS!

Jesus decides to withdraw to Ephraim and spend time with His disciples.

Jesus will eventually return to Bethany six days before the Passover (**John 12**).

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Resurrection?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 12 - Jesus, The King

Introduction: The gospel of John has always been one of my favorite books. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the King. What does that mean to us today? Let's begin our study...

Discussion:

I. The King is Anointed at Bethany (12:1-8)

This was a special family of disciples (Mary, Martha, and Lazarus).

- This family loved Jesus.
- They didn't just love Him because of His miracles and teaching.
- Remember in **John 11:27** Martha confessed Jesus before He raised Lazarus.

Mary anointed Jesus in Bethany.

- When we leave the story of Lazarus in **John 11** we see Jesus removing Himself from the area.
- He is heading North into the desert with His disciples (town of Ephraim).
- He has returned and joins this family for a meal.
- Martha serves them food, but Mary, overwhelmed with emotion seeks to serve him too.
- She anoints Jesus with a very costly expression (300 coins - a day's wage = one coin).
- Mary is not to be identified with the other women that anointed Him before.

The devotion to Jesus is understandable but almost unprecedented.

- So far we have seen Mary in different ways.
- She was at Jesus feet listening and learning.
- She was given comfort at her brother's death.
- Now she wants to show Him her deep love and commitment.

Judas is angry with this act of servitude.

- The disciples may have been thinking the same thing, but only Judas speaks up.
- Jesus tells them to leave her alone, that she was preparing Him for burial.

II. The King is Recognized by the Greeks (12:9-36)

The time is drawing near to the Passover and Jerusalem is filling to capacity.

- Most of the visitors are wanting to see Jesus (**John 11:56**).
- It was estimated that 250,000+ people would come to this particular feast.

The crowd was ready to meet Jesus.

- After the raising of Lazarus His stories had spread throughout the region.
- They met Jesus in the streets with palm branches.

Why did they use palm branches?

- Palm branches were often used in the Feast of Tabernacles.
- Moses had instructed them to use them in **Leviticus 23:40**.
- This was a prophetic sign of the Messiah!
- In **Revelation 7:9** they are used to symbolize worship and praise.

The people shouted "Hosanna" which means save now (**Psalms 118:25-26**).

This entrance is a clear sign of the Messiah in Jerusalem (**Zechariah 9:9**).

Jesus did not come for coronation but for crucifixion.

In His final teaching we see that God was already drawing the Greeks.

The term "Son of Man" comes from **Daniel 7:13**.

III. The King is Rejected by the Jews (12:37-50)

These are the last words of warning to the Pharisees.

- They would allow salvation to pass them by for now.
- Read Matthew's woes to the Pharisees and it will break your heart.

Some people would not accept Jesus.

- John quotes from **Isaiah 53:1-2, 6:9-10**.
- These days are very similar to that described in Isaiah and to John's audience.
- Some people go blind when they see the truth.
- They prefer the darkness over the Light.

Many people like the praise of man more than the praise of God.

- This would end up costing them their souls.
- They are arrogant and ignorant.

Jesus is still teaching them about repentance and obedience.

- In effect, Jesus is still giving them a second chance (or another chance).
- We will all be judged by the words of Christ.
- If we ignore the words of Christ and refuse to repent and obey, we will be lost.

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the King?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 13 - Jesus, The Servant

Introduction: The gospel of John has always been one of my favorite books. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Servant. What does that mean to us today? Let's study together...

Discussion:

I. Serving The Disciples (13:1-17)

Jesus is teaching some great lessons: (1) Be Humble, (2) Be Holy, (3) Avoid Hypocrisy.

- Jesus teaches this through His example, not just by His words.

This was an important event and one that they would not soon forget.

- This was the night that Jesus would be betrayed.
- The next day He would be crucified.

The disciples had argued over who was the greatest.

- Apparently they argued over this often, but Jesus had to change them and their attitude.
- Jesus does something radical and becomes a servant.

Jesus decided to wash their feet.

- It was the custom to wash before a feast, but this was the job of a servant.
- None of the disciples would wash another's feet, but Jesus washed each of them.

Jesus teaches them love and humility, before he actually says anything.

- In the previous chapter Mary anointed the feet of Jesus and the Jews anointed themselves.
- Jesus was pure but the disciples were defiled.

There was pride, rudeness, and arrogance in the room.

- Jesus got down on His knees and this image must have stayed with Peter (**I Peter 5:5-6**).
- Jesus spoke to Peter about the necessity of being holy in this text.

One of the most horrendous things in Scripture will happen soon after this event.

- Judas must have had His feet washed by Jesus before the betrayal.
- John reclined on the right hand side (laid on Jesus' breast) while Judas was on the left side.

The person that stays the closest to the heart of Jesus will be saved.

II. Serving Judas (13:18-30)

Judas is clearly the son of perdition and spoken of in prophesy.

- Jesus says on occasion it would have been better if he had never been born.
- The disciples may have already held disdain for Judas.

Judas was probably smarter and brighter than the other eleven.

- He was probably the only disciple from Judea.
- He was disappointed in the kingdom of Jesus.
- He may have only wanted to spark Jesus to action, not truly betray Him.
- He will repent of these sins before he dies.

Judas went out under the cover of darkness.

- The dark night represents the darkness of his soul.
- John uses a contrast of light and darkness.

Judas made a choice and he would be responsible for his actions.

- We are responsible for our own actions.
- There is no avoiding the consequences of sin.

III. Serving The World (13:31-35)

The teaching of Jesus would make a world-wide impact.

- The words in this context are sung and memorized by many Christians.
- These words certainly need to be applied in the life of a believer.

The "new" commandment is only "new" in the sense that it had direct application.

- Jesus had shown them true love.
- Their love for one another needed to reflect the love of Christ.

His death was imminent and they need to prepare for it (more in chapter 14).

The world needs to see the love of Christ in His disciples.

IV. Serving Peter (13:36-38)

Peter was overconfident and prideful.

- Judas's sin was probably premeditated and deliberate.
- Peter's sin was probably based on peer pressure and ignorance.

Peter makes a promise that he will not keep.

- He boldly guarantees his faithful discipleship.
- It would only be a few hours until he would fall away.
- We need to be careful making rash vows.

Jesus tries to reassure His disciples that things will work out.

- I don't want to get too far ahead, but as you read 14, 15, 16, etc. you see a pattern.
- The night started with disagreement and strife, but ends with love.
- Jesus will encourage them and build them up.
- He will go to the garden to pray for them (**John 17**).

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Servant?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 14 - Jesus, The Comforter

Introduction: The gospel of John has always been a favorite. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Comforter. What does that mean? Let's study...

Discussion:

I. Comforting The Eleven (14:1-4)

Jesus was going to tell them some troubling things.

- (1) He was going to be leaving them.
- (2) One of them was going to betray Him.
- (3) Peter was going to deny Him.

When they hear what Jesus said they were shaken (chapter 13), so He encourages them (7 things).

- (1) Believe in Me (mission, return)
- (2) You know the way, truth, life (I AM)
- (3) You will do greater works than Me
- (4) I will do whatever you ask in My name
- (5) I will give you another Comforter
- (6) I will reveal myself to you
- (7) I give you my peace

The disciples desperately needed to be comforted.

- They were about to collapse and needed Jesus' comfort.
- John uses physical levels and spiritual levels to describe these things.

The word "believe" can be translated in many different ways.

- But He is really commanding them to have confidence in Him.
- Jesus was excited about going home.
- Jesus is the only person that speaks of Heaven as God's house (3x, **John 2:16, Luke 15**).

The word "so" means true (v.2, and **John 3:16**).

Jesus was going to prepare a place for them.

- The Lord prepared a garden....The Lord prepared the promised land.
- The Lord prepared several things in the book of Jonah.... The Lord prepares a marriage feast.

Jesus promised to come again (**I Thessalonians 4:16-17**).

II. Comforting Thomas (14:5-7)

Thomas is confused and wants some answers.

- Notice that Jesus is not giving a lecture here.
- He is engaging His disciples in an intimate way, like a counselor.

Jesus is the Way, the Truth, and the Life.

- This may be the greatest message of hope that is recorded in the Bible.
- The way to the Promised Land was through Moses.
- The way to eternal life is through Jesus.

The foundation of truth revealed throughout the Scriptures is that salvation comes through Jesus.

- The eternal life of God is available to mankind, but only through Jesus.

The Father is accessible because of Jesus.

- No one can get to the Father unless they go through Jesus (**Acts 4:12**).
- But, once you get there, you are in God's house!

III. Comforting Philip (14:8-21)

Philip is confused and wants some answers.

- He just wants to see the Father now.
- He is searching for one more miracle, one more sign, one more example, etc.
- It nearly breaks our hearts to read Jesus' response.
- Jesus had been with him for so long and taught so many times, but Philip missed the point.

Jesus is the living image of the Father.

- I believe the ninth verse is a key verse in John. . . . Jesus and the Father are one!
- You cannot separate one from the other, both are God.

The Spirit will be sent because of Jesus.

- Notice that Jesus begins talking about prayer and then about the Holy Spirit.
- Prayer is asking about the will of God in the nature and character of God.
- And, we know from **Romans 8**, that you can't do that without the Holy Spirit.
- This is why God's word confirms that those who are righteous will have their prayers heard.
- There are so many blessings provided to the believer because of the Holy Spirit.

IV. Comforting Judas (14:22-31)

Judas (not Iscariot) is confused and wants some answers.

- He seeks an answer about the manifestation of the God in man.
- Remember the context, what did Jesus just say? (v.21)
- The Holy Spirit is coming, He will dwell in you, He will never leave you like an orphaned child, He will take Jesus' place in the world to comfort the believers, etc.
- Anyone who loves Jesus will accept the Holy Spirit and be joined by the Spirit of Christ.

Jesus offers the Holy Spirit as a Helper, Comforter, and Gift of Peace.

- Jesus had been comforting the disciples, but now He is going away.
- And, soon after His resurrection He would ascend into Heaven until the Last Day.

Jesus gives them encouragement by saying "I will pray" for the Holy Spirit to come.

- As we see v.31, they are preparing to sing the hymn in **Matthew 26:30**.
- Jesus is concluding His thoughts and prepping the disciples for the garden (chapter 18).

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Comforter?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 15 - Jesus, The Vine

Introduction: The gospel of John has always been a favorite book. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Vine. What does that mean? Let's study...

Discussion:

I. The True Vine For Israel (15:1-8)

This chapter deals with the several important points:

- (1) How the believer is to deal with Jesus.
- (2) How the believer is to deal with other believers.
- (3) How the believer is to deal with the world.

The Old Testament has the background for this chapter.

- The nation of Israel was thought of as a holy vine of God, or His vineyard.
- On the door of the holy place in the temple was a golden vine.
- This was to remind Israel of who she was in the eyes of God.

The Lord is the True Vine (they are branches).

- The vine in Israel was wild and did not produce fruit (**Isaiah 5:1-7**).
- In **Jeremiah 2:21** the vine is seen as a strange vine without care.
- In **Hosea 10:1** it is seen as an empty vine.
- Consider **Exodus 15**, **Psalms 80:8-9**, **Judges 1:19**, and **Psalms 104:15**.
- Jesus alone carried the people into the new covenant. . . . He was bearing fruit.

The branches that were not fruit bearing were thrown out and burned.

- There is tremendous joy in abiding with Jesus.
- Jesus also gives the last of the "I AM" statements in this passage.

The branches did bear fruit but eventually stopped.

- The leaves would hide the branches that were not fruit bearing.
- The branch may look great but it did not bear fruit (**John 13:10**).
- There is futility in trying to bear fruit without Jesus.

Some believe that these verses refer to **Galatians 5**.

- The non-fruit producing vine was stripped off the tree/vine.
- God takes away the talents that are not used (**Matthew 25**).
- The salt can lose its flavor (**Matthew 5**) and then it's time to throw it out.

The gospels all speak of the fruit of the vine.

- **Mark 14:25**, **Matthew 26:29**, and **Luke 22:18**.
- The Lord's Supper reminds us to abide in Him.
- It is possible that Jesus is still holding the cup while He speaks (Holy Grail).

II. The True Vine For The World (15:9-17)

John regularly uses the words "love" and "joy" in his writings.

- What a wonderful way to describe the things a Christian needs.
- What an amazing challenge given to the Christian as to how to live in the world.
- Jesus will say in the latter part of this chapter that the world will hate the believer.
- However, we still have to be filled with love and joy and peace.

The whole theme of I John is seen here in this chapter.

- Christians should love one another.
- Love is to be the standard for Christian living.

There are four Greek words for love.

- "Agape" love is used here which is sacrificial and comes from God's nature.
- This is the purest and most intimate form of love.

Fruit bearing disciples will bless the kingdom and the world.

- Jesus is giving comfort to the church and the world.
- To the church He assures blessings to the fruit bearers.
- To the world He promises His "friends" will have a responsibility to serve the world.

III. The True Vine For Disciples (15:18-27)

The last words of Jesus to His disciples should move us to action.

- These were the last words that many of His disciples would hear before His death.
- Jesus tells them that He is going to die very soon (a little while, over and over again - 16).
- In fact, He would die the very next day.
- His last will and testament was for them to love one another.
- He also wanted them to bear fruit and pray.

Jesus would be hated and rejected, but He didn't worry about the praise of men.

- In this last section he turns from loving the brethren to being hated by the world.
- In the Sermon on the Mount he told them they would be blessed.
- However, the world will respond to the fruit and gifts of the Holy Spirit.

The way the world responds shows us whether we are bearing fruit.

- Why does the world hate the believer? - Because the world hated Jesus.
- Now Jesus is in us and He reveals their sin.

Mankind crucified Jesus and we are all sinners guilty of His death.

- The first three chapters of Romans reveal this.
- The Holy Spirit, the spirit of truth, will convict us when we accept this fact.

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Vine?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 16 - Jesus, The Teacher

Introduction: The gospel of John has always been one of my favorite books. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Teacher. What does that mean to us? Remember the outline of our study...

Discussion:

I. Teaching About The Work of the Holy Spirit (16:1-16)

The Holy Spirit was coming to convict the world (1-11).

- The Holy Spirit Was Involved in Creation (**Genesis 1:1-2**)
- The Holy Spirit Teaches Us (**John 14:26**)
- The Holy Spirit Convicts Humanity of Sin (**John 16:8**)
- The Holy Spirit is a Person (**John 16:13**)
- The Holy Spirit Can be Lied to & Blasphemed (**Acts 5:1-3, Mark 3:28-29**)
- The Holy Spirit Speaks to His People (**Acts 13:2**)
- The Holy Spirit Leads Us (**Romans 8:14**)
- The Holy Spirit Intercedes for Us in Prayer (**Romans 8:26-27**)
- The Holy Spirit has Emotion (**Romans 15:30**)
- The Holy Spirit is Intelligent (**I Corinthians 2:10-11**)
- The Holy Spirit has His Own Will (**I Corinthians 12:7-11**)
- The Holy Spirit Communes with Us (**II Corinthians 13:14**)
- The Holy Spirit Seals Us in Salvation (**Ephesians 1:13**)

The work of the Holy Spirit was to be done through His followers.

- They needed Him to inspire and motivate them, and we need Him in the same way.

Jesus was trying to prepare the disciples for great trials to come.

- Christians would endure tremendous hardship.
- Jesus had to leave so that the HS would come to help them through those trials.
- He would come and do a unique work - a work that Jesus could not finish.

Jesus, the Son of God, had a specific role = the cross, Calvary, a sacrifice for sins.

- The rest of John's gospel will show us that He fulfills this role and then ascended into Heaven.
- After Pentecost (**Acts 2**) we are under a new age, a new law, and a new covenant of God.

Notice the word "know" (1-3) means to know by experience.

- In the OT is also used for intimate sexual relationships (and he "knew" his wife).
- It also might refer to the fact that two people were related to one another (18:15, John knew the High Priest - so he was related to him).

In the NT, to "know" means to be in union and the world did not know Christ.

- The only way for those who come after these disciples to know Jesus, would be by the Spirit.
- You cannot truly know Jesus without the HS, according to Jesus' own words.

The Holy Spirit was coming to teach the disciples (12-13).

- Remember again, that He was being sent to bring them to remembrance of things Jesus said.
- Just like Jesus, the Holy Spirit is a teacher.
- After HS was poured out on the apostles what was the first thing the people did?

The Holy Spirit was coming to glorify Christ (14-15).

- This is why the miraculous gifts of the HS would cease (only that age needed confirmation).
- The rest of us believe on the words of the disciples (more in chapter 17).
- Now we have the natural (not supernatural) gifts of the HS, we call them the fruit of the Spirit.

II. Teaching About Jesus' Mission (16:17-33)

Jesus was sending the Holy Spirit to complete His mission.

- The Holy Spirit was not the back-up plan! He was part of the plan!
- This is why Jesus talked about the HS so much in his last few days.

Jesus wanted His disciples to enjoy many spiritual blessings.

- The Holy Spirit was coming to give the disciples joy and victory (16-22, 23-33).
- They hadn't experienced a daily walk with the Lord because of obligations/distractions.
- Now Jesus reveals He is going away but the HS was coming to finish His work.

Christ should have been reigning as King of the Jews.

- However, the world hated Him and crucified Him.
- Now the Holy Spirit is here to remind the world of their sin.

The cross brought judgment to the world.

- That message convicts the hearts of men (**Acts 2**).
- The Holy Spirit draws the "Word" out of the Bible, remember **John 1**.
- Then, He pricks the heart of man with the content of the message (the good news).
- Finally, through baptism He comes to dwell with man in new life (**John 3**).

The joy of the Holy Spirit was given to the disciples (fruit in **Galatians 5**).

- Happiness is not the same as joy... One is caused by external and the other by internal.
- Just about anyone can be happy, but not everyone can be joyful.

Romans 8:26-27 is very close to the passages listed here.

- **Jude 20** tells us to pray in the Spirit.
- This means that we should not pray in the flesh.
- It would be good to consider **James 4:1-10, Romans 9:1-3**.

Many people do not believe in the Holy Spirit.

- This chapter says we must live in the power of the Holy Spirit, so we must believe and receive.
- Failing to understand the Holy Spirit could be equated to failing to understand the Jesus!

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Master Teacher?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 17 - Jesus, The Priest

Introduction: The gospel of John has always been one of my favorite books. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Priest. What does that mean to us? How can we apply it today? Let's study together....

Discussion:

I. The High Priest Prays For His Mission (17:1-5)

The purpose of Jesus' mission was to give His life and "*the hour is come.*"

- He was willing to give His life as a sacrifice - suffering, death, burial, resurrection.
- He also seeks to glorify His Heavenly Father.

The power of Jesus' mission (v.2)

- It was power unlimited, unhindered, and unmatched.

The proclamation of Jesus' mission (v.3)

- Notice the message, the motive, and the means.

The providence of Jesus' mission (v.4)

- He revealed God to men, redeemed mankind, and reconciled us to God.

The petition of Jesus' mission (v.5)

- We can see His glorification, His magnification, and His exaltation.

Jesus wishes to glorify the Father.

- Jesus prayed before every major event in His life.
- He prayed at His baptism (**Luke 3:21**).
- He prayed at His strenuous work (**Mark 1:35**).
- He prayed before selecting His disciples (**Luke 6:12**).
- He prayed before His transfiguration (**Luke 9:29**).
- He prayed before raising of Lazarus (**John 11:41**).
- He prayed at the end of His life (**Luke 23:46**).

Jesus prays here about the hour (referring to the cross).

- He prayed for His Father to be glorified.
- He prayed about His power, lordship, and ruling.
- He also gives a pretty good definition of eternal life.

II. The High Priest Prays For His Disciples (17:6-19)

Jesus prayed for His disciples (6-19).

- Jesus also prayed that His disciples would be holy.
- The Lord gave them to Jesus.

- The Lord would sanctify them (set them apart).
- How? The Lord would sanctify them by His word (v.17).

The manifestation to Jesus' disciples (vs.6-8)

- The Lord's name was made manifest by the life, works, words, and spirit of Jesus.

The distinction of Jesus' disciples (vs.9-11)

- The Lord's disciples are distinct because they belong to God, Christ, and the Holy Spirit.

The integration of Jesus' disciples (vs.12-13)

- The Lord integrates His disciples into the world by giving them His presence, name, and joy.

The temptation of Jesus' disciples (vs.14-16)

- The disciples are hated because of God's word.
- They are also at war with Satan and must remember they are not of this world.

The sanctification of Jesus' disciples (vs.17-19)

- God's word, God's calling, and God's Beloved Son have the power to sanctify.

III. *The High Priest Prays For His Church (17:20-26)*

Jesus prayed for His church (20-26).

- He says "one" seven times in this prayer.
- He did not want them to be JUST organized, but ONE in every way.
- He compares this relationship to Him and the Father.
- The word "given" shows that they were given despite the consequences.

This unity shows several things.

- This unity shows that Jesus is from the Father and that the Father loves Jesus.
- It shows that we are from the Father, that we love Jesus, and we belong to Him.

Jesus prayed that His church would be believers (v.20)

- Christian believers believe in the word of the disciples and the Word of God.

Jesus prayed that His church would be united (v.21)

- Christ's church will be a united church (one with God, Christ, and the Holy Spirit).
- Christ's church will be a united church with each other.

Jesus prayed that His church would be glorified (v.22)

- We are given the glory by Jesus Christ for a reason (to let our light shine).

Jesus prayed that His church would be perfect (v.23)

- The Lord's church is made perfect by its unity (with the Godhead) and love.

Jesus prayed that His church would be saved (v.24)

- Jesus wants His church to have eternal life and understanding.

Jesus prayed that His church would be knowledgeable (v.25)

- Jesus wants His church to know the Godhead and the message of God.

Jesus prayed that His church would be loving (v.26)

- The Lord's church should love to proclaim His message, love the Lord and each other.

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the High Priest?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 18 - Jesus, The Prisoner

Introduction: The gospel of John is a favorite book to many. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Prisoner. What does that mean? Let's study....

Discussion:

I. The Arrest of Jesus (18:1-11)

John points out in these verses that Jesus was in total control of the situation.

- He was not a defeated victim.
- Therefore, He focuses on the manner in which they took Him to the cross.

John even details the brook that they crossed over here (Kidron Valley).

- In the Hebrew text it means "dark waters," and signifies He was about to pass darkness.
- At the Passover, the blood would wash down from the temple to this valley.

There were literally thousands of Passover lambs slain each year.

- The brook would have been still turning red as they passed over it.
- When Jesus crossed over He knew that He was the sacrifice.
- In the summer time the brook dried up and in the winter time the brook flowed freely.

Jesus went outside of the city.

- The victim of the sin offering was destroyed outside of the camp (**Leviticus 4:12,21, 16:27**).
- This is where Jesus starts His suffering (**Hebrews 13:12**).

The OT gives a parallel to this is in **II Samuel 15:23, 30-31**.

- David was betrayed by his own, there was rebellion, and he escaped at the Kidron Valley.

The fall was in a garden, and now the salvation of man comes from a garden.

- Matthew calls this garden Gethsemane, but John chose to leave off the name of the garden.

The contrasts of the two gardens are amazing.

The betrayer, Judas, led the band of Roman soldiers right to Jesus.

- The legions (3-6K) of soldiers were divided into ten cohorts (1/10 of a legion, 600 men).
- Sometimes these cohorts were smaller, but never less than 200 soldiers.

These events are taking place during a famous religious festival.

- The Romans probably feared an uprising or a rebellion so they prepared for the worst.
- Paul was taken by 200 soldiers, 70 horsemen, 200 spearmen (**Acts 23:23**).

The band of soldiers were using clubs and lamps.

- This is because they came at night and did not know what to expect.
- They told Jesus who they were looking for and He said "I AM."

Peter drew out a short sword or knife (Greek - short).

- It was probably about 18 inches long.
- He cuts off the right ear of the servant of the high priest.
- He fights the flesh in the garden and in the courtyard.
- Jesus has just taught on the HS coming and not being fleshly.

II. The Arraignment Before Annas (18:12-14)

The mob led Jesus to the new high priest.

- If you know this story, then you know that the Romans were fed up with Annas.
- Therefore, they had him removed and his son in law (Caiaphas) replaced him.
- By law, five of his sons were in line for the high priesthood anyway because of their lineage.

The old high priest had already stated that Jesus had to die or the nation would die.

- Caiaphas did not realize the prophetic word he spoke that day would be fulfilled.
- These two men thought they controlled the entire nation.

The new high priest decides to have a Jewish trial.

III. The Jewish Trial (18:19-27)

Jesus is not completely alone, but only a few disciples follow him at a distance.

- John and Peter go with Jesus to the courtyard, but only John records these events.
- The trial is before Annas the high priest and his sons (Caiaphas).
- John may have been related to the high priests, so he gets Peter inside.

The people in the courtyard begin wondering about Peter.

- The handmaid in the court asks Peter a question that got a "No" answer.
- Peter could not stop answering "No" but he let the flesh win over his spirit.

The trials end very quickly.

- Remember that they were illegal and held at night.
- There was no reason why these trials had to be held.
- There is a failure of conviction.

IV. The Roman Trial (18:28-40)

Pilate refused to go against the law.

- The Jews wanted Jesus to be put to death without a Roman trial.
- The Romans were the only ones that could use the death penalty.

Therefore, they change the charge so that Pilate would kill Him.

- Pilate asks Jesus if He is the king, and Jesus answers him.
- At least seven times (**John 18:33-19:15**) Pilate goes back and forth.

Pilate tried to appease the people and offer the release of a prisoner.

- This was a customary practice at the feast (showing mercy).
- Pilate tried to offer them a choice between Barabbas or Jesus.
- Barabbas means "son of a Father" but the real Son of the Father is going to be crucified.

The first three verses are a continuation of the trial.

- Pilate tried to appease the Jews and had Jesus scourged (more in the next lesson).
- Pilate was hoping to get Jesus freed from the death penalty.

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Prisoner?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 19 - Jesus, The Martyr

Introduction: The gospel of John is a wonderful book. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Martyr. What does that mean? Let's study together....

Discussion:

I. The Scourging of Jesus (19:1-15)

The act of scourging is almost indescribable.

- The whips would dig out chunks of flesh, rupture veins, arteries, etc.
- Some men would die from the scourging alone.

Pilate may have shown them that Jesus could withstand that torture.

- We must notice that John cannot bring himself to mention the pain, only the facts.

Pilate declares that he finds nothing wrong with them.

- He feared the Jews and what Jesus was saying, but he identifies Jesus as their King.
- They reply by saying that they have "no king but Caesar."
- The Jews had been giving him problems for years.

The Jews gave up all of their Messianic hopes.

- They gave up God as their King.

II. The Crucifixion of Jesus (19:16-38)

Jesus is crucified by the Romans.

- Pilate has had the last say as he placed a sign above His head.
- It read, "The King of the Jews."
- There were Jews from all over the world present for this crucifixion.

In order for all of them to read the sign it was written in three languages.

It was written in Hebrew, the language of religion.

It was written in Greek, the language of culture and philosophy.

It was written in Latin, the language of law and government.

Jesus is the King of all kings.

- He is the King religion, culture, philosophy, law, and government.
- The title speaks of the universality of sin.

The plaque was carried by four soldiers (**Psalm 22:18**).

- They also gambled for His robe and gave Him vinegar.
- Consider **Psalm 69:21, Psalm 34:20, Exodus 12:46, and Zechariah 12:10**.

In all of His pain He looked down off of the cross.

- He saw Mary, His mother, and the apostle John.
- He knew that John would take care of her.

Jesus cries out, "It is finished."

- This was a word used in business to mean the price had been paid in full.
- Shepherds used it when they found a lamb that was perfect.
- Servants used it when they reported that their work was complete.

They rush to give Jesus vinegar with hyssop.

- In **Exodus 12:22** hyssop was used to sprinkle the blood.
- This was John's way of saying that Jesus is the Passover Lamb.

John also shows how cruel the Romans were in their punishment.

- They would leave them on the cross for days.
- Men would literally go insane while on the cross.
- There are records of men having dogs come to eat on their legs in the night.

The Jewish law required men to be taken down at night (**Deuteronomy 21:22-23**).

- These criminals had their legs broken with wooden mallets.
- This shock would be even more painful.
- It would force them to pull themselves up with their arms.
- Eventually they would suffocate because of their weight.

They came to Jesus but did not break His bones.

- He was already dead (**Numbers 9:12, Zechariah 12:10**).
- So they pierced His side and blood and water poured out.

John shows Jesus' humanity, and that the lamb was slain.

- The blood was the blood of the new covenant.
- The water was the water of washing by the word and baptism.

III. The Burial of Jesus (19:38-42)

Two disciples come to bury Jesus (Joseph and Nicodemus).

- Joseph of Arimathea and Nicodemus were secret disciples.
- They have both been members of the Sanhedrin.
- They may have been absent at the trials.
- They were open disciples after the death of Jesus.

The death of Jesus drew men to Him (**John 12:32**).

- Some look at His death as ridiculous and others see it as a stumbling block.
- To men of faith the cross is a magnet.
- But it is only authenticated by the cross.

The story is not over.

- You can tell that the men were preparing for the Sabbath day, but you know there is more.
- There has to be more to the story!
- The greatest hope of the world rests on the next few pages of Scripture.
- But, before we read those words we have to know that this was the saddest day in history.

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Martyr?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 20 - Jesus, The Savior

Introduction: The gospel of John has been a great study. The gospel of John seeks to introduce us to the Savior of the World. John has introduced us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Savior. What does that mean to us? Let's continue to study...

Discussion:

I. The Appearance To Mary Magdalene (20:1-18)

John tells us about the resurrection morning.

- Three days have passed since the crucifixion (just as He predicted).
- I think it's interesting that in Genesis it took three days traveling to Mt. Moriah to offer Isaac.
- Jonah spent three days in the belly of the great fish (**Jonah 2**).
- Jesus spent Friday night, all day Saturday, and Sunday morning in the grave.

John reveals the witnesses to the resurrection.

- Jewish law required two witnesses and two disciples come.
- Mary Magdalene went early in the morning, maybe still dark.
- Jesus cast seven devils out of her and she was coming to find the light.
- When she found the tomb empty she went to tell the disciples.

Jesus must have passed through the grave clothes and folded the facial covering.

- Peter and John went back home, but Mary stays at the tomb.
- They must have been shocked and unsure of what was really happening at that time.

The sheep hear the voice of their Shepherd (**John 10**).

- We cannot focus on the grave, but on Jesus.
- For the unbeliever the grave is the end, and there is no hope.
- Mary may not have been able to see Him through her tears.
- He tells her not to touch Him, but it was okay for Thomas. Why?
- In the Greek, he is saying, "Stop holding on to me."
- After He had ascended He would send the Holy Spirit to cling to her.

The disciples are called His brethren, which is a sign of a new covenant.

- Mary told others what she had seen (**I John 1**).

II. The Appearance To The Disciples (20:19-29)

The disciples were afraid of the Jewish leaders.

- They would never admit to the resurrection.
- They would probably be charged with grave robbery.
- He bids them peace and joy (**John 15**).

Thomas was not there for the first appearance, so He doubts the story.

- Thomas made the mistake of not being in Christian fellowship when Jesus came.
- This is the way it often is when doubt is present.
- When evidence is presented... he believes.

John shows how Jesus dealt with people in the way they need it.

- He invited Thomas to touch Him.
- He dealt with Mary differently as she needed it.

Many who saw the crucifixion of Jesus also witnessed His resurrection.

Consider the events surrounding this event:

- There were eyewitnesses at Jesus' death, including family, disciples, Romans, Jews, etc.
- Pilate, the Roman centurion and the Jewish leaders believed He was dead (**John 19:38-42**).
- Chief priests met with Pilate to demand a guard on the tomb, sealed it, and set a watch.
- Female relatives, Joseph, and Nicodemus mummified His remains in the tomb (**John 19:39**).
- Saints were raised from the dead at the time of Jesus' death (**Matthew 27:51-53**).
- After an earthquake, an angel moved the stone door and angels also spoke to the women.
- Mary Magdalene tells the disciples that Jesus' body was gone so Peter and John ran there.
- The disciples, appointed by Christ, were official witnesses (**Acts 1:8, 21-22, Luke 24:48**).
- The temple guards were bribed by the chief priests/elders to become false witnesses.
- Jesus appeared to disciples on the road to Emmaus, including Cleophas (Mary's husband).
- He appeared to eleven disciples in **Luke 24**, but Thomas was not present.
- After eight days, Jesus appeared again—this time with Thomas present.
- Jesus miraculously filled their net with 153 large fish (**John 21**).
- More than 500 brethren saw Christ in Galilee (**1 Corinthians 15:6**).
- James and Jude did not believe He was the Christ (**John 7:3-5**) until Jesus appeared again.
- There were 120 disciples in the upper room on Pentecost (presumably saw the ascension).
- The apostles returned to Jerusalem and stayed until the 40 days were finished (**Acts 1:1-8**).
- Saul of Tarsus becomes a defender after seeing the risen Christ (**Acts 8:3, 9:1-9**).

III. The Aim of the Gospel (20:30-31)

John gives the key to his entire book.

- He wrote the book to allow us to believe and receive.
- He says that we "may believe" or keep on believing.

The gospel of John serves two purposes: "believe" and "receive."

- This book was meant to be evangelistic and to edify the church.
- John wrote to many believers.

There are many other things that Jesus did that were not recorded.

- We are grateful for these words, but John is not done yet.

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Savior?



The Gospel of John

Bible Class Study Guide

A Publication of Ray Reynold Rap

John 21 - Jesus, The Mentor

Introduction: The gospel of John has always been one of my favorite books. The gospel of John seeks to introduce us to the Savior of the World. Throughout this series we have seen how John introduces us to Jesus by showing Him in many different roles. In this chapter John reveals Jesus as the Mentor. What does that mean to us? Let's study together...

Discussion:

I. The Appearance By The Sea (21:1-14)

Some of the disciples decided to go fishing.

- Tiberius is the same sea as Galilee and Gennesaret.
- Seven of the disciples were together.
- The main point is that Peter went back to work.
- Night fishing was common in this time.
- The night also symbolizes fruitlessness.

Jesus decided to visit the fisherman.

- They also did not recognize Jesus, so Jesus repeats what He did at their calling (**Luke 5:4**)!
- He teases by saying "Try the other side of the boat!"

Jesus comes and victory begins.

- When they cast their nets on the right side of the boat... a miracle happened!
- A few minutes working with Jesus is better than all night without Him.

II. The Authority of Peter & John (21:15-23)

The denial of Jesus by Peter included three denials.

- The disciples were wondering if Peter and Jesus would make amends.

The acceptance of Peter included three loving affirmations.

- Jesus asks him three times if he loves Him.
- John uses agape love, but Peter uses the word "philo" or brotherly love.

It's funny that people make a big deal about the Greek words being translated.

- Thank John for that word play, but Peter and Jesus would have spoken this in Aramaic.
- Therefore, John through the Holy Spirit knew their hearts and attitudes.
- Jesus simply did not think that Peter loved Him enough.

Jesus is making plans for His church before He ascends into Heaven.

- They are really looking forward here and talking about the church and shepherding.
- Peter was a loving person in a worldly kind of love.
- Remember that he would kill for those he loved.
- Jesus loved Peter with a sacrificial love, and He wants him to learn from that kind of love.

III. The Authenticity of the Gospel (21:24-25)

The final statements of this great gospel are profound.

- No writing could contain everything that Jesus did.
- However, John was called to be a witness.

We are called to be witnesses too (the Great Commission).

- **Matthew 28:18-20** says, *"All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age"*
- **Mark 16:15-16** says, *"Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned"*
- **Luke 24:46-49** says, *"Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high"*
- **Acts 1:7-8** says, *"It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Jerusalem, and in all Judea and Samaria, and to the end of the earth"*

Jesus lived, He died, and He rose!

- Now it's our role to tell others of what He has done for each of us.
- The world needs to hear the good news! This is the gospel!

The entire book of John is a testimony to the deity of Jesus Christ.

There is a great deal of assurance seen in these words.

John concludes by reminding his readers that he has described only a small portion of Jesus' life.

I agree with Raymond Brown who said, *"In any case, having added another long commentary to the already ample bibliography on the Fourth Gospel, and still feeling that much has been left unsaid, the present writer is not in the least inclined to cavil about the accuracy of the Johannine redactor's plaint that no number of books will exhaust the subject."*

May God bless those who read and study this great gospel of Jesus Christ.

Conclusion: The gospel of John is profound, but simple. John clearly shows us that his intention is for the readers of this gospel to "believe" and "receive" the good news (**John 20:30-31**). Where are you in your walk with God? Do you believe Him and trust Him? Have you received salvation in His name? Are you faithfully following Jesus, the Mentor?



The Gospel of John **Bible Class Study Guide**

A Publication of Ray Reynold Rap

CONCLUSION

The Gospel of John today is a favorite reading among most Christians. Many ministers recommend this book to new converts as a “training manual” for Christian development. William Hendrikson prefaces his commentary on this gospel with the words of Scripture, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” What a fitting way to approach the gospel account of John. However, the real question after reading the Gospel of John is: “Who else needs to hear this story?” We have an obligation to share it with others.

As we read and examine the gospel account of John, it is of utmost importance that we believe this writing is completely inspired and applicable to every human being on earth. **II Timothy 3:16-17** says, *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”*

Throughout this series I repeatedly pointed out John’s purpose in writing this book. So that it would continue to serve as a witness to the works of Jesus Christ. **John 20:30-31** says, *“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”* There are three key words in these verses are signs, believe, and life. The seven signs are the miracles which John chose to describe in proving the deity of Christ. If you believe in Jesus, you can have eternal life! Just read **John 3** again and follow Jesus’ teaching. Be born again!

John uses all of these miracles and sermons in this gospel to develop an argument for the deity of Jesus Christ. However, to those of us who have been saved, this gospel continues to produce a deeper understanding and greater appreciation of the deity of Jesus Christ. Every time you read this gospel it should renew your faith and challenge your spiritual growth.

Thank you for joining us in this study. I hope it has been a blessing to you. Keep studying!

Bibliography – Recommended Commentaries & Readings

- Barnes, Albert. *Notes on the New Testament*. Grand Rapids, MI: Baker Book House, 1954.
- Barclay, William. *The Gospel of John. Vol. I (Chapters 1-7)*. Philadelphia, PA: The Westminster Press, 1975.
- _____. *The Gospel of John. Vol. II (Chapters 8-21)*. Philadelphia, PA: The Westminster Press, 1975.
- Bernard, J.H. *A Critical And Exegetical Commentary On The Gospel According To St. John. Vol. II*. New York, NY: Charles Scribner's Sons, 1929.
- Brown, Raymond E. *The Gospel According to John. Vol. I (Chapters 1-12)*. The Anchor Bible Series. Garden City, NY: Doubleday & Company, Inc., 1966.
- _____. *The Gospel According to John. Vol. II (Chapters 13-21)*. The Anchor Bible Series. Garden City, NY: Doubleday & Company, Inc., 1966.
- Bruce, F.F. *The Gospel of John*. Grand Rapids, MI: Eerdmans Publishing Company, 1983.
- Butler, Paul T. *The Gospel of John*. Joplin, MO: College Press, 1961.
- Carson, D.A., Douglas J. Moo, and Leon Morris. *An Introduction to the New Testament*. Grand Rapids, MI: Zondervan Publishing Company, 1992.
- Coffman, James Burton. *Commentary on John. Volume IV*. Abilene, TX: ACU Press, 1974.
- Cox, Frank L. *According to John*. Austin, TX: Firm Foundation Publishing House, 1948.
- DeWalt, Don. *Bible Textbook Series: John*. 3rd ed. Joplin, MO: College Press Publishing Company, 1977.
- Dummelow, J.R. *Commentary on the Holy Bible*. New York, NY: The Macmillan Company, 1937.
- Cox, Frank L. *According to John*. Austin, TX: Firm Foundation, 1948.
- Gaebelein, Frank E. Gen. Ed. *The Expositors Bible Commentary. John-Acts. Vol. IX*. Grand Rapids, MI: Zondervan Publishing House, 1981.
- Gardner, Paul D. *The Complete Who's Who in the Bible*. Grand Rapids: Zondervan Publishing Company, 1995.
- Gundry, Robert H. *A Survey of the New Testament*. 3rd ed. Grand Rapids: Zondervan Publishing Company, 1994.
- Harrison, Everett F. *The Wycliffe Bible Commentary*. Chicago, IL: Moody Press, 1990.
- Hendriksen, William. *A Commentary on the Gospel of John*. Grand Rapids, MI: Baker Book House, 1953.
- Henry, Matthew. *Matthew Henry's Commentary on the Bible*. Peabody, MA: Hendrickson Publishers, 1997.
- House, H. Wayne. *Chronological and Background Charts of the New Testament*. Grand Rapids, MI: Zondervan Publishing Company, 1981.
- Irenaeus. *Against Heresies. Vol. I*. Grand Rapids, MI: Eerdmans Publishing Co., 1956.
- Lipscomb, David. *A Commentary on the Gospel of John*. Nashville, TN: Gospel Advocate Company, 1968.
- Moo, Douglas J. *The New International Commentary On The New Testament: The Gospel of John*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996.
- Pack, Frank. *The Gospel According to John. Part I (Chapters 1-10). Vol. IV*. The Living Word Series. Abilene, TX: ACU Press, 1984.
- _____. *The Gospel According to John. Part II (Chapters 11-21). Vol. IV*. The Living Word Series. Abilene, TX: ACU Press, 1984.
- Roper, Coy. *Notes on the New Testament*. Florence, AL: International Bible College, 1995.
- Tenney, Merrill C. *John: The Gospel of Belief*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1960.
- Thiessen, Henry C. *Introduction to the New Testament*. Philadelphia, PA: Westminster Press, 1978.
- Westcott, B. F. *The Gospel According to St. John: The Authorized Version with Introduction and Notes*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1950.
- Woods, Guy N. *The Gospel According to John*. Nashville, TN: Gospel Advocate Company, 1981.