

MICHIGAN BIBLE SCHOOL

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“THE GOSPEL OF JOHN”

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THE GOSPEL OF JOHN

This material was prepared by Charles Coats who works with the church of Christ that meets at 340 North Summit Street, Webberville, Michigan. This information is made available in book form to be used in spreading God's word throughout the world.

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GOSPEL OF JESUS CHRIST!**

If you have any questions, please do not hesitate to contact me.

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THE GOSPEL OF JOHN

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LESSON 1
January 4, 2005

I. THE GOSPEL ACCOUNTS

- a. The New Testament record has four books that we call the gospel accounts – Matthew, Mark, Luke, and John.
- b. Each of these books records the life of Christ. Matthew and Luke from his childhood. Mark and John from his adult years when he begins his teaching.
- c. While each book centers on Jesus, each has a different emphasis.
 - i. Matthew begins by letting us know that Jesus was the Messiah of prophecy, the descendent of Abraham and David. His audience seems to be primarily Jewish in background.
 - ii. Mark has much to say about the power of Jesus. His audience seems to be those of Roman background, as they would be greatly impressed with this power.
 - iii. Luke talks about Jesus, the son of man, emphasizing the humanity of Christ. This would make his book seem to be addressed more to those of Greek background.
 - iv. John gives us a good deal of information on the deity of Christ. He takes the time to offer explanations that will make his book more understandable to all who read it (for instance, see 1:38,41,42). His audience seems to not be one group in particular, but everyone.
 - v. Based upon these summaries of each book, memory tools have been produced to help us understand each a little better.
 1. Matthew – The life of Christ for the Jews
 2. Mark – The life of Christ for the Romans
 3. Luke – The life of Christ for the Greeks
 4. John – The life of Christ for all

II. THE DATE OF THE GOSPEL OF JOHN

- a. The date of the authorship of the book has normally been placed near the end of the First Century, usually from 90 – 96 a.d. This date has been established by studying those who were historians living at or close to the same time as the book was written.
- b. The John Ryland's Fragment (dated around 135 – 150 a.d.) has been authenticated by good evidence according to the scholars. On the front side of this fragment is recorded part of Jn. 18:31-33; on the back side is recorded part of Jn. 18:37-38. This fragment proves that the book was in existence at this time.
- c. This book was written at the same time as 1 John, 2 John, 3 John, and Revelation.

- d. The Roman government was in power. Emperor worship was demanded of all in the kingdom. The persecution of the church had spread throughout the Roman Empire under the hand of the emperor, Domitian.

III. THE AUTHORSHIP OF THE BOOK

- a. An internal study of the book reveals one who is referred to as the “disciple whom Jesus loved” (20:2, 21:7,20).
- b. In chapter 21:24, he is shown to be the author of this book. However, nowhere in the book does the author call himself by name.
- c. Internal evidence shows us that the author was well acquainted with the apostles. His knowledge of their lives would indicate to us one who was a member of this group. Using this evidence and the date of the book, the only apostle living at that time was John.
- d. External evidence also indicates that John was the author.
 - i. Eusebius (260 – 339 a.d.), Origen (185 – 224 a.d.), Tertullian (155 – 220 a.d.), Theophilus (who wrote around 170 – 180 a.d.), and Clement of Alexandria (150 – 215 a.d.) bear witness to John’s authorship.
 - ii. Justin Martyr (100 – 165 a.d.) quotes from Jn. 3:3-5 and makes other references to the book of John.
 - iii. Ignatius (who died around 110 a.d.) also made several references to John’s book.
 - iv. Iraenaeus testified as to John being the author of this gospel account. (Iraenaeus was a disciple of Polycarp. Polycarp was a disciple of the apostle John.)

IV. THE PURPOSE OF THE BOOK

- a. Without question, John’s purpose for writing was to give evidence that Jesus is the Christ, the Son of God (20:30,31).
- b. The deity of Jesus is firmly established in this book. In fact, the book begins with a straightforward statement of the deity of Christ (1:1-14).
- c. The purpose of the writing does not stop here though. John wants us to know that Jesus is the Christ so we can have eternal life (20:31).

V. THE NEED FOR SUCH A BOOK

- a. During the First Century, several heresies had arisen, not the least of which was the denial of the humanity and deity of Jesus.
- b. This idea was spread by those who were known as Gnostics. These people considered themselves to have superior knowledge over everyone else, given to them by special revelation. Because they believed themselves to have special knowledge, they had their own sect, believing themselves to be superior to the others.
- c. Gnosticism had many components, some of which were:
 - i. A belief that they had a special knowledge making them superior to others.

- ii. They believed that matter was the source of all evil. They did not believe that the spirit of man was evil. (They taught asceticism, yet also encouraged licentiousness.)
 - iii. They believed that the Creator of the universe was a being distinct from and inferior to the Supreme Deity.
 - iv. They denied the humanity of Christ (note 1 Jn. 2:22; 4:3). Interestingly, they believed Jesus and Christ were two separate beings. Jesus was human; Christ was deity. 1 Jn. 2:23 shows that those who hold this view do not have God, and 1 Jn. 4:3 teaches us that they have the spirit of antichrist.
 - v. They denied the free will of man.
 - vi. 1 Tim. 6:20,21 calls this a *“a science (“gnosis”) falsely so called, which some professing have erred concerning the faith.”*
- d. One particular individual who was teaching a similar doctrine during the latter portion of the First Century was Cerinthus.
- i. He taught that Jesus was not really God.
 - ii. He taught that Christ had not come in the flesh.
 - iii. He taught that at the baptism of Jesus, the Christ descended upon Jesus in the form of a dove. But, when Jesus began his sufferings, the Christ left Jesus. Thus, it was not the Christ who died for us, but Jesus, a mere mortal.
- e. In light of this kind of teaching going on in the First Century, John’s book served an important role in helping to solidify the faith of the early church. It proved to them that Jesus is the Christ, the Son of the Living God.

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VI. VARIOUS VIEWPOINTS CONCERNING DEITY

- a. Atheist – They teach that there is no God, no word of God, no Heaven, no Hell, and no Savior.
- b. Agnostic – These teach that while there may be a God, there is no way one can know for sure. This knowledge is unattainable.
- c. Deist – They believed that God created the world and then abandoned it. This God exerted no control over the Earth. They also believed there were no miracles or supernatural revelation.
- d. Docetist – They believed that Christ had no physical body and only appeared to have died on the cross.
- e. Gnostic – They thought they had special knowledge revealed to them by God. They denied that Christ came in the flesh, and they taught that a man named Jesus died on the cross. This man, however, was not deity, but merely a human.

VII. JESUS CAME IN THE FLESH

- a. One of the main points of the entire gospel record is to let us know that Jesus came in the flesh. As Peter would tell us, he left us an example that we should follow in his steps (1 Pet. 2:21).
- b. Paul in the Philippian letter teaches us that Christ voluntarily gave up his position in Heaven to come and dwell among man (Phil. 2:5-8).
- c. John, the baptizer, testified of the one that would come after him, the one for whom he was to prepare the way (Jn. 1:15,23).
- d. The Jews in the First Century did not deny that a man named Jesus walked among them. They did not deny that he performed great miracles (Jn. 9:16). They refused to accept that he was the prophesied Messiah.
- e. In the gospel of John, John affirms that this Jesus, the son of God, walked among us (Jn. 1:14).
 - i. He was made flesh.
 - ii. He dwelt among us.
 - iii. We beheld his glory.
 - iv. He was the only begotten of the Father.
- f. In 1 John, John again states the fact of deity being among us (1 Jn. 1:1-3).
 - i. Which we have heard.
 - ii. Which we have seen with our eyes.
 - iii. Which we have looked upon.
 - iv. Our hands have handled.
 - v. The life was manifested.
 - vi. We have seen it.
 - vii. We bear witness.
 - viii. We show you that eternal life.

- ix. He was with the Father and was manifested to us.
- x. We have seen.
- xi. We have heard.
- xii. We declare it unto you.

VIII. JESUS IS DEITY

- a. Although denied by many even today, the Bible clearly teaches us that Jesus is deity. He was God in the flesh (Matt. 1:23).
- b. John declares at the outset of his book that Jesus is God (Jn. 1:1).
- c. He teaches us that Jesus was “in the beginning”. He was not a created being from the beginning, but was present at the beginning. In actuality, all things were created by him (Jn. 1:3).
- d. Note what John says in Jn. 1-3.
 - i. Jesus is the Word.
 - ii. The Word was with God.
 - iii. The Word was God.
 - iv. The same was in the beginning with God.
 - v. All things were made by him.
- e. There are those who would try to teach that this passage says he is a god, therefore not deity. However, the entire impact of this passage is that he was preexistent with God, therefore deity.
- f. Jesus’ statement of God being his Father brought the wrath of the Jews because they understood that he was saying he was equal with God (Jn. 5:17; 10:33).
- g. The Jews could deny his deity, but they could not disprove it.

IX. HIS MIRACLES PROVED HE WAS FROM GOD

- a. Instances of miracles found in the book of John
 - i. Water to wine (Jn. 2:1-11)
 - ii. Miracles which he did (Jn. 2:23)
 - iii. Nobleman’s son healed (Jn. 4:46-54)
 - iv. Healing on the Sabbath (Jn. 5:1-9)
 - v. 5000 fed (Jn. 6:1-15)
 - vi. Walks on the water (Jn. 6:16-21)
 - vii. Heals a blind man (Jn. 9:7-41)
 - viii. Raises Lazarus from the dead (Jn. 11)
- b. What did these show? That he was from God (Jn. 3:1,2).
- c. The people of the First Century knew that the miracles that Jesus performed proved that he was the prophesied Messiah (Jn. 6:14).

X. HE WAS THE PROPHESED MESSIAH

- a. Jn. 1:45
 - i. The one of whom Moses did write.
 - 1. Deut. 18:18,10
 - 2. Acts 3:22,23
 - ii. Jesus of Nazareth (Matt. 2:23)

- b. John was helping those of his day and us today to understand that this Jesus was not just a very good man who lived on the Earth. This Jesus was the person of prophesy.
- c. They had found the one who was to come.

XI. JESUS WAS ONE WITH GOD

- a. Jn. 5:18
- b. Jn. 10:30
- c. Jn. 17:20,21
- d. Jn. 14:9 – If they had seen him, they had seen the Father.

XII. WHO IS THIS JESUS?

- a. Messiah (Jn. 1:41; 4:25) – From a Hebrew word meaning “anointed” (cf. Rev. 17:14)
- b. Jesus (Jn. 1:17) – Comes from a Hebrew word that means “Jehovah saved” (cf. Matt. 1:21)
- c. Son of God (Jn. 1:34)
- d. Lamb of God (Jn. 1:36) – Used only twice and both times by John the baptizer. Here and in Jn. 1:29.
- e. Christ (Jn. 1:41) – The Greek equivalent of the Hebrew “Messiah” or “anointed”

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XIII. JESUS IS THE ONLY BEGOTTEN OF THE FATHER

- a. Jn. 3:16
- b. The words “only begotten” are a compound phrase from the same word, *monogenes*. This word means “single of its kind, only”. There is none other like it.
- c. *Monogenes* is used several times to refer to an only child (Lk. 7:12; 8:42; 9:38).
- d. The compound phrase “only begotten” is used in Heb. 11:17 concerning Abraham and Isaac. Here, we get a good idea as to how this expression is used. While Abraham had another physical son, Ishmael (Gen. 16), he had no other who was the offspring of his wife or who was his heir. Isaac was the “only one of his kind”.
- e. As Christians, we are called the sons of God (Rom. 8:14; 2 Cor. 6:18; Phil. 2:15; 1 Jn. 3:1,2). In the context of the Bible, we are the sons of God based upon our obedience to God..
- f. While there are many sons of God, there is only one only begotten son of God.
 - i. It is important to remember that he is the offspring of God literally (Matt. 1,2; Lk. 1-3).
 - ii. None other is referred to as “the only begotten of the Father.”
 - iii. The statement declares the deity of Christ and is also found in Jn. 1:14,18; 3:18; 1 Jn. 4:9.
- g. God was willing to give up his only begotten son for the sins of mankind.

XIV. JESUS IS THE BREAD OF LIFE

- a. Jn. 6:35,48,51
- b. Those who come to him shall never hunger nor thirst (Jn. 6:35).
- c. They will have eternal life (Jn. 6:47).
- d. They shall live forever (Jn. 6:51).
- e. When Jesus spoke to the people about his being the bread of life and they must eat of him, they left him (Jn. 6:66).
- f. Peter helps us to understand that about which Jesus was talking. Jesus offered them the words of eternal life and none other had these words (Jn. 6:68).

XV. JESUS IS THE LIGHT OF THE WORLD

- a. Jn. 8:12; 9:5; 12:46
- b. A light is used to guide us. As Christians, we are lights set on a hill that all men may see (Matt. 5:16).
- c. Jesus is the light that will lead men out of darkness.

- d. We have been called out of darkness into the kingdom of his dear Son (Col. 1:13).

XVI. JESUS IS THE DOOR OF THE SHEEP

- a. Jn. 10:7,9
- b. Jesus uses a common concept to the people of the First Century. They were quite familiar with the work of a shepherd and the use of the sheepfold.
- c. When a shepherd would be out in the fields at night, he would if possible find a place of safety for his sheep and make a temporary sheepfold in which to keep the sheep. There would only be one entrance to this fold. Anything that tried to get in any other way was an enemy.
- d. Sometimes the sheep were kept in a common sheepfold near a city. Again, though, there was only one door by which one could properly enter the fold. Anyone who tried to go over a wall to get in was a thief or a robber.
- e. The door was the proper way into the fold. Jesus is the door to the sheepfold of God. Those who enter the fold properly will find salvation and comfort.

XVII. JESUS IS THE GOOD SHEPHERD

- a. Jn. 10:11,14
- b. The charge of a good shepherd was a serious responsibility. The shepherd must protect the sheep from dangers, being willing to give his life for the sheep.
- c. There were different kinds of shepherds in the First Century. Some took their charge seriously and would fight to protect the sheep (Consider David – 1 Sam. 17:34-36). Others were only doing it for the money (“hirelings”) and, like many today, they were not “getting paid enough” to die. They would flee when danger approached.
- d. The good shepherd knew his sheep and his sheep knew him. The shepherd would fend for the sheep and the sheep would follow him anywhere.
- e. Jesus describes himself as a shepherd that knows his sheep and as one who is willing to die for his sheep.

XVIII. JESUS IS ONE WITH THE FATHER

- a. Jn. 10:30
- b. Jn. 17:20,21
- c. This statement by Jesus made the Jews desire to stone Jesus.(Jn. 10:31). They understood that this claim to oneness with God made his an equal with God (Jn. 10:33).

XIX. JESUS IS THE RESURRECTION AND THE LIFE

- a. Jn. 11:25,26
- b. In reference to Lazarus, Martha said she knew he would be raised up in the day of resurrection (Jn. 11:24). Jesus' response to her was that he was the resurrection and the life and that those that come to him will live forever (Jn. 11:25,26).
- c. Later, Paul will discuss the hope that we have because of the resurrection of Jesus. (1 Cor. 15:14ff).
 - i. Our preaching is not in vain (14).
 - ii. Our faith is not in vain (14).
 - iii. We are not false witnesses (15).
 - iv. We are not yet in our sins (17).
 - v. Those who have died for Christ did not die in vain but enjoy life (18).
 - vi. We are not miserable people (19).
 - vii. Why? Because Christ is risen from the dead and has brought hope to all mankind (20).

XX. HE IS JESUS OF NAZARETH

- a. Jn. 18:5,7
- b. Although of the house of David, Joseph and Mary were living in Nazareth when Mary became pregnant with Jesus. They left Nazareth to travel to Bethlehem because of the taxation of Caesar (Lk. 2:1-5).
- c. After Jesus was born, they were warned to go to Egypt to flee the wrath of Herod (Matt. 2:13,14).
- d. When Herod died, they came back out of Egypt (Matt. 2:19,20), but did not settle in Bethlehem. Because Herod's son now reigned in his stead, they returned to Nazareth, which was a fulfillment of prophecy (Matt. 2:23).
- e. It is evident that the people of the First Century understood that the Messiah would come from Nazareth. When they came to arrest him, they asked for Jesus of Nazareth (Jn. 18:5). Jesus told them that he was the one they sought; he was Jesus of Nazareth (Jn. 18:8).
- f. As the fulfillment of prophecy, it was again shown that Jesus was not just a mere man who walked upon the Earth. He was the prophesied Messiah.

XXI. WHO IS THIS JESUS?

- a. He is the only begotten of the Father, the bread of life, the light of the world, the door of the sheep, and the good shepherd.
- b. He is one with the Father, the resurrection and the life, and Jesus of Nazareth.
- c. He is the one whose words influenced the world. When asked about his teaching, Jesus replied: *"...I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said"* (Jn. 18:20,21).

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XXII. THE DEITY OF CHRIST IN JOHN 1:1-5

- a. He was the Word (1).
- b. He was with God (1).
- c. He was God (1).
- d. He was in the beginning with God (2). That is, he was eternal.
- e. All things were made by him (3).
- f. In him was life (4).
- g. His light shined in the darkness, but the darkness did not comprehend him (5). That is, the world saw him but did not understand him nor follow him.

XXIII. JOHN THE BAPTIZER (JOHN 1:7-38)

- a. John was witness of Jesus Christ. He taught men that they might believe in Jesus (7,8).
- b. John testified that Jesus was the light (9-14).
 - i. Jesus was the true light (9).
 - ii. The world did not recognize Jesus (10).
 - iii. Jesus' own did not receive him (11).
 - iv. Jesus gave people the power to become sons of God (12).
 - v. Jesus became flesh and dwelt among us (14; cf. Phil. 2).
- c. John testified that he was not the Christ, but there was one coming after him who was preferred before John (15-27).
- d. John taught that Jesus was the Lamb of God (29,36), and taught his followers to follow Christ (28-38).

XXIV. FOUR ARE CHOSEN BY JESUS (JOHN 1:39-51)

- a. Andrew, Simon Peter's brother (40)
- b. Simon Peter (41). Simon is given the name Cephas (42).
- c. Philip (43).
- d. Nathanael (45).
 - i. He is believed to be Bartholomew.
 - ii. The early historians used the names interchangeably.
 - iii. Matthew, Mark, and Luke mention Bartholomew, but never Nathanael. John mentions Nathanael, but never Bartholomew.
 - iv. It is not conclusive evidence, but the fact that all four were chosen here leads us to believe that Nathanael was one of the apostles.
- e. All four were from Bethsaida, located on the Sea of Galilee, in the province of Galilee (44).

XXV. THE MARRIAGE IN CANA (2:1-11)

- a. Jesus and his mother were at a wedding in Cana of Galilee.
- b. At the feast, they ran out of wine.
- c. Mary had the servants fill up 6 water pots with water.
- d. When the servants drew out of the pots, they drew out wine.
- e. The master of the feast declared that this was good wine.
- f. This was the beginning of Jesus' miracles (11).

XXVI. JESUS CLEANSSES THE TEMPLE (2:12-25)

- a. He drives out the moneychangers.
- b. He uses the destruction of the temple to illustrate his death, burial, and resurrection.
- c. Many believed on Jesus because of the miracles.

XXVII. THE BIBLE AND ALCOHOLIC BEVERAGES

- a. The word "wine" almost always conjures up the idea of an alcoholic beverage, because that is how we associate it today. However, the Bible does not use the word this way. In the Bible, the word "wine" is used to refer to the following:
 - i. The first fruits of that which is ripe – Num. 18:12,13
 - ii. The juice found in the cluster of grapes – Isa. 65:8
 - iii. The juice being treaded out in the winepresses – Neh. 13:15
 - iv. That which is new juice – Prov. 3:10
 - v. Alcoholic beverage – Gen. 9:21; Prov. 20:1; 23:30-35
- b. There were at least four ways to preserve grape juice and keep it from fermenting.
 - i. Boiling
 1. The juice is heated to between 150 – 180 degrees.
 2. This removes the moisture content and most of the fermentation agents.
 - ii. Filtration
 1. This involved separating the juice from the fermenting pulp.
 2. This was accomplished by gentle pressing and then filtering.
 - iii. Using Cold
 1. Fermentation takes place between 40 and 80 degrees.
 2. By storing fresh grape juice in bags kept below 40 degrees, fermentation could not take place.
 - iv. Through sulfur fumigation.
 1. Jars would be partially filled with fresh grape juice.
 2. Sulfur would be burned at the mouth of the jar.
 3. The sulfur absorbed the oxygen and thus inhibited fermentation.
- c. Some have taught that the Bible does not condemn drinking alcoholic beverages but only drunkenness. By definition, drunken means

intoxicated. Intoxicate means to poison (our word, toxic), and involves the deteriorating of the senses. Since alcohol does this with the very first drink, then one is intoxicated upon the very first drink. That would make them drunk. The old saying is, “When one takes one drink, they are one drink drunk.” Even today, the world recognizes the truth to this statement. The world does not find drinking, even in moderation, that which is acceptable to God. In my experience, the only people that I have heard try to argue that drinking alcoholic beverages is acceptable to God are either Christians or people who claim to be Christians. It should also be noted that the world recognizes the danger of alcoholic beverages in their “Don’t drink and drive” and “Don’t drink and boat” campaigns.

- d. Some have argued that we can drink socially. This is a similar argument to the one above. Their argument is that we drink so as to be friendly, but stop before we become impaired. The Proverb writer warned us to not be among winebibbers for if we do it will lead to destruction (Prov. 23:19-21; 1 Cor. 15:33). Being social does not make a wrong thing right! If it is acceptable to God to drink alcoholic beverages socially, is it acceptable to God to take cocaine or marijuana socially? If not, why not?
- e. What about 1 Tim. 5:23? Does not the Bible teach that one can take alcoholic beverages for their illnesses?
 - i. If this verse teaches this, it would still not make social drinking or any use of alcoholic beverage acceptable? It would only authorize us to use alcoholic beverages for illnesses.
 - ii. Where in this verse would we ever get the idea of alcoholic wine? There is nothing in this verse to indicate that the wine mentioned is alcoholic. In fact, it is well known that pure grape juice offers more medicinal value than alcohol. What this verse talks about is do not drink the water, the same thing we say today when someone is traveling to Mexico. The substitute for this and to help in his stomach problems is wine. Since Paul condemned drunkenness (Gal. 5:21), does it make good sense for Paul to tell Timothy to take something that could easily put him in this condition and would the minute he consumed an alcoholic beverage?
- f. From the Biblical perspective, the use of alcoholic beverages is a bad thing.
 - i. Noah became drunk in Gen. 9.
 - ii. Lot’s daughters committed incest with their father when they caused him to be drunk in Gen. 19:32ff.
 - iii. Civil leaders under Judaism were not to drink alcoholic beverages lest they pervert judgment (Prov. 31:4,5).
 - iv. Alcoholic beverages caused the priests and the prophets to err in their judgment (Isa. 28:7).
 - v. It was a violation of God’s law to give strong drink to your neighbor (Hab. 2:15).
 - vi. Alcoholic beverages lead to violence (Prov. 4:17).

- vii. Those associated with it shall not inherit the kingdom of God (1 Cor. 6:9-11; Gal. 5:19-21).
- viii. Elders and deacons are commanded to stay away from alcoholic beverages (1 Tim. 3:3,8; Tit. 1:7).
- g. Did not Jesus make alcoholic wine for the wedding feast in Cana (Jn. 2)?
 - i. The only reason we would even think that Jesus made alcoholic wine on this occasion is because today we associate alcoholic beverages with wedding banquets.
 - ii. Some have thought that the people at this feast had already consumed large amounts of alcoholic wine. However, since Jesus was present here, it would not be possible that alcoholic wine was being consumed since Jews were not supposed to mingle with those who were consuming alcoholic beverages (Prov. 23:20).
 - iii. The master of the feast pronounced the wine that Jesus had produced to be good wine. This expression is normally used to express that which is unfermented, and is contrasted in this context to that which is worse (Jn. 2:10).
 - iv. The amount of wine produced by Jesus would help us to understand that this was not intoxicating. The water pots mentioned here would have held approximately 135 gallons of water. Thus Jesus produced over 100 gallons of wine. Does it make sense that Jesus would give this crowd this much alcoholic wine?
 - v. That it was forbidden by Jewish law to give strong drink to your neighbor (Hab. 2:15) would mean that Jesus did not produce alcoholic wine. If he had produced alcoholic wine, he would have sinned and could not then be our perfect High Priest (Heb. 4:14,15).
- h. Two booklets that will help in the student's study of wine in the Bible.
 - i. *Bible Wines* by Patton.
 - ii. *Beverage Alcohol* by Louis Rushmore (888) 725-7883

THE BAR

THE NAME OF EACH SALOON'S A BAR,
THE FITTEST OF ITS NAMES BY FAR;
A BAR TO HEAVEN, A DOOR TO HELL,
WHOEVER NAMED IT, NAMED IT WELL.

A BAR TO MANLINESS AND WEALTH,
A DOOR TO WANT AND BROKEN HEALTH;
A BAR TO HONOR, PRIDE, AND FAME,
A DOOR TO SIN AND GRIEF AND SHAME;
A BAR TO HOPE, A BAR TO PRAYER,
A DOOR TO DARKNESS AND DESPAIR.

A BAR TO HONORED, USEFUL LIFE,
A DOOR TO BRAWLING, SENSELESS STRIFE;
A BAR TO ALL THAT'S TRUE AND BRAVE,
A DOOR TO EVERY DRUNKARD'S GRAVE;
A BAR TO JOYS THAT HOME IMPARTS,
A DOOR TO TEARS AND ACHING HEARTS;
A BAR TO HEAVEN, A DOOR TO HELL,
WHOEVER NAMED IT, NAMED IT WELL.

MICHIGAN BIBLE SCHOOL
LESSON 5
February 1, 2005

XXVIII. NICODEMUS

- a. Nicodemus comes to Jesus by night and their discussion covers the first 21 verses of John 3.
 - i. He was a Pharisee (Jn. 3:1). The Pharisees are generally considered the strictest of the sects of the Jews. They differed from the Sadducees in one very important point – the Pharisees believed in angels, the spirit, and the resurrection; the Sadducees denied all (Acts 23:8).
 - ii. He was a ruler of the Jews (Jn. 3:1). He was a member of the Jewish Sanhedrin (Jn. 7:45-53). He pleaded with the other rulers to judge Jesus after hearing Jesus and seeing what he did (Jn. 7:50).
 - iii. He recognized that Jesus was sent from God because of the miracles Jesus did (Jn. 3:2).
 1. Miracles were done for the purpose of confirming the word and that the speaker was from God (Mk. 16:17-20; Heb. 2:3,4). See also the result of the miracle performed in Acts 13. Read especially verse 12.
 2. Miracles were not done just for the purpose of healing someone (cf. 2 Tim. 4:20). Paul left Trophimus sick in Miletum. If miracles were just for the purpose of healing someone, Paul could have easily healed Trophimus. But, he did not. Epaphroditus was sick almost to death and such would have caused much sorrow to Paul. Yet, while he did live, he was not healed miraculously (Phil. 2:25-27).
 3. Not all miracles are good (in the sense that something good came to the one upon whom the miracle was performed).
 - a. 145,000 Assyrians were killed by the angel of the Lord in 2 Kgs. 19:35.
 - b. Nadab and Abihu were struck dead in Lev. 10:1-3.
 - c. Ananias and Sapphira were struck dead in Acts 5:1-11.
 - d. Elymas was struck blind by Paul (Acts 13:8-12).
 4. Miracles did not require the faith of the one upon whom the miracle was performed.
 - a. See the examples in point 3 above of those upon whom miracles were performed and they did not receive good things. Certainly, these did not have proper faith in God.
 - b. Dorcas and Lazarus were raised from the dead. As they were dead, they could not express any faith in

- God, yet they were both brought back from the dead (Acts 8:36ff; Jn. 11).
- c. The Centurion's servant was healed and the servant was not even present! (Matt. 8:5ff). In fact, it was upon the faith of the Centurion that Jesus healed the servant (Matt. 8:13).
 - d. Paul cast an evil spirit out of a damsel (Acts 16:16-18). This girl was possessed by this spirit and was not looking to have the spirit removed. The spirit was cast out because Paul was able to and desired to do so.
5. Sometimes the miracle could not be done because of the lack of faith of the one performing the miracle (Matt. 17:20,21).
- iv. Nicodemus was a teacher in Israel (Jn. 3:10). The word "master" means "instructor".
 - v. Nicodemus came with Joseph of Arimathea to remove the body of Jesus from the cross and prepare it for burial (Jn. 19:39).

XXIX. ONE MUST BE BORN AGAIN

- a. Nicodemus did not understand the statement of Jesus about being born again (Jn. 3:3). Nicodemus could not figure out how one could go back into his mother's womb and be born again (Jn. 3:4).
- b. Jesus clarified that one must be born of the water and the spirit in order to enter the kingdom (Jn. 3:5).
 - i. In the sermon on the Day of Pentecost, Peter told the people that they must be baptized in order to be saved and they would receive the gift of the Holy Spirit (Acts 2:38).
 - ii. Baptism and the Spirit are tied together in Tit. 3:5.
 - iii. This expression "born of the water and the spirit" is equal to the expression "born again" (Jn. 3:3,5). How then is one born again? If we answer this, then we answer how one is born of the water and the spirit.
 - 1. When we obey Christ in baptism, we "walk in newness of life" (Rom. 6:4).
 - 2. When we come into Christ, we become new creatures (2 Cor. 5:17).
 - 3. New Christians are described as newborn babes (1 Pet. 2:2).
 - 4. According to the New Testament, one is born again by the word of God (1 Pet. 1:23). This statement corresponds to what the Romans did in Rom. 6:17 when they obeyed from the heart the doctrine that was delivered to them.
 - 5. Nicodemus should have understood this as he was a teacher in Israel (Jn. 3:10). Jesus helped him to understand that while we do not see the wind, but its work, so it is with

those born again. We may not understand how it happens, but we do see the results of those born again (Jn. 3:8).

XXX. JESUS IN JOHN 3

- a. He would ascend into Heaven (Jn. 3:13; cf. Acts 1:10,11).
- b. He offers eternal life to all who believe him (Jn. 3:15).
- c. He came to save the world (Jn. 3:17).
- d. He is the light of the world (Jn. 3:18,19).
- e. There will be those who hate him (Jn. 3:20).
- f. There will be those who love him and emulate him in their lives (Jn. 3:21).
- g. He is above all (Jn. 3:31; cf. Matt. 28:18).
- h. Those who obey Jesus testify by their actions that God is true (Jn. 3:33).
- i. He speaks the words of God (Jn. 3:32,34).
- j. All things are given into his hands by God (Jn. 3:35).
- k. Those who not believe Jesus will not see life (Jn. 3:36).

XXXI. JOHN THE BAPTIZER'S TESTIMONY CONCERNING JESUS

- a. What Jesus did, he did by the authority of Heaven (Jn. 3:26,27).
- b. John was glad to be the bridegroom's friend (Jn. 3:29).
- c. Jesus must increase; John must decrease (Jn. 3:30).

XXXII. JOHN 3:16

- a. "For God" – The greatest giver
- b. "So loved" – The greatest emotion
- c. "The world" – The greatest recipient
- d. "That he gave his only begotten Son" – The greatest gift
- e. "That whosoever" – The greatest scope
- f. "Believeth in him" – The greatest response
- g. "Should not perish, but have everlasting life" – The greatest blessing
- h. It should be noted that this passage does not say "will not perish" but "should not perish". The one guarantees salvation; the other makes it conditional.

XXXIII. MOSES, THE BRAZEN SERPENT, AND JESUS

- a. Jesus uses the example of the serpent Moses lifted up in the wilderness to talk about his being lifted up (the crucifixion) (Jn. 3:14,15).
 - i. Jesus would be lifted up (Jn. 3:14).
 - ii. People should believe in him (Jn. 3:15).
 - iii. Those who believe in him will have eternal life (Jn. 3:15).
- b. What are the circumstances of this brazen serpent?
 - i. In Num. 21, as the children of Israel journeyed from Mt. Sinai (Hor) towards Edom, they began to complain (again) (Num. 21:4,5). Their complaints?
 1. They believed they were going to die in the wilderness.
 2. They had no bread.
 3. They had no water.

4. They loathed the manna.
 - ii. God sent fiery serpents among the people and many died when they were bitten (Num. 21:6).
 - iii. The people repented (Num. 21:7), and Moses prayed for them.
 - iv. God had Moses make a fiery serpent and put it on a pole in the camp (Num. 21:8,9).
 - v. Those who looked upon the brass serpent that Moses had lifted up in the camp did not die from the snake bites (Num. 21:9).
 - vi. It must be understood that they had to look upon the brass serpent to be healed. Just believing that they could be healed would not bring about their healing.
- c. Likewise, just having a “faith” in Christ will not bring about our salvation. We must have faith in action (Jas. 2:17ff; Gal. 5:6; note the examples of Heb. 11 of those who did what they did by faith).

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LESSON 6
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XXXIV. THE SANHEDRIN

- a. Nicodemus is described as a ruler of the Jews (Jn. 3:1), and Joseph of Arimathea is described as a counselor (Lk. 23:50). Both were members of the Jewish Sanhedrin.
- b. The word “Sanhedrin” is a compound word that means “to sit together” and thus described a group that had come together. In the New Testament, it is referred to as the council.
- c. Throughout history, there have been many groups that were referred to as a Sanhedrin. During the days of the Roman governor, Gabinius (57 B.C.), there were 5 sanhedrins in Palestine.
- d. To distinguish the Sanhedrin that ruled over the Jews from all of these other sanhedrins, the Jerusalem Sanhedrin is referred to as “The Great Sanhedrin.” In Jewish literature, it is called “the Great Sanhedrin which sits in the hall of hewn stone”, a reference to its chambers in a room adjacent to the temple.
- e. Throughout its history, the Sanhedrin held both civil and religious authority. By 30 A.D., the Sanhedrin had lost its right to decree the death penalty and enforce it. John 18:30,31 refer to this fact as stated by the Jews themselves.
- f. According to Jewish tradition, the Sanhedrin had its beginning with the 70 elders appointed by Moses (Num. 11:16-24) and reorganized by Ezra. However, neither the Old Testament record nor ancient Jewish literature mention the Sanhedrin before the rebuilding of the temple in the days of Ezra.
- g. The Sanhedrin had its origin in the period of time after the building of the temple in the days of Ezra and Nehemiah. The temple was completed in 516 B.C. Most seem to believe that the Sanhedrin had its beginning in the period between the Testaments (that is, after 445 B.C.).
- h. There were actually two sanhedrins during the time of Christ. There was the Great Sanhedrin that ruled in issues of the law, and there was another Sanhedrin that was composed of 23 members who dealt with capital cases. Some scholars believe there were two of these 23 member sanhedrins in Jerusalem. Some also believe there was a council of 3 to deal with lesser cases.
- i. The Great Sanhedrin was composed of 71 members. The president or prince of the Great Sanhedrin was the High Priest. There was also a vice-president who presided in the absence of the president. There were two secretaries who recorded the dealings of the Sanhedrin – one source said one recorded the reasons for acquittal and the other the reasons for condemnation.

- j. The Great Sanhedrin was composed of both Pharisees and Sadducees (Acts 23:6), and of “the elders of the people, and the chief priests and the scribes” (Lk. 22:66).
- k. Decisions made by the Sanhedrin were voted on and required a 2 vote margin to pass. A unanimous decision to condemn a person was automatically reversed to be an acquittal (Jesus’ verdict was not unanimous. Joseph of Arimathea did not consent to the deeds of the council – Lk. 23:50,51).
- l. The members of the Sanhedrin sat in a semicircle so they could face one another. The president sat in the center.
- m. Since the Great Sanhedrin was primarily a religious body, it ceased to exist after the destruction of Jerusalem in 70 a.d.
- n. References to the Jewish council in the New Testament: Matt. 26:59; Mk. 14:55; Mk. 15:1; Lk. 22:66; Jn. 11:47; Acts 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; 24:20.

XXXV. THE SAMARITANS

- a. During the days of the Roman Empire, Palestine was divided into three provinces on the western side of the Jordan. The northern province was Galilee; the southern province was Judea; and in between these two was Samaria.
- b. Samaria was the name of a mountain, a city, and a region. It also was used as the name of the Northern Kingdom of Israel (1 Kgs. 13:32).
- c. The city of Samaria was founded by Omri, king of Israel, in 1 Kgs. 16:23ff). After this time, this was the capital city of Israel.
- d. After Israel fell to the Assyrians in 721 B.C., Samaria fell into the hands of foreign settlers (Ezra 4:9,10); it was conquered and settled by the Greeks (331 B.C.); and, the Hasmoneans destroyed the city in 119 B.C.
- e. Under Pompey and the Romans (63 B.C.), the city once again was inhabited and prospered. Herod the Great obtained control of the city in 30 B.C. and resettled the city with mercenaries from Europe. Herod renamed the city Sebaste.
- f. When Assyria conquered Samaria, they transplanted some of their own people in the land (2 Kgs. 17:24). Eventually, some of these people intermarried with the Jews who had been left in the land.
- g. Because of this, the Samaritans became a hated people by the Jews. The Jews would travel across the Jordan and along the eastern side of the Jordan to get from Judea to Galilee.
- h. In Lk. 9, two of the apostles are ready to destroy a village in Samaria because it would not receive Jesus, but Jesus chastised them for such an attitude (Lk. 9:55,56). Jesus healed a Samaritan leper (Lk. 17:11-18); drank with and talked with a Samaritan woman (Jn. 4); and used a Samaritan as an example of true compassion and servitude (Lk. 10:25ff).
- i. Philip went to Samaria to preach and many were converted, including Simon the sorcerer (Acts 8:5ff).

- j. There are still those today who consider themselves to be Samaritans. They believe they are the true heirs to the Mosaic traditions. They also do not accept anything but Genesis through Deuteronomy to be their scriptures. These are known as the Samaritan Pentateuch.

XXXVI. THE WOMAN AT THE WELL

- a. Jesus had left Judea and was headed for Galilee. His route took him through Samaria (Jn. 4:3,4).
- b. His journey took him to Sychar where he rested by Jacob's well (Jn. 4:5,6). (There is a well, *Bir Ya'kub*, that is undoubtedly the same well. Those in the region have testified that this is Jacob's well for 2300 years. Even the Jews have admitted that this is Jacob's well.)
- c. Jesus enters into a discussion with a Samaritan woman, which amazes this woman (Jn. 4:7ff).
 - i. Women in the First Century, in this area, were not viewed very highly. In many cases, they rated no higher than to be pieces of property. They did not inherit their husbands' property after his death. They would become dependent upon their families to provide for them.
 - ii. She recognized the long standing hatred between Jews and Samaritans (Jn. 4:9), and could not understand why Jesus would talk to her.
- d. Jesus offered this woman "living water", a reference to salvation in him (Jn. 4:10-14).
- e. Jesus recognized that this woman had had 5 husbands, but that the one she was now living with was not her husband (Jn. 4:17,18). This knowledge caused her to believe that Jesus was a prophet. (Jn. 4:19).
- f. Jesus teaches her that there will come a time when the true worshippers of God will worship him in spirit and truth (Jn. 4:24). Jesus shows the end of the various laws and that all would be one in Christ (Gal. 3:29; 1 Cor. 12:12ff).
- g. The Samaritan woman, like the Jews, was looking for the Messiah. She now recognized Jesus as the Messiah (Jn. 4:25-29). She went back into the city and called for the men of the city. She wanted them to see the Messiah.

XXXVII. JESUS AND HIS DISCIPLES

- a. The disciples tried to get Jesus to eat, but he said he already had meat. His meat was to do the will of the Father (Jn. 4:34).
- b. He reminded the disciples that the fields were already white unto harvest and that they were to reap from the work of others (Jn. 4:35-28).

XXXVIII. THE MEN OF THE CITY

- a. Some believed in Jesus because of the word of the woman (Jn. 4:39).
- b. Others believed because of the words of Jesus (Jn. 4:41).
- c. They knew from his teachings that he was the Christ (Jn. 4:42).

- d. Jesus departs and goes into Galilee.

XXXIX. THE NOBLEMAN'S SON

- a. A nobleman comes to Jesus because his son is sick and about to die (Jn. 4:47). He is hopeful that Jesus will come down and heal his son. Jesus is in Cana; the nobleman's son is in Capernaum (Jn. 4:46).
- b. Jesus told the man to go back home because his son lived (Jn. 4:50). When the nobleman arrived home, he found out that his son was healed at the same hour that he had talked to Jesus the day before (Jn. 4:52).
- c. The nobleman and his house believed in Jesus (Jn. 4:53).

**SOURCE MATERIAL FOR THE INFORMATION ON "SAMARIA" AND THE
"SANHEDRIN"**

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MICHIGAN BIBLE SCHOOL
LESSON 7
February 15, 2005

- XL. JESUS HEALS ON THE SABBATH DAY (JN. 5:1-16)**
- a. The afflicted waited near the pool of Bethesda for the waters to be troubled (1-3).
 - b. An angel would come down at a certain time and stir the waters. The first person in the waters after they were stirred was healed (4).
 - c. There was a man here who had his infirmity for 38 years and could not make it to the waters to be healed. Jesus healed this man and told him to take up his bed and walk (5-8).
 - d. The man was healed. He took up his bed and walked. It was the Sabbath (9).
 - e. The Jews were greatly displeased with this man because they believed he violated the Sabbath Day (10).
 - f. This man informed them that the one who healed him had told him to take up his bed and walk. (11).
 - g. The man did not know at first who it was that healed him but later learned that it was Jesus. He told the Jews and the Jews sought to kill Jesus (12-16).
 - h. What about the Sabbath Day?
 - i. There were things expressly forbidden on the Sabbath Day.
 1. No cooking on the Sabbath – Ex. 16:23-29
 2. They were to rest on the Sabbath Day – Ex. 20:8-11
 3. No work was to be done – Ex. 31:14-16
 4. No fire to be kindled – Ex. 35:3; Num. 15:32-36
 5. All servants were to rest on the Sabbath Day – Deut. 5:12-15
 6. No selling in businesses on the Sabbath Day – Neh. 10:31; 13:15-21
 7. All menial tasks were forbidden – Jer. 17:21-27
 - ii. There were things which were acceptable to God to do on the Sabbath Day.
 1. The Table of Shewbread was to be set in order on the Sabbath Day – Lev. 24:8
 2. The burnt offering was to be offered on the Sabbath Day – Num. 28:9, 10; Eze. 46:4
 3. The king was to be guarded on the Sabbath Day – 2 Kgs. 11:7-9
 4. The gate of the inner court of the temple was to be opened on the Sabbath Day – Eze. 46:1
 5. It was acceptable to God for the poor to pick from the fields to eat on the Sabbath Day – Matt. 12:1ff (For the discussion on David see 1 Sam. 21).

6. It was acceptable to God to do good on the Sabbath Day – Matt. 12:10; Mk. 3:2. Even the Jews recognized that the care of animals in distress was lawful on the Sabbath Day.
7. It was acceptable to God to worship him on the Sabbath Day – Mk. 6:2; Lk. 4:16
8. It was acceptable to God for the Jews to take care of the needs of their animals on the Sabbath Day – Lk. 13:10-17. The animals still needed food and water regardless of what day it was.
9. It was acceptable to God to circumcise on the Sabbath Day – Jn. 7:22. A male child was to be circumcised on the 8th day (Lev. 12:3).

XLII. JESUS CLAIMS EQUALITY WITH GOD. (JN. 5:17,18)

- a. He tells them that God is his father (17).
- b. The Jews desire to kill him not only for his supposed violation of the Sabbath Day but because he claimed to be an equal with God (18).

XLIII. JESUS IS THE JUDGE (JN. 5:19-31)

- a. Jesus does the will of his Father (19-21).
- b. Jesus is the judge (22-31).
 - i. All judgment is in his hands (22).
 - ii. We should honor Jesus as we honor God (23).
 - iii. If we do not honor Jesus, we do not honor God (23).
 - iv. An obedience to Jesus' teachings and our faith in God will keep us from condemnation (24).
 - v. All will be brought to judgment (25-31).
 1. Those that have done good to the resurrection of life (29).
 2. Those that have done evil to the resurrection of damnation (29).
 3. Jesus judgment is from God (30).

XLIV. THEY REJECTED JESUS CHRIST (JN. 5:32-47)

- a. They rejected the teachings of John the baptizer (32-35).
- b. They rejected the works of Jesus (36-38).
- c. They rejected the scriptures (39-47).
 - i. They scriptures testified of him (39-44).
 - ii. Moses in his writings testified of Jesus and they rejected Moses (45-47).

XLV. THE 5000 FED (JN. 6:1-15)

- a. The people followed Jesus because of the miracles (1-4).
- b. Jesus feeds the people with 5 loaves and 2 fishes (6-11).
- c. 12 baskets of scraps were gathered up afterward (12,13).
- d. The people would have made him king by force because the miracle proved he was from God (14,15).

XLV. JESUS WALKS ON THE WATER (JN. 6:16-21)

XLVI. JESUS IS THE BREAD OF LIFE (JN. 6:22-71)

- a. The people followed Jesus because they were fed physical food, and not for the spiritual food he offered (22-27).
- b. The work of God is to believe on him whom he hath sent (28,29).
- c. The people wanted a sign so they would believe him (30,31).
- d. Moses gave them manna; Jesus offered bread from Heaven (32-34).
- e. Jesus is the bread of life and in him is everlasting life (35-40).
 - i. He will keep those who come to him (35-37).
 - ii. Some refused to believe him (36).
 - iii. Jesus came to do the will of the Father (38).
 - iv. Jesus promises everlasting life (39,40).
- f. The Jews did not understand (41,42).
- g. God draws people to himself by the teaching of the word. Those who obey the word will come to the Father (43-45).
- h. Jesus would give his life for the world that they might obey him and have everlasting life (46-51).
- i. The Jews still did not understand (52).
- j. Jesus showed by his example that what he was talking about was obedience to his teachings. As he lived by his Father, even so must they live by him (57).
- k. Upon this understanding, they left him. (59-61).
- l. Jesus challenged them to follow him and promised that he would ascend into Heaven (61,62).
- m. His words give life, but some did not believe (63-65). Some refused to come to the Father.
- n. Jesus wanted to know if his apostles would also go away. Peter replied that no one else had the words of eternal life (66-69).
 - i. Jesus has the words of eternal life.
 - ii. Their faith is certain.
 - iii. Jesus is the Son of the living God.
- o. Jesus prophesies that one of the twelve will betray him (70,71).

MICHIGAN BIBLE SCHOOL
LESSON 7
February 15, 2005

XLVII. JESUS HEALS ON THE SABBATH DAY (JN. 5:1-16)

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- b. The work of God is to believe on him whom he hath sent (28,29).
- c. The people wanted a sign so they would believe him (30,31).
- d. Moses gave them manna; Jesus offered bread from Heaven (32-34).
- e. Jesus is the bread of life and in him is everlasting life (35-40).
 - i. He will keep those who come to him (35-37).
 - ii. Some refused to believe him (36).
 - iii. Jesus came to do the will of the Father (38).
 - iv. Jesus promises everlasting life (39,40).
- f. The Jews did not understand (41,42).
- g. God draws people to himself by the teaching of the word. Those who obey the word will come to the Father (43-45).
- h. Jesus would give his life for the world that they might obey him and have everlasting life (46-51).
- i. The Jews still did not understand (52).
- j. Jesus showed by his example that what he was talking about was obedience to his teachings. As he lived by his Father, even so must they live by him (57).
- k. Upon this understanding, they left him. (59-61).
- l. Jesus challenged them to follow him and promised that he would ascend into Heaven (61,62).
- m. His words give life, but some did not believe (63-65). Some refused to come to the Father.
- n. Jesus wanted to know if his apostles would also go away. Peter replied that no one else had the words of eternal life (66-69).
 - i. Jesus has the words of eternal life.
 - ii. Their faith is certain.
 - iii. Jesus is the Son of the living God.
- o. Jesus prophesies that one of the twelve will betray him (70,71).

MICHIGAN BIBLE SCHOOL
LESSON 9
March 8, 2005

- LIV. JESUS HEALS A BLIND MAN (JN. 9:1-34)
- a. This healing on a Sabbath day (vs. 14) caused a tremendous discussion among the Jews in Jerusalem. They questioned the honesty of the blind man; they questioned whether Jesus was a sinner; yet, they could not deny that the deed had been accomplished – a blind man now saw!
 - b. The questioning of the blind man was brought about by the Pharisees' unwillingness to believe that Jesus was a worker of miracles and truly was sent from God.
 - i. This man had been blind from birth (vs. 1).
 - ii. This man was known by others in the area (vs. 8).
 - iii. This man was of age, that is, he was well able to answer for himself (vs. 21).
 - iv. The people knew his eyes were now opened (vs. 10).
 - c. Those who saw this man after he was healed questioned whether this was the same man they had seen before (vss. 8,9).
 - d. The way the blind man was healed certainly should have caused the Pharisees to accept Jesus for who he was.
 - i. Jesus took spittle and mixed it with clay (vs. 6).
 - ii. He put this upon the blind man's eyes (vs. 6).
 - iii. He told the blind man to wash in the Pool of Siloam (vs. 7).
 - iv. The man washed in the Pool of Siloam and his sight was restored (vs. 7).
 - v. The blind man's explanation for his healing was simple – "*...and I went and washed, and I received sight*" (vs. 11).
 - vi. The blind man would later tell the Pharisees the same thing – "*...He put clay upon mine eyes, and I washed, and do see*" (vs. 15).
 - vii. The Pharisees' reactions:
 - 1. Some said Jesus was not of God because he healed on the Sabbath Day (vs. 16).
 - 2. Some denied that Jesus was a sinner because a sinner cannot do such a miracle (vs. 16).
 - 3. Some questioned whether the man had really been blind (vs. 18).
 - 4. Because they did not want to believe in this miracle, the Pharisees resorted to accusing the blind man of being a sinner from birth (vs. 34).
 - e. The blind man recognized how marvelous a thing had been done to him and wondered why the Pharisees could not believe it (vs. 30). He marveled that they would deny Jesus when they could clearly see that this blind man, who had been blind from birth, now had sight!

- f. While they accused Jesus of being a sinner, they could not explain how they came to this conclusion.
 - i. They knew that a sinner could not do such a miracle (vs. 16).
 - ii. They knew that one who could do such miracles was not from the devil (Jn. 10:21).
 - iii. As the blind man so appropriately stated, God does not hear sinners (vs. 31).
 - 1. Jesus was heard of God because the blind man was healed.
 - 2. God does not hear sinners.
 - 3. Therefore, since Jesus was heard, then Jesus was not a sinner.
 - iv. Biblically, God's ears are open to the righteous, and the prayers of those who live in sin are ineffective.
 - 1. 1 Pet. 3:12
 - 2. Prov. 28:9
 - 3. Isa. 59:1,2
 - 4. 1 Pet. 3:7
- g. The attitude of the Pharisees helps us to understand why they would not believe.
 - i. They put too much pride in being followers of Moses (vs. 28).
 - ii. Their arrogance caused them not to be willing to be taught (vs. 34).
 - iii. Rather than admit they were wrong, they cast the blind man out (vs. 34).
 - iv. The blind man knew the kind of people they were – “...*I have told you already, and ye did not hear: wherefore would ye hear it again?...*” (vs. 27). He knew they would never listen.
- h. The greatness of this miracle is expressed in such a way that all should have believed – “*Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing*” (vss. 32,33).

LIV. JESUS COMFORTS THE BLIND MAN AND CHASTISES THE PHARISEES (JN. 9:35-41)

- a. After being cast out, the blind man was found by Jesus, and Jesus revealed to him who he was. The blind man believed and worshipped Jesus (vss. 35-38).
- b. The Pharisees took exception to Jesus saying they could not see. His reference was to their spiritual blindness. They had eyes to see, but their hearts were blinded. However, they believed they were righteous, and were blinded even to this. They could not see that they were in sin, and therefore their sin remained with them (vss. 39-41).

LVI. JESUS' TEACHING ON THE SHEEPFOLD (JN. 10:1-18)

- a. Jesus uses the example of a common sheepfold to teach the Jews concerning how to be saved.

- i. The common sheepfold was used by several flocks at night. There was one door into the sheepfold, and all the herds entered and left through this door. A porter guarded this door. To get his sheep, the shepherd would go to the door and call for his sheep. His sheep recognized the voice of the shepherd and his sheep would follow him out of the sheepfold and out into the fields. The shepherd would lead his sheep. Only the shepherd's sheep would follow him. All the other sheep would stay in the sheepfold. Those who were not the shepherds and who wanted the sheep would have to climb over the walls to take the sheep. These were the thieves of the day.
 - ii. In vs. 1 of this section, Jesus references those who would try to enter the fold by going over the wall and not using the door. These were thieves and robbers.
 - iii. In verses 3-5, Jesus shows the Jews that the shepherd's sheep will follow him. They will not follow a stranger. Of course, the Jews refused to listen to Jesus and were following others. Therefore, they were not of the shepherd's flock.
 - iv. Jesus, as the door of the sheepfold, is the way to properly enter the fold. Many had come before Jesus, but they were false shepherds, and Jesus' sheep did not listen to them. Those who enter in by Jesus will find a safe pasture and shall be saved. (vss. 7-9).
 - v. Jesus came to give life. Following others will lead to destruction (vs. 11).
- b. As the good shepherd, Jesus would lay down his life for his sheep (vs. 11). The hireling will flee (vss. 12,13). The actions of the hireling will cause the sheep to be destroyed.
 - c. Jesus lets the Jews know that there are others who will follow him who are not Jews. This reference is to the Gentiles. His work was to bring all his sheep into one fold (vs. 16). This he would do with his death and his resurrection (vss. 17,18).
 - d. Jesus' work as the good shepherd was to give his life for his sheep that all would be one. This was done with his death upon the cross and both Jew and Gentile being reconciled in the church (Eph. 2:11-18).
 - i. The Gentiles in the flesh were outside of God and without hope.
 - ii. But, in Christ, they have been made nigh by the blood of Christ.
 - iii. Christ has made both Jew and Gentile one, so bringing peace.
 - iv. By his death, Jesus removed the Old Law, which was a wall between Jews and Gentiles.
 - v. Both Jew and Gentile were reconciled unto God in the church.
 - vi. The enmity between them was thus slain.
 - vii. The same message was preached to both Jew and Gentile.
 - viii. Now, in Christ, both have access to the Father by the Spirit.

LVII. THE JEWS TRY TO EXPLAIN WHAT JESUS DID AND UNDERSTAND WHO HE IS (JN. 10:19-42)

- a. This is taking place in the winter time during the feast of dedication (vs. 22).
 - i. The feast of dedication was a Jewish feast held during the month Kislev that corresponds with our month December.
 - ii. Today, we know this feast as the Feast of Lights or Hanukkah.
 - iii. This feast celebrated the cleansing of the temple by Judas Maccabeus around 165 B.C.
 1. Antiochus Epiphanes had conducted pagan worship in the Temple.
 2. The Maccabees drove the Syrians out of Jerusalem and restored the worship of God back to the temple. Judas Maccabeus set up new furniture and vessels in the temple.
 3. Every year, the Jews celebrate this great victory and the restoring of the worship of God back to the Temple.
 4. After the destruction of the Temple in 70 A.D., this festival was celebrated in private homes by the lighting of lamps.
- b. They questioned among themselves who Jesus was, yet they could not come to an agreement upon this.
- c. They asked Jesus to tell them if he were the Christ. (vss. 24-29)
 - i. Jesus reminded them that he had already told them but they did not believe him.
 - ii. They did not believe because they were not of his sheep.
 - iii. God cares for those who are his. No man can take those from God as long as they remain the followers of Christ.
- d. Jesus' statement that he and God were one caused the Jews to accuse Jesus of blasphemy and attempt to kill him (vss. 30,31).
- e. Jesus chastises them for getting upset with him calling himself the son of God when the Law of Moses said that those who follow God are gods (vss. 34-36). He also reminds them that the scripture cannot be changed, therefore not denied ("*the scripture cannot be broken*" – vs. 35).
- f. Jesus further challenges the Jews to believe the works that he did, even if they do not want to accept him. If he does not do the work of God, he is not of God. He asks them to put him to the test (vss. 37,38).
- g. Many believed on Jesus because all that John the baptizer had ever said of him was true.

MICHIGAN BIBLE SCHOOL
LESSON 10
March 15, 2005

LVIII. LAZARUS IS RAISED FROM THE DEAD (JN. 11)

- a. The events surrounding Lazarus' death
 - i. Lazarus was sick and this illness was reported to Jesus (11:1-3).
 - ii. Jesus stayed two days where he was after he heard of Lazarus' illness (11:6).
 - iii. When Jesus does come to Bethany, Lazarus has been in the grave for four days (11:17).
 - iv. Both Mary and Martha meet Jesus and are greatly grieved over Lazarus' death (11:20-32).
 - v. Jesus weeps when he sees the sorrow of the people (11:35).
- b. The events surrounding Lazarus' resurrection.
 - i. Jesus promised Martha that Lazarus would rise again (11:23).
 - ii. Martha knew this was true because she believed in the resurrection of the dead at Judgment (11:24).
 - iii. Martha believed that Jesus could raise Lazarus from the dead (11:25-27).
 - iv. Jesus comes to the grave and asks them to remove the stone covering the cave where Lazarus was buried (11:38,39).
 - v. Jesus prayed to God (11:41,42) and called for Lazarus to come out of the grave (11:43).
 - vi. Lazarus came from the grave still bound in his grave clothes. They loosed him and Lazarus walked among them again (11:44).
- c. The circumstances surrounding this event.
 - i. Jesus told them that this event happened that he would be glorified (11:4).
 - ii. Jesus told the apostles that this event would work to help them believe in Jesus (11:14,15).
 - iii. Jesus helps Martha to understand that in him is life (11:25,26).
 - iv. Jesus' prayer was to teach those present that he was from God (11:41,42).
 - v. The result of this event was that many of the Jews believed (11:45).
 - vi. Those who witnessed this event spread the news around (12:17,18).
- d. The attitude of the chief priests and the council.
 - i. They could not deny the miracles that Jesus had done, nor did they know how to deal with Jesus (11:47). Jesus presented them with a great problem. They could not deny the works that he did, nor could they accept him as the Messiah.
 - ii. Caiaphas, the High Priest, prophesied that one must die for the people, thus indicating that Jesus must die (11:49-54).

- iii. Their big concern was that if they did nothing with Jesus everyone would believe on him. Then, the Romans would come and take away their place and nation (11:48). The council was more concerned with its worldly standing than in obeying the truth.
- iv. Because many of the Jews obeyed Christ because of the raising of Lazarus, the chief priests conferred on putting Lazarus to death (12:10,11).
- v. The Jews sought to put Jesus to death and had told the people that if anyone knew where Jesus was they must reveal it (11:57).

LIX. THE TRIUMPHANT JESUS (JN. 12).

- a. Six days before the Passover, Jesus returns to Bethany and to the house of Mary, Martha, and Lazarus (12:1).
- b. While here, Mary anoints Jesus' feet with ointment (12:3).
 - i. Ointment made from the roots and stems of the spikenard plant was a favorite of the ancients.
 - ii. It was transported in an alabaster box to preserve its fragrance.
 - iii. Because it was imported from northern India, it was extremely costly.
 - iv. Judas lets us know that this pound of ointment could have been sold for 300 pence (equivalent to 300 days' wages) (12:5). Judas' motivation for selling this ointment was not to give to the poor as he stated but was for the purpose of putting more money in their bag so he could steal it (12:6).
 - v. Jesus lets them know that Mary is anointing him against his burying (12:7).
- c. Jesus makes a triumphant entry into Jerusalem (12:12ff).
 - i. The people go before him and declare him to be King (12:13).
 - ii. Jesus rode on a young donkey as the prophecy said (cf. Isa. 62:11; Zech. 9:9).
 - iii. The apostles did not understand these things at the time, but did after Jesus was glorified (12:16).
- d. The Pharisees were disturbed that so many were following Jesus (12:19).
- e. Some of Greek background came to see Jesus. Philip and Andrew tell Jesus (12:20-22).
- f. Jesus teaches his apostles that he must die (12:23,24). In this, he will be glorified.
- g. To be a follower of Jesus (12:25,26).
 - i. If we love our lives, we will lose them.
 - ii. We must be willing to give up our lives in order to save our lives.
 - iii. Those who serve Jesus follow him.
 - iv. Those who serve Jesus are where he is.
 - v. Those who serve Jesus will be honored by God.
- h. Jesus asks to be spared from the death on the cross, but submits to God and asks God to glorify his name (12:27,28). God speaks from Heaven to declare that he will glorify the name of Jesus (12:28).

- i. Jesus declares that he will die upon the cross (12:32,33), and that he would not be with them long (12:35). He thus exhorts them to believe in him and follows him (12:36).
- j. Even though they witnessed the miracles, many of the Jews denied that he was the Messiah. (12:37ff).
 - i. Some were blinded by the truth (12:49).
 - ii. Some were afraid of being cast out the synagogue (12:42,43).
- k. To believe in Jesus is the believe in the one who sent him (12:44,45).
- l. Those who believe in Jesus are not to walk in the ways of the world (12:46).
- m. Jesus' judgment is not of himself, but is based upon the word of God (12:47,48). The power of the words of Christ is in the fact that he spoke the word of God (12:49,50).

MICHIGAN BIBLE SCHOOL
LESSON 11
March 22, 2005

- LX. A LESSON IN HUMILITY (JN. 13:1-17)
- a. The events of John 13-17 take place at the supper before the Passover. While all the gospel accounts record this event, none give us as much detail about this time as does John. Jesus will spend a good deal of time instructing his apostles as he further prepares them for when he is no longer upon Earth.
 - b. Jesus begins the instruction in this section by teaching them a lesson in humility. He washes their feet, a task normally reserved for the lowest of servants.
 - c. It was such a lowly event that initially Peter was not going to let Jesus wash his feet (vs. 6). But, when Jesus told Peter that he could not have a part with Jesus (vs. 8) unless he allowed Jesus to wash his feet, Peter yielded to Jesus.
 - d. Jesus used this example to show them that the servant is not greater than his lord and that they should emulate his example (vs. 17). They needed to humble themselves and become servants.
 - e. This passage has caused some to teach that foot washing is a matter of doctrine and therefore must be practiced. It needs to be understood that Jesus used this example to teach them to serve. After the events of John 13, the only reference I could find to foot washing in the New Testament was in 1 Tim. 5:10 where the widows had washed the feet of others. This reference, in context, deals with service again and not necessarily the act of washing someone's feet.
 - f. Foot washing was never commanded in the Bible. The first reference to foot washing that I could find was in Gen. 18, and is shown there as a matter of custom and not of commandment. Consider the following on foot washing:
 - i. Gen. 18:4 – Abraham provides water to wash the feet of the angels who visited him.
 - ii. Gen. 19:2 – Lot provides water to wash the feet of the angels who visited him.
 - iii. Gen. 24:32 – Laban provides water for Abraham's servant and those with him to wash their feet.
 - iv. Gen. 43:24 – Joseph's brothers were given water to wash their feet (This is in Egypt).
 - v. Ex. 30:19 – Aaron and his sons were to wash their feet before they went in to serve.
 - vi. Judg. 19:21 – The Levite and his servant washed their feet after journeying to Gibeah.
 - vii. 1 Sam. 25:41 – Abigail uses foot washing as an example of her desire to serve David.

- viii. 2 Sam. 11:8 – David asks Uriah to go down to his house and wash his feet. This is after Uriah has been called back from the battle field.
- ix. Lk. 7:38; Jn. 11:2; 12:3 – Jesus’ feet are washed with an ointment.
- x. Lk. 7:44 – Simon reproved because he did not offer any water for Jesus to wash his feet.
- xi. 1 Tim. 5:10 – One of the things which the widows did.

LXI. JESUS’ BETRAYER EXPOSED (JN. 13:18-30)

- a. Jesus instructs his apostles about things that would come to pass so they would believe that he was the Christ when these things came.
- b. Jesus gives the logical progression of faith. (vs. 20)
 - i. If we accept the one he sends, we accept him.
 - ii. If we accept him, we accept the one who sent him.
 - iii. Therefore, to reject the servants of Christ is to reject both Christ and God.
- c. Jesus shows Judas to be the one who will betray him (2,21-30).
 - i. The Devil had worked on Judas’ heart to get Judas to betray Jesus.
 - ii. Jesus knew who he was and what he was about to do, and sends him away to the task.
 - iii. The rest of the apostles do not know what is going on. They think Judas has gone to buy things needed for the feast or to give something to the poor (vs. 29).
 - iv. Judas, though, goes out to complete the betrayal of Jesus.
 - 1. Lk. 22:3-6
 - a. He made a deal with the chief priests and captains to betray Jesus.
 - b. He sought the opportune time to betray Jesus.
 - 2. Mk. 14:44
 - a. He had given the Jews a sign to show the one they were after.
 - b. He kissed Jesus and they arrested Jesus.
 - 3. Matt. 26:14-16
 - a. He made a deal to betray Jesus for the price of 30 pieces of silver.
 - b. He sought opportunity to betray Jesus.
 - 4. Matt. 27:1ff
 - a. He attempts to give the money back to the Jews. He casts it at their feet and leaves.
 - b. They buy a potter’s field to be used as a burying ground (see also Acts 1:19).

LXII. THAT WE SHOULD LOVE ONE ANOTHER (JN. 13:31-33).

- a. Jesus desires that his disciples love one another.
- b. A new way of looking at this love is now given – as Christ loved them.
- c. If they do this, all men will know that they are his disciples.

LXIII. PETER'S DENIAL FORETOLD (JN. 13:36-38)

- a. Peter professed that he would die for Jesus.
- b. Jesus tells him that he will deny Jesus 3 times before the cock crows (vs. 38).

LXIV. JESUS TEACHES HIS DISCIPLES ABOUT HIS LEAVING (JN. 14)

- a. He goes to prepare a place for them, but he will come again (1-3).
- b. He is the way, the truth, and the life (4-6).
- c. Those that have seen Jesus have seen the Father. If they did not believe him, they should believe the works he did (7-15). To help them understand they need to obey him, he shows them that if they love him they will keep his commandments (15, 21).
- d. The promise of the Holy Spirit (16-26).
 - i. The Holy Spirit will be sent to the apostles.
 - ii. The Spirit will teach them all things and bring all things to their remembrance.
- e. Those who love Jesus.
 - i. Keep his commandments (14:15).
 - ii. Hath his commandments and keeps them (14:21).
 - iii. He will keep my words (14:23).
- f. Jesus wants them to understand that he leaves them with peace and they should rejoice because he goes to his Father (27-29).
- g. The Devil is working against Jesus (30).
- h. Jesus' submission to the cross is a testimony of how much he loves his Father. As God gave him commandment, so he did. Jesus is our example of what it means to love (31).

MICHIGAN BIBLE SCHOOL
LESSON 12
March 29, 2005

- LXV. THE VINE, THE HUSBANDMAN, THE BRANCHES (15:1-11)
- a. Jesus is the vine (1). All things depend upon the vine.
 - b. God is the husbandman (1). He cares for the vine. The vine is the work of the Father. This is the issue of authority. God is the one whom we all must follow (cf. 1 Cor. 11:3).
 - c. Bad branches are cast away (2).
 - d. They were clean (pure) through the word which Jesus had given them (3).
 - e. The branch cannot bear fruit without the vine (4).
 - f. The branch brings forth fruit because it abides in the vine (5).
 - g. Bad branches are cast away (6).
 - h. They are the branches (5), and because his word abides in them they will bring forth much fruit (7,8), and they will be his disciples (8).
 - i. They are to abide in the love of Christ (9).
 - i. They will abide in his love if they keep his commandments (10).
 - ii. Jesus is their example as he kept his father's word (10).
 - j. Jesus wants them to abide with him so both he and they will be joyful (11).
 - k. Why the denominations are not the branches
 - i. They teach things contrary to the words of Christ. The branches abide in the words of Christ.
 - ii. They make people what they are and not followers of Christ. The branches abide in the vine and are like the vine.
 - iii. They change the word of Christ. To have the word of Christ abide in us, we cannot change the word. If we change the word, we do not have the word of Christ.
 - iv. They do not keep the commandments of Christ. Therefore they do not abide in his love.
- LXVI. CONCERNING LOVE AND HATE (15:12-25)
- a. They are to love one another as Christ loved them (12).
 - i. No one can love anyone more than to die for them (13).
 - ii. Those who are the friends of Christ keep his commandments (14).
 - b. Jesus taught them the word of God and has prepared them for when they will go forth and teach his word (15,16). They are commanded to love one another (17).
 - c. They would be hated by the world (18)
 - i. The world hated Christ first (18)
 - ii. The world hates them because they are not of the world (19).
 - iii. The world will persecute them because it persecuted Christ (20).
 - iv. Those who listened to Christ would listen to them (20).
 - v. When they hate Jesus, they hate God also (23).

- d. Jesus' teachings exposed the people for what they were and made them accountable unto his word. Therefore, their sins were exposed (22,24). They hated Jesus because of his words and his works.

LXVII. THE HOLY SPIRIT (15:26,27).

- a. The Spirit will help them teach about Jesus (26,27).
- b. A review of Jn. 14-16 and the Holy Spirit
 - i. He would be sent to the apostles (14:16,17).
 - ii. He shall teach them all things (14:26).
 - iii. He shall bring all things to their remembrance (14:26).
 - iv. He shall testify of Jesus (15:26).
 - v. He will reprove the world of sin, righteousness, and judgment (16:8). Compare Paul's teaching to Felix (Acts 24:25).
 - vi. He will guide the apostles into all truth (16:13).
 - vii. He shall speak the words that he hears (16:13).
 - viii. He will show them things to come (16:13).
 - ix. He will glorify Jesus (16:14).
 - x. He will receive of Jesus and show it to the apostles (16:14).

LXVIII. JESUS TEACHES CONCERNING HIS DEATH AND RESURRECTION AND ASCENSION (16:1-28)

- a. He gave them these words so they would not be entrapped in sin ("offended") (1).
- b. They would be killed by those who believed they were doing service to God (2; cf. Acts 23:1).
- c. They will kill the apostles because they are not of God (3; cf. Acts 7:51-53).
- d. Jesus will leave them, but he will send the Holy Spirit to comfort them (5-16).
- e. Jesus teaches them of the resurrection (16-22).
- f. In the days after the resurrection, they are to pray in his name (23-27).
 - i. They will receive of the Father what they ask for in Jesus' name (24).
 - ii. They are to ask so they will receive and their joy will be full (25).
 - iii. Jesus will intercede for them (26; cf. 1 Tim. 2:5; 1 Jn. 2:1,2).
 - iv. Their prayers work because they loved Jesus and understood that he came from God (27).
- g. Jesus teaches them of his ascension (28).

LXIX. THE APOSTLES WOULD ABANDON JESUS (16:29-33).

- a. The apostles claimed to believe in Jesus and that he came from God. They accepted him as the Messiah (30).
- b. Jesus teaches them that their faith would be put to the test and they would abandon him (31; cf. Mk. 14:50).
- c. They would face troubles (33).
 - i. In Christ is peace.

- ii. In the world is tribulation.
 - iii. Jesus has overcome the world.
- d. Peter is much maligned because he said he would never forsake Jesus (Jn. 13:36ff), yet he denied Jesus (Lk. 22:34ff). However, the truth is that all the apostles forsook him initially after his arrest. Jesus was truly all alone at this time.

MICHIGAN BIBLE SCHOOL
LESSON 13
April 12, 2005

- LXX. JESUS DESIRES TO BE GLORIFIED (JN. 17:1-5)
- a. His glory will be in Heaven (5).
 - b. Salvation comes through knowing God and Jesus (1-3).
 - c. Jesus glorified God by finishing the work God gave him (4).
- LXXI. JESUS PRAYS FOR THE APOSTLES (JN. 17:6-19)
- a. They heard and received the word of God (6-8).
 - b. Jesus prays for God to protect the apostles (9-12).
 - c. They are hated by the world (13,14; cf. Acts 12; Jn. 16:2).
 - d. Jesus prays that God will protect them from evil (15,16).
 - e. They will be set apart by the word (17-19).
- LXXII. JESUS PRAYS FOR ALL WHO WILL BELIEVE (JN. 17:20-26)
- a. That they may be one (20-23).
 - i. That the world may believe that God sent Jesus (20,23).
 - ii. That the world may know God loves them as he loved Jesus (23).
 - iii. That they should be one as God and Jesus are one (21,22).
 - b. Jesus prays for their salvation (24).
 - c. Jesus prays for their continued faithfulness (25,26).
- LXXIII. UNITY IN JN. 17
- a. The apostles belonged to God (9).
 - b. They were unified in belief (8).
 - c. They are to be one as God and Jesus are one (11,22).
 - d. They are not of the world, even as Christ is not (14,16).
 - e. They are sanctified by the word (17,19).
 - f. They are one in God and in Christ (21).
 - g. They are perfect (“complete”) when in unity (23).
- LXXIV. UNITY IN THE BIBLE
- a. 1 Jn. 1:7
 - i. We are to walk in the light as God is in the light (cf. 1 Pet. 1:15,16).
 - ii. By doing so, we have fellowship one with another.
 - iii. We are not in fellowship with those who walk in darkness, that is, those who disobey God.
 - b. 1 Cor. 1:10
 - i. There are to be no divisions among them.
 - ii. They are to speak the same thing.
 - iii. They are to be perfectly joined (“complete thoroughly”) together in the same mind (“intellect; understanding”).

- iv. They are to be perfectly joined together in the same judgment (“cognition; resolve; purpose”).
 - v. Divisions come when we do not have the same mind, do not preach the same word, nor have the same purpose.
- c. 2 Cor. 6:14-18
- i. We are not to associate with those who are in disagreement with God (“be ye not unequally yoked together with unbelievers”).
 - 1. “Unequally yoked together” is one word in the Greek. It means “to associate discordantly”. Discordantly means “not in accord, conflicting”. That is, we are not to be joined with those who are not in agreement with God.
 - 2. The idea expressed here is a term used when using a yoke to pull a plow, etc. Those animals put in the yoke must work as a team together. They cannot work against each other. Sometimes, farmers will yoke two animals together and they will not work together, but are rather a detriment to that which the farmer is trying to accomplish. This is what happens when a Christian and non-Christian try to work together spiritually. The one desires to go with the Lord; the other desires to go with man. This works as a detriment to the cause of Christ. We can only walk together when we are agreed (Amos 3:3).
 - ii. To explain what he means, Paul uses five examples.
 - 1. “what fellowship hath righteousness with unrighteousness”. Fellowship here is a word that means “participation”.
 - 2. “what communion hath light with darkness”. Communion here is a word that means “partnership”.
 - 3. “what concord hath Christ with Belial”. Concord here is a word that means “accordance”.
 - 4. “what part hath he that believeth with an infidel”. Part here is a word that means “portion”.
 - 5. “what agreement hath the temple of God with idols”. Agreement here is a word that means “sentiment in company with”.
 - 6. In each example, we see things which are total opposites with each other. Christians have no fellowship with those who do not do the will of God.
 - iii. To further show how serious it is to not be in fellowship with those in error, that is, to not support their efforts in any way, Paul states:
 - 1. “come out from among them”. We are not to be among them.
 - 2. “and be ye separate”. Literally, “to set off by boundary”. They are on one side of the line and we are on the other. And the two shall never meet.

- d. Eph. 5:7
 - i. We are to be partakers with them.
 - ii. Partakers here is a word that means “co-participant”.
- e. Eph. 5:11
 - i. We are not to be in fellowship with the unfruitful works of darkness. This should help us to understand that we cannot participate with false works even though we believe some good will come out of it.
 - ii. But rather, we are to reprove them. That is, we are to stand against them and show them to be wrong. We are to admonish those involved in these works.
- f. 2 Jn. 9-11
 - i. We are not to be in fellowship with those who transgress (“go contrary to”) and do not abide (“stay) in the doctrine (“instruction”) of Christ. These individuals do not have God.
 - ii. As Christians, we do not go contrary to, but abide in, the instructions of Christ. By doing so, we have both God and Jesus.
 - iii. We cannot as those who have both the Father and the Son be in fellowship with those who do not have God.
 - iv. If we bid Godspeed (“be well”) to those in error, we become participants in their evil deeds. To bid Godspeed is to encourage or help them in their evil deeds. To encourage people in their evil deeds should be so contrary to the thinking of a Christian that it would never happen.
 - v. The seriousness of not having fellowship with those in error is seen when God instructs us to not even invite them into our houses.

LXXV. WE MUST NOT BE IN FELLOWSHIP WITH THOSE IN THE CHURCH WHO DO NOT WALK IN THE LIGHT

- a. Matt. 18:15-17
- b. Rom. 16:17,18
- c. 2 Thess. 3:6-15
- d. 2 Tim. 3:1-5
- e. Tit. 3:10
- f. Remember that Christ will withdraw his fellowship from those that walk in error (Rev. 2:5).

LXXVI. UNITY AS EXPRESSED IN EPH. 4:4-6

- a. One body – “Unity in membership”
- b. One Spirit – “Unity in guidance”
- c. One hope – “Unity in desire”
- d. One Lord – “Unity in authority”
- e. One faith – “Unity in message”
- f. One baptism – “Unity in salvation”
- g. One God – “Unity in worship”

LXXVII. SOME OPPOSED TO UNITY AS GOD WOULD HAVE IT

- a. Rochester College (Formerly, Michigan Christian College)
 - i. A “Restoration Forum” was held at Rochester on Oct. 15-17, 2004.
 1. The participants were Rochester College (affiliated with the churches of Christ) and Great Lakes Christian College (affiliated with the Christian Churches). Both of the Presidents of these colleges delivered an address from the book of Ephesians at a joint worship service held Oct. 17th.
 2. All were encouraged to participate in this forum for three reasons (From *Rochester College Church Connections*, Vol. 2, No. 1, Fall 2004): “to celebrate our heritage”, “to affirm the best of who we are”, and “to renew our historic commitment to the unity of all believers” (p. 2). Please note that nothing is said about pleasing God and coming to a unity based on all doing the will of God.
 - ii. When Rochester was considering its name change in 1997, they used examples of other institutions that had changed their names so they would better express that they were a liberal arts college. Among the others, they mentioned Grand Rapids Baptist College, Eastern Baptist College, and Concordia Lutheran College. They then made this statement (emphasis mine, C.C.): “*Not one of these institutions changed their **strong Christian emphasis**, but all believed they could be more effective as a liberal arts college after changing their name.*” (From a publication from Michigan Christian College dated Jan. 18, 1997).
 - iii. In May 1999, Rochester held the Midwest Sermon Seminar for preachers to learn more about preaching. One of the keynote speakers at this lectureship was Dr. Thomas G. Long, a Professor of Preaching at Princeton Theological Seminary. Another was Dr. Greg Sterling, a member of the church, who is the Associate Professor of New Testament and Christian Origins at Notre Dame (a Catholic university).
 - iv. Recently, it was announced that if everything works out, Rubel Shelley will be joining their staff at the start of the next school year.
- b. Max Lucado
 - i. In an interview published Aug. 6, 2001, in the Baptist Standard, Max is asked the following question: “What do you say to those who say you sound more like a Baptist than a member of the Church of Christ?” Max’s response: “*I say, ‘Thank you.’ I really do, because I have benefited so much from the teachings of the Baptists, especially in the area of understanding God’s grace. When I was working in the oil fields in West Texas, the truck I was driving had a radio that could only pick up one radio station, and I heard a Baptist preacher present the gospel. He made it sound so sweet and so simple that I pulled over to the side of the road and*

rededicated my life.” (NOTE: It is in this same interview that Max says, “*I would go anywhere the Lord sends me. I think I would make a good Baptist*”.)

- ii. In a publication put out by the Oak Hills Church of Christ in San Antonio, Texas where Max is the pulpit preacher, the following statement is made concerning those who have not been baptized by immersion: “*We have many potential members who were baptized by sprinkling, usually as infants. This paper will help you see why we baptize by immersion. It also explains why we don’t baptize infants. We urge you to read the paper and consider adult baptism. If you choose not to be immersed at this time, we still welcome you as a member. We ask only that you respect this position and not be divisive.*”
 - iii. In the same publication on page 4 in explaining baptism, this statement is made: “*Please understand it is not the act that saves us. But it is the act that symbolizes how we are saved!*”
 - iv. *The Abilene Reporter-News* in 1996 reported that Max Lucado was “presented the coveted 1996 Texas Baptist Communications Award”.
 - v. In October 1996, the *San Antonio Express News* reported that the Oak Hills church of Christ would be one of the congregations in the city holding a seminar to help organize congregations for the upcoming Billy Graham South Texas Crusade of April 3-6.
 - vi. In December 1996 on radio station KJAK in Lubbock, Texas, Max had his listeners pray “*Father, I give my heart to you. I give you my sins, I give you my tears, I give you my fears, I give you my whole life. I accept the gift of your Son on the cross for my sins. And I ask you Father, to receive me as your child. Through Jesus I pray. Amen.*” The announcer then states, “*And friend, if you prayed along with Max Lucado just now, here on UPWARDS, we want to welcome you into the family of God.*”
- c. Rubel Shelley
- i. Note, in 1996, Max Lucado taught that baptism is not essential to our salvation and that he would make a good Baptist. In an article on March 11, 1997 in the Woodmont Hills bulletin, Rubel stated about Max, “*No one is doing a better job of communicating the basic message of Christ to this generation than Max Lucado.*”
 - ii. In the April 13, 1994 bulletin, Rubel reported on a community wide worship service held April 10 and stated, “*All of these people were together to affirm the common elements of orthodox Christian faith to which we are committed. In spite of doctrines and traditions that divide us, we were able to join with Presbyterians, Methodists, Disciples of Christ, and Baptists to affirm the resurrection of Jesus Christ and its meaning.*”
 - iii. At the Richland Hills church of Christ near Ft. Worth in 1990, Rubel made the following statements.

1. *“The church has got to change! If it doesn’t change my kids (are) not going to stay with it. I’m probably going to stay with it – not sure- if it doesn’t actually let God’s presence breath in it, but I intend to stay.”*
 2. *“It absolutely astonishes me that I once thought that the depository of truth on God’s earth was the fellowship of people called the church of Christ, and that the only place that God was working was in our narrow little .0012 percent of the world’s people.”*
 3. *“My goal is to be a Christian only, and I do not see entailed in that the claim that I and the folks just like me are the only Christians in this world. I don’t believe that.”*
- iv. This is the same Rubel Shelley that Rochester College is hoping to have as a part of their staff.

MICHIGAN BIBLE SCHOOL
LESSON 14
April 19, 2005

LXXVIII. AN OVERVIEW OF JOHN 18 AND 19

- a. After Jesus' prayer in John 17, Jesus and the apostles go across the brook Cedron and into the garden. Jesus was known to go there often (18:1,2).
- b. Judas will come to this garden with a band of men and officers and betrays Jesus (18:2-9).
- c. Peter takes it upon himself to defend Jesus and cuts off the right ear of the servant of the High Priest. This servant's name was Malchus. Jesus tells Peter to put away his sword (18:10,11)
- d. Jesus is arrested and taken to Annas (18:12-14).
- e. Peter denies Jesus once (18:15-18).
- f. Jesus appears before Caiaphas the High Priest (18:19-24).
- g. Peter denies Jesus twice (18:25-27).
- h. Jesus appears before Pilate (18:28-38).
- i. Pilate released Barabbas at the request of the people (18:39,40).
- j. Jesus receives a crown of thorns and is mocked (19:1-3).
- k. Pilate tries to find a way to release Jesus, but finally, due to political pressure (19:12), releases Jesus to be crucified (19:4-16).
- l. Jesus is crucified (19:17,18).
- m. Pilate declares that Jesus is the king of the Jews (19:19-22).
- n. The soldiers divide the garments of Jesus (19:23,24).
- o. Jesus takes care of Mary from the cross (19:25-27).
- p. Jesus dies on the cross (19:28-30).
- q. Jesus' side is pierced (19:31-37).
- r. Joseph of Arimathea and Nicodemus take the body of Jesus from the cross and bury it in a new sepulcher (19:38-42).

LXXIX. SOME LESSONS FROM JOHN 18 AND 19

- a. Jesus taught openly for all to hear and understand (18:20,21).
- b. Jesus' kingdom is not of this world (18:36).
- c. Governmental power is from God (19:11; cf. Rom. 13:1ff).

LXXX. THE TRAIL OF JUDAS

- a. He was chosen as one of the twelve apostles (Matt. 10:4).
- b. He had been given power to heal diseases and cast out devils (Mk.3:14,15).
- c. He was witness to Jesus' power (Mk. 6:16-19).
- d. He was the treasurer of the apostles (Jn. 13:29).
- e. He was a thief (Jn. 12:4-6).
- f. He went to the priests to get money for betraying Christ (Matt. 26:14-16; Mk. 14:10,11; Lk. 22:3-6).
- g. He was revealed as the traitor by Jesus (Matt. 26:25; Jn. 6:71; 13:26,27).

- h. He betrayed Jesus (Matt. 26:47; Mk. 14:43-45; Lk. 22:47,48; Jn. 18:2ff).
- i. He returned the betrayal money to the priests (Matt. 27:3).
- j. He hanged himself (Matt. 27:5; Acts 1:16ff).

LXXXI. PETER'S DENIAL OF CHRIST

- a. Matt. 26:69-75
 - i. Denied Jesus to a damsel as he was without the palace (69,70).
 - ii. Denied Jesus before others as he was gone out into the porch (71,72).
 - iii. Denied Jesus with cursing before those that stood by (73,74).
 - iv. The cock crew and Peter went out and wept bitterly (75).
- b. Mk. 14:66-72
 - i. Denied Jesus to a maid of the high priest while he was beneath the palace (66-68).
 - ii. The cock crew the first time (68).
 - iii. Denied Jesus to those that stood by (69,70).
 - iv. Denied Jesus with cursing to those who stood by (70,71).
 - v. The cock crew the second time and Peter wept (72).
- c. Lk. 22:54-62
 - i. Denies Jesus to a certain maid near a fire in the midst of the hall (54-57).
 - ii. Denies Jesus to another (58).
 - iii. Denies Jesus to another and the cock crew (59,60).
 - iv. Jesus turns and looks on Peter (61).
 - v. Peter went out and wept bitterly (62).
- d. Jn. 18:15-27
 - i. Denies Jesus to the damsel who kept the door of the palace (15-17).
 - ii. Denies Jesus to those standing by a fire (18,25).
 - iii. Denies Jesus to a relative of Malchus, the man whose ear Peter cut off (26,27).
 - iv. The cock crew (27).

LXXXII. BARABBAS

- a. A notable prisoner (Matt. 27:16).
- b. Guilty of insurrection and murder (Mk. 15:7).
- c. Guilty of sedition and murder (Lk. 23:19).
- d. A robber (Jn. 18:40).

LXXXIII. JESUS' TRIALS

- a. Before Annas (Jn. 18:13)
- b. Before Caiaphas (Matt. 26:57; Mk. 14:53; Lk. 22:54).
- c. Before the Jewish Council (Matt. 26:59).
- d. Before Pilate (Matt. 27:1ff; Mk. 15:1ff; Lk. 23:1ff; Jn. 18:28ff)
- e. Before Herod (Lk. 23:7ff)
- f. Before Pilate (Lk. 23:11ff)

LXXXIV. THE SAYINGS OF CHRIST ON THE CROSS

- a. To the best of my ability, I have tried to put these in order. I am confident in the first and the last in the order.
- b. The sayings
 - i. “Father forgive them, for they know not what they do” (Lk. 23:34)
 - ii. “Woman, behold thy son. Behold, thy mother” (Jn. 19:26,27).
 - iii. “Today, thou shalt be with me in paradise” (Lk. 23:43).
 - iv. “I thirst” (Jn. 19:28)
 - v. “My God, my God, why hast thou forsaken me?” (Matt. 27:46; Mk. 15:34).
 - vi. “Father, into thy hands I commend my spirit” (Lk. 23:46)
 - vii. “It is finished” (Jn. 19:30)

LXXXV. AN OVERVIEW OF THE ARREST, TRIALS, AND CRUCIFIXION OF JESUS

- i. Judas comes to Gethsemane (Matt. 26:47; Mk. 14:43; Lk. 22:47; Jn. 18:3)
- ii. Judas kisses Jesus (Matt. 26:49; Mk. 14:45)
- iii. Peter cuts off the right ear of Malchus, the High Priest’s servant (Matt. 26:51; Mk. 14:47; Lk. 22:50; Jn. 18:10)
- iv. Malchus’ ear healed (Lk. 22:51)
- v. Jesus arrested (Matt. 26:50; Mk. 14:45; Lk. 22:54; Jn. 18:13)
- vi. Disciples flee (Matt. 26:56; Mk. 14:50)
- vii. A certain young man flees (Mk. 14:51,52)
- viii. Jesus taken to the house of Annas (Jn. 18:13)
- ix. One disciple enters in with Jesus (Jn. 18:15)
- x. Peter is brought into the house of Annas by the disciple (Jn. 18:16)
- xi. Peter denies Christ once (Jn. 18:17)
- xii. Jesus before Annas (Jn. 18:19-21)
- xiii. Jesus struck by one of the Jewish officers (Jn. 18:22)
- xiv. Jesus sent to Caiaphas with whom are the scribes and the elders (Matt. 26:57-66; Mk. 14:53-64; Jn. 18:24)
- xv. Jesus blindfolded, spat on, and hit with the palms of his captors’ hands (Matt. 26:67,68; Mk. 14:65; Lk. 22:63-65)
- xvi. Peter denies Jesus the second and third times (Matt. 26:69-75; Mk. 14:66-72; Lk. 22:55-60; Jn. 18:25-27)
- xvii. Jesus turns and looks on Peter (Lk. 22:61)
- xviii. Peter goes out and weeps bitterly (Lk. 22:62)
- xix. Jesus before the Jewish council (Matt. 27:1; Mk. 15:1; Lk. 22:66-71)
- xx. Jesus taken into the Praetorium before Pilate (Matt. 27:1,2; Mk. 15:1-14; Lk. 23:1-6; Jn. 18:28-40)
- xxi. Judas repents (Matt. 27:3-10)
- xxii. Jesus sent to Herod (Lk. 23:7-10)

- xxiii. Mocked by Herod and arrayed in gorgeous apparel. Sent back to Pilate (Lk. 23:11,12)
- xxiv. Jesus again before Pilate (Lk. 23:13-24)
- xxv. Scourged by Pilate (Jn. 19:1)
- xxvi. A scarlet robe placed on Jesus (Matt. 27:28; Mk. 15:17; Jn. 19:2)
- xxvii. A crown of thorns placed on his head, a reed in his right hand, and mockingly worshipped (Matt. 27:29; Mk. 15:17; Jn. 19:2)
- xxviii. Roman soldiers spit on him and hit him on the head with the reed (Matt. 27:30; Mk. 15:19)
- xxix. Jesus mocked by the Romans and hit with their hands (Jn. 19:3)
- xxx. Pilate delivers Jesus to the people (Jn. 19:4-16)
- xxxi. Barabbas released (Matt. 27:26; Mk. 15:15; Lk. 23:25)
- xxxii. Mocked by the Roman soldiers, scarlet robe removed, and dressed in his own clothes is led away to be crucified (Matt. 27:31; Mk. 15:20)
- xxxiii. Simon compelled to carry the cross (Matt. 27:32; Mk. 15:21; Lk. 23:26)
- xxxiv. Jesus speaks to the women who are following him to Calvary (Lk. 23:27-31)
- xxxv. Offered wine mingled with gall at Calvary (Matt. 27:33,34; Mk. 15:22,23)
- xxxvi. Crucified with two robbers at the 3rd hour of the day (Matt. 27:35,38; Mk. 15:24,25,27; Lk. 23:33; Jn. 19:17,18)
- xxxvii. Inscription placed over his head (Matt. 27:37; Mk. 15:26; Lk. 23:28; Jn. 19:19-22)
- xxxviii. Jesus says, "Father, forgive them; for they know not what they do" (Lk. 23:34)
- xxxix. Garments parted and lots cast for the outer robe (Matt. 27:35; Lk. 23:34; Jn. 19:23-25)
 - xl. Railed on by passersby (Matt. 27:39,40; Mk. 15:29,30)
 - xli. Mocked by Jewish leaders (Matt. 27:41-43; Mk. 14:31,32; Lk. 23:35)
 - xlii. Mocked by robbers who were crucified with him (Matt. 27:44; Mk. 15:32)
 - xliii. Railed on by one of the thieves (Lk. 23:39)
 - xliv. Second thief rebukes the first thief (Lk. 23:40,41)
 - xlv. Second thief asks Jesus to remember him (Lk. 23:42)
 - xlvi. Jesus says, "Today shalt thou be with me in paradise" (Lk. 23:43)
 - xlvii. Darkness over the land from the 6th hour to the 9th hour (Matt. 27:45; Mk. 15:33; Lk. 23:44,45)
- xlviii. Jesus cries, "My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mk. 15:34)
- xliv. Jesus speaks to his mother, "Woman, behold, thy son!" (Jn. 19:26)
 - l. Jesus speaks to the disciple he loves, "Behold, thy mother!" (Jn. 19:27)
 - li. Jesus says, "I thirst" (Jn. 19:28)

- lii. Offered a sponge full of vinegar and hyssop (Matt. 27:48; Mk. 15:36; Jn. 19:29)
- liii. Jesus cried, "Father, into thy hands I commend my spirit" (Lk. 23:46)
- liv. Jesus cries, "It is finished" (Jn. 19:30)
 - lv. Jesus dies (Matt. 27:50; Mk. 15:37; Lk. 23:46; Jn. 19:30)
- lvi. Veil of the temple rent from top to bottom, earth quakes, rocks rent, tombs open (Matt. 27:51-53; Mk. 15:38)
- lvii. Centurion says, "Truly, this was the son of God" / "Certainly this was a righteous man" (Matt. 27:54; Mk. 15:39; Lk. 23:47)
- lviii. Roman soldier pierces Jesus' side with a spear and out flows blood and water (Jn. 19:34)
- lix. **WITH THIS, THE CRUEL DEED WAS DONE!**

MICHIGAN BIBLE SCHOOL
LESSON 15
April 26, 2005

LXXXVI. AN OVERVIEW OF JOHN 20 AND 21

- a. Mary Magdalene comes to the tomb and finds it empty (20:1).
- b. Peter and John come to the tomb (20:1-10).
- c. Jesus appears to Mary Magdalene (20:11-18).
- d. Jesus appears to the apostles. Thomas is not present. (20:19-23).
- e. Jesus appears to the apostles. This time, Thomas is present (20:24-31).
- f. Jesus appears to the apostles beside the Sea of Tiberias (Sea of Galilee) (21:1-14).
- g. Jesus discusses whether Peter loves the people as Jesus loves the people (21:15-19).
- h. Jesus teaches about John (21:20-24).
- i. The extent of the works of Jesus (21:25).

LXXXVII. THE RESURRECTION OF JESUS CHRIST

- a. Matt. 28:1-8
 - i. At the end of the Sabbath as it was dawning toward the first day of the week.
 - ii. Mary Magdalene and the other Mary came to the tomb.
 - iii. The angel of the Lord rolled the stone back and sat on it.
 - iv. Roman guard became as dead men.
 - v. The angel of the Lord speaks to the women.
- b. Mk. 16:1-8
 - i. Mary Magdalene, Salome, and Mary, the mother of James come to the tomb.
 - ii. The Sabbath was past.
 - iii. They see a young man clothed in a long white garment.
- c. Lk. 24:1-12
 - i. It was the first day of the week.
 - ii. Women come to the tomb.
 - iii. Two men spoke to them.
 - iv. Peter went to the tomb.
 - v. They saw the linen grave clothes.
- d. Jn. 20:1-13
 - i. It was the first day of the week.
 - ii. Mary Magdalene comes to the tomb.
 - iii. She tells Peter and John.
 - iv. Peter and John go to the tomb. John arrives first. Peter enters first.
 - v. They saw the linen grave clothes in one pile and the linen head cloth in another pile.
 - vi. Mary sees two angels.

- e. The resurrection of Jesus is a great testimony to the deity of Jesus. Later, in Acts 2, Peter will use the empty tomb to confirm that Jesus is the son of God. He will let the people know that David's tomb is not empty, but Jesus' is (Acts 2:25-32). The Jews had perpetrated a lie to try to conceal the fact that Jesus was resurrected (Matt. 28:12-15). There are only a few possibilities that can explain the missing body from Jesus' tomb. Let us examine these.
- i. Jesus' enemies stole the body.
 1. If this were the case, they would have had to go past a Roman guard which was charged with keeping the body in the tomb. That is why they were placed there in the first place (Matt. 27:63-66).
 2. If they had the body, all they would have had to do to stop the spread of the church was to produce the body on the day of Pentecost when Peter declared that Jesus had ascended into Heaven. This they did not do because they did not have the body.
 3. If they stole the body, how do we explain all the appearances of Jesus after his resurrection?
 - ii. Jesus' apostles stole the body.
 1. They also would have had to deal with the Roman guard. A guard that would have died first before they would have let anyone take the body.
 2. The apostles were so afraid after the arrest of Jesus that they fled from him (Mk. 14:50).
 3. The apostles were closed up in a room because of the fear they had of the Jews (Jn. 20:19).
 4. If they stole the body, how do we explain all the appearances of Jesus after his resurrection?
 - iii. Jesus was not really dead when he was placed in the tomb and the coolness of the tomb revived him.
 1. The Roman soldiers knew he was dead (Jn. 19:33).
 2. The centurion confirmed his death (Mk. 15:44,45).
 3. The thrust of the Roman spear into his side would certainly have killed him if he were not already dead (Jn. 19:34).
 4. If Jesus did revive in the tomb, how would he have ever escaped? There was only one door to the tomb and it was covered with a very heavy rock (This was a concern of the women who came to the tomb – Mk. 16:3). In Jesus' weakened physical condition (nearly beaten to death), how could he have moved this stone?
 5. If he did ever move this stone, he would still have to get past the Roman guard on the outside?
 - iv. Jesus was resurrected as the Bible indicates. There is no other way that it could happen. Because of the resurrection, we now have hope (1 Pet. 1:3).

LXXXVIII. THE APPEARANCES OF JESUS

- a. From the gospel accounts
 - i. Mary Magdalene, Joanna, Salome, Mary, and other women come to the tomb (See references in point II above.)
 - ii. Jesus meets the women (Matt. 28:9).
 - iii. Jesus talks to two men on the road to Emmaus (Mk. 16:12; Lk. 24:13ff)
 - iv. Jesus appears to the apostles (Matt. 28:16,17; Mk. 16:11; Lk. 24:36ff; Jn. 20:19-23).
 - v. Jesus appears to the apostles the second time (Thomas is present in this meeting) (Jn. 20:24-29).
 - vi. Jesus appears to the apostles the third time (Jn. 21:1-14)
- b. From 1 Cor. 15:5-8
 - i. To Peter
 - ii. To the apostles
 - iii. To more than 500 brethren at once
 - iv. To James
 - v. To the apostles
 - vi. To Paul (cf. Acts 9)
- c. The appearances of Jesus after his resurrection affirm his resurrection. One may fool one or two people, but Jesus appeared to many people in different places. He appeared to more than 500 people at once. While one may deny the resurrection, they still must explain the resurrection.
- d. Unlike the pictures of Jesus that we see with a halo around his head or some glow coming from his body, the appearances of Jesus in the Bible show us that Jesus did not physically appear to be different from any other person. When Mary saw him, she mistook him for the gardener (Jn. 20:15). When the men on the road to Emmaus saw him, they did not recognize him at first (Lk. 24:16). When Jesus appeared to the apostles on the seashore, they did not recognize him when they first saw him (Jn. 21:4).

LXXXIX. "DOUBTING" THOMAS (JN. 20:24-31)

- a. Thomas has been mistakenly tagged with the name Doubting Thomas because he did not believe the testimony of the other apostles concerning their having seen Jesus. However, when one thinks about how the apostles acted after the arrest of Jesus, it is not hard to believe that Thomas may not have believed their testimony. Thomas wanted something more than their word; he wanted to see and feel the wounds of this man who claimed to be Jesus. Jesus himself had warned the apostles that false Christs would appear (Mk. 13:21-23).
- b. When Jesus appeared in Thomas presence, Thomas was able to see and feel the wounds of Jesus and this evidence caused him to accept that this was the resurrected Christ.
- c. Jesus praised Thomas for his belief, but also praised those who would never see Jesus but would believe.

- d. The book of John has as its theme the idea of proving the deity of Jesus. John tells us that the words that he has recorded for us were written that we might believe that Jesus is the Christ. This belief would lead us to salvation. We must believe in Jesus based on the word of God that has been recorded for us.

XC. LOVEST THOU ME?

- a. In Jn. 21:15-17, Jesus has a discussion on love with Peter. Peter gets frustrated with Jesus when Jesus asks him the third time if he loves him. Each time, Peter has affirmed his love for Jesus. However, a closer examination of this text will show how that at this point in time, the apostles were not totally convinced. After the ascension of Christ, we find a different attitude among the apostles.
- b. What did Jesus ask Peter?
 - i. In the first question (Jn. 21:15), Jesus asks Peter if he loves him. The word used by Jesus is agape and carries with it the idea of supreme love, including dying for the one you love. Peter replies that he loves Jesus. The word Peter used is phileo, which means to be a friend to.
 - ii. In the second question (Jn. 21:16), the same exchange occurs. Again, Peter says he will be a friend to Jesus.
 - iii. In the third question (Jn. 21:17), Jesus asks Peter if he loves (phileo) him. Peter will you be a friend to me. Peter replies that he will be a friend to him.
 - iv. Peter was not willing in this discussion to give the ultimate sacrifice for Jesus. However, Jesus does indicate that Peter would later be willing to die for Jesus (Jn. 21:18).

XCI. THE APOSTLE JOHN (JN. 21:20-24)

- a. Peter asks what will happen to John.
- b. Jesus says that if he would that John should never die, what does it matter to Peter?
- c. The word went out that John would not die, yet Jesus did not say that John would not die.
- d. The Mormons teach in their doctrine that the apostle John is still alive.

XCII. THE EXTENT OF THE WORK OF JESUS (JN. 21:25)

- a. All the things that Jesus did were not recorded (cf. also Jn. 20:30).
- b. If they were, the world could not contain all the books that would have to be written.