

believe

THAT YOU MIGHT HAVE **LIFE**

STUDY WEEK 2018

studynotes

introduction

IT TOOK ONLY A FEW HOURS FOR THE SON OF GOD TO DIE.

The 'powers of darkness', as Jesus himself had named them, were victorious. The upstart peasant from backwater Galilee had been captured, discredited, humiliated, tortured, and executed. But their victory was no permanent triumph; it would last mere days.

The victory of Christ reverberates forever.

The story of this man does not end with him hanging on a cross, or buried in a garden tomb. We do not gather together to remember a slain Messiah, or a decayed corpse. Jesus Christ is not a history story. He is the immortal Son of God, raised from the dead to eternal life.

At Study Week 2018, we will journey with the disciples through those terrible, final hours, watching from afar as the Son of God endures all the hatred that the wickedness of men could unleash upon him. We will flee with them in the garden in their panic; mingle fearfully outside the judgment court at his trial; follow the procession to his crucifixion; kneel at the cross with his family. But above all: we will stand with them before the empty tomb, and believe. We will follow the risen Lord, and see him ascend in his glory.

God has raised Jesus Christ from the dead, and the world will never be the same again.

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (John 20:30-31)

study tips: JOHN 17 TO ACTS 1

The following tips are a few ideas to take into consideration as you sit down to work through the notes. When we first start Bible Study, the answers don't always come straight away. God has specifically created His Word in such a way as to make us seek out the answers. **Proverbs 25:2** says "It is the glory of God to conceal a thing; but the honour of kings is to search out a matter".

- **Always begin Bible study with prayer.** The book we have opened before us is God's own word revealed to us; it is a privilege to be able to come to know Him and His son.
- **Set aside a specific time** for study each week when you won't be disturbed. You don't need to study for hours; short periods are good too. Whatever spare time you have, make the most of it!
- **Have a specific place** where you do your study. Preferably choose a permanent quiet place away from any distractions. Turn off your mobile phone!
- **The secret to good Bible study is careful reading.** Before you begin, take the time to read through the chapters in one sitting – it is worthwhile reading the story in one go. Read it as though you were one of the disciples living through these moments in real time. Imagine that John has written this record to you personally. What is he trying to get across to you? Throughout your study, take the time to read through the chapters out loud, slowly, and with careful emphasis.

- **Use different Bible translations.** e-Sword or Bible websites will provide access to many different versions like the ESV, Rotherham's, NIV and the Diaglott, allowing you to get a different perspective of the text.
- **Mark up your Bible.** A well-known marking system uses different coloured pens to highlight various notes - analysis in blue, comments in black, references in red, reference numbers to the text in green. Ask experienced brothers and sisters how they mark up their Bibles and choose a method that suits you. It doesn't matter what method you use! What does matter is that you can understand what you have written.
- **Above, all, ask yourself how it applies to you.** What lessons are there which will change your daily life? Write these lessons down so you don't forget them! This is the whole purpose of study – to become more like God, to allow His word to change your daily life. As Jesus tells us in **John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"**.

LEGEND:



bible
marking



activity



thinky
thing

Timeline

OF THE EVENTS OF CHRIST

**Please note that this timeline is a suggestion only, and is not intended to be taken as an accurate representation of all times and events. Its intention is to help us understand the drama that unfolded in the short time covered in our workbook.

BACKGROUND/PREVIOUS EVENTS	SECTION 1	SECTION 2	SECTION 3
<p>1. First day of Unleavened Bread ‘14th Abib’. (Matt. 26:17; Mark 14:12; Luke 22:7) - Christ sends his disciples to prepare upper room for Passover.</p> <p>2. 6pm - 11pm? ‘When it was evening’ (Matt. 26:20, Mark. 14:17) - Christ sat down with his disciples to have the Last Supper, breaks bread, drinks wine with them etc. (Matt. 26:26-28; Mark 14:22-25; Luke 22:19,20) - Washes his disciples’ feet (John 13:5) - 10pm (ish) - Judas leaves the Upper Room – it was ‘night’. (John 13:30)</p> <p>3. 10pm - 11pm? - Christ’s address to his disciples, after Judas leaves (John 13:31-14:31)</p> <p>4. 12am? Christ & Disciples Sing a hymn. (Matt. 26:30, Mark 14:26) - Then they leave the Upper Room, heading for the Garden of Gethsemane – (Matt. 26:30, Mark 14:26; Luke 22:39; John 14:31) ‘let us go hence’.</p> <p>5. On the way On the way to the Garden – Jesus continues addressing/exhorting his disciples. - (John 15, 16)</p>	<p>1. John 17 is Christ’s prayer just before entering the Garden of Gethsemane. (cp. John 18:1)</p> <p>1am? Betrayal & arrest in Garden. (Matt. 26:47; Mark 14:43, Luke 22:47; John 18:2,3) - Peter cuts off servants ear (John 18:10) - Disciples run away (Matt. 26:56; Mark 14:50) - Jesus led away to Annas (John 18:13) - Peter & John follow</p>	<p>Jewish Trials 6am – 6:30am? Trial 3 – Before the Jewish Elders, Chief Priests & Sanhedrin (Matthew 27:1; Mark 15:1; Luke 22:66-71) - Straightaway in the morning/ as soon as it was day (Mark 15:1; Luke 22:66) - Jesus condemned by Sanhedrin & led away to Pilate - start of the three Roman Trials (Matt. 27:1-2; Mark 15:1; Luke 23:1) - Judas, realising the full extent & result of what he has done, brings back the 30 pieces of silver to the Sanhedrin (Matt. 27:3) - Throws the money down, then hangs himself (Matt. 27:5)</p> <p>Roman Trials 7am – 7:30am Trial 5 – Before Herod (Luke 23:7-12) - Herod’s men mock Jesus (Luke 23:11) - Sent back to Pilate</p> <p>Jewish Trials 1:30am – 3am? Trial 1 – Before Annas (John 18:13-23)</p> <p>Roman Trials 6:30am – 7am? - ‘when it was morning’ Trial 4 – Before Pilate #1 (Matthew 27:1-2, 11-14; Mark 15:2-5; Luke 23:1-6; John 18:28-38) - Sent to Herod</p> <p>Jewish Trials 3am - 6am? Trial 2 – Before Caiaphas (Matthew 26:57-66; Mark 14:53-64; John 18:24) - Peter & John follow Christ to Caiaphas’ (High Priest) Palace - Peter denies first time (John 18:17) - Peter denies second time (John 18:25) - Peter denies third time (John 18:27)</p> <p>12am -1am? - Christ, after finishing his prayer (John 17) crosses over the Brook Kedron & enters the Garden of Gethsemane. (Matt. 26:36; Mark 14:32; Luke 22:39; John 18:1) Christ prays three times in the Garden. (1) – Matt. 26:39 (2) – Matt. 26:42 (3) – Matt. 26:44 - Disciples were falling asleep. (Matt. 26:37, 40, 43, 45)</p>	<p>9am – third Jewish hour Christ crucified on a cross. (Mark. 15:25) - Soldiers cast lots for Jesus’ coat (John 19:23,24) - First saying on the cross – (Luke 23:34) - Mocked by people passing by. - Group of faithful women standing by, observing these things until death of Christ (Matt. 27:55-56, Mark 15:40-41; Luke 23:49) - Second saying on the cross – (Luke 23:43) - Third saying on the cross – (John 19:26,27)</p> <p>7:30am – 8am? Trial 6 – Before Pilate #2 (John 19:4-16) - Jesus led away to be crucified. Carries his cross. (Matt. 27:31-33; Mark 15:20-22; Luke 23:26-27; John 19:16-17) - Offered wine mixed with myrrh but refuses (Matt 27:34; Mark 15:23)</p> <p>- Jewish crowd shouts for Barabbas to be released. - Barabbas is released - Soldiers take Jesus to hall & mock, beat him, crown of thorns, purple robe... (John 19:1-3)</p>

THIS IS DAY ONE OF CHRIST BEING DEAD IN THE GRAVE.

12pm – 3pm? – ‘6th Jewish hour’ – ninth hour

Three hours of darkness over the land (Matt. 27:45, Mark 15:33, 34, Luke 23:44)
- Fourth saying on the cross – (Matt. 27:46,47; Mark 15:34,35)

- Fifth saying on the cross – (John 19:28)
- Jesus is offered vinegar & drinks it
- Sixth saying on the cross – (John 19:30)
- Seventh saying on the cross – (Luke 23:46)

6pm?

All involved rested on the Sabbath day. (Luke 23:56)

- End of this Jewish day
- The next day, the ‘High Sabbath day’ commences. (John 19:31)

SECTION 3

4pm? – Joseph of Arimathea & Nicodemus take the body of Jesus, wrap him in linen cloth & put body of Jesus in a garden tomb.
- Mary Magdalene & Mary present when Jesus buried. (Matt. 27:60,61; Mark 15:47)
- Women bring spices to use in burial as well as Nicodemus. (Mark 15:47; Luke 23:56; John 19:38-42)

3:30pm?

Soldier pierces side of Jesus’ body. (John 19:33,34)

3pm? – ‘Ninth Jewish hour’ - Jesus dies on cross (Matt. 27:46,50; Mark 15:37; Luke 23:46; John 19:30)

3pm – ‘Ninth Jewish hour’ - Veil of temple is torn in two pieces. (Matt. 27:51; Mark 15:38; Luke 23:45)

3pm – ‘Ninth Jewish hour’ – Earthquake (Matt. 27:51,54)

3pm – ‘Ninth Jewish hour’ – Graves opened. (Matt. 27:52,53)

- Centurion & onlookers converted (Matt. 27:54; Mark 15:39, Luke 23:47-48)

Day three

After the High Sabbath had finished, Mary Magdalene, Mary & group of women come to the tomb to anoint Jesus with more oils & spices.

6am - Early on the first day of the week & dark, rising of the sun (Matt. 28:1; Mark 16:1-3; Luke 24:1,2; John 20:1,2)

- THE TOMB SEQUENCE IS INCONCLUSIVE
- Earthquake, angels appears to roll back stone (Matt. 28:2)
- Soldiers guarding tomb faint (Matt. 28:4)
- Angels tell women that Jesus has risen (Matt. 28:5-8)
- Mary Magdalene sees the tomb opened, and runs to tell Peter & John (John 20:2)
- Peter & John run back to tomb. John outruns Peter, but Peter arrives & comes charging in (Luke 24:12,13; John 20:3-8)
- Disciples see the tomb clothes.
- John believes
- They all go back to their homes.

4-6pm?

Two men hurry back to Jerusalem to tell the eleven disciples. (Luke 24:33)

SECTION 4

3pm?

‘Towards evening’ - (Luke 24:29) Jesus has a meal with the two people he met on road to Emmaus.
- Jesus breaks bread with them, then they realised it was Jesus they had been with.
- Jesus vanishes from their sight. (Luke 24:31)

10am?

First day of the week – Jesus then appears to two people on road to Emmaus (Mark 16:12,13; Luke 24:13)
- Jesus walks & talks with them but they do not know who he is.
- Jesus talked to them about the bible (Luke 24:27)
- Men invite him to have a meal with them. (Luke 24:28)

7am?

Mary standing outside tomb after Peter & John have left.
- Jesus appears to her (Mark 16:9-11; John 20:11-18)
- She goes to tell the disciples that she has seen Jesus.

6pm? — ‘Same day - at evening...’

Jesus appears in the midst of the travellers who had returned back as well as the eleven disciples. (Mark 16:14; Luke 24:36-48; John 20:19)
- Jesus gives them the Holy Spirit (John 20:22)
After eight days... (ie a week later) Jesus again appears to his disciples, this time to Thomas as well. (John 20:26)
- Thomas feels Jesus’ hands & side (John 20:27-28)

‘After these things...in the morning’ (length of time period unknown)

- This is the third time he showed himself to his disciples (John 21:14)
- Jesus showed himself to the disciples at the Sea of Galilee (John 21:1-25)
- Great haul of 153 fish
- Coals of fire on beach
- Jesus asks Peter if he loves him three times.
Time unknown - Jesus appears to 500 disciples all at once (1 Cor. 15:6)

Time unknown - Disciples meet Jesus in a mountain. (Matt. 28:16)

SECTION 5

SECTION 6

After Jesus was raised, he was with his disciples for 40 days on the earth before his ascension... 40th day after his resurrection
- Jesus leads his disciples out towards Bethany
- Jesus says final words to his disciples & blesses them (Luke 24:50; Acts 1:7-8)
- He ascends to heaven. (Luke 24:50, Acts 1:9)
- Two angels appear to the disciples. (Acts 1:9,10)
- Disciples return to Jerusalem worshipping & praising him. (Luke 24; Acts 1:12)
- Enter into an upper room, in Jerusalem, where all the disciples were.
Peter exhorts to about 120 disciples. (Acts 1:15)
Cast lots to decide the twelfth Disciple to replace Judas - Matthias is chosen. (Acts 1:26)

SECTION 1: JOHN 17

towards gethsemane

John 17 is the conclusion of a lengthy conversation Jesus gives just prior to his betrayal. Look up the following three passages to determine where this chapter most likely takes place:

Where are Jesus and the disciples in **John 13:1-5**? _____

What are the last words of Jesus in **John 14**? _____

Where do they arrive in **John 18:1**? _____

With that in mind, what is the likely setting for **John 15-17** to take place?

Who is Jesus speaking to throughout this chapter, and what type of address is this? Look closely at **John 17:1, 3 and 5**.

Take five minutes to carefully read through the entire chapter, and then answer the following:

Who does Jesus pray for in this chapter, and when? You should be able to find three different groups:

1. _____ verses ____ to ____
2. _____ verses ____ to ____
3. _____ verses ____ to ____

What is physically different about how Jesus addresses God in **verse 1**, compared to how we pray today?

What does this tell you about their relationship?



ACTIVITY: Scripture has preserved seven recorded prayers of Jesus (that is, actual prayers with the words noted).

Look up the following passages and complete the box below:

PASSAGE	HOW DOES JESUS ADDRESS GOD?
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Matthew 11:25-27	
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Matthew 26:39-42	
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Matthew 27:46	
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Luke 23:24	
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Luke 23:46	
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John 11:41-42	
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John 12:28	
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What is common between (nearly) all these prayers and the 'model prayer' Jesus teaches his disciples in **Matthew 6:9-13**?

glorify

Throughout this prayer of **John 17**, Jesus speaks often about the idea of 'glorifying'. What is the very first thing he asks God to do?

What reason does he give for asking this?

But what does it actually mean to be 'glorified'? **John 17:21-23** may help – the idea is repeated there several times.

Jesus glorifies his father in three key ways – by being a perfect example of God's:

1. _____ (**John 17:6**)
2. _____ (**John 17:8, 14**)
3. _____ (**John 17:22**)

But what does this look like in practice? Look up the following two events from the ministry of Jesus. What happens, and how does Jesus 'glorify' God in each one?

Luke 5:18-26

John 11:4, 15, 40-45

Lastly, **Matthew 3:13-17** provides another way in which Jesus 'glorifies' his Father. What is it?

As we have already seen from **John 17:1**, this is a two-way relationship. Jesus glorifies God, but God also glorifies Jesus.

Look up the following four passages and show the different ways God bestows His glory on His Son:

God glorifies Jesus by:

1. _____ **Matthew 3:16-17**
2. _____ **Acts 2:23-24** with **John 12:16**
3. _____ **Colossians 2:9** with **1 Corinthians 15:53**
4. _____ **Philippians 2:9-10**

The idea of glorifying God (or Jesus Christ) is not something shared just between these two parties. How can we seek to glorify God and/or Jesus Christ in our own lives? Look up **Matthew 5:14-16** and **Matthew 25:33-40** for ideas:



ACTIVITY: God also glorified His Son by bestowing authority upon him. Use the below quotes to complete the following table:

PASSAGE	JESUS CHRIST HAS AUTHORITY...
Matthew 9:6	
Mark 3:15	
Luke 4:32	
John 5:21	...to raise the dead
John 5:27	
John 10:18	

It is clear then that ‘glorifying’ God can mean different things, and be done in different ways. But the key idea is that it is achieved by ONENESS. You cannot glorify God, or ask to be glorified by him, if you are completely different. Jesus makes constant reference to how close the relationship between himself and his father was. To get a wider understanding of this, look up the following passages in the ESV translation and copy out the key phrase below. This could make a good little box to place in your margin somewhere in **John 13-17**:

1. **John 6:38** _____
2. **John 10:30** _____
3. **John 10:38** _____
4. **John 12:50** _____
5. **John 14:9** _____
6. **John 14:24** _____

Given what you have learned from the above quotes, how would you describe Jesus’ key purpose during his earthly ministry? Don’t forget to consider **John 17:3** in your answer too!

given



BIBLE MARKING: There is a lot of giving happening in **John 17**. But who is giving what, and to whom?

- Start off by colouring/highlighting/circling the words ‘given’, ‘gave’, ‘gavest’ etc (these appear 18 times)
- Then colour in the word ‘sent’ (these appear 3 times)

Now with that colourful representation in front of you, look closely: who is nearly

always doing the giving?

Everything Jesus has is from one source, something he says repeatedly (as in **John 14:24** from the earlier list). Salvation is not something we can earn on our own – it is God effecting our salvation. Look up **Romans 6:23** – how is it described there?

This should make you remember one of the most well-known verses in all of scripture. See if you can copy it out from memory in the box below, then check your accuracy!

John 3:16

to know

“But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.” (Jeremiah 9:24)

Jesus’ prayer in **John 17** reminds us of our calling. What does Jesus say this is in

John 17:3

John 17:3? Copy out the verse below, in your own words:

But what does ‘knowing’ God actually look like? Take a look at the following quotes to get a better idea:

- **Jeremiah 22:16:** knowing God means _____
- **Jeremiah 31:34:** knowing God means _____
- **1 John 2:3-6:** knowing God means _____
(see also **John 14:15**)
- **1 John 4:7:** knowing God means _____
- **Luke 8:10:** knowing God means _____

On the other hand, it’s possible to think you know God, but have your actions reveal that you do not. Look up **Hosea 8:2-4** and **Matthew 25:1-12**; why did neither group actually ‘know’ God?

Knowing God is not simply knowing intellectually that God exists. It is to understand His character and want to be like Him; to understand His plan and want to be a part of it.

the hour

Jesus opens his prayer with the very ominous phrase, “**the hour is come**”. Why does Jesus use “an hour” rather than a day? **John 16:21** uses the metaphor of childbirth: a ‘moment’ in time. A short period of immense pain, but the glory that follows it is forever. All his life, Jesus has been preparing for this ‘hour’. All his ministry he’s been counting down towards it!



BIBLE MARKING: create a ‘quote chain’:

John 2:4; 4:21,23; 5:25,28; 7:3-; 8:20; 12:23; 13:1; 16:21,32; 17:1

Look up each of the above quotes from John’s gospel, and then beginning with the first one, write the next quote in the chain in your margin (For example, next to **John 2:4**, write ‘see **John 4:21,23**’. Then turn over to that passage, and write ‘see **John 5:25**’). When you get to **John 17:1**, make sure you pop a note in your margin referring you to the beginning of the chain, in **John 2:4**. It would also be helpful to underline or colour in each time the phrase appears so it really jumps off the page.

Next, copy out **Psalms 90:10** and **12** in the space below – and try to commit these verses to memory!

It is very clear from the string of passages in John that Jesus spent his entire ministry counting down towards “the hour”. How and why should we be living the same way?

the work

Part of the reason Jesus gives for knowing his hour was come, is his proclamation “**I have finished the work**” (**John 17:4**).

What exactly was this work he had been sent to do? (See **John 4:34**)

When exactly was this work “finished”? (Think about the final words Jesus ever spoke as a mortal man)

oneness

Returning to the idea of 'oneness', this is a key idea Jesus brings out in this prayer.



BIBLE MARKING: The word “one” appears six times in this chapter – it would be worth colouring in these appearances:

John 17:11, 21, 21, 22, 22, 23

This 'oneness' is not the same equality that our modern society speaks about. As we have already seen, to be one with God and Jesus Christ is to understand who they are – and then behave, think and speak like them.

In **John 17:6** Jesus says “**I have manifested your name**”. This is an unusual idea – how do you 'manifest' a name? Look up God's name in **Exodus 33:17-19**. What do you find there?

Then in **Exodus 34:5-7** we find that an angel “**proclaimed the name of the LORD**” to Moses. What was it that the angel actually listed off?

So if Jesus is 'manifesting' (or, showing) the name of God, what is he actually showing?

Representing someone's name to others is an idea we're already familiar with. When we work for a company, we represent that company and its name to our customers. When you go to a school athletics carnival, as a united team you represent your school. At the end of a Study Week when we've all studied a topic together, and we sing the final song together, we also have a feeling of oneness.

So it was with Jesus; when people looked at him, they saw a representation of

God. As a reminder, copy out **John 14:9** below:

This idea of being “one” with God should not be all that unusual to us. After all, what does **1 Corinthians 15:28** tells us happens after the 1,000-year reign of Christ is over?

In brief: everyone looks, thinks and acts as one, like God. This is the ultimate fulfilment of **Genesis 1:26-28**. How does that verse prove to us that this had been God's plan from the beginning? What had he told mankind to do?



BIBLE MARKING: “Oneness in the first century ecclesia”

For a great demonstration of what oneness actually looks like in an ecclesia, we only need to turn forward a few chapters to Acts. We can see how God answers Jesus' prayer as we look through these quotes. Using the same methodology as the previous quote chain, follow through the idea of oneness in the following quotes:

Acts 1:14; 2:1, 42, 46; 4:24, 32; 5:12; 8:6

What were they doing that made them one? Look up the quotes and then write the key words in a box:

SECTION 2: JOHN 18

where was a garden

John is careful to tell us the drama is about to unfold in a garden. What other famous garden in scripture do we know about?

How does Adam respond in that garden, when God comes looking for him?

How does this compare to Jesus' response when Judas comes looking for him?

kedron

The Bible specifically tells us where they are at this point: why are we told it is Kedron? Where else is this mentioned in scripture?



BIBLE MARKING: what Jesus is about to endure very closely mirrors an event in the life of David. Take a look at the following box, which shows parallels between David & Ahithophel, and Jesus & Judas. This would be worth marking in your margin beside **John 18** (or **2 Samuel 15**):

BETRAYAL: PARALLELS BETWEEN DAVID & JESUS

	DAVID	JESUS CHRIST
The King is betrayed with a kiss	2 Sam 14:33	Luke 22:48
Spies are used against them	2 Sam 15:10	Luke 20:20
Both traitors appear righteous	2 Sam 15:12	John 13:29
"Arise, let us flee"	2 Sam 15:14	Matthew 26:46
The servants promise their loyalty	2 Sam 15:15	Matthew 26:35
One servant promises loyalty to his death	2 Sam 15:21	Luke 22:33
The King passes over the brook Kedron	2 Sam 15:23	John 18:1
The King submits to God's will	2 Sam 15:26	Matthew 26:39
The King has men on his right and left hand	2 Sam 16:6	Matthew 27:38
The servants eager to use violence	2 Sam 16:9	Luke 22:49
A traitor leads the arrest party	2 Sam 17:1-3	Acts 1:16
The King is smitten; the people are scattered	2 Sam 17:2	Matthew 26:31
The traitor hangs himself in shame	2 Sam 17:23	Matthew 27:3-5

meet judas

When did Judas leave the supper? (See **John 13:30**)

What has Judas missed out on?

What drove Judas to seek to betray Jesus? Look up **John 12:1-6** and answer the following:

- What does **verse 3** and **5** tell us about the spikenard?

- How much was 300 pence worth? Look up **Matthew 20:2** to help.

Now turn to **Matthew 26:14-16**. How much do the Pharisees agree to pay Judas?

Look at **Zechariah 11:11-13** where Zechariah breaks off his shepherding contract with the people. How much do they pay him here? Zechariah clearly isn't pleased with his payment, which he sarcastically calls "**a Lordly amount**". How do we know this? What does he do with this money?

Look up **Exodus 21:28-32**; what else was worth just 30 pieces of silver?

How does this compare to what the Philistines were willing to pay to capture Samson? See **Judges 16:5**.

Why did Judas accept only 30 pieces of silver? Look up the word 'covenanted' (KJV) in **Matthew 26:15**. Now copy out **Mark 14:11** below:

Given 30 pieces of silver isn't much money, what do you think **Mark 14** is telling us? (For a clue, look up the phrase 'down payment')

What prompted Judas to change his mind? Look up **Matthew 27:3**. Do you think Judas was surprised that Jesus had been captured? What do you think he was trying to achieve?

How many people go with Judas to arrest Jesus? Use e-Sword to look up the meaning of the word 'band' (G4686 in Strongs) to see what the Roman unit was called. You may then need to Google the Roman word to figure out how many people this involves (clue: it is a lot!)

confessing and denying



BIBLE MARKING: Highlight or colour in "**I am he**" in **John 18:5, 6, 8**

BIBLE MARKING: Highlight or colour in Peter's three denials in **John 18:17, 25, 27**

whose side are you on?



BIBLING MARKING: Highlight or colour in the phrase "**stood with them**" in **John 18:5** (speaking of Judas), and then again in **John 18:18** (speaking of Peter).

What lesson is this trying to teach us, regarding the company we keep?

knowing all things



ACTIVITY: What did Jesus know of the coming events? Fill out the following table to get a picture of what Jesus knew was going to happen to him.

PASSAGE	EVENT
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Psalm 22:7-8	
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Psalm 22:16-18	
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Psalm 31:13	
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Psalm 69:20	
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Isaiah 50:6	
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Isaiah 53:7	
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let these men go



BIBLE MARKING: Where is Jesus quoting from? Undoubtedly his own words in **John 17:2** and **12**, but probably also from **Isaiah 53**. Find the verse in that chapter that implies the sheep escape but the shepherd lays down his life. Once you have found it, write **John 10:11** next to it. This clearly shows us that Jesus' mind is in these very prophecies.



BIBLE MARKING: Ever wondered why this unusual detail about the men falling over is there? Perhaps add **Psalm 20:6-8** and **Psalm 27:2-4** in your margin and check out these verses.

bind the sacrifice

Look up **John 18:12** and next to it, write **Psalm 118:26-27**. Now read both passages carefully. What did the people cry out at the start of the week when Jesus entered Jerusalem?

Yet what were they doing to Jesus by the end of that same week?

breakup of trials

It might surprise us to realise that Jesus was subjected to not one but SIX different trials on the night he was condemned. John's gospel records only four of them, so here's a complete table.



ACTIVITY: You may wish to mark this into the back of your Bible, and then leave a note pointing you to it next to **John 19**.

THREE JEWISH TRIALS

Before Annas	John 18:13-23
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Before Caiaphas	Matthew 26:57-66; Mark 14:53-64, John 18:24
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Before the Sanhedrin	Matthew 27:1; Mark 15:1; Luke 22:66-71
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THREE GENTILE TRIALS

Before Pilate #1 **Matthew 27:1-2, 11-14; Mark 15:2-5; Luke 23:1-6; John 18:28-38**

Before Herod **Luke 23:7-12**

Before Pilate #2 **Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:16**

Imagine how exhausting this procession of corruption must have been!

For the purpose of this notebook, we're going to focus on John's record, and limit ourselves to the trials he mentions.

first jewish trial before annas

Why was Jesus led first to Annas (the father in law of the High Priest), and not to Caiaphas (the high priest himself)? History may help us understand.

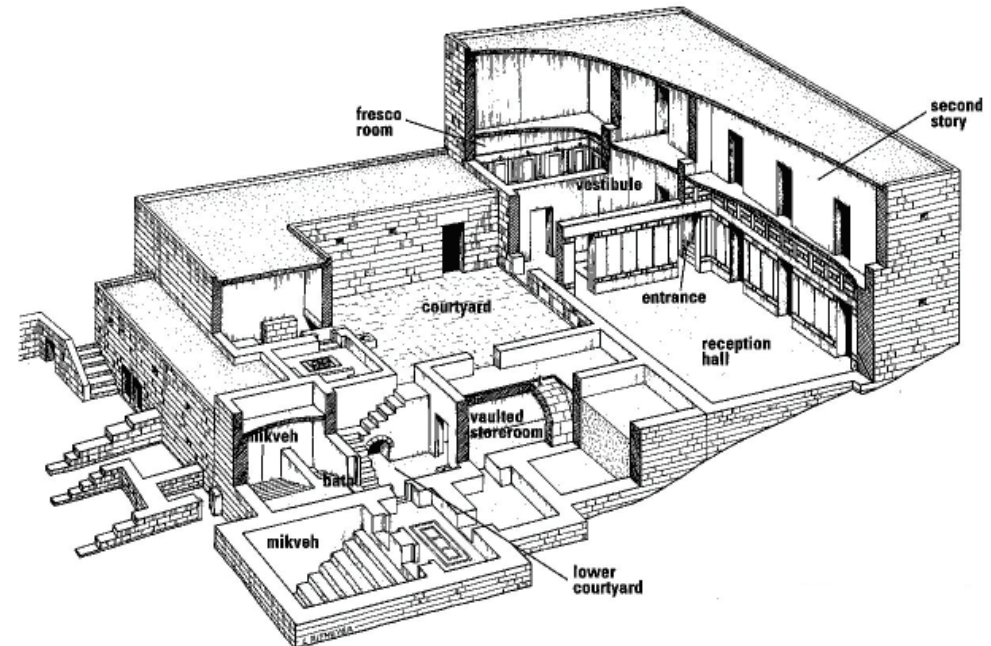
MEET ANNAS

*In AD 16 (just after he was deposed) his son Eleazar had succeeded to the High Priesthood. He, however, was replaced by Annas' son in law, Joseph Caiaphas, who reigned under Annas' patronage and careful guidance from AD 18-36. All five of Annas' sons were astutely manoeuvred into assuming the mantle of High Priest as time went on, and it would be the last of these, also called Annas, who would so viciously put James to death in AD 62. The family were the central core of the Sadducee movement, and in all, no less than 8 High Priests between AD 6 and AD 67 were of this family (this is actually referenced in **Acts 4:6**). They were ruthless, astute, scheming politicians, who had only gained office by being the highest bidder.*

peter's first denial before the damsel



ACTIVITY: John's record is careful to give us detail of where people are standing. Why are we told this? Look at the map below and see if you can figure out who is standing where.



BIBLE MARKING: Another mystery disciple appears in the record at this point – someone who knows people in the palace and is able to get Peter through the door safely (almost). Who is it? Circle the reoccurring words “another disciple” and “that disciple” in **John 18:15** and “that other disciple” in **John 18:16**.

Now come over to **John 21:20-24**. Who is this mystery disciple?

These two disciples are about to part ways. One will flee away in shame, whilst the other is found at the foot of the cross. Both will meet again outside the empty tomb.

What interaction had previously taken place between Peter and Jesus? Look up **John 13:36-38**. What two promises had Peter made here?

1. _____

2. _____

These are big words from the brave fisherman! How had he first reacted when approached in the garden? (**John 18:10**)

How many enemies had he been faced with then? (You may need to look back through this section)

Now, who is it that Peter is first questioned by, and how does this compare to how he acted in the garden?

What does Peter's rapid decline in courage teach us about our own human nature?

second jewish trial before caiaphas

This is not the first time we have met Caiaphas! Look up **John 11:47-50**. The Pharisees seem to be wracked with indecision. What are they suggesting they do with Jesus in **verse 48**?

How does Caiaphas address his fellow priests in **verse 49**?

What is his terribly straightforward answer to the problem in **verse 50**?



BIBLE MARKING: Compare **John 18:24** with **John 18:12** – Jesus has been bound this whole time! Next to this verse, you may want to refer to **Psalm 118:26-27** again, and also **Genesis 22:9**.

peter's second denial around the fire

When we next meet Peter, he's made it through the doorway, despite the damsel's questions.

What three location-related pieces of information are we given this time?

1. _____

2. _____

3. _____



BIBLE MARKING: Go back to where you coloured in the phrase “stood with them”, and link this to Judas in **John 18:5**. Who is he standing with? (See **Mark 14:54**)

peter's third denial before the kinsman

Who is the last person to interrogate Peter and why would this have horrified him?

Peter's third denial is rather watered down in John's gospel – so what did he actually say? Look up **Mark 14:70-71**. How did they know he was an outsider?

How exactly did Peter deny Jesus this third time?

Peter was one of the Lord's closest disciples. On numerous occasions he was specially set apart with James and John (**Mark 9:2, 14:33; Luke 8:51**). However even Peter wilted under pressure. In what kind of circumstances in your life are you asked to show that you stand with our Lord?

first roman trial before pilate

MEET PILATE

*Pontius Pilate was not a particularly noble man. Most likely one of Rome's freed men, his career had been minted thanks to a fortunate marriage to Tiberius Caesar's favourite daughter, Sejanus. Pilate was subsequently put in charge of the troublesome Jewish outpost of Judea, a challenge that would stretch him to the utmost and involve several unfortunate affairs that no doubt sullied his name and reputation back in Rome. In one he erected Roman eagles in Jerusalem as a sign of Rome's military strength and authority, but was humiliatingly forced to remove them when faced with mass protests by the Jews. In another, he raided the Temple treasury to build an aqueduct, and when the Jews discovered this and rioted, it resulted in a massacre by the Roman army. Pilate used troops disguised as worshippers (possibly referenced in **Luke 13:1**). On another occasion, Pilate organised the installation of imperial shields for his palace in Jerusalem, and was ordered by Tiberius to remove the offending objects. He is also recorded as having a crowd of troublesome Samaritans slaughtered.*

All of these events help explain the intense political pressure Pilate felt himself under when the Jews brought Jesus to him. Pilate was, effectively, on his last warning from Rome – he simply could not afford another riot, and the resulting massacre. It is worth bearing this in mind as we enter the trials, as we may better understand the reasons behind Pilate's tortured responses as the Jews manipulate and twist him to achieve their own evil ends.

Why did the Jews want to avoid the judgment hall?

Why did they believe this would happen to them? (see **Acts 10:28** for help)

John tells us everyone is up early – why are they in such a hurry to get this trial underway?

Pilate, as prosecutor, starts the trial with a very reasonable question: what charge is brought against this man? How do the Jews respond and what is unusual about their answer?

What is Pilate's (equally indignant) response?

What reason do the Jews give for bringing Jesus to Pilate?

According to some historians (like Josephus), the Romans had removed the right of the Jews to stone people according to their law – although the Jews had tried to stone Jesus in the past. The Romans were the only ones who could pass the sentence of death by crucifixion.

Why did the Jews want Jesus to die by crucifixion? Look up **Deuteronomy 21:22-23** to help.

What crime did the Jews punish by hanging in the Old Testament? See **Numbers 25:4; Josh 8:29 and 10:26**

Jesus had previously indicated he knew he would be crucified (**John 3:14-15**). What Old Testament event is Jesus referring to?

What does Jesus later say the purpose of him being lifted up was? See **John 8:28 and 12:31-32**

What famous Old Testament Psalm also makes reference to crucifixion? Find and copy out the verse below (note: this was written 1,000 years before crucifixion was even invented!)

This becomes a critical idea for why the Law of Moses had to be replaced by the New Covenant in Jesus Christ. Look up **Galatians 3:13** and write it out in your own words:



BIBLE MARKING: Pilate brings the accusation to Jesus: “**are you the king of the Jews**”? Colour in the ten times the word “king” or phrase “king of the Jews” appears from **John 18:33 to 19:22**

Pilate has not come up with this accusation on his own. Go back to **Luke 23:2**; what were the three charges the Jews laid against Jesus?

1. _____ (a.k.a. ‘Sedition’)
2. _____ (a.k.a. ‘Rebellion’)
3. _____ (a.k.a. ‘Treason’)

It is worth noting that each charge made against him was false in some way.

1. Perverting the nation

What had Jesus been teaching the nation, according to **Luke 8:1**?

2. Forbidding to pay tribute

What had Jesus previously said regarding payment of taxes, in **Matthew 17:24-27** and **22:21**?

3. Saying he is a King

Who was it that had actually proclaimed Jesus King? (see **Matthew 21:8-11**). What had Jesus previously done when others tried to make him King? (See **John 6:15**)

These accusations seem to have changed from his initial trial before the Jews. What did they first “**convict**” him of? See **Matthew 26:65-66** and **John 19:7**

Why do you think they have changed their accusation when approaching the Romans?

Pilate’s frustration with this whole charade is evident from his response to Jesus: “**Your own people have delivered you up to me! What have you done?**” Jesus’ response is an unusual one; what do you think he meant when he said “**my kingdom is not of this world**”?

Where else does this concept appear in scripture? See **Hebrews 11:13-16** and compare with **Ephesians 2:19**

This is quite an amazing confession – Jesus is allowing this to happen to him, despite the fact he had the power to stop it. Look up **Matthew 26:51-54**; what ‘option’ did Jesus have available to him, though he chose not to employ it?

Jesus’ willingness to offer himself under his own terms is further shown in **John 10:17-18**. Copy out these verses below:

Pilate returns to the pressing issue at hand – at least to him. What confession is he trying to draw out from Jesus, and why?

Jesus tells Pilate he has come as a witness of the truth. Truth is a key concept all the way through John’s gospel. But what is the truth that Jesus refers to?

Look up **John 20:31** (the very verse our Study Week slogan is taken from); what purpose did John give for the writing of his gospel?



BIBLE MARKING: To expand this idea, come across to **John 5** and colour or circle the five “**witnesses**” (aside from himself, in **verse 31**) that Jesus refers to:

- “**John**” in **verse 33**
- “**the works**” in **verse 36**
- “**the Father himself**” in **verse 37**
- “**the scriptures**” in **verse 39**

- “Moses” in verse 45

What were all these “witnesses” testifying?

Pilate’s response “what is truth?” is unlikely to have been an enquiring question, but the stinging retort of a bitter man. This whole trial was as far from “truth” as could possibly be imagined.



ACTIVITY: Look up the following quotes from the Law of Moses, match the event from the trial, and explain how the Law had been broken:

GOSPEL	EVENT	LAW OF MOSES	HOW THIS WAS BROKEN
John 11:49-53; 15:25	Verdict was pre-arranged	Deut 13:14-15 (cp John 7:51)	
Matthew 26:15	Star witness had taken a bribe	Ex 23:8; Deut 27:25	
Matthew 26:63	High Priest was the one accusing the prisoner	Deut 17:6	
Matthew 26:59-60	Witnesses were found to be false	Deut 19:16-19	False witnesses were not executed
Matthew 26:65	High Priest rent his robes	Leviticus 10:6; 21:10	



BIBLE MARKING: look up the three occasions between John 18:38 and 19:6 where Pilate tells the gathered crowd he found “no fault” with Jesus and highlight or colour these to make it stand out.

notes

Handwriting practice lines consisting of two columns of horizontal lines.

SECTION 3: JOHN 19

second roman trial

before pilate, again

John 19 opens with a picture of Jesus being scourged. Find a copy of Smith's Bible Dictionary (it can be downloaded through e-Sword, or found online at <http://www.biblestudytools.com/dictionaries/smiths-bible-dictionary/>) and look up 'Scourging'. What does this tell you about the Roman method of scourging?

As this event was chillingly prophesied in the scriptures, Jesus would certainly have read about it. Look up the two quotes below and copy them out in the spaces provided:

Isaiah 50:6-7

Isaiah 53:5

The soldiers force a crown made of thorns onto Jesus' head. Look up the first ever occurrence of the word 'thorns' in the Bible. Where does it appear and in what context?

How does Jesus going obediently to his death with thorns around his head contrast to that earlier event?

Next, the soldiers put a purple robe on him. Using a Bible app or e-Sword, find out where 'purple' appears in the Bible – who is it typically used to clothe? (make sure you look up **Judges 8:26** as well)

After enduring the mocking of the soldiers, Jesus is now brought out once again by Pilate. It's important for us to pause and consider all the dreadful things the Son of God has suffered up to this point.



ACTIVITY: Look up the following passages and explain what he has endured so far.

PASSAGE	PUNISHMENT
John 18:12	Bound and led captive
Luke 22:63-64	Mocked, blindfolded, punched
Matthew 26:67	
John 18:22	
Luke 23:11	
Matthew 27:26	
John 19:2-3	
Matthew 27:30	

What was Pilate's judgment of his prisoner?

Given the above, what do you think Pilate was trying to achieve by bringing Jesus out in such a state before the people?

How did Pilate announce Jesus?

Pilate probably selected his words carefully, attempting to elicit a response from the Jews – and in doing so he unwittingly quotes another part of scripture. This exact phrase appears in only three places in the Bible – once in **1 Samuel**, once here in **John**, and once in another Old Testament prophecy. Where is it found and what does the verse say?

What does the next verse in that prophecy say the man would do?

Back in **John 19**, when Pilate brings Jesus out once again the crowd seems to have changed. Who had the chief priests encouraged to ask for the release of Barabbas? See **Matthew 27:20** and **Mark 15:11**

Now look closely at **John 19:6** – which group responds to Pilate, and which group appears to have left the scene?

Pilate's attempt to elicit their pity fails miserably. The Jewish leaders cry out for Jesus to be crucified. What specific (and new) reason do they give for requiring his death?

This information is new to Pilate – the charges against Jesus have changed once again! What response does this provoke from him?

Jesus' silence is achieving a lot more than just frustrating Pilate. Previously he

had been quite willing to speak to those who sought to defeat him, with very different outcomes. Look at the two stories that follow; what was the circumstance in each, and how many words had it taken Jesus to defeat his enemies?

- **Mark 12:17**

Event: _____

Number of words used: _____

- **John 8:7**

Event: _____

Number of words used: _____

Now copy out **Isaiah 53:7** in the space below:

Given his past ability to overthrow his enemies with no more than a single sentence, why do you think Jesus chose to remain largely silent throughout his numerous trials?



BIBLE MARKING: Colour in every occurrence of the word 'King' (it appears eight times but also four times in **chapter 18**)

The enemies of Jesus mocked him in four significant ways. Pause a moment to think about each one then, using the Old Testament quote as a clue, write down what each represented:

1. Made him Naked (**Matthew 27:28**)

Represents: _____

Hint: **Genesis 3:10-11**

2. Clothed him in scarlet (**Matthew 27:28**)

Represents: _____

Hint: **Isaiah 1:18**

3. Forced a crown of thorns onto his head (**John 19:2**)

Represents: _____

Hint: **Genesis 3:18; Hebrews 6:8**

4. Placed a reed sceptre in his hand (**Matt 27:29**):

Represents: _____

Hint: **Isaiah 19:6-7**

According to the scriptures above, what are these all symbolic of?

The sceptre, crown and cloak are also things we would normally associate with what type of person?

Instead of making him the King of Israel, what were they trying to make him out as? See **2 Corinthians 5:21** for help.

Verse 12 tells us Pilate “**sought to release him**” – but this probably doesn’t tell us how desperate he really was. What does Peter say of Pilate at this moment in **Acts 3:13**?

Verse 13 gives us a seemingly strange detail – the name of the location where Pilate tried Jesus: ‘**Gabbatha**’, or, ‘**the Pavement**’. Look up this word in e-Sword; where does it first occur, and what is happening in that story?

The word actually means ‘tessellate’ – “to cover by repeated use of a single shape, without gaps or overlapping”. The idea is like that of a stone mosaic, where everything joins fitly together. This is the very idea that New Testament writers use to describe the body of believers. Copy out **Ephesians 4:16** in the box below:

John now drops a bombshell for his readers: what great event was everyone preparing for at the precise moment this sham of a trial was occurring?

Pilate presents the beaten, bloodied Jesus before the Jewish leaders: ‘**behold your king!**’. Given your answer above, why is this so painfully ironic? Look up **John 1:29** for help.

The Jews react angrily to Pilate’s dig about crucifying their king: “**we have no king but Caesar!**” This is far more serious than it first seems; it is a formal abdication of their Messianic hope. All through the gospels the Jews have been looking for a saviour to deliver them from the Romans. Here, they abandon hope in favour of the cruel system that subjugates them. There is perhaps a prophetic hint of this found in **Hosea 10:1-4**. Read through this passage and copy out the two key phrases from **verse 3-4** that remind you of the trial of Jesus:

1. _____

2. _____

Now, look at **Hosea 10:8**. Not only does this verse mention thorns and thistles, but in fact, Jesus quotes the words that follow them on his way to be crucified! Clearly his mind is in this passage. Where did he quote this and to whom?

John uses a curious word in the phrase “they took Jesus away”. Use E-Sword to look up the meaning of the word ‘took’ (GK: paralambano). What does it mean?

Now look at John’s opening commentary to his gospel in **John 1:11** – copy this out below, and marvel at the irony!

John tells us that Jesus went forth bearing his cross; most commentators believe this was just patibulum, i.e. the crossbeam. A whole cross would have weighed around 135 kg, whereas the crossbeam was more like 45 kg. This is still a manageable weight for a healthy fully-grown man, but as we’ve already seen, Jesus has endured terrible physical and emotional trauma. The fact that **Matthew 27:32** tells us Jesus needed help to carry the cross tells us more about the weakened state of Jesus than it does the weight of the cross.

Jesus is not the first man to carry the wood to his own sacrifice. Where does this first happen, and what was the circumstance?

What other similarities do you notice between that story, and Jesus going willingly to his death? You should be able to find at least three!

1. _____
2. _____
3. _____

Throughout the gospels Jesus drew attention to the idea of his disciples needing to bear a cross. To many of them this might have seemed an unusual idea, as it was typically criminals whom the Romans crucified, but Jesus is clear this is a

vital part of discipleship. Copy out **Luke 14:27** in the box below:

So what does “taking up the cross” actually mean? Look up the following three passages and note down the two parts to the commitment:

Matthew 16:24; Mark 8:34; Luke 9:23

1. _____
2. _____

The theme of the crucifixion and cross become dominant in the record after this day. Modern churches place a lot of emphasis on the physical cross. Look up the following verses; what emphasis does each one put on the crucifixion and/or cross, and how we can give glory to the cross today?

- **Romans 6:6** _____
- **Galatians 2:20-21** _____
- **Galatians 5:24** _____

It’s a lot more than just a piece of wood!

Next, John gives us another location name: Golgotha, the place of a skull. Which famous Old Testament character is thought to have had their head buried here? Provide an Old Testament quote to substantiate your answer (if you’re struggling, use e-Sword to look up ‘head’ and ‘Jerusalem’).

This person’s defeat and death was a Bible echo of the victory of Jesus Christ.

Look back over the chapter that records the event and pull out three differences between the defeated champion of that battle, and the humble Messiah found in **John 19**:

1. _____
2. _____
3. _____

Jesus is crucified with “two other with him, on either side one, and Jesus in the midst”. Although he was an eyewitness, John describes this scene much differently to the other gospel writers – he makes no mention of the men being thieves. Why was this? Look up **Matthew 20:20-23**; what had his mother previously asked Jesus for?

What had Jesus been speaking of just prior to this request being made? See **Matthew 20:18-19**.

With all of that in mind, why do you think that John leaves out the identity of the two men crucified at the left and right of Jesus?

The title that Pilate puts above the crucified Messiah provokes an angry response from the Jews. How does Pilate respond and why should this surprise us?

The place where Jesus was crucified was “nigh unto the city”. This tiny detail is pivotal to the story!



ACTIVITY: Read through the record of **Deuteronomy 21:1-9**, and then complete the following:

DEUTERONOMY

21:3 “city next unto the slain man”

21:6 “shall wash their hands over the heifer”

21:7 “Our hands have not shed innocent blood”

21:8 “Lay not innocent blood unto thy people”

21:9 “Put away the guilt of innocent blood”

21:22 “His body shall not remain [...] on the tree”

TRIAL OF JESUS

John 19:20 “nigh unto the city”

Matthew 27:24

Matthew 27:25

Luke 23:34

Matthew 27:4

John 19:31

John, as an eyewitness to this terrible scene (as we shall shortly see) gives us a description of the callous Roman soldiers bartering over the garments of Jesus.

Which prophecy do they inadvertently fulfil?

John notes, “these things therefore the soldiers did”. It must have been incredible for him to watch these unholy murderers unwittingly fulfilling the word of God before him!

With close to his final breath, Jesus commends his distraught mother into the care of John, the very writer of this gospel. This would not have necessary to do except for the fact that a very conspicuous group of people close to Jesus have obviously abandoned him? Who is it and when did they leave? See **John 7:3-5** for help (hint: it’s not the disciples!)

Why, according to **John 19:28**, does Jesus suddenly say, “I thirst”?

In what part of the Old Testament is Jesus' mind at this precise moment? Check the cross references in your margin – you may want to colour or highlight this.

The soldiers bring hyssop over to Jesus. But what is its significance in the Bible? Look up the following passages and briefly summarise each one in the space provided:

- Exodus 12:22 _____
- Leviticus 14:49-52 _____
- Hebrews 9:19-20 _____

What, according to Psalm 51:7, is the purpose of hyssop?



BIBLE MARKING: note down Psalm 22:31 and Revelation 16:17 in your margin next to John 19:30, and look them up.

What are the final mortal words of Jesus?

What do the Jews immediately ask Pilate to do after Jesus dies?

Why did they ask for this to happen? Look up the following quotes, put them in your margin beside John 19:31, and then summarise each one briefly:

- Deuteronomy 21:22-23 _____
 - Numbers 9:12 _____
-

- Psalm 34:20 _____
-

The word “side” in John 19:34 is the same word “rib” in Genesis 2:22 (worth noting in your margin). In that story, Adam “dies” (falls into a deep sleep), and Eve is created out of his side. In like manner, what is ‘created’ out of the death of Jesus Christ? (See Revelation 19:7 and 21:9 if you’re struggling!)

THE WATER AND THE BLOOD

This is incredibly intriguing as John feels compelled to give us his strong personal guarantee of truth (John 19:35: “He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth”). This is clearly important to John as he also begins his first epistle with the same assurance of truth: 1 John 5:6: “This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth.”

Some commentators say that it is possible Jesus died of a broken heart (See Psalm 22:14 and 69:20). The strain and pressure of his physical, emotional and mental exhaustion may have ruptured the wall of the heart. A ruptured right atrium or ventricle fits with the discharge of a significant amount of blood, and the water could be describing the fluid which surrounds the heart.

No matter the medical explanation, John has a more significant spiritual lesson in mind. Look up the following verses and comment on what they represent:

BLOOD:
John 6:53-54 _____

WATER:
John 3:5 _____

John 4:14 _____

Just as there was a faithful Joseph when Jesus enters the world, so there is a faithful Joseph when he leaves it. But Joseph is not alone. Who is his companion,

and what can you find out about him from earlier in John's gospel?

What had helped change this man's mind? See **John 3:14** if you need a hint.

John records the weight of the items the two men bring – the cost would have been most extravagant! (See **John 12:3-4**). Joseph and Nicodemus were trying to honour Jesus with a very special burial. Look up **2 Chronicles 16:14**. Why had they gone to such effort? What were they doing for Jesus?

These two men displayed how much they truly cared for and treasured the body of their Lord. Look up these verses in the ESV and write in your own words how we can do the same today in a very practical way:

1 Corinthians 12:25 and **Ephesians 4:11-16**

SECTION 4: JOHN 20

a special mary

Jesus first revealed himself to Mary Magdalene, which is unusual when you consider he could have appeared to his mother, or his family, or his disciples. What event in her past tied her so closely to Jesus? (Look up the parallel record in **Mark 16** if you need help)

Aside from this previous event, why else might Jesus have chosen to appear first to Mary instead of the disciples? Apart from coming to the tomb early in the morning, where else had she been (when the disciples had not)? Have a look back through the previous chapter if you're struggling.

Using e-Sword, look up the name 'Magdalene' (you should find 12 references). What do you notice about the order in which her name appears every time (except once)? What might this tell you about Mary?

John's gospel seems to tell the story as if Mary were alone on this early morning, but a little hint in the opening verses tells us otherwise. How do you know she had some companions?

Look up the parallel records in **Mark 16** and **Luke 24**. Who else was with Mary?

A bit of investigation is required to understand what happens next. According to John's gospel, Mary sees the stone rolled away, and rushes off to the disciples (**John 20:2**). However, Matthew (**28:5-8**), Mark (**16:3-8**) and Luke (**24:2-11**) all record a conversation between the women and an angel inside the empty tomb. Regardless of the exact sequence of events, in her state of mind Mary either does not hear, understand or believe the words of the angel. What panicked report does she bring to Peter and John?

As he made his way to the tomb, John ("the other disciple") possibly expected the worst. If they didn't believe the story of the angel, who might Mary, Peter and John think had taken the body away?

Not everyone who witnessed this event – or heard about it – necessarily believed in the same way John did. Look up **Luke 24:19-24**; what was the reaction of the two disciples who unwittingly met Jesus on the road to Emmaus after his resurrection?

Back in **John 20**, what did John particularly take note of when he looked into the tomb? What extra detail does he provide?



BIBLE MARKING: 'seeing is believing'. Colour in the four occasions the word 'seeth'/'saw' appears (between **verse 1-8**)

Thinking about our slogan for this Study Week, what effect did seeing the contents inside the tomb have on John?

This would be a sight that would stay with him for the rest of his life. Look up **John 1:1-3** (his first writing) and **1 John 1:1-4** (one of his last). What is the common idea repeated several times in both passages? (Look up **John 19:35** for another example!)

The precise detail given about the graveclothes demands our further attention. First of all, what material are the graveclothes made from? What clothing was this material typically used for? (You may need to look it up in E-Sword to see where else it appears in the Bible).

One item was deliberately set apart from the rest: the napkin that was about the head. Remember, John was probably expecting to see the tomb completely empty (possibly having been raided by the Jews?) Why did seeing these neatly laid graveclothes make John believe?

This event appears to have been prefigured in the Old Testament prophecy of **Zechariah 3**. This prophecy is set during the time of Ezra, when Israel was trying to rebuild Jerusalem in the face of fierce opposition from the Samaritans (see **Ezra 4:1-5**). In **Zechariah 3:1-5** we meet various characters:

- Joshua (the high priest)
- The Angel of the Lord (probably Michael, per **Jude v9**)
- Satan (the “adversaries” of **Ezra 4:1**)

Read this passage carefully and list out three links/similarities between Zechariah’s prophecy (**3:1-5**) and John’s record of **chapter 20**:

1. _____
2. _____

3. _____

Back in **John 20**, whilst John believed Jesus had risen, it seems other disciples were not so sure what has happened. What summary do **John 20:9** and **Luke 24:11-12** provide?



BIBLE MARKING: take a red pencil and circle the word ‘**But**’ in **verse 11**. There is an important contrast made here. The disciples head to their homes, but Mary is left behind. In *Nazareth Revisited*, Robert Roberts writes:

“Mary does not go back with the two disciples. She lingers at the sepulchre entrance, and she weeps in the coldness and silence and darkness of the early morning as she thinks that not only has the Lord been crucified, but she is denied the very comfort of honouring his dead body.”

When Mary enters the tomb she is met by two angels within. How does Mary’s response to them from the other women? What does this tell you about her state of mind at this point in time?



BIBLE MARKING: Mary is completely and solely focused on her departed Lord. Circle or colour in the words “**my**”, “**I**”, “**him**” in **verse 13** and “**him**” (x3) in **verse 15**.

In her grief, Mary fails to recognise Jesus. Who does she mistake him for, and what is this supposed to remind us of (think back to the beginning of section two)?

What is the main difference between these two gardeners? Look up **Romans 5:17-19** and **1 Corinthians 15:20-23**:

What is it that makes Mary eventually recognise Jesus? **John 10:27** would be an excellent cross-reference to put in your margin.

Why does Jesus say “**touch me not**”? Look at the verse in the ESV; what does this tell us Mary was doing?

Mary may have seemed rather confused by Jesus’ news that he would be shortly departing. Given she had been left alone by the disciples at the start of the chapter, what mission does he give her?

As you’ll recall, **Psalm 22** is a prophecy of the death and resurrection of Jesus Christ. What does **verse 22** say, and how does Mary help fulfil this here?

How was this wonderful news actually received by the disciples, according to **Mark 16:9-11**?

Despite the uplifting news delivered by Mary (a first-hand witness of the resurrected Christ) where do we next meet the disciples and why?

How does this compare to the public example set by Nicodemus and Joseph of Arimathea? (**John 19:38-40**)

What lesson should this teach us about our own ecclesial outreach today?

How did Jesus reveal himself to them, and what ‘evidence’ did it take for them to recognise him?

Did the disciples fully receive the holy spirit here? Compare **John 20:22** with what is promised in **Acts 1:5**. What is the difference? What specific authority does Jesus now bestow on the disciples?



BIBLE MARKING: next to **John 20:21**, note down **John 14:27** and **16:33**.

seeing is believing

Thomas called Didymus is often singled out as “doubting Thomas” – but was he really that different from the other disciples? What had they personally witnessed, which Thomas had missed out on?

The disciples now find themselves in the same situation as Mary had been a few days earlier – trying to convince someone they had personally seen Jesus. What is Thomas’ response to this?

Thomas doesn't believe despite the eyewitness of Mary and the other disciples. How can we be like Thomas today? What signs do we fail to believe?


Why do you think Jesus waited eight days before showing himself to Thomas?

Jesus then appears a second time to the disciples. What three similarities do you notice between both appearances?

1. _____
2. _____
3. _____

Thomas' last recorded conversation with Jesus is found in **John 14:5-7**. What did Thomas not understand at that point in time?

His response "**My Lord and my God**" may seem unusual, but what does Thomas now understand? (see **John 14:9**).

 **BIBLE MARKING:** colour in the word 'believe', 'believed' and 'believing'. It appears six times between **John 20:15-31**.

Something amazing occurs in **verse 29** – Jesus Christ talks about you, the person completing this notebook! What does he say and how does this apply to you?

Finally, we've arrived at our key theme for this Study Week! Copy out **John 20:31** in the box below:

This is the whole reason John wrote this gospel! So that you might believe, despite having never seen Jesus Christ. And to all of us in that position, Jesus says: "**Blessed are they**"!

SECTION 5: JOHN 21

fishing for fish

In **John 21** we find the disciples back up in Galilee. Why had they returned up here? See **Matthew 26:32**.

When we meet the disciples, they appear to be waiting for Jesus to re-appear. We don't know how much time has elapsed, however it would seem this was more than a handful of days. Who decides they've had enough of waiting, and what does this person set out to do?

Strangely, John uses the Greek name for Galilee: Tiberias. This word only appears in two other places in the Bible, both in **John 6 (verses 1 and 23)**. It would seem John is eager to remind us of events in that chapter. What is similar between the disciples' situation here, and **John 6:16-18**?

Peter leads the disciples back to their old way of life: catching fish. What is the result of their all-night endeavours?



THINKY-THING: The disciples have spoken with the risen Christ (**John 20**) yet here they seem to be sitting around half-heartedly fishing. How do you think we do the same thing today?

It may seem surprising to us that the disciples don't recognise him, but this is just one of numerous occasions in John's gospel (and others) where this happens. Look up the following quotes to understand how many people struggled to believe Jesus had actually been raised:

- **John 20:15-16** _____
- **John 20:19-20** _____
- **John 20:24-25** _____
- **Luke 24:13-31** _____

John is writing this record because he wants us to BELIEVE Jesus has been raised (look back at all the times you will have coloured in the word 'believe' in the previous section, **John 20:25-31**). It is comforting for us to know that even the disciples still struggled to comprehend that Jesus had actually been raised from the dead. This gives us great confidence that the resurrection of Jesus truly did take place, because the account is written about and through people who themselves initially doubted! However, after having "heard, seen, looked and handled" (**1 John 1:1**) Jesus Christ, they believed. This helps explain Jesus' marvellous words in the previous chapter: "Blessed are they that have not seen, yet have believed" (**John 20:29**).

This also may help explain why John's gospel particularly highlights Mary, Peter and Thomas – in their own way, they all struggled to believe the amazing news of Jesus' resurrection. How does he emphasise this point in **John 21:14**?

Back on the shore, the still-unrecognised Jesus suggests the disciples to cast their nets out again. The result is a miraculous catch; one they can barely bring back into the ship. John immediately realises it is Jesus (**verse 7**) – but how? Because this is not the first time such an event has occurred...



ACTIVITY: Look up **Luke 5:1-11** and have a read through the story there. Then, complete the box below by filling in the relevant verses next to each phrase. This might make a good box to put in **John 21**.

INFORMATION	LUKE 5:1-11	JN 21:1-14, 19-22
Sea of Galilee (a.k.a. Gennesaret)		
Out all night	verse 5	
Two ships		Verse 3 & 8
They caught nothing		
Cast the net		
A great catch		
Others came to help		
Followed him / follow me		

a fire of coals

John gives us some unusual detail – Peter is naked in the boat! Remember, it had been Peter’s idea in the first place to go back to their old fishing ways. Look up **Revelation 16:15** and summarise it below:

(in your own words)

Immediately after this event, what new mission did Jesus give Peter in **Luke 5:10**?

What is Jesus trying to teach Peter by repeating this miracle again in **John 21**? (Think back to Peter’s declaration in **verse 3**)

Fish are by no means the only link between these two chapters; both also refer to bread. In fact, **John 6** mentions “**bread**” or “**loaves**” 21 times (you may wish to colour these in). It is the chapter which records the feeding of the five thousand. What was the key lesson Jesus wanted the multitude to understand on that occasion? See **John 6:26-27**.

In what way did Peter (and the disciples) need to learn that same lesson again, even after Jesus had been raised?

With the above quote in mind, what point is John perhaps making about Peter’s state of mind at this time?

John is careful to tell us that before Peter acts, he “**girt**” himself with his fisher’s coat. Look up the word “**girt**” in e-Sword (the word ‘diazōnnumi’). It appears on only two other occasions in the whole Bible. Where are those occasions, and what happened in that story?

Once John identifies it is Jesus on the shore, what does Peter do next? Where in the gospels has this happened before?

When Peter (and the disciples) arrived at the shore, they see “**a fire of coals**”. When was the last time Peter stood around “**a fire of coals**”, and what happened then?

Interestingly, given how vocal Peter had been on the last two occasions mentioned above, he seems to keep his silence here. He is, however, still the first person to act when Jesus asks for the fish to be brought to shore. John, as usual, gives us some very specific details in his gospel. We're told that there were 153 fish, and the net was not broken. What might this be a reference to? Look up **Matthew 13:47** for a suggestion.

On the shore, sharing a meal of bread and fish with Jesus, none of the disciples ask Jesus who he is – they all know in their hearts. They are beginning to believe. How many times had Jesus now appeared to them after his death and resurrection?

do you love me?

After the meal, Jesus separates Peter from the other disciples. We should never underestimate the bitterness that Peter felt about denying his Lord. Yet in the same way we should never underestimate the amazing love and absolute forgiveness of God. The gruff disciple must have been expecting some hard questions from Jesus, but nothing could prepare him for the exchange he was about to share with the Lord he had denied. To understand what happens here, we need to understand the language Jesus and Peter are using.



ACTIVITY: There are two different types of 'love' in this little exchange. Choose two separate colours (perhaps blue and red), and highlight the different words for 'love' in your margin, using the below as a guide:

- **John 21:15**
*So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, **lovest** thou me more than these? He saith unto him, Yea, Lord; thou knowest*

*that I **love** thee. He saith unto him, Feed my lambs.*

- **John 21:16**
*He saith to him again the second time, Simon, son of Jonas, **lovest** thou me? He saith unto him, Yea, Lord; thou knowest that I **love** thee. He saith unto him, Feed my sheep.*
- **John 21:17**
*He saith unto him the third time, Simon, son of Jonas, **lovest** thou me? Peter was grieved because he said unto him the third time, **Lovest** thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I **love** thee. Jesus saith unto him, Feed my sheep.*

Now, in your margin, note down the difference between the two words/colours:

Lovest: the Greek word 'agape'. Strongs: "to love, to breathe after"; Thayer: "to love dearly". Often used of love in a sacrificial sense (i.e. **John 3:16**).

Love: the Greek word 'phileo'. Strongs: "to be a friend of"; Thayer: "to be fond of".

When Jesus first asks Peter if he 'agapes' Jesus, why do you think Peter can only respond with "I 'phileo' you"?

Jesus tries the same approach the second time, and Peter responds in turn. What is different about Jesus' third question?

How does Peter respond, and why do you think he is so grieved Jesus changes his question?

Who are the sheep that Jesus speaks of, and what kind of characteristics do they show? Look up **John 10:14, 27-29** to help with your answer.

Jesus is asking Peter to cease being a fisher of men, and now to become a shepherd. What is the role of a shepherd, according to the following quotes?

- **Ezekiel 34:13-15** _____
- **Ezekiel 34:16** _____
- **Luke 15:4-6** _____
- **Acts 20:28-29** _____

Think back over Peter's past behaviour when faced with difficulty. How had he reacted in the garden of Gethsemane when faced with danger? (**John 18:10**)

How had he reacted in the courtyard when faced with accusations? (**Matthew 26:74**)

Now look up **John 21:18** in the ESV. How does Jesus say his behaviour will change in the future?

Jesus' threefold questioning of Peter is no coincidence. Peter had previously boasted three times of his love for his Lord. Look up the following passages and write out Peter's three impulsive declarations of love:

- **Matthew 26:33** _____
- **Luke 22:33** _____
- **John 13:37** _____

Jesus ends his exchange with Peter with two simple but powerful words: "**Follow me**" (**John 21:19**). When was the last time Jesus had said these words to Peter, and what had the context been? (See **John 13:36-38**)

There are many occasions in the gospels when Jesus says "**follow me**" to Peter (**Matthew 4:19, 16:22-24; John 13:36; 21:19, 22** are just a few). What encouraging lesson can you take away from this?

Each time Jesus' questions Peter, he calls him "**Simon, Son of Jonas**". Look up **Matthew 16:17** and **John 1:42** to see the only other times Jesus has called him this name. What is Jesus trying to remind him of?

Jesus is offering Peter the opportunity to start again. The key to this section is to understand the parallels between **John 18** and here in **John 21**. After Peter's boast, he denied the Lord THREE times before a fire of coals. Now Jesus has recreated that scene in order to restore Peter – to help him acknowledge the forgiveness of God and reconfirm his important calling. Jesus' questions are in front of all the disciples. As there was a public THREEFOLD denial of Jesus, so Christ was going to publicly restore Peter through a THREEFOLD affirmation of his love.

Peter, having had a glimpse into his own future, can't help but ask Jesus what is going to happen to John. Some confusion around Jesus' response led the disciples to spread abroad an incorrect teaching; what was it?

John sets the record straight himself – and in doing so, testifies that he is the

author of the account we are reading. It is his personal touch to attest to the truth of his record. These things are written “that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name”. (John 20:31)



THINKY THING: Take some time to personally reflect on your own life. Write down what you want to change about yourself. Think about your failures and what you would like forgiveness for. Write down some goals of things you would like to do in service for ‘the sheep’. Say a prayer to God for his help and forgiveness. Then go away and put it into action!

What I would like to change about myself:

What I need forgiveness for:

My goals for serving Jesus’s sheep:

SECTION 6: ACTS 1

a new beginning

Sometimes when we open the book of Acts we read it in isolation from the gospels, forgetting the immediate drama it follows on from – but the events we have just considered in **John 17-21** are critical context to keep front of mind.

Who was the Book of Acts initially written to, and where else does his name appear? (Your Bible may have a reference in the margin, if not use e-Sword) Highlight or write this reference into your margin.

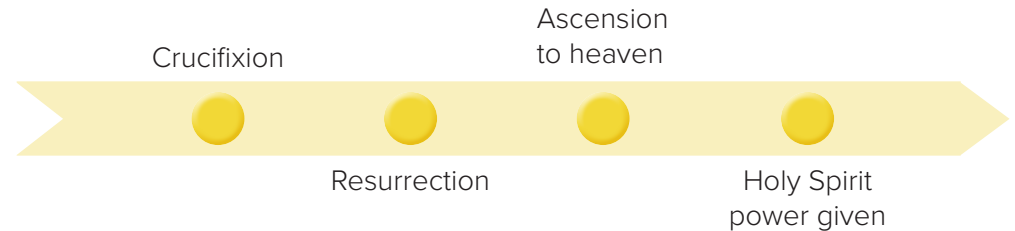
How was he described in the earlier reference? What may this imply about his current status?

What does his name mean? (use e-Sword or a similar tool to look up the original word)

“**The former treatise**” mentioned here in **Acts 1:1** must be the gospel where his name first appears. How does that help us understand who the author of Acts is?



ACTIVITY: Using your knowledge and the help of **Acts 1:3** and **2:1** note down how many days there were between each major event:



Acts 1:3 says Jesus appeared to his disciples “**after his passion**”. What does this actually mean? Use a modern translation to help you answer this question (e.g. ESV).

That same verse says Jesus “**showed himself alive**”. This phrase also appears in **Leviticus 16:10**. Note that quote in your margin, and then look through the context to that reference. What is it about, and how might it relate to Jesus Christ?

Jesus said that they would be “**baptised with the Holy Spirit**” in **Acts 1:5**; what does this mean? (see **Acts 1:8**)

The Apostles (in particular) seemed to be given a greater extent of the Holy Spirit than other believers. What examples in Acts can you think of that demonstrates this difference? (See **Acts 8** if you’re stuck!)

a new commission

What did Jesus mainly talk about during his 40 days after his resurrection (see **Acts 1:3**)?

What did the disciples expect Jesus to do now he has risen from the dead? (see **Acts 1:6**)?

Why did they expect this to happen straight away? **Luke 1:32-33** may help with your answer.

In their question, they equate the Kingdom of God with the Kingdom of Israel and refer to it as existing previously. This is vital to understanding the Gospel message, as the Jewish people must once again have a kingdom (with a king) for the Kingdom of God to exist.



BIBLE MARKING: Starting in the margin of **Acts 1:6**, chain-mark the following references to establish the above principle – **1 Chronicles 28:5; 1 Chronicles 29:23; Ezekiel 21:25-27.** Make sure you end the chain back in **Acts 1:6**!

Instead of establishing God's Kingdom, what particular role does Jesus instruct his disciples to fulfil?

This is not the first time they have been given such a commission; they were told to do something similar in **Matthew 10:5**. However, something is very different between that instruction, and what he tells them they are to do in **Acts 1:8**. What is it?



BIBLE MARKING: In the margin of **Acts 1:8**, note how the Book of Acts is broken up into these three areas of preaching:

- Jerusalem – **Acts 2 to 7**
- Judea and Samaria – **Acts 8 to 10**
- Uttermost parts of the earth – **Acts 13 to 28**

our vital doctrine

Acts 1:9, Jesus is taken up into heaven in a cloud, with the disciples watching. Where is he at the present time, and for what purpose? (See **Romans 8:34**)

Ascending to heaven to be with his Father was something Jesus had looked forward to his whole life, particularly when going through trial. **Hebrews 12:2** describes it as the “**joy that was set before him**” (see **Psalm 16:9-11**). This is perhaps an explanation of why Jesus wanted Mary to stop clinging to him in **John 20:17** as he was trying to impress upon her that he must go, and wanted to go, to his Father.

Copy out **Acts 1:11** here, and practice it several times out loud until you can commit it to memory!

Why is this verse so crucial to Christadelphians? (Hint: **1 Thessalonians 4:15**) and how does it set us apart from mainstream Christianity?



BIBLE MARKING: beside **Acts 1:11** insert a reference to **Zechariah 14:4** and **Revelation 1:7**. What is the link being made here?

*old places,
new attitudes*

Where do the disciples go immediately after the ascension of Jesus?

Acts 1:13 clearly lists out the eleven (remaining) disciples. Who else is with them?

Luke previously listed these disciples in his gospel, **Luke 6:14-16**. Who appears first in the list on both occasions and what does Luke note about his person? Why might Luke have done this? (See **Matthew 16:18-19** and **John 1:42**)

Why should we be so surprised to learn Jesus' brethren are present? (See **John 7:5**)



BIBLE MARKING: next to **Acts 1:14**, "**brethren**", insert a reference to **1 Corinthians 15:7**. What is the link being made here?

Luke refers to a collective group: "**the women**", **Acts 1:14**. Look up the following passages and list out who was included with this group. Read carefully – several women have the same name, but you can tell which is which!

Mark 16:1; Luke 24:10; John 19:25

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

How had this special group of women stood out compared to the disciples and brethren of Jesus?

Where was the last time the disciples of Jesus had been gathered in the upper room? (refer back to **John 20** if you can't remember)

What is the key difference between that moment, and their attitude now in **Acts 1:13-14**?

What could be the only logical explanation for this massive change in behaviour?

These followers of Jesus are described in **Acts 1:14** as being in “one accord” which means with one mind. This becomes a frequent description of the ecclesia throughout the Book of Acts.



ACTIVITY: Highlight the following verses where this appears:

- **Acts 1:14**
- **Acts 2:1, 46**
- **Acts 4:24**
- **Acts 5:12**
- **Acts 15:25**

Despite the diversity of people, roles, skills and families they were all of one mind. Thinking back to the first section of these notes, how is this connected to Jesus’ prayer in **John 17**?

transformation

It is here our story for this Study Week draws to a close.

We started these notes together in **John 17**, walking alongside the disciples as we followed the Lord Jesus Christ toward the garden of Gethsemane. Ahead of him lay a terrible, lonesome path of betrayal, torture and death. The disciples would flee for fear of their lives, and even one brave enough to follow would find himself rudely denying his Lord three times under interrogation. Days later, a woman weeps outside the tomb, fearing that unknown robbers have taken away the body of her Lord. The disciples are in hiding for fear of their lives.

Yet here, halfway through **Acts 1**, we sit with a group of men and women gathered in an upper room, ready to take the gospel of the Lord Jesus Christ to the world at large.

Something remarkable has happened to effect such a change in this group of people – something so completely outside the bounds of nature that no one could have seen it coming... no one, except those who are careful readers of scripture.

Jesus Christ has risen from the dead to immortal life, and the world will never be the same again.

The challenge for you as you now complete these notes and prepare for Study Week 2018, is to ensure that your own life can be as completely transformed as those disciples whose journey we have shared in this notebook.

We look forward to re-living these most dramatic times with you at Study Week 2018!

In the love of our resurrected Lord and Saviour,

The Study Week 2018 Committee

notes

