



*believe*

THAT YOU MIGHT HAVE LIFE

STUDY WEEK 2018

*intro and section 1*

# 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><b>1. First day of Unleavened Bread</b> ‘14th Abib’. (Matt. 26:17; Mark 14:12; Luke 22:7) - Christ sends his disciples to prepare upper room for Passover.</p> <p><b>2. 6pm - 11pm?</b> ‘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><b>3. 10pm - 11pm?</b> - Christ’s address to his disciples, after Judas leaves (John 13:31-14:31)</p> <p><b>4. 12am?</b> Christ &amp; 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><b>5. On the way</b> 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><b>1am?</b> Betrayal &amp; 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 &amp; John follow</p>	<p><b>Jewish Trials</b> <b>1:30am – 3am?</b> Trial 1 – Before Annas (John 18:13-23)</p> <p><b>Roman Trials</b> <b>6:30am – 7am?</b> - ‘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><b>Jewish Trials</b> <b>3am - 6am?</b> Trial 2 – Before Caiaphas (Matthew 26:57-66; Mark 14:53-64; John 18:24) - Peter &amp; 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><b>Jewish Trials</b> <b>6am – 6:30am?</b> Trial 3 – Before the Jewish Elders, Chief Priests &amp; 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 &amp; 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 &amp; 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><b>Roman Trials</b> <b>7am – 7:30am</b> Trial 5 – Before Herod (Luke 23:7-12) - Herod’s men mock Jesus (Luke 23:11) - Sent back to Pilate</p> <p><b>12am -1am?</b> - Christ, after finishing his prayer (John 17) crosses over the Brook Kedron &amp; 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><b>9am – third Jewish hour</b> 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><b>7:30am – 8am?</b> 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 &amp; 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**

**Matthew 26:39-42**

**Matthew 27:46**

**Luke 23:24**

**Luke 23:46**

**John 11:41-42**

**John 12:28**

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?

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What reason does he give for asking this?

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

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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?

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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:

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**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!

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*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?

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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?

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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?

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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!

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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?

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## 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**)

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

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# 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?

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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?

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

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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:

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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?

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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?

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**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: