

USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out

When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

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JOHN PART 2
LEADER GUIDE
Lesson 1

Lesson emphasis

- John 7
- Different peoples' reaction to Jesus

PURPOSE/ THEME OF JOHN

You can begin your discussion by asking what John's purpose was for writing this Gospel.

John 20:30-31 is a very clear statement.

John says that Jesus performed other signs in the presence of His disciples. John was one of the twelve disciples who saw those signs (miracles) which Jesus did.

He chose specific signs to accomplish his purpose—he wanted the readers of his Gospel to believe that Jesus is the Christ, the Son of God, and have life in His name.

So the signs which he wrote about are ones which point to Jesus as the Christ, the Son of God.

JOHN 1

Direct your group to their At A Glance charts as a visual aid for this discussion. There is a completed At A Glance chart for these chapters at the end of this lesson's guide.

The Word became flesh.

John began by establishing that
Jesus is the Word.
He was in the beginning with God, thus eternal.
He is God and Creator.
Life is in Him.

How do these portrayals (words pictures of who Jesus is) relate to John's purpose for writing?

John taught from the very beginning of his Gospel what to believe about Jesus and, in verse 12, how life is available.

What is the theme of John 1:19-51?

John continued to tell of witnesses
John the Baptist and some of Jesus' disciples.

John's witness—Jesus is the Lamb of God who takes away the sin of the world.

Andrew witnessed to his brother Simon Peter—Jesus is Rabbi or Teacher and Messiah.

Nathanael's witness—Jesus was Rabbi, the Son of God, the King of Israel.

At the end of the chapter, Jesus refers to Himself as the Son of Man.

This chapter presents some of the things one should believe about Jesus and then gives witnesses of those facts.

JOHN 2

What is the theme of this chapter?

There are two main events.

- Jesus turned the water into wine at a wedding in Cana of Galilee.
- In Jerusalem, He cleaned out from the temple those who were selling and exchanging money.

The result of that sign was the disciples believed in Him. Relate this to John 20:30-31.

JOHN 3

What is the main event and theme of this chapter? How is Jesus portrayed?

Jesus told Nicodemus that he must be born again, born of the Spirit.

Jesus referred to Himself as the Son of Man and likened Himself to the serpent Moses lifted up in the wilderness.

John the Baptist said to his disciples that he was the one sent before the Christ. He referred to Jesus as the bridegroom and himself as the friend of the bridegroom.

JOHN 4

What are the main events?

Jesus and the Samaritan woman

Jesus went to Cana of Galilee again, the same place He turned water into wine. He healed the official's son who was at Capernaum.

The result of the sign was that the official believed.

Relate this to John 20:30-31.

JOHN 5

Ask about the main events and portrayals of this chapter.

Jesus was back in Jerusalem for a feast and healed a man who had been sick for 38 years. The Jews began to persecute Him because the healing was done on a Sabbath. Then they sought to kill Him.

Jesus is the Son of God, equal with the Father, and this chapter describes His relationship with the Father.

JOHN 6

Ask what main points are in this chapter.

Jesus fed the 5,000
He walked on the water

Jesus said He is the bread of life, the living bread that came down out of heaven.

JOHN 7

How does this chapter begin? Who was the first people group and their reaction to Jesus?

The Jews in Judea wanted to kill Jesus, John 5:16-18.

What did Jesus do as a result? Why?

Since His hour had not come, He didn't go into Judea much but stayed in Galilee.

Jesus' brothers, verses 2-9

What happened in these verses? What was Jesus' relationship with His brothers?

His half-brothers (they only had the same mother) didn't believe in Him.

But they urged Him to go to Judea and show His works to His disciples, to show Himself publicly.

They might have said that in sarcasm or because they wanted the same thing every other Jew wanted—signs to prove He was the Messiah. The text does not say, only that they did not believe in Him.

NOTE: Jesus' brothers believed after His resurrection. His brother James became the head of the church in Jerusalem. He and Jude, another brother, wrote two of the NT letters—James and Jude.

Twice He told them that His time had not yet come.
In John 2:4 He had said the same thing to His mother.

But He also said that their time was always opportune (ESV—always here). According to verse 7, it seems that this was a reference to their being of the world at that point. There was no danger from the world for them. Or it might be a reference to their time to believe.

Jesus was hated because He testified of, or exposed, sin. The world's deeds are evil. Jesus didn't defend Himself, but stated truth to them.

You might ask how this relates to people today.

Believers will be hated because their testimony exposes evil in those who do not belong to God. Sometimes merely the believer's presence brings conviction.

The people of Jerusalem, verses 10-31

Ask what happened in these verses and what group of people is involved.

After Jesus' brothers left for the feast He went to Jerusalem as well. He went on God's timetable not theirs and God's way, which was not publicly. He knew the officials wanted to kill Him.

These verses deal with the multitude of Jews that had come to Jerusalem for the feast.

What did the people say about Jesus?

These were seeking Jesus, apparently had heard about Him and were grumbling concerning Him, but not openly, because of fear.

Some said He was a good man. Others said He led people astray.

Some were astonished that Jesus was learned because He had not been educated.

Some in the crowd said that He had a demon.
Some asked if He was the one people wanted to kill.

They wondered if He was the Christ.
Many believed because of the signs.

What was Jesus' response to some of this?

Jesus told them that His teaching was not His but from the one who sent Him.

Several times in this chapter, Jesus told the people that He was sent, and related a truth about God the Father.

They could have known where His teaching was from if they were willing to do God's will, if they were willing to be committed to Him.

You might ask your group if they are willing to do God's will.

Jesus did not seek His own glory but the glory of the one who sent Him. He came to do the Father's will.

He confronted them with their unbelief by using the Law and Moses. He knew they wanted to kill Him, but they said He had a demon.

The ones who wanted to kill Him wanted to because He broke the Sabbath healing a man (John 5:1-18). It seems that others didn't know about this. They said He had a demon because of His statement about those who wanted to kill Him.

Moses gave them the Law so that they would know righteousness, not outward religious acts. If a person could be circumcised on the Sabbath, certainly an entire man could be made well on the Sabbath. Righteousness is for all time, not just the Sabbath.

These verses start out with the Jews marveling because He was learned yet uneducated. He dealt with them according to what God said and then reprimanded them for judging on appearance instead of with righteous judgment. If they had been willing to do His will, they would have known Jesus' teaching was of God. The same is true of people now.

What happened in verses 28-32? What did Jesus do?

He cried out in the temple, meaning His teaching was loud enough for all to hear.

Jesus continued to give truth. For the second time He told them that God sent Him and that God is true. He continued in this chapter to drive home the truth that God sent Him.

At that point they were actually trying to seize / arrest Him.
But no one was able to lay a hand on Him because His hour had not yet come.

The Pharisees sent officers to seize / arrest Him.

The Pharisees, verses 32-36

What was Jesus' response?

He told them that He was going back to the one who sent Him—a reference to the Father. Then He told them that they could not come.

They assumed He spoke of the dispersion of Jews among the Greeks.

NOTE: From the time the Babylonians conquered Jerusalem in 605 to 586 B.C. some Jews were still dispersed among Gentile nations. The Greeks were the ones to rule over Israel before the Romans did at Jesus' time. Gentiles were sometimes simply referred to as Greeks.

They wondered at His statement, but had no understanding.
Again they were thinking earthly. He was speaking spiritually.

You might ask your group if this has made an impact on their thinking since studying this principle in John 3. Believers need to think as He thinks, not as those of the earth do. Studying, understanding, knowing His Word tells believers what and how He thinks.

The people, verses 37-44

What was Jesus' statement? Who did He speak of?

On the last day of the feast Jesus again cried out and said He would give living water to the thirsty who come to Him.

Then He explained that all who believe in Him will receive the Spirit who will be like rivers of living water in their innermost being (ESV—heart).

The Spirit was not given to believers until Jesus was glorified.

What was the result of this?

Again there was confusion and division.

Some said He was the Prophet.
Others said He was the Christ.

And some wondered about the Christ coming from Galilee.
They knew that He was to come from Bethlehem.
But they didn't know Jesus had been born there.

Some of them wanted to seize / arrest Him but no one could.
This is again a reminder that His time had not yet come.

The Pharisees, verses 45-49

Ask about the last group discussed in this chapter.

The officers who had been sent to seize / arrest Jesus returned to the chief priests and Pharisees without Him.

Their response was that Jesus spoke in a way no other man had spoken.

He spoke only what the Father told Him to speak.

What was the Pharisees' response?

They mocked the officers as they contrasted themselves with the ignorant crowd.
They asked the officers if they had been led astray by Jesus. Compare with verse 12.

Then they reminded the officers that none of them, the rulers, had believed.

The Pharisees said the multitude was accursed because of their ignorance of the Law.
These leaders were just as ignorant as the multitude but did not know it.

Nicodemus, verses 50-52

Had none of the rulers believed?

Nicodemus came to Jesus' defense by bringing up their Law.

He was the one who went to Jesus at night in John 3.
Because of the signs, he knew God was with Jesus.
Jesus told Nicodemus that he must be born again.
It seems Nicodemus was still searching or might have believed at this point.

The Pharisees insulted Nicodemus with the reference to Galilee.

To end your discussion you might ask what your group learned from how Jesus responded to those who did not believe.

He responded with truth, never compromising.

How are we to respond to people like that? To people with the same responses and questions?

Are you prepared for the division which comes because of Jesus...will come in your life?

JOHN

- 1 The Word became flesh, The Lamb of God takes away sin
- 2 Water to wine, Temple cleansed
- 3 Born again, believe and have eternal life
- 4 Samaritan woman believed Jesus is the Christ
Jesus healed royal official's son, his whole household believed
- 5 Jesus healed man on Sabbath; Father and Son
- 6 Jesus fed 5000, walked on water; I am bread of life

JOHN PART 2 LEADER GUIDE Lesson 2

Lesson emphasis

- Overview of the Jewish feasts
- Sabbath and Passover

REVIEW

To begin you can ask what feasts have been mentioned John 1-7. Tell your group to look at their “At a Glance” charts as a visual aid for this review.

John 2

Jesus left the Galilee area and went to Jerusalem for the Passover.

John 5

Jesus again went to Jerusalem for a feast which is not named.

Verses 9-18 is the first Sabbath referred to in John. Jesus healed a man on the Sabbath.

John 6

Verse 4 is the second time John mentioned a Passover.

John 7

Jesus went to Jerusalem after His brothers had already gone to the Feast of Booths / Tabernacles.

Verses 22-23 refer to Jesus healing on the Sabbath in chapter 5.

SABBATH

Ask your group what they learned about the Sabbath from the cross-references.

Use the charts from the Appendix and at the end of the lesson as a visual aid for this discussion.

The Sabbath is a one-day holy convocation.

NOTE: Holy convocation means something called out, a public meeting¹; an assembly called together.²

¹James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). H4744.

²Wilhelm Gesenius and Samuel Prideaux Tregelles, *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Bellingham, WA: Logos Research Systems, Inc, 2003). 504.

Work was to be done in six days, and then the seventh day, Saturday, was to be a day of complete / solemn rest.

It was to be a Sabbath to the Lord in all dwellings, no one was exempt.

Exodus 20:8-11

These verses are part of the Ten Commandments God spoke to Israel after bringing them out of Egypt.

He commanded Israel to remember the sabbath day, to keep it holy.
No one was to do any work—man or animal.

God made the heavens and the earth and the sea and everything in them and then rested on the seventh day. He blessed the Sabbath and made it holy.

Deuteronomy 5:12-15

The same information is given by God through Moses to the second generation that came out of Egypt.

This is to be a day of remembering that the Lord God brought them out of Egypt by a mighty hand and an outstretched arm.

The Sabbath was commanded by God for Israel.

Exodus 31:13-17

The Sabbath is a sign between God and Israel throughout all generations so that they know it is God who sanctifies them. It's a covenant forever.

Working on the Sabbath profaned it, and God said that person shall be put to death.

Breaking the Sabbath was serious to the Lord.

Relate this to what Jesus did on the Sabbath in John 5. He didn't break the Sabbath.

Mark 2:23-27

Jesus and His disciples were passing through the grainfields on the Sabbath. The disciples picked the grain. Pharisees saw them and said they were doing what was not lawful on the Sabbath.

He reasoned with the Pharisees by referring to David and his companions who ate the consecrated bread because they were hungry.

Jesus said the Sabbath was made for man, not man for the Sabbath. And He is Lord of the Sabbath.

The Sabbath was to be a rest day for Israel for the benefit of the people, a day to remember the Lord God and worship Him, not a day to keep the many rules man had established by Jesus' time.

Hebrews 4:9-10

There is a Sabbath rest for the people of God.

The one who enters this rest rests from his works as God did from His.

God's rest only comes through Jesus Christ, and it is a rest from works for salvation.

Jesus did all that was necessary, the believer's rest is true rest.

Give time for your group to discuss the church's relationship to the Sabbath.

The Sabbath was given as a sign to and for Israel.

It was to be a perpetual statute, covenant forever, for them.

The 7th day of the week, Saturday, is the Sabbath.

The New Testament does not command believers to celebrate the Sabbath.

The church celebrates Jesus' resurrection on the first day of the week, Sunday.

Believers rest in the finished work of Jesus Christ.

PASSOVER

Ask what your group learned about the Passover.

Leviticus 23:5

It is the Lord's Passover.

To be celebrated in the first month, on the 14th day at twilight, from twilight to twilight

This is a one-day holy day, not a week-long feast, although several times in the Bible the terms for Passover and Unleavened Bread are used interchangeably. Your group will study the Feast of Unleavened Bread in the next lesson.

NOTE: The first month was Abib, later called Nisan by the Babylonians and corresponds to March/ April. It was the beginning of months for the Israelites.

Exodus 12:1-14

God gave instructions for the first Passover.

A one-year old lamb, unblemished and spotless, was taken on the tenth day of the first month, one lamb per household or according to the number of persons it would take to eat it.

On the 14th day at twilight it was killed, the entire lamb roasted. Blood was applied to the doorposts and lintel. A lintel is the horizontal piece above the door that holds the weight of the structure.

The lamb was eaten the same night with unleavened bread. If any was not eaten, it was burned, no leftovers for morning.

Eaten with loins girded, sandals on, and their staff in hand. It was eaten in haste. Israel was ready to leave Egypt.

The blood was a sign on the houses of where the Israelites lived. When the Lord saw the blood, He passed over that house so that the plague of death would not strike there.

Death passed over when the lamb's blood was applied by those who believed and obeyed what the Lord said.

Passover is a memorial for Israel to celebrate. It's a picture of redemption.

Deuteronomy 16:1-2

The second generation of those who came out of Egypt was told to celebrate this feast in the place where the Lord chose to establish His name. Later that place was Jerusalem where the temple was built. That's why Jesus went to the temple in Jerusalem to celebrate this holy day.

Ask what your group learned from the New Testament references about the Passover and what the relationship is to redemption.

John 1

John called Jesus the Lamb of God who takes away the sin of the world.

1 Corinthians 5:6-8

Christ, our Passover, was sacrificed. He is our Passover Lamb.

The feast is celebrated by believers with sincerity and truth, a life of purity at all times.

Luke 22:1-2, 7-20; Matthew 26:1-2

It was during the Feasts of Passover and Unleavened Bread that the chief priests and scribes were seeking to put Jesus to death.

Jesus sent Peter and John to prepare for the Passover.

Jesus and His disciples ate Passover, their last supper together.

The bread represented His body given for us. The wine was a symbol of His blood poured out for us, the New Covenant.

His death fulfilled the picture given in the Passover of Exodus 12 which pointed to His death.

You might ask what this means for the believer today.

1 Corinthians 11:23-26

The Passover is not celebrated by the church, but the Lord's Supper (Communion) is celebrated in remembrance of Jesus and His death for us.

1 Peter 1:18-19

Believers are not redeemed with gold or silver but with the precious blood of an unblemished and spotless Lamb, the blood of Christ.

LEVITICUS 23

Ask what the other holy days are in Leviticus 23 and what your group listed on their charts about each one.

Unleavened Bread

This began the day after Passover, first month on the 15th day for seven days. Unleavened bread was eaten for these seven days.

The first and seventh days were to be holy convocations; no laborious work was to be done. An offering by fire was made to the Lord each day.

First fruits

The rest of these holy days for Israel were to be celebrated when they entered the land and reaped its harvest. They weren't celebrated until then; not in the 40 years between the law and the entrance into the land.

In Leviticus 23:9-14 this was stated as the first fruits of the harvest.

The priest waved a sheaf of the first fruits of their harvest for them to be accepted. It was an offering before the Lord on the day after the Sabbath. From the text of this chapter it seems that this is right after or during the week-long celebration of Unleavened Bread.

Until they brought this offering they were not to eat the bread, roasted grain, or new growth.

A one-year-old male lamb without defect was offered for a burnt offering. A grain offering and drink offering were offered as well.

Pentecost or the Feast of Weeks or Harvest

This feast is unnamed in Leviticus 23. It was to be celebrated the day after seven complete Sabbaths from First fruits, fifty days to the day. It was celebrated in the third month Sivan, which corresponds to May/ June.

Two loaves of bread baked with leaven were used for a wave offering. In the next lesson, the students will understand the possible significance of these two loaves of bread.

There was to be a burnt offering of seven one-year-old male lambs, a bull, and two rams along with the grain and drink offerings. The priest was to wave all of these before the Lord.

This was to be a holy convocation, and no laborious work was to be done.

When comparing these verses with the Feasts chart in the lesson, what is the name?

Feast of Weeks, called Pentecost in the New Testament

Trumpets

This is not referred to as a feast in Leviticus 23. It just says “blowing *of trumpets* / blast of trumpets.”

On the first day of the seventh month, Tishri, trumpets were blown by the priest. This was a reminder. There was to be a holy convocation, no laborious work.

An offering was made to the Lord.

NOTE: Trumpets were used for various reasons such as to call the people to worship or to sound warnings or gather the army for war.

Day of Atonement

This day was to be celebrated on exactly the 10th day of the seventh month— to begin at twilight on the ninth day and last until evening or twilight of the 10th day.

It was to be a holy convocation. A day to humble their souls and present an offering by fire to make atonement on their behalf before the Lord.

It was to be a day of complete rest, no work at all and most solemn.

If anyone did not humble / afflict himself, he was cut off from the people.
If anyone did any work that day, God would destroy him from among his people.

This was a perpetual statute in all dwelling places.

Feast of Booths/ Tabernacles

This feast, beginning on the 15th day of Tishri, was to be celebrated for seven days after the crops of the land were gathered. They were joyous feast days, a celebration.

The first day and the eighth day were holy convocations, assemblies, and no laborious work was to be done.

For seven days an offering by fire was to be presented to the Lord. On the eighth day a holy convocation was to be held and an offering by fire to the Lord.

The native-born Israelites were to make booths and live in them for seven days as a reminder. It was so the generations to come could know the Lord God had Israel live in booths when He brought them out of Egypt.

The next two lessons will continue the study of the feasts.

Ask your group if they understand better about the Sabbath and Passover.

Religious Jews still celebrate both now.

If they have Jewish friends or neighbors, then they might have heard this term used for Passover.

JOHN PART 2 LEADER GUIDE Lesson 3

Lesson emphasis

- Feast of Unleavened Bread
- First Fruits
- Pentecost

REVIEW

You might begin this discussion by asking what Israel's holy days or feasts have to do with a study of John.

Several places in John, one of the holy days is mentioned.

Use the same two charts of the feasts from Lesson 2 as a visual aid: "A Study of the Holy Days" from the Appendix and "The Feasts of Israel" from Lesson 2. Ask your group to quickly review the holy days they studied in the last lesson.

Sabbath

- 7th day of each week
- a holy convocation. Holy convocations were times appointed, called out by God, a public meeting or assembly
- day of complete rest for man and animals
- commanded to remember the sabbath and keep it holy, set apart for God
- God made the heavens, earth, sea, everything in them, then rested on the seventh day, sanctifying it
- sign between God and Israel throughout all generations, so they know it was God who sanctified, who set them apart
- person who profanes the sabbath shall be put to death
- a day of remembering that the Lord God brought them out of Egypt by a mighty hand and an outstretched arm
- Jesus: Sabbath made for man, not man for the Sabbath
- there is a Sabbath rest for the people of God—rest from their works as God did
- God's rest comes through Jesus

Passover

- 1st month 14th day at twilight
- memorial of when Israel was delivered from slavery in Egypt, death passed over
- on 10th of month a one-year-old unblemished, spotless lamb taken for household(s)
- at twilight on 14th day, lamb was killed and roasted
- lamb's blood applied to the doorposts and lintel so the Lord passed over that house

- lamb was eaten that night with unleavened bread; eaten in haste, ready to leave
- John called Jesus the Lamb of God who takes away the sin of the world
- Jesus celebrated the Passover with His disciples, and said the cup was the new covenant of His blood
- those who have entered into covenant with Jesus Christ will not die, because Christ our Passover has been sacrificed

UNLEAVENED BREAD

Move to the next holy day or appointed time in Leviticus 23.
Ask your group what it is and what they learned about it.

Leviticus 23:6-8

The feast of Unleavened Bread began on the 15th day of the first month, the day after Passover.

It lasted for seven days with offerings by fire to the Lord. The 1st and 7th days were holy convocations (also called solemn assemblies) with no work at all on these days.

Exodus 12:15-20; 13:3-10

Israel's bread was to be unleavened bread from twilight of the 14th to the 21st day at evening.

The first day they removed all leaven from all dwellings everywhere in Israel. If anyone ate leaven during these days, they were cut off from Israel.

The only work done was preparing food.

Israel celebrated this feast when God brought them into their land of promise. They were to tell their sons they celebrate because of God's deliverance.

God said do this as a permanent reminder of the day He brought them out of Egypt by a powerful hand.

As with Passover, the Lord said that it's a sign to Israel.

Deuteronomy 16:3-8

These same instructions were given to Israel's second generation after God delivered them from Egypt so they would always remember what God had done for them.

It was celebrated at sunset, the time they came out of Egypt, in the place the Lord chose to establish His name, Jerusalem.

You might ask what relevance this feast has for the church, the body of Christ.

1 Corinthians 5:1-8

Someone in the Corinthian church had committed adultery, and the church had done nothing about it. The church had not mourned or removed from their midst the one committing this sin; instead they became arrogant.

Therefore, Paul told them that when they were assembled again to remove that one.

Paul wanted this sin, the leaven, removed from the church.

Just as yeast added to dough causes it to swell up and spread, so sin spreads.

Verse 7 says that believers are unleavened. Christ fulfilled this feast, and so does the church because of His sacrifice to make believers holy and purified.

Passover looked forward to God's redemption, deliverance of His children from bondage to sin. Therefore, celebrate the feast, not with the leaven of malice and wickedness but with sincerity and truth, a righteous lifestyle.

You might ask your group how this applies to them personally in their lives, homes, churches, etc.

FIRST FRUITS

Ask your group what they learned about this feast.

Leviticus 23:9-14

This feast was to be celebrated when Israel entered their land and had a harvest.

The harvest was in springtime.

The day after the Sabbath, the priest waved a sheaf of the first fruits of the harvest along with other offerings to the Lord. One of those offerings was a one-year-old lamb without defect, a burnt offering, totally consumed on the altar.

NOTE: There are various opinions on the meaning of "the day after the sabbath" (verse 11).

Some say it's the 16th or the 22nd, a day declared as a Sabbath (holy convocation, no work) during the seven days of Unleavened Bread.

Others hold to it being the 1st day of the week, the day after the 7th day, and also during the seven days of Unleavened Bread.

Until this wave offering of first fruits was made they didn't eat bread, roasted grain, or new growth.

It was a perpetual statute throughout all Israel's generations and in all Israel's dwellings.

How is this feast fulfilled in the New Testament?

Matthew 28:1-8; Luke 23:53–24:6

The great event on Sunday, the 1st day of the week—the day after the sabbath, was finding an empty tomb—Christ's resurrection.

On the first day of the week, Sunday, when Mary Magdalene and the other Mary came to the tomb, Jesus was gone.

An angel rolled the stone away that covered the tomb and was sitting on it. He instructed them to go and tell the disciples that Jesus had risen from the dead.

1 Corinthians 15:20-23

This passage helps with understanding that Christ was the first fruits of those asleep, those dead. He was the first one to be raised from the dead, indicating a harvest to come.

After Him, those who are His at His coming will rise to live eternally with Him. Death came by one man, Adam. The resurrection of the dead came by one man, Christ Jesus.

How does John 12:24 relate to this feast?

The illustration Jesus used is a grain of wheat. If it does not fall into the earth and die, it remains alone, but if it dies it produces more wheat/ fruit, it multiplies.

This was Jesus' last Passover on earth; He was headed for the cross to die. His death and resurrection would produce a large harvest, much fruit, all those born again.

FEAST OF WEEKS OR HARVEST, PENTECOST

Ask your group what they learned from their study about this feast.

After the Feast of First Fruits, the general harvesting began. It took 7 weeks for the completion of the wheat harvest. At the end of these seven weeks, the men of Israel went to Jerusalem to celebrate the Feast of the Harvest or Weeks, the final harvest. It was a time of rejoicing.

Leviticus 23:15-21

From the day after the Feast of First Fruits, Israel was to count seven complete Sabbaths, 50 days, and present a new grain offering. This corresponds to May/ June.

Two loaves of bread baked with leaven were offered as first fruits to the Lord. Along with the two loaves of bread, seven one-year-old male lambs without defect, a bull, and two rams were offered as burnt offerings to the Lord.

One male goat and two one-year-old male lambs were offered as well. These were waved before the Lord with the bread of first fruits. These were holy to the Lord for the priest. There was a holy convocation, no laborious work, and it was to be a perpetual statute in all dwelling places.

Ask what the future fulfillment of this feast is.

This feast is called Pentecost in Acts; “pente” means fifty.

Acts 1:1-5, 12-14; 2:1-4, 41

After Jesus was raised from the dead and returned to heaven, the Holy Spirit came to indwell all believers.

What did Jesus said about this in John 7:37-39 at the Feast of Booths in Jerusalem?

All who believe in Jesus were to receive the Holy Spirit, but He wasn't given until Jesus was glorified.

Direct your discussion back to Acts. How long did Jesus appear to His disciples after His resurrection?

Jesus presented Himself alive to His disciples over a period of 40 days.

He gave them specific instructions not to leave Jerusalem but wait for what the Father had promised. They were baptized in the Holy Spirit in Acts 2.

Pentecost came, a noise from heaven and rushing wind that filled the house where they were sitting. Tongues of fire rested on each one, and they were filled with the Holy Spirit.

Those who received the word were baptized; that day 3,000 souls were added . . . the harvest began!

The church began in Jerusalem with 3,000 people of Israel. Jews were the first in the church.

How does Ephesians 2:11–3:6 relate to the Feast of Harvest / Weeks, Pentecost?

Two loaves of leavened bread were waved before the Lord at the Feast of Pentecost.

These two loaves may represent two groups of people in this world, Jews and Gentiles.

Jesus broke down the barrier (the Law) between the two that He might make the two into one new man, establishing peace. The church is Jews and Gentiles in one body.

Those far away, the Gentiles, and those near, the Jews, both have access in one Spirit to the Father through Jesus Christ. Gentiles are no longer strangers, but part of God's household being built into a dwelling of God in the Spirit.

This mystery of Christ was not made known to other generations but has now been revealed. This mystery is that the Gentiles are fellow heirs, members, and partakers of the promise in Christ Jesus through the gospel.

Give your group time to discuss how this study helps them.

There is one more lesson in this study of the feasts. In the next lesson, you will study the Feast of Tabernacles. This is the feast in John 7 which was the springboard for these three lessons on the feasts.

JOHN PART 2
LEADER GUIDE
Lesson 4

Lesson focus

- Feast of Trumpets
- Day of Atonement
- Feast of Tabernacles

REVIEW

Using the same charts as for Lessons 2 and 3 discussions, ask your group about the specifics of the holy days previously studied.

Sabbath

Every week on the 7th day, Saturday
Holy, rest, no work
A sign between God and Israel
A sabbath rest remains for the people of God

Passover, Unleavened Bread and First Fruits

These appointed times for Israel are celebrated in the first month.
Passover on the 14th day
Unleavened bread begins the 15th day and lasts for 7 days
First fruits was on the day after the sabbath during this week

Passover

A sign for Israel that the Lord brought them out of Egypt
Lamb's blood on door, death passed over
Redeemed from slavery
Jesus fulfilled

Unleavened bread

Eat no leaven for seven days
A sign for Israel, a reminder that God brought them into the land as promised
Leaven is symbolic of the sin to be removed from believer's life
Jesus fulfilled; believers are unleavened

First fruits

Celebrated when Israel entered their land and reaped harvest
Priest waved sheaf of the first fruits along with other offerings
Sunday, 1st day of the week, Christ, the first fruits, rose from the dead

Feast of Harvest, Weeks or Pentecost

Seven sabbaths from the day after the Sabbath of First Fruits, 50 days to the day
Two loaves of leavened bread and animal sacrifices waved before the Lord

After Jesus' resurrection and ascension, the Holy Spirit came to indwell believers.
On Pentecost 3,000 souls were added to the church—beginning of the harvest with Jews.
Two loaves waved might represent Jew and Gentile in the church.

When, which month, are the last feasts celebrated?

The seventh month of the year

What do you think the time gaps of months between the feasts might represent?

1st month—Jesus' death and resurrection fulfilled
50 days later—has to do with the church
7th month—future fulfillment for Israel

FEAST OF TRUMPETS

What do Leviticus 23 and Numbers 29 call this day?

A day for blowing trumpets

When is it?

1st day of 7th month

What description is given of this day?

Israel was called by the blowing of trumpets, a day of rest, a holy convocation.

No laborious work was to be done and an offering was presented to the Lord.

Numbers 10:1-10; 29:1-6

Israel was guided by trumpets. Trumpets were blown for summoning the congregation to gather at the tent of meeting (the tabernacle) or blown to signal when it was time to move in the wilderness.

They were sounded as an alarm for war.

Trumpets were blown in preparation for the Day of Atonement.

What might this day of blowing trumpets signify?

Jeremiah 32:37-41; Isaiah 27:12

God says He will gather Israel back to their land.
He'll make an everlasting covenant with them; they'll be His people and He their God.
They'll fear Him always and not turn away from Him.

He will gather them. A great trumpet will blow and they will come and worship the Lord in Jerusalem.

These things have not been completely fulfilled yet, although for the last century Jews have been returning to their land, and Israel became self-governing again in 1948. Israel is in their land, but has not yet turned to the Lord.

If this regathering to Israel's land begins the fulfillment of the blowing of trumpets in the 7th month, then there was a time gap of approximately 2,000 years between this fulfillment of gathering and Pentecost's fulfillment of the coming of the Spirit.

What other events will be accompanied by blowing trumpets?

Matthew 24:30-31

The Lord will send His angels with a great trumpet and gather His elect (Jesus spoke this to people of Israel) from one end of the sky to the other. This will take place as Jesus returns from heaven.

1 Thessalonians 4:16-17

The trumpet of God will also gather His church. Jesus will descend with a shout, the voice of the archangel, with the trumpet of God. This trumpet will call His church to meet Him in the air, forever to be with Him.

You might ask your group if they are listening for the trumpet. Is the thought of that day exciting to them? Are they ready?

DAY OF ATONEMENT

What is this called now?

The most solemn day of the year for Jews, also called Yom Kippur.

When is this celebrated?

10th day of the 7th month

How?

A solemn and holy convocation, a day of complete rest

The purpose of this day was for the priest to make atonement for Israel's sins of the past year.

Therefore, all Israel was to humble their souls before the Lord.

If any work was done or if they didn't humble their souls, God said they were to be cut off. He would destroy them.

Ask your group what they learned from Leviticus 16. Use the Tabernacle diagram as a visual aid for this part of your discussion.

The holy place, verse 3, was behind the veil, the Holy of Holies, where the ark of the covenant was. That was where God, in the cloud, met with the high priest.

Verses 3-10 give an overview of the sacrifices and procedure.

Verses 11-28 give the details.

Aaron and his sons were the priests chosen by the Lord for Israel.

They were from the tribe of Levi; so they were also Levites.

The priest put on the holy garments, then took the two goats for the congregation's sin offering to the doorway of the tent. He cast lots: one for the Lord and the other for the scapegoat.

First he offered his own sin offering, the bull. Then he entered the holy place behind the veil with incense and blood to sprinkle on the mercy seat.

Next he offered the sin offering for the congregation—the goat for the Lord, and took some of its blood into the holy place also. Then he made atonement for the altar outside the holy place by putting blood on it.

Atonement was made for the holy place, the tent of meeting, and the brazen altar, because the tabernacle was in the midst of a sinful people.

The priest then laid his hands on the scapegoat and confessed Israel's sins over it.

He laid those sins on the goat and sent it away into the wilderness.

He did all of that once a year.

Compare with Hebrews 9 and 10. Who did what? When?

Jesus entered the heavenly tabernacle, holy place, with His blood to make atonement once for all.

He perfected for all time those who are sanctified.

Afterward, He sat down at the right hand of God.

What is the result for those who believe in Him?

The child of God has confidence to enter the holy place by the blood of Jesus.

Jesus inaugurated this new and living way through His flesh which is called the veil in this passage. The veil in the tabernacle kept the worshiper out of God's presence.

Only the High Priest could go into the Holy of Holies once a year and not without blood. Because of Jesus, believers have access to enter into God's very presence.

You might ask about the significance of blood according to Leviticus 17:11.

Life is in the blood and was given to make atonement for souls.

Because of Jesus' sacrifice, the believer can confidently enter into the presence of God.

Believers can draw near with a sincere heart, cleansed from an evil conscience and bodies washed with pure water. What a relief!

NOTE: For most Jews today, this feast is only a time of fasting and prayer, even though Leviticus teaches that atonement is in the blood.

In A.D. 70, only about 40 years after Jesus, the temple in Jerusalem was destroyed by the Romans. There have been no sacrifices in the temple for Israel since that time.

How does Zechariah 12:10; 13:1 fit with all this?

The final Day of Atonement will come for Israel when the Jews look on Jesus whom they pierced, mourn, weep bitterly over Him, and accept His atonement for their sin.

This will be at His second coming, Romans 11:25-29.

FEAST OF BOOTHS / TABERNACLES

When is this feast celebrated? How is it contrasted with the Day of Atonement?

15th day of the 7th month for 8 days
Five days after the Day of Atonement

The Day of Atonement was a solemn day.
This was to be a celebration of joy for seven days after the crops were gathered.

What happened during this festival? How was it to be celebrated by Israel?

The first and eighth days were holy convocations, no laborious work, rest days. Offerings were presented each day as prescribed for that particular day, along with all the regular gifts and offerings.

All the native-born in Israel were to make booths of foliage, branches, and trees and live in those for the seven days. It was a reminder that when God brought Israel out of Egypt, they lived in booths during their time of wandering.

God said this was to be a perpetual statute, "I am the Lord your God." It was a command.

Numbers 29:12-40

This passage gives the details of the daily sacrifices.

NOTE: There were more animals sacrificed during this feast than were sacrificed the rest of the year. Bulls and rams were the most valuable of all sacrificial animals.

Common to each day was a burnt offering, a sin offering, their grain offerings and drink offerings. The number of bulls offered each day decreases over the seven days.

Deuteronomy 16:13-16

This was a feast of rejoicing for everyone, the entire family along with male and female servants, Levites, strangers, orphans, and widows.

It was to be celebrated in the place that God chose because He was the source of blessing. This was one of the three times a year all males were to go Jerusalem, the place God chose to put His name. The temple was there.

This was one of the three times each year for the Jews to go to Jerusalem:

- the Feast of Unleavened Bread which included Passover, Unleavened Bread, and the Feast of First Fruits
- the Feast of Weeks / Harvest or Pentecost
- the Feast of Booths which included Trumpets and the Day of Atonement

What does Nehemiah 8:13-18 describe? What event? When?

The Babylonians destroyed the first temple in Jerusalem in 586 B.C., along with Jerusalem. That was the first dispersion of Israel among the nations.

Nehemiah is about what happened after the Jews' 70 years of exile in Babylon and their return to the land of Israel. This passage says that after the temple and walls were rebuilt in Jerusalem, Ezra read the law to all the people so that they would gain insight. They found out that God had said to celebrate the Feast of Booths. So, they did.

That was the first time the Feast of Booths had been celebrated since Joshua's day.

It's a sad commentary on Israel's disobedience to the Lord for about 800 years.

Every day, Ezra read God's law to all the people.

On the eighth day, they had a solemn assembly according to the ordinance.

How does this compare to John 7:37-39?

As noted in the lesson, pouring out water by the priest preceded by three blasts of the trumpet was a New Testament practice, a tradition.

Jesus' brothers kept the tradition without realizing He was the Messiah. Since this was a required Jerusalem visit, Jesus went there, though Galilee was a much safer place for Him.

This passage in John occurred on the last day of the feast. Jesus used this to teach again about who He is. He was offering them eternal life.

Jesus offered rivers of living water to those who would believe, the Holy Spirit within. This water satisfies thirst forever. The Spirit gives life, eternal life.

Compare this with John 4:10-15.

Jesus told the Samaritan woman about living water.

What might be the fulfillment of this feast for Israel?

Zechariah 14:16-19

After Jesus returns to earth, all people who are left from the nations who fought against Jerusalem will then go to Jerusalem to worship the Lord. At that time, Israel is not the only nation celebrating Feast of Booths.

No rain will come on the nations who don't go to celebrate the feast.

NOTE: Zechariah 14:16-19 is a reference to the 1,000-year reign, referred to by some as the Millennium.

Revelation 21:1-8

In the New Jerusalem, God Himself will live among men. They will be His people and He their God. This is the end for all believers in the Lord Jesus Christ, those of Israel and those of the other nations.

To end this discussion, you might ask if there is any command for the church to celebrate the feasts of Israel.

No

Then why does it help for believers to know these things?

We can understand better some of the things the New Testament tells us.

We understand Israel better, and what the significance of the feasts are to them.

We can understand better the prophetic significance of the feasts, some of which are yet to be fulfilled.

The feasts picture God's redemption—salvation.

JOHN PART 2
LEADER GUIDE
Lesson 5

Lesson emphasis:

- John 8
- Jesus is God

REVIEW

Why did John write this gospel?

He recorded certain signs

so that those who read this Gospel will believe that Jesus is the Christ, the Son of God, and that believing they might have life in His name.

As a visual aid, you might list who Jesus said He is in John, especially John 8. See the last page of this guide for a sample.

How do John 1–7 fit his purpose?

John 1

Jesus is the Light that shines in the darkness and enlightens every man.

He is the Word that became flesh—God on this earth.

The Lamb of God Who takes away the sins of the world.

John 2

The first sign Jesus performed was turning water to wine.

His disciples believed.

In Jerusalem during the Passover, many believed in His name as they saw His signs.

John 3

Jesus told Nicodemus about heavenly things.

He, the Son of Man, descended from heaven.

He's the only begotten Son of God, sent for the life of the world.

John 4

The Samaritan woman recognized Jesus as a prophet.

He told her that He is the Christ who gives eternal life.

Then He healed the official's son from a distance.

John 5

At another feast in Jerusalem, Jesus healed a man sick for 38 years.
It was the Sabbath, and that began the Jews' persecution of Him.
He also called God His own Father, making Himself equal with God.

John 6

Jesus fed the 5,000+, and His twelve disciples saw Him walk on water.
He then taught that He is the living bread who came down out of heaven.
Many of His disciples walked away from Him at that time.

John 7

At the Feast of Booths in Jerusalem, Jesus used living water to teach about the Holy Spirit Who would be given after He (Jesus) was glorified.

Some were seeking to kill Him, but no man laid hands on Him because His hour had not yet come.

JOHN 8

Verses 1-11

What are verses 1-11 about?

NOTE: John 7:53–8:11 is set apart by brackets. This is not in the earliest manuscripts of this text.

At the end of John 7, everyone went home, but 8:1 says Jesus went to the Mount of Olives. This was near the end of the Feast of Booths.

Still in Jerusalem, Jesus taught in the temple at early morning, and some scribes and Pharisees brought in a woman caught in adultery to Him. They wanted to test Jesus, trying to trap Him, looking for grounds to accuse Him.

They used the Law of Moses to accuse her without bringing the man involved. According to the Law, both parties should have been stoned.

Jesus said the one without sin should throw the first stone, so all left except the woman.

Jesus asked if no one condemned her. She said, "No one," and His response was neither did He. So He told her to go and sin no more.

NOTE: The Scripture doesn't say what Jesus wrote, so don't lose time by allowing your group to speculate about it.

What was the atmosphere in this chapter? Progression?

The Jews began seeking to kill Jesus in John 5, and the hostility grew by John 8.

In this chapter there was a debate between Jesus and the Pharisees that began with the Jews wanting to stone a woman and ended with them picking up stones to throw at Him.

Verses 12-20

Who did Jesus say He is?

Verse 12 begins another confrontation with the scribes and Pharisees in the temple where Jesus taught.

Jesus said He is the light of the world.

The Feast of Tabernacles / Booths was either just past or still going on in this chapter.

The feast was a time to remember that Israel lived in the wilderness in temporary shelters and was led by God in a pillar of fire at night. Following the light of the world leads to eternal life. The one who believes this will not walk in darkness but will have the Light of life within.

The Pharisees said that Jesus' testimony was not true. But He claimed the Father's testimony also. He knew where He came from and was going. They did not.

Another contrast Jesus made between Himself and the scribes and Pharisees is that their judgment was according to the flesh, what could be seen. He was not judging, but if He did, His judgment was true because He was not alone in it.

He stated that the Father sent Him, testified about Him, and that He was not alone in His witness. If the Pharisees had truly known the law, the Old Testament, they would have known God and Jesus and that God had sent Jesus.

NOTE: About 39 times in his Gospel, John records that Jesus said the Father sent Him. Twenty-two of those appear in the first eight chapters, five of them in Chapter 8.

No one was able to seize / arrest Him because His hour had not come.

Verses 21-30

Who did Jesus say He is in these verses?

Three times in this chapter—twice in these verses—Jesus said I AM *He*, meaning He is God, Exodus 3:14. Unless one believes that Jesus is God, he will die in his sins.

That is what Jesus told those He confronted. It's still true, necessary for salvation.

What was the result?

Many believed.

Verses 31-47

Who did Jesus speak to in these verses? What confusion might this cause?

In verse 31, it says He spoke to those Jews who had believed Him.
Then verse 37 says that they wanted to kill Him.
Then in verse 44, He said that they were of their father the devil, and they didn't believe Him, verses 44-45.

It seems to be the same group from verse 31 through verse 45. If it is the same group, they believed something of what Jesus said. But then they demonstrated in verses 33-47 that they were not truly disciples of His.

Or the audience had both believers and unbelievers in it.

Or the audience changed between verses 31 and 37.

What did Jesus say about those who believed?

True disciples abide in His word.
They know the truth, and the truth makes them free—free from slavery to sin.
This is opposite of those who were slaves to sin.

The Jews responded that they were proud of being Abraham's offspring—claiming they'd never been enslaved.

But Israel had been enslaved several times—Egypt, Assyria, Babylon.

Jesus explained what He meant. Slaves of sin who need the Son to set them free.

If they were truly Abraham's children, as they claimed, then they would do as their father did. Abraham believed.

But they did the deeds of their father the devil. He's a liar and a murderer.
They didn't believe the truth, and they sought to kill Jesus who spoke truth.
The one who truly believes hears and learns and obeys.
Truth makes a difference in lives.

Verses 48-59

How did the Jews respond to Jesus in these verses? What was the atmosphere?

The Jews called Him a Samaritan and said He had a demon.

They also said that He was not greater than their father Abraham.

The controversy continued over Abraham. Abraham died, and the prophets died. They asked who Jesus made Himself out to be.

They called God their Father but didn't know Him. Jesus told them that Abraham saw His day and was glad. Abraham looked forward to Jesus by faith. These men saw Jesus, but didn't believe.

Jesus said, "Before Abraham was born, I am." (ESV doesn't have "born.")

The Jews knew exactly what Jesus meant and tried to stone Him, but He hid Himself and went out of the temple. They chose to walk in darkness in the presence of the light of the world.

To end this discussion, you might ask your group what impact this study is having on their lives.

JESUS IS:

The Christ
The Son of God
Bread of life
Light of the world
I Am (God)

JOHN PART 2
LEADER GUIDE
Lesson 6

Lesson emphasis

- John 9
- Progress of belief / unbelief in John 8–9

REVIEW

To begin this discussion, you can ask your group what the main themes are of John 1-8. Use the At a Glance chart as a visual aid for this review.

John 1	The Word became flesh John witnessed to the Lamb of God who takes away sin
John 2	Jesus turned water to wine, cleared the temple
John 3	Nicodemus—must be born again; believe in Son=eternal life
John 4	Samaritan woman—drink living water; healed official's son
John 5	Healed a man on the Sabbath, persecution began
John 6	Fed 5,000+ ; I am the bread of life, from heaven
John 7	Sought to seize Him, but His hour had not come; division
John 8	I am; caused persecution and division

While your group is looking at their At a Glance charts, you can ask what they noted as the theme of John 9.

John 9	Healed blind man; I am the Light of the world
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What is John's stated theme or purpose?

John recorded certain signs so that his readers believe that Jesus is the Christ and that believing in His name they have eternal life.

How do the two studies of this lesson fit with John's purpose for writing this Gospel?

Belief contrasted with unbelief

NOTE: This lesson offers two subjects for study. As the leader, it would be good to do both studies; however, if you do Study 2 thoroughly, that prepares you for Study 1.

You can discuss Study 1 and then Study 2, or follow the order of John 8 and 9 asking questions to discuss what was in both studies. That is the order this guide presents.

A suggested visual aid is at the end of this guide; however, as always, you are free to do what works best for your particular class.

You might begin by asking what the main contrast is between John 8 and John 9.

John 8 presents the progression of unbelief.

John 9 presents one man's progression of belief as opposed to the continued unbelief of the religious leaders.

JOHN 8

What do these verses show about unbelief?

Verses 1-11

The scribes and Pharisees tested Jesus to get grounds to accuse / charge Him.

Verses 12-30

Walking in the darkness, the Pharisees told Jesus that His testimony was not true.

Evidently they tried to seize / arrest Him, verse 20.

They questioned Him.

They asked where His Father was.

They asked who He is.

They didn't believe that He is God.

Verses 31-59

Claiming to be Abraham's descendants, the unbelieving elevated themselves above what Jesus said about who His Father is.

They didn't understand because they couldn't hear His Word.

That's a dangerous place for anyone to be—it still happens to people now.

Verses 48-59

There is a progression of unbelief.

The unbelievers accused Jesus of being a Samaritan.

Might that have anything to do with the events of John 4?

Then they accused Him of being demon-possessed.

John 8 ends with them picking up stones to stone Him.

They understood what He was saying with their ears, but there was no understanding and there was no hearing that would bring about belief, because their hearing was dulled by continually rejecting the truth.

They rejected Jesus' claim that He was the light of the world.

They rejected His claim that He had the witness of the Father and that His witness was true.

They refused to believe the Father sent Jesus.

They refused to believe that Jesus is God.

They refused to believe that Jesus spoke God's message.

They did not understand that He spoke about the Father.

They did not hear.

They were of their father the devil, not of God.

They rejected Him and ultimately wanted to kill Him.

Ask how Jesus described the progression of faith in chapter 8.

Jesus said true disciples continue or abide in His Word. These will know the truth, which is Jesus' message about Himself and the Father, and will be free from the slavery to sin and their own desires. These do not just hear and walk away, but have a true life change.

Believers must continue to walk in the light that is given to them. Responding to truth brings more truth. Not responding brings dullness to the believer's life and is sin.

JOHN 9

What happened in this chapter? Continue discussing the progress of faith.

Verses 1-12

What does the text say about Jesus? About the blind man?

Jesus left the temple, His life in danger, and passed by a man born blind. He saw him and stopped.

The man was blind from birth. According to verse 8, he evidently begged close to the temple.

The disciples wanted to know why he was blind—who sinned, the man or his parents. Verse 3, suffering and illness are not always due to sin on that person's part.

Jesus said it was so that the works of God might be displayed in him.

Jesus said again, "I am the light of the world."

The light removed this man's physical darkness and his spiritual darkness.

Jesus made the clay / mud, told the man to go wash. He did and came back seeing. Then he answered questions about his healing.

But he didn't know at that time where Jesus went after healing him.

Verses 13-23

When did the healing take place?

A Sabbath

What was the response of various people to this fact?

Blind man—I see

Some Pharisees—not from God because not keep the Sabbath

Others—sinner can't do these signs

Division among them

Blind man—He's a prophet

What happened in verses 18-23?

Because some of the Pharisees did not believe this had happened, they called in the parents and questioned them.

Their response was that he was their son and he was born blind. But they said to ask him how it happened. They were so afraid of being thrown out of the synagogue that they did not want to get involved.

NOTE: Being put out of the synagogue was excommunication from the faith, some believe. It was devastating.

Verses 24-34

Who did the unbelieving Pharisees call next to question further?

The Pharisees called the man in and questioned him.

They said that Jesus was a sinner.

They asked again how his eyes were opened.

In the confrontation with this man, the unbelievers again didn't listen.

They didn't want to hear the truth he already told them, as with Jesus in John 8.

They claimed Moses as their leader.

How did the healed man reason with them in verses 30-33?

How does this teach about his progression of belief / faith?

He opened the eyes of one born blind.

God does not hear sinners, but the God-fearing who do His will.

If Jesus were not from God, then He could do nothing.

What was the response of the unbelieving?

They stated that the man was born in sin—a sinner himself.

“Are you teaching us?” (ESV—would you teach us?)
Was a sinner trying to teach Moses’ disciples?

Verses 35-41

What is this man’s progress of faith in these last verses?

Jesus found him again and asked if he believed in the Son of Man.
The man was ready to believe in Jesus the Son of Man.

He believed and worshiped.

What was the response of unbelief?

The unbelievers said that they weren’t blind, but they were.

Blind to their own sin

In verse 39, Jesus says He came into the world for judgment.

Jesus’ first coming was to save the world, and His second coming will be to judge it. But His first coming also brought judgment to those who did/ do not believe in His name.

Unbelief begins with rejection of the light of the world. It ends in death.

Truth believed brings life and sets the believer free from bondage to sin.

Give time for your group to discuss application of what they learned in this lesson.

Unbelief	Belief
<p>Tested Jesus to accuse / charge Him</p> <p>Said His testimony was not true</p> <p>Didn't believe Jesus is God</p> <p>Claimed to be Abraham's descendants not enslaved to anyone</p> <p>Inability to understand, hear His Word</p> <p>Of their father the devil</p> <p>Tried to stone Jesus</p> <p>Refusal to believe brings death</p>	<p>Truth sets free No longer slave to sin</p> <p>Blind man</p> <p>Did what Jesus said</p> <p>No longer blind – I was blind, now I see</p> <p>Said Jesus is Prophet</p> <p>Knew Jesus was from God because of signs</p> <p>Believed and worshiped</p>

JOHN PART 2
LEADER GUIDE
Lesson 7

Lesson emphasis

- John 10
- Sheep and shepherds

REVIEW

To begin this discussion you might ask for a brief review of John 1–9.

John 1	The Word became flesh John witnessed to the Lamb of God who takes away sin
John 2	Jesus turned water to wine, cleared the temple
John 3	Nicodemus—must be born again; believe in Son=eternal life
John 4	Samaritan woman—drink living water; healed official’s son
John 5	Healed a man on the Sabbath, persecution began
John 6	Fed 5,000+; I am the bread of life, from heaven
John 7	Sought to seize / arrest Him, but His hour had not come; division
John 8	I am; caused persecution and division
John 9	Healed blind man, I am the light of the world

What has been the growing contrast?

Belief and unbelief

How does this fit with John’s purpose for writing?

He recorded certain signs Jesus did so that the reader will believe that He is the Christ, the Son of God. Believing results in life in His name.

Was it unusual for Jesus to use a figure of speech? Did He do so before in this Gospel?

It was part of His teaching style.

Jesus used figurative language and illustrations to make His points clear.

He said before that He gave living water, and He’s the bread of life from heaven.

He talked to Nicodemus about the wind and those born of the Spirit.

What is the theme of John 10?

The good shepherd and His sheep

JOHN 10

Next you might ask about the setting of John 10—time and place, etc. How does John 10 relate to chapter 9?

John 10:22 states that it was the Feast of Dedication, winter.
The last time reference was in John 7, the Feast of Booths.
So, at least a few months passed between John 7 and the middle of John 10.

NOTE: The Feast of Dedication was not listed in Leviticus 23 as one of the holy days appointed for Israel. This feast came about during the intertestament period. It is Hanukkah and is sometimes called the feast of lights. It refers to purifying the temple after its desecration by Antiochus Epiphanes, a Gentile ruler.

The blind man's healing and its results are the last part of John 9. The Pharisees put the healed man out of the synagogue. When they did, Jesus the good shepherd found him and offered him a new life. He heard and knew His shepherd's voice and followed.

The chapter ends with Jesus explaining to the unbelievers that they remain in their sins. Unless they believe in Him, they'll die in their sins.

What did Jesus teach in the figure of speech, verses 1-6?

On the last page of this guide is a list that you can use as a visual aid for this discussion.

The shepherd of the sheep enters by the door. The doorkeeper / gatekeeper knows him and opens the door for him. He then calls his sheep by name and they follow him because they know his voice. They will not follow a stranger.

A thief and a robber try to enter another way; perhaps this was a reference to the Pharisees and other religious leaders. But they didn't understand what He said.

Verses 7-18

How did Jesus further explain His meaning?

“I am the door of the sheep”

“I am the good shepherd”

come to give abundant life to sheep
by laying down His life for them

All others are thieves and robbers—a reference to those listening

hire hand come to steal, kill and destroy
hire hand not concerned about the sheep

What did He say about salvation in these verses? Discuss cross-references also.

If anyone enters through Him, he will be saved.

Jesus, the good shepherd, laid down His life for the sheep.
The sheep hear His voice, know it, and follow Him.

Ezekiel 34

This is about bad shepherds.

Israel's shepherds, leaders, fed themselves, not the flock, and got fat.
They led people astray and dominated by force.
They didn't take care of the sickly, diseased, broken, scattered, or lost.
The same thing was happening in Jesus' day.

The fat sheep pushed the lean sheep with their sides and shoulders and horns, scattering the weak ones. The scattered sheep became food for every beast. They wandered and no one searched for them.

God said He was against those shepherds and would demand His sheep from them and take care of them. He would put them in a safe place where they could be fed and have safe pasture. He would eliminate the beasts so they could rest and sleep.

This could be any false teacher today saying they are serving the flock, but are actually not caring for the flock as they should. They are doing and saying things for money, just as the bad shepherds in Ezekiel 34 fattened themselves instead of the flock.

Isaiah 53

Sheep cannot care for themselves; they need continuous care from the shepherd.
Isaiah says we are all like sheep. We've gone astray, turned to our own way.

Isaiah 53 describes a shepherd who laid down His life for His sheep. He was the sacrifice Lamb. He was like a sheep led to the slaughter, silent before its shearers.

NOTE: You can ask about the information in the lesson about lambs.

Psalm 23

This shepherd, the LORD, provides pasture for resting, good water that is quiet and easy to cross. It may be interesting to note that water is never completely still, but the good shepherd would have the sheep cross where the water was not rushing or deep.

He also shows them where to walk; he leads and guides them.

Because he is among them, there is no need to fear. They are fed, oiled, and very blessed.

Jesus, the good shepherd, knows His own and they know Him. Jesus said His own know Him, even as the Father knows Him and He knows the Father. His sheep can know Him in the same way that the Father does. That is intimate knowledge.

At any point you can ask if they know Him, have heard His voice and followed Him.

Who are the other sheep in John 10:16?

They are the Gentiles.

They hear His voice, recognize it, and follow.

The Good Shepherd is concerned about all of His sheep, not just the Jews.
He brings them all into one flock.

Verses 19-21

What are these verses about?

The response was division again.

Some said Jesus had a demon and was insane.
Others said a demon could not open a blind man's eyes.

John 7:20

The crowd said He had a demon because He said they were seeking to kill Him.

John 7:40-44

There was division in the crowd concerning whether Jesus is the Christ.
Some wanted to seize Him but could not.

John 9:16

Division came when Jesus healed the blind man on the Sabbath.
The unbelieving Pharisees said Jesus was not from God.

John 9:25, 30-32

The blind man's healing brought division.
Some said Jesus was a sinner, but the blind man said no sinner could have given him sight.

Verses 22-30

What question did the Jews ask Jesus? How did He answer?

They asked if He is the Christ.

Jesus' reply was that He had told them.

The problem was that
they didn't believe.

They didn't believe because they were not His sheep.

His sheep hear His voice, He knows them, and they follow. Compare this with verses 3-5.

What did Jesus teach about His sheep in verses 26-29?

The Lord's sheep hear His voice.
He knows them.
They follow.
He gives eternal life to them.
They will never perish.
No one will snatch them out of His hand.
The Father gives the sheep to Jesus, the good shepherd.
No one can snatch them out of the Father's hand.

The one who belongs to Jesus Christ has eternal security.

You might ask your group how this makes them feel about their Good Shepherd.

What did Jesus say in verse 30?

Jesus and the Father are one—they both protect and make the sheep secure.

Verses 31-39

What was the response to His statement about being one with the Father?

The Pharisees understood that Jesus was claiming equality with the Father and tried to stone Him again. Relate this to John 5:18 and 8:58-59.

How did He reason with those wanting to kill Him?

He brought up His good works again, the works that showed He is one with the Father.

He also quoted from what they knew, Psalm 82:6.

In Psalm 82, God referred to the wicked judges of Israel as "gods." Jesus referenced verse 6 when the Pharisees accused Him of blasphemy, because He said He is the Son of God.

Jesus tried to show them through His works who He was, so that they might know and understand that the Father is in Him and He in the Father.

They could not hear and wanted Him dead.

They tried to seize / arrest Him again, but He eluded their grasp because His time had not come.

Verses 40-41

What do these last verses say about Jesus?

He went away to the place where John was first baptizing.

According to John 1:28, that would have been Bethany on the east side of the Jordan.

Many came to Him saying that everything John said about Him was true.
People remembered John the Baptist and what he said about Jesus.

Many believed in Jesus there.

Give time for your group to share what it means to them that Jesus is their good shepherd.

JESUS	BELIEVERS
Door of the sheep, enter to salvation Good Shepherd, lays down His life for His sheep	Sheep Hear His voice Follow Him Eternal life Never perish No one snatch

JOHN PART 2
LEADER GUIDE
Lesson 8

Lesson emphasis

- John 11
- Mary and Martha

REVIEW

Since this is the last lesson in this course, start the discussion with a short review of John's purpose statement and John 1–10. Use the At a Glance chart as a visual aid.

John 1	The Word became flesh John witnessed to the Lamb of God who takes away sin
John 2	Jesus turned water to wine, cleared the temple
John 3	Nicodemus—must be born again; believe in Son=eternal life
John 4	Samaritan woman—drink living water; healed official's son
John 5	Healed a man on the Sabbath, persecution began
John 6	Fed 5,000+; I am the bread of life, from heaven
John 7	Sought to seize / arrest Him, but His hour had not come; division
John 8	I am; caused persecution and division
John 9	Healed blind man, I am the light of the world
John 10	The good shepherd and His sheep

He recorded certain signs Jesus did so that the reader will believe that He is the Christ, the Son of God. Believing results in life in His name.

Ask about the "I am . . ." statements Jesus made and how they relate to the signs He did.

I am the living bread that came down out of heaven.

He fed the 5,000 in John 6.

I am the light of the world.

He healed the man born blind in John 9.

Then transition to John 11 by asking about the theme, who Jesus said He is in this chapter and what the sign was.

Jesus said, "I am the resurrection and the life."

He raised Lazarus from the dead.

JOHN 11

Verses 1-16

What happened in these verses?

Lazarus was sick in Bethany.

In John 10:40, Jesus had gone back to where John the Baptist had been baptizing which could have been a place called Bethany, but that Bethany was on the other side of the Jordan River.

The Bethany of John 11 was about 2 miles from Jerusalem, verse 18.

Mary is the one who anointed Jesus and wiped His feet with her hair, John 12.

Mary and her sister sent Jesus a message about Lazarus. Apparently He and Lazarus had a close friendship. Verses 3 and 5 show that Jesus loved all three of them.

Jesus responded that the sickness was not to end in death. It was to glorify God so that His Son might be glorified.

Jesus, being God, knew Lazarus would die. He stayed where He was for two more days.

What are verses 7-10 about?

Jesus said they were going to Judea, where Bethany was.

The disciples were concerned about going to Judea, because they had just witnessed the Jews trying to stone Him there (John 10:31). They might have been fearful of death.

How did He tell them Lazarus died?

He told them Lazarus had fallen asleep.

When the disciples didn't understand Jesus' figure of speech, He told them plainly that Lazarus was dead. Then He made a curious statement that He was glad they were not there.

They were about to witness an amazing sign.

What did they think about going to Judea?

Thomas said, "Let us also go, so that we may die with Him."
But they were about to see death come to life.

Verses 17-29

What happened when Jesus went to Bethany?

As was the custom, Jews were there to console and wail for the dead.

Martha heard Jesus was coming and went out to meet Him.
She knew that if Jesus had been there, Lazarus would not have died.
She also knew that whatever Jesus asked the Father, He would give.

Martha believed and knew who Jesus is and what He can do.

Jesus said, “I am the resurrection and the life . . .”

Ask how the “I am” in this chapter relates to everyone who believes that Jesus is the Christ.

Those who believe may die physically but will not die spiritually. They’ll live forever.

Martha responded in belief to Jesus’ words. She believed who He was, even as is written in John 20:31 as the purpose of the book.

Verses 30-37

How did Mary’s time with Jesus compare to Martha’s.

Both had the same comment—“Lord, if You had been here, my brother would not have died.” They knew and believed who Jesus is.

Ask what your group learned from their study of verses 33-35.

Verse 33

Mary and the Jews were weeping.

“Weeping” is *klaiō*, “to weep, wail, lament, implying not only the shedding of tears, but also every external expression of grief.”¹

Jesus was deeply moved in spirit and troubled.

“Deeply moved” is *embrimaomai*, which in this context probably means, “feel strongly, be deeply moved, have an intense feeling of concern.”²

“Troubled” is *tarassō*, “to stir up, to trouble, agitate.”³

¹ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G2799.

² James Swanson, *Dictionary of Biblical Languages With Semantic Domains: Greek (New Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997). DBLG 1839, #3.

³ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G5015.

Jesus asked where Lazarus had been laid. They took Him to the tomb and Jesus wept.

“Wept” is *dakruō*, is to “weep, tear up in the eye.”⁴ Zodhiates adds that this would not be loud wailing. “The verb weep as a loud expression of grief is *klaíō*, and is man’s reaction toward death (Mark 5:38, 39; 16:10; Luke 7:13; 8:52; John 11:31; 20:11, 13; Acts 9:39).”⁵ This is the only time *dakruō* is used in the New Testament.

According to verses 36-37, what did those around Jesus think?

The Jews knew how Jesus loved Lazarus and wondered if He might have kept Lazarus from dying. Others knew the same truths about Jesus as Mary and Martha did.

Why did He delay in coming? Why did He let Lazarus die?

To show His glory in the sign of Lazarus’ resurrection

Verses 38-44

How did Jesus raise Lazarus?

Lazarus had been dead for four days.

Jesus prayed out loud to the Father for the benefit of all the people around the tomb.

He then called Lazarus to come forth (ESV—out), and he did.
Jesus’ Word, His voice called the dead to life.

Lazarus was still bound hand and foot when he came forth / out.
He wasn’t unbound until after he was out of the grave.

Verses 45-57

What were the results of this sign?

Many saw and believed.

Some reported to the Pharisees who convened a council and planned to kill Jesus.

The high priest unknowingly prophesied about Jesus that He was to be the one who would die for the nation.

Even though Lazarus was raised from the dead, the chief priests and Pharisees would not believe. They feared the Romans taking their power and freedoms.

⁴ J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). (Oak Harbor: Logos Research Systems, Inc., 1997).

⁵ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993). G1145.

What is the time of the end of this chapter?

Passover was at hand.

People in Jerusalem were looking for Jesus, all the while wondering if He would come. The leaders had given orders to report Him so they could seize Him.

Jesus no longer walked publicly. This is the pivotal point in the segments of John.

Mary and Martha

Ask what your group learned about these sisters who believed in Jesus.

Mary and Martha both were very firm in their faith in John 11.

Luke 10

This took place before the events of John 11.

Martha welcomed Jesus into her home, but was distracted with all her preparations. Jesus said that she was worried and bothered about so many things.

Mary sat at His feet, choosing the good part which cannot be taken away.

John 12

Martha served supper to Jesus, Lazarus, and some or all of Jesus' disciples.

Mary anointed Jesus' feet with very costly perfume.

When Judas complained that it should have been sold and the money given to the poor, Jesus defended Mary. It was for His burial anointing.

Encourage your group that they have chosen the good part by studying what God says.

To close you might ask your group how this study has ministered to them.

JESUS	MARY	MARTHA
<p>Loved Lazarus and sisters</p> <p>Not there so that you believe</p> <p>I am the resurrection and the life</p> <p>Called Lazarus forth from the dead</p>	<p>Fell at Jesus' feet</p> <p>Sat at His feet, listened to His Word</p> <p>Chose the good part</p> <p>1 thing necessary</p> <p>Not taken away</p> <p>Anointed Jesus' feet</p>	<p>I believe You are the Christ, the Son of God</p> <p>Distracted with preparations</p> <p>Worried, bothered about many things</p>