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Discover

JOHN

THE LAMB OF GOD



Part Two of a Two-Part Study

LEADER GUIDE

Discover

JOHN

THE LAMB OF GOD



by
Brent and Diane Averill



Grand Rapids, Michigan

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To the Leader

Prepare the Lesson

This leader guide is meant to assist you as a small group leader but not to substitute for your own work. As you prepare to lead each lesson, work first through the questions in the study guide. Then use the leader material to enrich your understanding of the passage. Prepare thoroughly before leading each group session so that you can lead without frequent references to notes. This approach will free you to concentrate on leadership responsibilities, keep eye contact with group members, and listen carefully.

Get Ready to Lead

Learn to think in terms of questions. As you prepare to lead a lesson, ask yourself questions and try to discover the answers yourself. This will prepare you to anticipate group members' questions and thus help others discover truths from God's Word.

Lead with Questions

Use questions to direct the group discussion. Draw out positive contributions by asking questions. Break down difficult or unclear questions into smaller, concise ones. Also use questions to respond to wrong or problematic answers. If you learn to lead others to truth by questions, you will be a good Bible discovery leader. The questions in this study are designed to be used with the New International Version of the Bible, but other translations can also be used.

Help to Apply

Gently help group members discover the meaning of God's message for their own lives. Be careful not to be judgmental of persons who may not yet seem to be applying the truths you encounter together. It's the Spirit's work to apply God's Word to people's hearts. Tactfully let the group know how the Spirit is applying the Word in your own heart and life. Pray faithfully for the Spirit's work in others.

While giving people the time and space to apply biblical truths as the Spirit leads them, simply try to help group members see that there is a relationship between the Bible and life. Questions for reflection at the end of each session invite everyone to take time for personal reflection and optional sharing. Try to offer at least a few minutes for reflection time toward the end of each lesson, and encourage group members to do follow-up reflection at home.

Leadership Training

If more than one group in your setting is using this Bible study, we strongly encourage leaders to meet regularly for discussion of the lessons, for prayer, and for mutual support.

If this study is being used in a Coffee Break Small Groups program, each leader should have a copy of the *Coffee Break Evangelism Manual with Director's Handbook*. This book is a basic "how-to" guide for establishing and leading a Bible discovery group. Reread the book or portions of it periodically and review it at the beginning of each season.

Leading with Love in the Coffee Break Core Values series is another important tool for leadership development.

Leaders will also find it helpful to attend one or more of the many leadership training workshops offered each year in connection with small group ministry.

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Introduction

The last days of Jesus' life have inspired countless books, movies, and musical pieces, and students of the Bible quickly discover that the events of those days fill the entire second half of the book of John. Shortly after raising his friend Lazarus from the dead at Bethany (John 11), Jesus rides into Jerusalem as the promised Son of David, the Messiah, the Son of God (John 12)—setting in motion an amazing week of events that complete his mission to save us from sin and death forever.

The gospel ("good news") message is true! Jesus Christ is "the Lamb of God, who takes away the sin of the world" (John 1:29). He became the ultimate sacrifice for sin by dying on a cross for our sake, and he conquered death and rose to life again so that "whoever believes in him shall not perish but have eternal life" (3:16).

As this study continues into the second half of the gospel account written by John, we pray that it may draw you closer to the one and only Savior, the eternal Son of God who "became flesh" to show us "the full extent of his love" (1:14; 13:1).

While many people can learn to read commentaries and gain understanding about the gospel, it takes the power of the Holy Spirit to change people through the gospel message. Some members of your group may have read and studied John before. Others may be looking at John for the first time. Some may not question anything about this Bible book, such as its authorship or the content of the miracles it records. Others, influenced by the skepticism of our age, may question every claim they encounter. They might view Christianity as just one choice among many valid religions.

Just as John wrote this gospel account in the cultural context of his day, we should aim to bring its message into our culture. Be prepared for the skeptic who not only needs to hear the truth but also needs to sense the love of Christ. Pray for wisdom to answer skeptical questions in a way that does not compromise the Word of God but also communicates in a loving, respectful way (Eph. 4:15; 1 Pet. 3:15-16). Ask the Holy Spirit for wisdom to discern questions that come not only from the head but also from the heart.

Some of the lessons in this study cover a bit more material than others. As you work through these lessons with your group, remember that you do not have to cover each passage in an exhaustive way. Make use of the Scriptures and the questions in this study to whet people's appetites for spiritual growth and learning, and encourage everyone to keep studying on their own.

Glossary of Terms

Abraham—the father of the Israelite nation whom God called to follow him in faith. God also promised to bless “all peoples on earth” through Abraham (Gen. 12:3). Jesus ultimately fulfilled that promise by making God’s salvation possible for people of all nations. Abraham is also called the father of all believers (Rom. 4:11-12; see Gal. 3:29).

Aramaic—one of the common languages used in Palestine during the time of Jesus’ public ministry.

baptism—In the ministry of John the Baptist, this was an outward sign indicating repentance on the part of the sinner who wanted to be forgiven (Mark 1:4; Acts 19:1-5). Baptism in Christ is a sign of the inward washing away of sin and the dying of the sinful nature to rebirth and renewal (Acts 22:16; Rom. 6:1-4; Titus 3:4). This sacrament is usually performed by sprinkling with or by immersion in water.

blasphemy—scoffing at or misusing the name of God. The Jewish leaders accused Jesus of blasphemy because he claimed to be God, and they refused to believe him.

the Christ—see **Messiah**.

David—a shepherd boy from Bethlehem who became one of the greatest kings of ancient Israel. He wrote many psalms and established the worship of God in Jerusalem. (See 1 Sam. 16:1-1 Kings 2:12.) According to God’s promise in 2 Samuel 7, the Messiah would be a descendant of David.

eternal life—life that lasts forever with God. It begins when one receives Jesus by faith as Savior, and it reaches fulfillment in the new heaven and earth when the believer’s soul is reunited with his or her resurrected body to live in God’s presence forever (1 Cor. 15:20-54).

the Father—the first person of the Trinity. The other two persons are God the Son (Jesus Christ) and God the Holy Spirit. They are three persons in one being.

Feast of Dedication—a winter celebration commemorating the rededication of the Jewish temple in Jerusalem after a defeat of Greek oppressors in 164 B.C. This feast is also known as Hanukkah or the Festival of Lights.

Feast of Tabernacles—a fall harvest festival commemorating God’s covenant with Israel during their stay in the wilderness after being freed from slavery in Egypt. This was one of three annual feasts that all Jewish males were required to attend; the other two were the Feast of Passover and the Feast of Weeks (Pentecost).

Galilee—the northernmost province of ancient Palestine. It was separated from Judea by Samaria, and the Aramaic dialect of this region was noticeably different from the Aramaic spoken in Judea. It was also an area where many Gentiles lived. Most Jews in the south thought Galilee was on the fringe of Judaism, both culturally and spiritually. Jesus grew up in the village of Nazareth in Galilee, and a great deal of his public ministry took place in this region.

glory—splendor, majesty, power, worth, excellence of quality and character. Jesus revealed God's glory and his unity with God through his teaching and miracles (John 2:11) and through his death and resurrection.

gospel—This word literally means “good news” and refers to the message of God's salvation from sin and the promise of eternal life through Jesus Christ. This word can also refer to one of the first four books of the New Testament (Matthew, Mark, Luke, and John) that tell the good news story about Jesus.

grace—God's undeserved favor and forgiving love. Jesus is the full expression of God's grace “in the flesh” for the salvation of all who believe in him as Lord and Savior.

Greeks—another name for Gentiles who lived in Israel and who mainly spoke Greek as a result of Greek influence over the region since the time of Alexander the Great (331 B.C.).

Holy Spirit—the third person of the Trinity. The other two persons are God the Father and God the Son (Jesus Christ). They are three persons in one being.

Isaiah—one of the major prophets of Israel. Isaiah prophesied from 740-681 B.C. and delivered a number of clear prophecies about the Messiah of Israel.

Jacob—grandson of Abraham and father of the twelve tribes of Israel. God renamed him Israel, which means “he struggles with God” (see Gen. 32:28). Jacob bought some land near Sychar and dug a well there (John 4:5-6). The land was given to the descendants of Jacob's son Joseph, and in Jesus' day this well was in Samaritan territory.

Jerusalem—the capital of Judea and the religious center for all Jews. The temple was located there.

Jewish ruling council—see **Sanhedrin**.

Jews—descendants of the Israelite tribes of Judah and Benjamin who returned from exile in Babylon to rebuild Jerusalem and the temple of the Lord after 538 B.C. The gospel writer John uses this term frequently, sometimes to refer to the Jewish people but most often to refer to the Jewish religious leaders in Jerusalem.

John the Baptist—the last prophet who called people to repentance to help them prepare for the coming of the Messiah. John baptized people in the Jordan River as a symbol of their repentance and preparation. John was also Jesus' cousin. (See Luke 1:5-66; 3:1-6, 15-20.)

John the disciple—a close friend and disciple of Jesus who wrote the gospel of John. He also wrote three letters and the book of Revelation in the New Testament. (See the Introduction to this study for additional background on John.)

Lamb of God—John the Baptist used this phrase to describe Jesus at the time of his baptism as he began his public ministry (John 1:29, 35). This title implied that Jesus as Messiah would be a sacrificial substitute for sins (based on traditional sacrifices for Passover and atonement for sin—see Ex. 12; Lev. 16; see also Heb. 10:1-18).

the Law (and the Prophets)—In Jesus' day people often used this term to refer to the body of Old Testament writings that made up the Jewish Scriptures (see Matt. 5:17; 22:40).

manna—a food that God provided for the Israelites during their travels in the desert after their release from slavery in Egypt. The manna appeared on the ground each morning, except on the Sabbath, and could be used for baking bread. Many of the Jews believed the Messiah would renew the sending of this "bread from heaven" (see John 6:32-35).

Messiah—the promised deliverer of God's people. Both the Hebrew word *Messiah* and the Greek word *Christ* mean "Anointed One." Through the prophets God promised to send the Messiah to deliver God's people from evil oppressors and to rule them in righteousness forever. The people misunderstood these promises, however, and looked for a Messiah who would be a political ruler and gather an army to rout all their physical enemies. But as Jesus revealed through his work and teaching, the Messiah came to save God's people from the oppression of sin and death and to give them new life forever with God. He rules today in heaven at the right hand of the Father, and when he comes again at the end of time he will fully establish God's everlasting kingdom of righteousness on earth. (See Matt. 26:63-64; John 16:5-16; 1 Cor. 15; Rev. 21:1-5; 22:1-5.)

money changers—officials who exchanged Roman currency into the Jewish currency acceptable to temple authorities for the payment of offerings and temple taxes.

Moses—the leader of the Israelites when God delivered them from slavery in Egypt and as they lived in the wilderness before entering the promised land (Palestine). Moses received the law from God and taught it to the Israelites.

Passover—This feast took place each spring to celebrate the Israelites' exodus from slavery in Egypt. The name commemorates God's protection of Israelite households during a final plague sent to convince the Egyptian king (pharaoh) to let the Israelites go. God promised that upon seeing the blood of a sacrificed lamb on the doorframes of a house, God would *pass over* that house and not allow the plague of death to take the life of the firstborn in that house (see Ex. 12).

Pharisees—an elite group that emphasized precise obedience to scriptural and traditional law. A number of Pharisees were part of the Sanhedrin (the Jewish ruling council).

priests—officials who served in the temple and belonged to the tribe of Levi; also often called Levites.

Pool of Siloam—a pool at the southern end of Jerusalem.

the Prophet—In Deuteronomy 18:15-19 Moses describes this person whom God promised to raise up to teach the people in the name of the Lord. While other great prophets such as Elijah, Isaiah, Jeremiah, and John the Baptist served God faithfully and filled this description in some ways, Jesus is the ultimate fulfillment of this promise.

rabbi—a Jewish religious scholar and teacher. Well-known rabbis often had disciples.

Sabbath—the seventh day of the week (Saturday), set aside as a day of rest and restoration according to the law of Moses. Jewish religious leaders developed a stringent code of rules for keeping the Sabbath, and Jesus often criticized them for being too legalistic in this regard (see Mark 2:23-3:6; Luke 13:10-17; John 5:16-17; 7:21-24).

Sanhedrin—the ruling council of the Jews, made up of seventy-one officials including Pharisees, Sadducees, leading elders, legal experts, and priests. Nicodemus was a member of this group (John 3:1), and so was Joseph of Arimathea (Mark 15:43; John 19:38-42).

Samaritans—residents of Samaria who descended from the ten northern tribes of Israel. The Samaritans had intermarried with other peoples in the region and claimed that God was to be worshiped at Mount Gerizim, not in Jerusalem. They despised the Jews (who descended from the two southern tribes of Judah and Benjamin), and the Jews despised them.

Satan—this name means “accuser” (see Zech. 3:1) and refers to the fallen angel who tempted humanity to sin and wants to destroy God's kingdom. The Bible refers to this being as “the evil one” (Matt. 6:13); “a roaring lion looking for someone to devour” (1 Pet. 5:8); “the great dragon . . . that ancient serpent called the devil, Satan, who leads the whole world astray” (Rev. 12:9); “the prince of this world” who “now

stands condemned” (John 16:11); and more. When Jesus conquered sin and death for our sake, he dealt Satan a fatal blow (see Gen. 3:14-15) and destroyed Satan’s power to accuse us of our sins before God (Col. 2:13-15). At the end of time, Jesus will completely defeat Satan (Rev. 20:7-10). Though Satan is still powerful and dangerous today, he cannot snatch us from God’s hand (John 10:27-30).

Sea of Galilee—a large freshwater lake in Galilee that was also known as the Sea of Tiberias (after a town on its western coast, named for a Roman caesar—see John 6:1, 23; 21:1).

Son of God—Jesus used this term to describe his relationship as God the Son with God the Father. The Jewish leaders clearly understood this term to mean having equality with God.

Son of Man—Jesus used this term to describe his humanity as well as to refer to a title associated with the Messiah as described by the prophet Daniel (see Dan. 7:13-14; Matt. 24:30; 25:31; 26:64).

Spirit—see **Holy Spirit**.

synagogue—the local gathering place for weekly services in Jewish communities. There were many synagogues throughout Palestine, but the only temple was in Jerusalem.

temple—the religious center of Judaism in the Old Testament and in Jesus’ day. Located in Jerusalem, it was the place of worship and sacrifice, the site of major Jewish festivals, and the gathering place of religious thinkers, teachers, and leaders.

the Twelve—another name for Jesus’ twelve disciples.

the Word—In the original Greek language of John’s text, the word *logos* (translated as “Word”) could have several meanings. Greek philosophers often used this word to refer to the unifying force of the universe. Given the context of statements like “In him all things were made” and “In him was life” (John 1:3-4), we can see that John was using *logos* to speak of Jesus as the divine Word who holds all things together (see also Col. 1:15-20).

Lesson 1

John 11

From Death to Life—for God’s Glory

Additional Related Scriptures

Psalms 66:18

Matthew 26:3-5

Luke 7:11-17; 8:51-56; 10:38-39;

11:9-13

John 1:1-2, 5, 10-12, 16-18, 29; 3:16,

19-21; 4:34; 5:16, 18, 21-29; 6:38,

40-42, 54, 66; 7:1, 27, 30-32, 45, 52;

8:12, 23-27, 47-59; 9:4-5, 31, 39;

10:22-33, 39, 40-42; 20:24-28

Introductory Notes

Many people assume that if only they could witness a miracle from God, they would believe in God. But as this lesson shows, many skeptics refused to believe in Jesus as God even though he brought a dead man back to life.

John 11 describes one of the most amazing miracles of Jesus: he raised his friend Lazarus from the grave although he had been dead for four days. In this episode we also see Jesus “deeply moved . . . and troubled” in spirit, so affected by the death of his friend that he wept openly (John 11:33, 35).

The Son of God cares so deeply for us that he came to conquer death for our sake and offer us full life with God forever. As you study this lesson together, ask God for the wisdom to share with others how this offer from God still stands.

As you will notice, the material for this lesson is lengthy and includes references to many Scripture passages, most of which are from earlier chapters in the book of John. At various points this lesson aims to review the main teachings John has presented about Jesus so that group members can see how integrally this episode fits into the whole of Jesus’ mission. If your group is beginning this study soon after finishing Part One of *Discover John*, you’ll be able to move quickly through the review material. If you studied Part One several months ago, you may want to look back at various key passages on the purpose of Jesus’ coming and the ways people reacted to him. If your group is beginning Part Two without having studied Part One, you may want to review John 1-10 and summarize its main points before discussing John 11 together. The Scripture passages listed in this lesson will help you locate the teachings in John 1-10 that pertain to the discussion of John 11.

Optional Share Question

Note: The optional share question in each lesson may serve well at the beginning of your session or at some other time during your discussion. Use or adapt each share question in a way that works best for your group. (If you have a copy of the *NIV Serendipity Bible for Groups*, you may find that some of the share questions it offers can also enhance your group discussions.)

Describe a deeply emotional funeral you have attended. What made it emotional?

1. *John 11:1-6*

Note: You may want to read or review together the full narrative of the death and resurrection of Lazarus (John 11:1-44) before discussing the following questions. Some details mentioned later in the story shed light on events described at the beginning. In addition, a review of John 10:40-42 can help recall the setting in which part of the story takes place.

- a. *What do we learn about Mary, Martha, and Lazarus? Describe their relationship to Jesus.*

Mary, her sister Martha, and their brother Lazarus lived in Bethany, a village about two miles from Jerusalem. From the gospel of Luke we know that Jesus and his disciples became close friends with this family, sometimes using their home as a place of rest during their travels in ministry (Luke 10:38-39). Mary is further identified as the woman who “poured perfume on the Lord and wiped his feet with her hair” (John 11:2), an episode covered in John 12. Lazarus, who “now lay sick” (11:2), is mentioned only in the gospel of John, and his sisters describe him as one whom Jesus loves.

- **What does it mean that Jesus loved Mary, Martha, and Lazarus?**

The Greek word describing Jesus’ love for Lazarus in John 11:3 is *phileo*, referring to brotherly love, and the word describing his love for Mary, Martha, and Lazarus in 11:5 is *agape*, referring to unconditional love. As God, Jesus loves all people unconditionally, but now that he is also human, it can be said that he loves people as brothers, sisters, and “friends” (*philos*—15:15), “children of God” welcomed into the family of God (1:12; Eph. 2:19; 1 John 3:1).

- **Is it surprising that Jesus had close friends? Why or why not?**

b. *What message did the sisters send to Jesus, and what was his response?*

Mary and Martha sent word that Lazarus was ill, implying that they needed Jesus to come and heal him as soon as possible.

- **Why do you think Jesus said this sickness would not end in death?**
- **What was the greater purpose for which this sickness occurred?**

From later details in the story we can see that Jesus knew Lazarus was severely ill and would die. In fact, Lazarus may well have died by the time Jesus received the sisters' message (see John 11:14). But Jesus pointed beyond his friend's death to predict a resurrection miracle, knowing that this was "for God's glory" and that Jesus himself would be "glorified through it" (11:4).

- **What's surprising about Jesus' response?**

One would think that because Jesus was a good friend, he would go immediately to help Lazarus. But Jesus delayed going for two days.

- **Why would Jesus delay?**

Note: If group members are curious about this and you have enough time, you may want to explore the following discussion together, noting from the start that we cannot be certain why Jesus delayed going to Bethany.

John doesn't explain the reason for Jesus' delay, but it seems that somehow it had to do with the greater purpose of glorifying God (see also 11:15). Some interpreters have suggested that Jesus delayed because a miracle of resurrection would reveal Jesus more clearly as the Son of God than a miracle of healing would. But that kind of interpretation could mislead us to set God's desire for glory over against God's compassion and care for people. (In other words, it could lead us to ask, *Why would a caring, compassionate God put his people through such misery in order to reveal his glory?*) Besides, Jesus had brought others back to life before (Luke 7:11-17; 8:51-56), and Elijah and Elisha had long ago been given power to do the same (see 1 Kings 17:17-24; 2 Kings 4:17-37). So a resurrection miracle would not convince skeptics of Jesus' identity any more than a healing miracle would. If necessary, remind group members that miracles do not ultimately produce faith (see John 10:22-33 and a discussion of the purpose of miracles in lesson 6 of the leader guide for Part One of this study).

Other scholars have noted that several details in the story can help us piece together a more logical response. From John 11:14 we know that Jesus

knew before leaving for Bethany that Lazarus was dead. And from John 11:17 we learn that by the time Jesus arrived at Bethany, “Lazarus had already been in the tomb for four days.” In addition, John 10:40 shows that Jesus was in the region across the Jordan River “where John [the Baptist] had been baptizing in the early days.” This region was likely about 20 miles (32 km) from the town where Lazarus and his sisters lived (see 1:28), or about a day’s journey (see map in study guide). So if the messenger’s journey and Jesus’ journey took about a day each, and if Jesus delayed for two days, Lazarus would have to have died soon after the messenger left Bethany—otherwise he couldn’t have been “in the tomb for four days” (11:17). In other words, Jesus may have seen no urgency in going to heal Lazarus, because he likely knew Lazarus was already dead (see 11:14).

Though some group members may find this bit of detective work intriguing, others may rightly point out that it is speculative. Even if the details show that Lazarus probably died before the messenger reached Jesus, they don’t explain why Jesus delayed for two days. Some scholars add that a popular superstition taught that the soul stayed around for three days after a person died, hoping to return to the body—so the fact that Lazarus had been dead for four days meant he was unquestionably dead. But that idea is also speculative.

From the larger context of the story we recall that the Jewish authorities in Jerusalem wanted to kill Jesus (5:16, 18; 7:1; 8:59). Jesus had left Judea after an encounter with some leaders who’d tried to stone him (10:31-40). John also reports that Jesus escaped from being arrested or killed on several other occasions because his time had “not yet come” (7:6, 30; 8:20). This means that God’s appointed time for Jesus’ death had not yet arrived. As we’ll see in later passages (12:23, 27; 13:1; 17:1), the right time for Jesus’ death was during the upcoming Passover feast, when Jesus was revealed as “the Lamb of God, who takes away the sin of the world” (1:29). So in light of this larger context we might say that Jesus delayed going to Bethany because the time wasn’t right. But again an objector might say that this suggestion is speculative.

Whatever the case, Jesus’ delay somehow points to the greater purpose of his mission, as implied in these statements: “This sickness . . . is for God’s glory so that God’s Son may be glorified through it” (11:4) and “For your sake I am glad I was not there, so that you may believe” (11:15).

- **Who else had an infirmity that was for a wider purpose?**

Recall together that in John 9 Jesus healed a man who was born blind “so that the work of God might be displayed in his life” (9:3). If you have time, review your discussion of that passage from lesson 11 in Part One of this study. As you discuss this matter, be sensitive to group members who may have difficulty accepting that God has full control over this world. One

of the biggest barriers to faith is the problem of suffering and how a good God could allow it. Leave room for the Spirit to speak to everyone through the Scriptures, and be thoughtful and patient as ideas are discussed. There is much we do not understand about pain and suffering, but we do know that things do not happen outside the design of the loving God.

2. *John 11:7-16*

a. *Why didn't the disciples want Jesus to go back to Judea?*

- **Why might they have been afraid?**

The disciples knew that the Jewish leaders were looking for a way to arrest and kill Jesus (see John 5:16, 18; 7:1, 32; 8:59; 10:31, 39). Even though Jesus had escaped from the religious leaders before, the disciples knew that those leaders would be watching for an opportunity to arrest Jesus and put an end to his ministry.

b. *How did Jesus answer them?*

- **What did he mean by "twelve hours of daylight"?**

The New Bible Commentary explains, "The reference to a twelve-hour day is based on Jewish reckoning, which divided the period between sunrise and sunset into twelve equal parts. These parts varied in length according to the time of year."

- **What did Jesus mean when he talked about walking in daylight and stumbling around at night?**

Jesus' comments about day and night hours sound similar to earlier statements he made in John 9:4-5 in connection with being "the light of the world." Recall your discussion of that passage from Part One of this study, or summarize along these lines:

Jesus was feeling an urgency to do as much as possible to complete his mission faithfully for God, just as diligent workers make the most of remaining daylight hours to finish their day's work. Jesus also seems to have been telling his disciples that now, while he was still with them as "the light of the world," they should make the most of learning from him and responding to him.

In other words, in John 11 Jesus was implying that the work God had called him to do was more important than avoiding threats and difficulties in and around Jerusalem.

- **How did Jesus clear up the disciples' confusion about Lazarus?**

When he said he had to go to Bethany to wake up Lazarus, Jesus meant he was going to raise Lazarus from the sleep of death. At first the disciples thought he was talking about natural sleep that would help Lazarus heal. So Jesus made clear that Lazarus had died and that God would use this event to help increase their faith.

c. *How did Thomas react?*

Thomas apparently understood that something important was going to happen, so he urged the disciples to follow Jesus even if that meant they would die with him.

- **What tone of voice do you hear when you read Thomas's statement?**

This question can help group members see that sometimes a statement can be read in different ways. In this case, if we are used to thinking of Thomas as a doubter (see 20:24-27), we might tend to read his statement here as a response of resignation and despair. But, as the *NIV Study Bible* reminds us, Thomas was also "capable of devotion and courage." (See also 20:28.)

3. *John 11:17-27*

a. *Describe the scene as Jesus arrived in Bethany.*

- **Who came out to meet him?**

Lazarus had been in the grave for four days, and many friends and acquaintances had gathered to comfort Mary and Martha. Martha went out to meet Jesus when she heard he was approaching Bethany. The short distance from Bethany to Jerusalem made it relatively easy for "many Jews [to] come to Martha and Mary to comfort them in the loss of their brother." John likely notes this short distance to remind readers that Jesus was now close to the city where many of his enemies were (see 11:7-8).

b. *What did Martha say to Jesus, and what did she mean?*

Martha's words show that she knew Jesus could make a sick person well. Though some commentators have read her opening words ("If you had been here") as a rebuke, she is probably simply expressing regret and grief that Jesus hadn't been available to heal Lazarus before he died.

- **Why does she comment that God would give Jesus anything he asked?**

It appears that Martha also knew Jesus could bring Lazarus back to life. She most likely had heard about others whom Jesus had raised (see Luke 7:11-17; 8:51-56). She also knew about Jesus' close connection with God (John 10:30) and was familiar with the teaching about God giving what is asked in line with his will (Luke 11:9-13; John 9:31).

c. Did she understand Jesus' response about Lazarus rising again?

Though she believed in "the resurrection at the last day" (John 11:24; see 5:24-29), it seems that Martha wasn't thinking Lazarus would return to life before then. But Jesus was making a greater claim than Martha understood.

- **What "I am" statement does Jesus make here?**
- **What's the significance of these words?**

It would be difficult to overstate the meaning of Jesus' claim "I am the resurrection and the life" (11:25). Jesus was saying he had power and authority over life and death. This was always known to be the domain of God (5:21), so again Jesus was clearly claiming to be God (see 5:24-27).

Note: If you haven't discussed Jesus' "I am" statements before, you may want to note that Jesus used this emphatic construction often in his teaching ministry. The expression clearly echoed the way God named himself when calling Moses to lead the Israelites out of Egypt (Ex. 3:14), so by using this phrase, Jesus was claiming to be God. We'll discuss this matter in more detail when we look at John 14.

- **What did Jesus mean when he said that people who believe in him "will never die"?**

Recall earlier discussions you may have had on this topic while doing Part One of this study (see John 3:16; 5:21-29). Jesus is referring to spiritual death here, and he makes it clear that people would continue to die physically until "the last day" (6:40, 54).

- **Why did Jesus ask Martha, "Do you believe this?"**

Jesus was not simply having a theological discussion with Martha. He was asking for a commitment of faith. She responded by saying she believed in him as the Messiah (Christ), the promised deliverer of God's

people. Though she probably didn't understand everything he was saying about life and death, she knew by faith who he was.

5. *John 11:28-37*

a. *What did Mary do when Martha said Jesus was asking for her?*

Mary got up immediately and went out to meet Jesus at the same place where Martha had met him.

- **How did Mary greet Jesus?**

Mary fell before Jesus' feet, showing deep respect, and then she said almost the same thing Martha had said to Jesus earlier: "Lord, if you had been here, my brother would not have died." She was weeping, and so were the mourners who had come with her.

b. *How did Jesus react to the situation?*

Jesus was "deeply moved" by the emotion of Mary and the mourners, and he asked where the grave of Lazarus was. Then, when the people said, "Come and see, Lord," Jesus wept (11:34-35).

- **Given the fact that Jesus would soon raise Lazarus back to life, why was he so deeply moved and why did he weep?**

Commentators note that the Greek word for "deeply moved" suggests a "groaning in one's spirit" that can include a kind of indignation, or anger. In contrast, the word for "wept" (*dakryo*, "shed tears") denotes Jesus' quiet weeping as compared to Mary and the others' "weeping" (*klaio*), which literally means "wailing."

Some scholars have suggested that Jesus was overcome with compassionate emotion when he saw Mary and the others grieving. Other interpreters have suggested that Jesus became upset at the people's lack of understanding and trust in his ability to raise people from the dead. Still others suggest that his "groaning" or deep emotion was in response to death itself.

c. *How did the mourners react to the fact that Jesus wept?*

They affirmed that Lazarus had been a dear friend of Jesus, and yet some of them stated that he should have been able to keep Lazarus from dying.

Point out that these responses show how easily people can jump to conclusions. While Jesus definitely was a close friend of Lazarus, that fact wasn't necessarily proved by his weeping. And although Jesus was the

Messiah who was also a friend of Lazarus, that didn't mean Jesus was obligated to keep Lazarus from dying. As Jesus often had to remind people, his mission was to do the will of the Father who sent him (John 4:34; 6:38).

6. *John 11:38-44*

What happened at the tomb?

- **What did the tomb look like?**
- **How did Martha react to the idea of rolling the stone away?**
- **How did Jesus respond to her concern?**

The tomb was a cave with a stone laid in front of its entrance. Martha objected to opening the tomb because she knew that by now her brother's body would be giving off a terrible odor. Jesus gently responded by saying that if she believed, she would "see the glory of God" (11:40). In other words, she would see that Lazarus's sickness "would not end in death" but reveal God's glory (11:4). As Jesus had said earlier, "Your brother will rise again" (11:23).

- **Why did Jesus pray aloud to God?**

Jesus sometimes prayed aloud so that the people around him would benefit. He explained that he wanted the people there to realize that he always depended on the Father and that the Father had truly sent him to be the Messiah. Everything that Jesus did was in line with the Father's will, including the miracle that these people would soon see.

- **What happened next?**

In response to Jesus' call, Lazarus "came out" of the tomb, and Jesus told the people to unwrap him and "let him go." Lazarus was now freed from the imprisonment of the grave. Commentators add that the brief description of Lazarus's return to life shows, as in many other miracle stories, that the main point of the account is to reveal God's glory.

7. *John 11:45-57*

Note: If you're running out of discussion time for this lesson, you might simply summarize this section of John 11 and ask group members if they have specific questions about it that they'd like to discuss. Then close by inviting everyone to focus on the questions for reflection at the end of the session and to ask God for guidance in finding answers throughout the coming week.

a. *What were the people's reactions to the raising of Lazarus?*

"Many of the Jews who had come to visit" the grieving sisters in Bethany "put their faith in" Jesus. Some, however, apparently with malicious intent, went to the religious leaders in Jerusalem to report "what Jesus had done."

- **How did the religious leaders respond to this news?**

They called for a meeting of the Sanhedrin, the Jewish ruling council.

- **What was their concern?**

It's surprising that instead of looking into what actually happened, the Jewish leaders were concerned that so many people were following Jesus. On the surface they gave the appearance of being concerned for the nation, but it's clear that they feared losing their political standing with the Roman authorities. As in several other episodes described earlier, the religious leaders didn't really deal with who Jesus was. Although they acknowledged his miraculous signs, they didn't want to follow him. In other words, they refused to believe he was the Messiah. Jesus didn't fit their idea of what the Messiah should be, so they rejected him (see John 5:16-18; 6:41-42, 52, 66; 7:27, 52; 8:23-27, 47-59; 10:22-33).

- **How do we react today when God doesn't fit into our plans?**

b. *Did Caiaphas know what he was saying?*

- **Did one man die for the people?**

Caiaphas was making a political calculation that Jesus was expendable and that it would be better for everyone if he were killed. Little did Caiaphas know, though, that he was also making a prophetic statement. Jesus had become human to die sacrificially for his people, which included not only the Jewish nation but also "the scattered children of God."

- **Who were these "scattered children"?**

Recall Jesus' comments about "other sheep" in John 10:16. Jesus was referring to Gentile believers, people from all other nations who would believe in him and be saved.

- **Who are God’s scattered children today? Are they all from other nations, or do some live in our neighborhoods? In our own families? In our own groups of friends?**

c. *What did the Jewish leaders plan to do, and how did Jesus respond?*

The leaders began plotting to take Jesus’ life. Although they’d tried to have Jesus arrested before and some of them had also tried to stone him (7:30, 32, 45; 8:59; 10:33, 39), the religious leaders now began planning a strategy to get rid of him. So they sent out the word that if anyone knew where Jesus was, that person “should report it” to them.

- **Where was Jesus?**

John reports that Jesus withdrew to a village called Ephraim in a region near the desert.

- **Why did Jesus go away?**

The *NIV Study Bible* offers this explanation: “Knowing the attitude of his opponents, he withdrew. He would die for others, but in his own time, not that of his enemies.” As we learn in later chapters, God’s appointed time for Jesus’ death was during the great Passover feast. The religious leaders wouldn’t like this, and they even tried to avoid killing him during the festivities to avoid a riot (Matt. 26:3-5)—but they couldn’t force God’s hand.

Questions for Reflection

What does the story of Lazarus teach us about death?

What does it teach about Jesus and who he is?

Think about sharing this story with someone you know who doesn’t know Jesus. What would you say?

If you have time, use these questions to reflect together on the lesson material before closing your session. Invite group members to share what they have learned, and if they aren’t sure they agree with everything covered, allow room for them to discuss their thoughts. If you’re out of time, however, you could suggest that everyone reflect on these questions at home, ask God for guidance in responding to them, and bring their questions or comments to your next meeting.

Also remember to pray for your group members, asking the Spirit of God to speak to their hearts and to help each one grow through this continuing study of the book of John.

Discover **JOHN** THE LAMB OF GOD



Part Two of a Two-Part Study

STUDY GUIDE

Discover
JOHN
THE LAMB OF GOD



by
Brent and Diane Averill



Grand Rapids, Michigan

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How to Study

The questions in this study booklet will help you discover for yourself what the Bible says. This is inductive Bible study—in which you will discover the message for yourself.

Questions are the key to inductive Bible study. Through questions you search for the writers' thoughts and ideas. The questions in this booklet are designed to help you in your quest for answers. You can and should ask your own questions too. The Bible comes alive with meaning for many people as they discover the exciting truths it contains. Our hope and prayer is that this booklet will help the Bible come alive for you.

The questions in this study are designed to be used with the New International Version of the Bible, but other translations can also be used.

Step 1. Read each Bible passage several times. Allow the ideas to sink in. Think about their meaning. Ask questions about the passage.

Step 2. Answer the questions, drawing your answers from the passage. Remember that the purpose of the study is to discover what the Bible says. Write your answers in your own words. If you use Bible study aids such as commentaries or Bible handbooks, do so only after completing your own personal study.

Step 3. Apply the Bible's message to your own life. Ask,

- What is this passage saying to me?
- How does it challenge me? Comfort me? Encourage me?
- Is there a promise I should claim? A warning I should heed?
- For what can I give thanks?

If you sense God speaking to you in some way, respond to God in a personal prayer.

Step 4. Share your thoughts with someone else if possible. This will be easiest if you are part of a Bible study group that meets regularly to share discoveries and discuss questions. If you would like to learn of a study group in your area or if you would like more information on how to start a small group Bible study,

- write to Discover Your Bible at

2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560

or

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- call toll-free 1-888-644-0814, e-mail smallgroups@crcna.org, or visit www.SmallGroupMinistries.org (for training advice and general information)
- call toll-free 1-800-333-8300 or visit www.FaithAliveResources.org (to order materials)

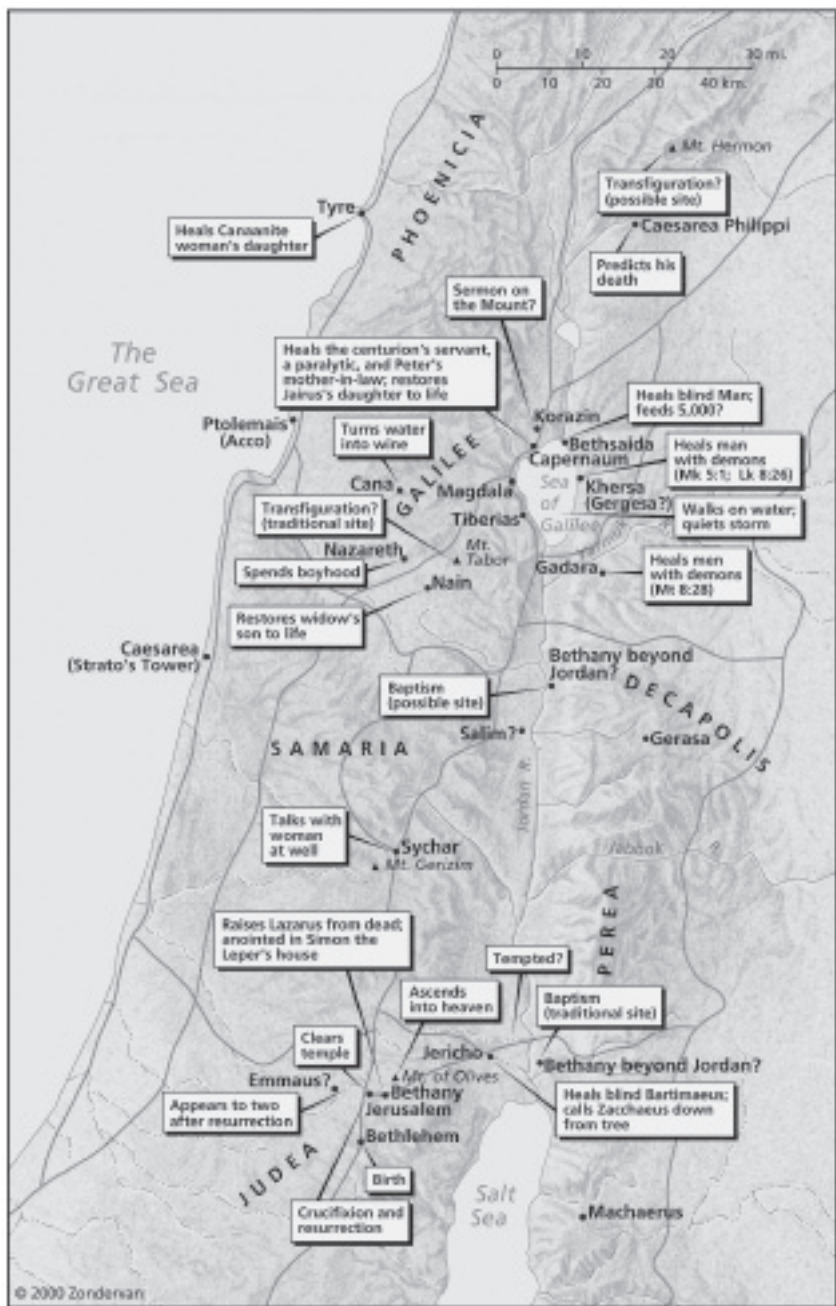
Introduction

The last days of Jesus' life have inspired countless books, movies, and musical pieces, and students of the Bible quickly discover that the events of those days fill the entire second half of the book of John. Shortly after raising his friend Lazarus from the dead at Bethany (John 11), Jesus rides into Jerusalem as the promised Son of David, the Messiah, the Son of God (John 12)—setting in motion an amazing week of events that complete his mission to save us from sin and death forever.

The gospel (“good news”) message is true! Jesus Christ is “the Lamb of God, who takes away the sin of the world” (John 1:29). He became the ultimate sacrifice for sin by dying on a cross for our sake, and he conquered death and rose to life again so that “whoever believes in him shall not perish but have eternal life” (3:16).

As this study continues into the second half of the gospel account written by John, we pray that it may draw you closer to the one and only Savior, the eternal Son of God who “became flesh” to show us “the full extent of his love” (1:14; 13:1).

Jesus' Ministry



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Glossary of Terms

Abraham—the father of the Israelite nation whom God called to follow him in faith. God also promised to bless “all peoples on earth” through Abraham (Gen. 12:3). Jesus ultimately fulfilled that promise by making God’s salvation possible for people of all nations. Abraham is also called the father of all believers (Rom. 4:11-12; see Gal. 3:29).

Aramaic—one of the common languages used in Palestine during the time of Jesus’ public ministry.

baptism—In the ministry of John the Baptist, this was an outward sign indicating repentance on the part of the sinner who wanted to be forgiven (Mark 1:4; Acts 19:1-5). Baptism in Christ is a sign of the inward washing away of sin and the dying of the sinful nature to rebirth and renewal (Acts 22:16; Rom. 6:1-4; Titus 3:4). This sacrament is usually performed by sprinkling with or by immersion in water.

blasphemy—scoffing at or misusing the name of God. The Jewish leaders accused Jesus of blasphemy because he claimed to be God, and they refused to believe him.

the Christ—see **Messiah**.

David—a shepherd boy from Bethlehem who became one of the greatest kings of ancient Israel. He wrote many psalms and established the worship of God in Jerusalem. (See 1 Sam. 16:1-1 Kings 2:12.) According to God’s promise in 2 Samuel 7, the Messiah would be a descendant of David.

eternal life—life that lasts forever with God. It begins when one receives Jesus by faith as Savior, and it reaches fulfillment in the new heaven and earth when the believer’s soul is reunited with his or her resurrected body to live in God’s presence forever (1 Cor. 15:20-54).

the Father—the first person of the Trinity. The other two persons are God the Son (Jesus Christ) and God the Holy Spirit. They are three persons in one being.

Feast of Dedication—a winter celebration commemorating the rededication of the Jewish temple in Jerusalem after a defeat of Greek oppressors in 164 B.C. This feast is also known as Hanukkah or the Festival of Lights.

Feast of Tabernacles—a fall harvest festival commemorating God’s covenant with Israel during their stay in the wilderness after being freed from slavery in Egypt. This was one of three annual feasts that all Jewish males were required to attend; the other two were the Feast of Passover and the Feast of Weeks (Pentecost).

Galilee—the northernmost province of ancient Palestine. It was separated from Judea by Samaria, and the Aramaic dialect of this region was noticeably different from the Aramaic spoken in Judea. It was also an area where many Gentiles lived. Most Jews in the south thought Galilee was on the fringe of Judaism, both culturally and spiritually. Jesus grew up in the village of Nazareth in Galilee, and a great deal of his public ministry took place in this region.

glory—splendor, majesty, power, worth, excellence of quality and character. Jesus revealed God's glory and his unity with God through his teaching and miracles (John 2:11) and through his death and resurrection.

gospel—This word literally means “good news” and refers to the message of God's salvation from sin and the promise of eternal life through Jesus Christ. This word can also refer to one of the first four books of the New Testament (Matthew, Mark, Luke, and John) that tell the good news story about Jesus.

grace—God's undeserved favor and forgiving love. Jesus is the full expression of God's grace “in the flesh” for the salvation of all who believe in him as Lord and Savior.

Greeks—another name for Gentiles who lived in Israel and who mainly spoke Greek as a result of Greek influence over the region since the time of Alexander the Great (331 B.C.).

Holy Spirit—the third person of the Trinity. The other two persons are God the Father and God the Son (Jesus Christ). They are three persons in one being.

Isaiah—one of the major prophets of Israel. Isaiah prophesied from 740-681 B.C. and delivered a number of clear prophecies about the Messiah of Israel.

Jacob—grandson of Abraham and father of the twelve tribes of Israel. God renamed him Israel, which means “he struggles with God” (see Gen. 32:28). Jacob bought some land near Sychar and dug a well there (John 4:5-6). The land was given to the descendants of Jacob's son Joseph, and in Jesus' day this well was in Samaritan territory.

Jerusalem—the capital of Judea and the religious center for all Jews. The temple was located there.

Jewish ruling council—see **Sanhedrin**.

Jews—descendants of the Israelite tribes of Judah and Benjamin who returned from exile in Babylon to rebuild Jerusalem and the temple of the Lord after 538 B.C. The gospel writer John uses this term frequently, sometimes to refer to the Jewish people but most often to refer to the Jewish religious leaders in Jerusalem.

John the Baptist—the last prophet who called people to repentance to help them prepare for the coming of the Messiah. John baptized people in the Jordan River as a symbol of their repentance and preparation. John was also Jesus' cousin. (See Luke 1:5-66; 3:1-6, 15-20.)

John the disciple—a close friend and disciple of Jesus who wrote the gospel of John. He also wrote three letters and the book of Revelation in the New Testament. (See the Introduction to this study for additional background on John.)

Lamb of God—John the Baptist used this phrase to describe Jesus at the time of his baptism as he began his public ministry (John 1:29, 35). This title implied that Jesus as Messiah would be a sacrificial substitute for sins (based on traditional sacrifices for Passover and atonement for sin—Ex. 12; Lev. 16; see also Heb. 10:1-18).

the Law (and the Prophets)—In Jesus' day people often used this term to refer to the body of Old Testament writings that made up the Jewish Scriptures (see Matt. 5:17; 22:40).

manna—a food that God provided for the Israelites during their travels in the desert after their release from slavery in Egypt. The manna appeared on the ground each morning, except on the Sabbath, and could be used for baking bread. Many of the Jews believed the Messiah would renew the sending of this "bread from heaven" (see John 6:32-35).

Messiah—the promised deliverer of God's people. Both the Hebrew word *Messiah* and the Greek word *Christ* mean "Anointed One." Through the prophets God promised to send the Messiah to deliver God's people from evil oppressors and to rule them in righteousness forever. The people misunderstood these promises, however, and looked for a Messiah who would be a political ruler and gather an army to rout all their physical enemies. But as Jesus revealed through his work and teaching, the Messiah came to save God's people from the oppression of sin and death and to give them new life forever with God. He rules today in heaven at the right hand of the Father, and when he comes again at the end of time he will fully establish God's everlasting kingdom of righteousness on earth. (See Matt. 26:63-64; John 16:5-16; 1 Cor. 15; Rev. 21:1-5; 22:1-5.)

money changers—officials who exchanged Roman currency into the Jewish currency acceptable to temple authorities for the payment of offerings and temple taxes.

Moses—the leader of the Israelites when God delivered them from slavery in Egypt and as they lived in the wilderness before entering the promised land (Palestine). Moses received the law from God and taught it to the Israelites.

Passover—This feast took place each spring to celebrate the Israelites' exodus from slavery in Egypt. The name commemorates God's protection of Israelite households during a final plague sent to convince the Egyptian king (pharaoh) to let the Israelites go. God promised that upon seeing the blood of a sacrificed lamb on the doorframes of a house, God would *pass over* that house and not allow the plague of death to take the life of the firstborn in that house (see Ex. 12).

Pharisees—an elite group that emphasized precise obedience to scriptural and traditional law. A number of Pharisees were part of the Sanhedrin (the Jewish ruling council).

priests—officials who served in the temple and belonged to the tribe of Levi; also often called Levites.

Pool of Siloam—a pool at the southern end of Jerusalem.

the Prophet—In Deuteronomy 18:15-19 Moses describes this person whom God promised to raise up to teach the people in the name of the Lord. While other great prophets such as Elijah, Isaiah, Jeremiah, and John the Baptist served God faithfully and filled this description in some ways, Jesus is the ultimate fulfillment of this promise.

rabbi—a Jewish religious scholar and teacher. Well-known rabbis often had disciples.

Sabbath—the seventh day of the week (Saturday), set aside as a day of rest and restoration according to the law of Moses. Jewish religious leaders developed a stringent code of rules for keeping the Sabbath, and Jesus often criticized them for being too legalistic in this regard (see Mark 2:23-3:6; Luke 13:10-17; John 5:16-17; 7:21-24).

Sanhedrin—the ruling council of the Jews, made up of seventy-one officials including Pharisees, Sadducees, leading elders, legal experts, and priests. Nicodemus was a member of this group (John 3:1), and so was Joseph of Arimathea (Mark 15:43; John 19:38-42).

Samaritans—residents of Samaria who descended from the ten northern tribes of Israel. The Samaritans had intermarried with other peoples in the region and claimed that God was to be worshiped at Mount Gerizim, not in Jerusalem. They despised the Jews (who descended from the two southern tribes of Judah and Benjamin), and the Jews despised them.

Satan—this name means “accuser” (see Zech. 3:1) and refers to the fallen angel who tempted humanity to sin and wants to destroy God's kingdom. The Bible refers to this being as “the evil one” (Matt. 6:13); “a roaring lion looking for someone to devour” (1 Pet. 5:8); “the great dragon . . . that ancient serpent called the devil, Satan, who leads the whole world astray” (Rev. 12:9); “the prince of this world” who “now

stands condemned” (John 16:11); and more. When Jesus conquered sin and death for our sake, he dealt Satan a fatal blow (see Gen. 3:14-15) and destroyed Satan’s power to accuse us of our sins before God (Col. 2:13-15). At the end of time, Jesus will completely defeat Satan (Rev. 20:7-10). Though Satan is still powerful and dangerous today, he cannot snatch us from God’s hand (John 10:27-30).

Sea of Galilee—a large freshwater lake in Galilee that was also known as the Sea of Tiberias (after a town on its western coast, named for a Roman caesar—see John 6:1, 23; 21:1).

Son of God—Jesus used this term to describe his relationship as God the Son with God the Father. The Jewish leaders clearly understood this term to mean having equality with God.

Son of Man—Jesus used this term to describe his humanity as well as to refer to a title associated with the Messiah as described by the prophet Daniel (see Dan. 7:13-14; Matt. 24:30; 25:31; 26:64).

Spirit—see **Holy Spirit**.

synagogue—the local gathering place for weekly services in Jewish communities. There were many synagogues throughout Palestine, but the only temple was in Jerusalem.

temple—the religious center of Judaism in the Old Testament and in Jesus’ day. Located in Jerusalem, it was the place of worship and sacrifice, the site of major Jewish festivals, and the gathering place of religious thinkers, teachers, and leaders.

the Twelve—another name for Jesus’ twelve disciples.

the Word—In the original Greek language of John’s text, the word *logos* (translated as “Word”) could have several meanings. Greek philosophers often used this word to refer to the unifying force of the universe. Given the context of statements like “In him all things were made” and “In him was life” (John 1:3-4), we can see that John was using *logos* to speak of Jesus as the divine Word who holds all things together (see also Col. 1:15-20).

Lesson 1

John 11

From Death to Life—for God’s Glory

Additional Related Scriptures

Psalms 66:18

Matthew 26:3-5

Luke 7:11-17; 8:51-56; 10:38-39;
11:9-13

John 1:1-2, 5, 10-12, 16-18, 29; 3:16,
19-21; 4:34; 5:16, 18, 21-29; 6:38,
40-42, 54, 66; 7:1, 27, 30-32, 45, 52;
8:12, 23-27, 47-59; 9:4-5, 31, 39;
10:22-33, 39, 40-42; 20:24-28

Introductory Notes

Many people assume that if only they could witness a miracle from God, they would believe in God. But as this lesson shows, many skeptics refused to believe in Jesus as God even though he brought a dead man back to life.

John 11 describes one of the most amazing miracles of Jesus: he raised his friend Lazarus from the grave although he had been dead for four days. In this episode we also see Jesus “deeply moved . . . and troubled” in spirit, so affected by the death of his friend that he wept openly (John 11:33, 35).

The Son of God cares so deeply for us that he came to conquer death for our sake and offer us full life with God forever. As you study this lesson together, ask God for the wisdom to share with others how this offer from God still stands.

1. John 11:1-6

Note: You may want to read or review together the full narrative of the death and resurrection of Lazarus (John 11:1-44) before discussing the following questions. Some details mentioned later in the story shed light on events described at the beginning. In addition, a review of John 10:40-42 can help recall the setting in which part of the story takes place.

- a. What do we learn about Mary, Martha, and Lazarus? Describe their relationship to Jesus.

- b. What message did the sisters send to Jesus, and what was his response?

2. *John 11:7-16*

- a. Why didn't the disciples want Jesus to go back to Judea?

- b. How did Jesus answer them?

- c. How did Thomas react?

3. *John 11:17-27*

- a. Describe the scene as Jesus arrived in Bethany.

b. What did Martha say to Jesus, and what did she mean?

c. Did she understand Jesus' response about Lazarus rising again?

5. *John 11:28-37*

a. What did Mary do when Martha said Jesus was asking for her?

b. How did Jesus react to the situation?

c. How did the mourners react to the fact that Jesus wept?

6. *John 11:38-44*

What happened at the tomb?

7. *John 11:45-57*

a. What were the people's reactions to the raising of Lazarus?

b. Did Caiaphas know what he was saying?

c. What did the Jewish leaders plan to do, and how did Jesus respond?

Questions for Reflection

What does the story of Lazarus teach us about death?

What does it teach about Jesus and who he is?

Think about sharing this story with someone you know who doesn't know Jesus. What would you say?