

THE GOSPEL OF JOHN



HOLY TRINITY CHURCH
WOMEN'S
MINISTRY

THE GOSPEL OF JOHN

INTRODUCTION	1
NOTES ON STUDY QUESTIONS	2
WEEK 1: JOHN 1:1-18	6
WEEK 2: JOHN 2:1-12	10
WEEK 3: JOHN 3:1-17	14
WEEK 4: JOHN 6:22-59	18
WEEK 5: JOHN 9:1-41	22
WEEK 6: JOHN 14:1-14	26
WEEK 7: JOHN 19:17-30	30
WEEK 8: JOHN 20	34

WELCOME TO THE SUMMER BIBLE STUDIES WITH THE WOMEN OF HOLY TRINITY CHURCH! WE HOPE AND PRAY YOU WILL FIND THIS STUDY FRUITFUL IN KNOWING CHRIST BETTER AND GROWING IN RELATIONSHIP WITH OTHER WOMEN IN YOUR GROUP.

The questions included in this guide are meant to facilitate the study of a Bible passage to understand what the original author meant in light of the death and resurrection of Jesus Christ. With this in mind, we can then respond in how we live our lives both individually and communally. Each week's questions follow a general method for interpreting texts, which is explained in the following section. You are encouraged to read the passage ahead of time and answer the questions on your own before meeting with your Bible study group. Hopefully you will also find insight from other women who come from different perspectives or areas of study. This study guide and the leaders of these studies are rooted in the belief that Jesus Christ was the Son of God who lived, died, and was resurrected as described in the Bible, and that this changes every aspect of our lives.

Printed text passages are included for each week. We encourage you to mark up the passages before the group study, making note of repeated words or phrases and the flow of the passage. Use colors, circle things, draw arrows and connecting lines. We also encourage you to look at the passage with a Bible in front of you so you can see the surrounding literary context and easily reference other parts of the Bible.

Look forward to what you will glean from your group as you study together this summer! Please talk to your leader or contact someone on our Women's Ministry team with further questions or discussion.

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John 1:14)

Scripture quotations are from The ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

NOTES ON STUDY QUESTIONS

STRUCTURE

How has the author organized this passage? Divide the passage into sections or an outline.

The structure of a text should come from study of its style, grammar, and content. It should reveal or support the emphasis of the passage. Different text types have different patterns for indicating structure. For instance, narrative **text types** are guided by the plot structure or shifts in setting or characters, whereas a discourse can be guided by the logic of an argument. Poetry tends to use devices like stanzas, parallelism, and figurative language. The Gospel of John is mostly narrative and discourse, containing more discourse than any of the other Gospels.

Look at words or phrases that may indicate a new section by a change in topic, time, characters, speaker, setting, tense, or writing style. Repetitions often represent the beginning or end of a section. You may need to revise your structure later as you learn new information about the text.

CONTEXT

How does the context affect your understanding of the text?

- **Literary context:** Passages before and after; genre
- **Biblical context:** Place in the Bible and in God's redemptive work over the course of history
- **Historical context:** Historical or cultural factors

The context should direct the meaning of the passage. The **immediate literary context** (passages before and after the text you're studying) is often crucial in setting the scene or purpose. Try to read at least the chapter before and after the passage and look for markers of the larger section the passage falls in.

The **genre** of the text will also direct your interpretation. Fables, for example, naturally lead the reader to expect and look for a moral. Common genres in the Bible include Gospels, Epistles, wisdom literature, Old Testament history and prophecy, and apocalyptic literature. It is helpful to refer to a commentary or other outside source to learn more about how the genre of a text influences the way that text should be interpreted.

The **Biblical context** of a passage can deepen its meaning tremendously. Think about where the passage comes in God's saving work with humans over the course of history--from the Garden of Eden in Genesis to the New Heavens and New Earth in the book of Revelation. Although the main point of many New Testament passages can be understood without a full understanding of their Old Testament contexts, the beauty of God's pursuit of human hearts to the ends of the earth becomes ever richer as you learn more of the Old Testament.

As a general principle in studying the Bible, look up the context of other Biblical passages that are quoted. Since John often refers to Old Testament themes or events, such as Passover and manna, it is helpful to look up the passages that describe the original topic. It is also

helpful to see how the events in Jesus' life and the ideas John writes about are developed elsewhere in the New Testament. Some print and online Bibles include cross-references, which identify other related passages in the Bible in a column in the center of the page or in footnotes.

After the four Gospels that recount Jesus' life, death, and resurrection, the book of Acts documents Luke's account of the Church growing and spreading. The Epistles were letters, often from leaders like Paul, John, and James to a specific church or group of churches. The book of Revelation was written by John (Jesus' disciple and the gospel writer) after he received a vision of Jesus Christ and events to come (including trials and tribulation), Christ's return in victory, Satan's destruction, and the creation of the New Heavens and the New Earth in which followers of Christ will rule with him.

Knowledge of the **historical and cultural context** is also important in understanding a given Biblical passage. This includes the date of events, date of writing, background of the author, culture of the audience, and political environment of the characters and audience. For instance, John was a Palestinian Jew from Galilee, and he wrote about a fellow Galilean Jew from a poor family in Nazareth, as well as the Jews in religious authority and Roman military and political leaders. John was in Jesus' closest circle of friends and was an eyewitness to many of the events, though he probably wrote the book much later, after the temple in Jerusalem was destroyed by the Romans in AD 70. He wrote to Jews and Gentiles throughout the Greco-Roman empire. Some historical context can be gathered from the Bible itself, though it is often helpful to refer to outside resources as well.

Some contextual factors will be pointed out in the study guide; it is highly recommended to look at these ahead of time, including the Biblical context of the passages that are referenced. The most important Bible references are bolded. Additional resources include study Bibles, commentaries, topical books, and maps. Talk to your group leader for further recommendations.

MAIN IDEA

- *What is the author's main idea of the text as intended for the original audience?*
- *How does this passage connect with the theme of the book of John?*

The **main idea** should become clearer as you study the structure and context. Often the main idea is highlighted by the structure and supported by the immediate literary context. The main idea should focus on how the original audience would have understood the text. From there, the passage can be studied in light of the redemptive work of Christ and the context of your world today. Try to articulate the main idea in a single sentence.

By nature of its literary form, each book of the Bible has a **theme** that it develops for a **purpose**. The introductory and concluding chapters of a book tend to be helpful and may even be explicit about the theme or purpose. Some portions of a book may serve to provide variation or contrast that supports a theme while other sections may not directly discuss or develop the theme, but the main point of a particular passage should not contradict the general theme of the book as a whole.

As you read the Gospel of John, take note of its theme. The "prologue" in John 1:1-18 introduces the main concepts and phrases that the rest of the book illustrates, and these ideas culminate in the death and resurrection of Christ. The end of the book also includes an explicit purpose statement: "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:30-31). The passages included in this summer study will all support the theme directly, although the theme is best seen by also reading the portions in between.

NOTES ON STUDY QUESTIONS CONTINUED

GOSPEL CONNECTIONS

How does this passage relate to the Gospel of Jesus Christ (his death and resurrection)?

The birth, death, and resurrection of the Son of God sounded metaphysical explosions throughout the universe. The Gospel forms the most basic part of the Christian faith: trust in Christ's death saves his followers from eternal death.

The Old Testament, from the first sin of Adam, cried out for a savior from the curse of separation from God and the curse of death. From the time of Abraham, God promised that he would bring profound blessing to all nations through his family. God demanded holiness that Israel could not deliver and he offered the Law to help them--and he repeatedly asked them to turn their hearts back to him if they were in sin so he could return to them. Not all Old Testament passages have an explicit reference to Christ, but Scripture as a whole aches for the day when God would come down from heaven and rescue all humankind from its rebellion, making them them holy before him so they could extend his rule to the ends of the earth.

The New Testament starts with accounts of Jesus of Nazareth in the four Gospels, Matthew, Mark, Luke, and John. They describe the life and teaching of Jesus, culminating in his death and resurrection. Their purpose was to spread the "good news" (the meaning of a "gospel") of how Jesus was truly man *and* God and

came to bring eternal life to all who would believe in him. They demonstrated how Jesus fulfilled promises of the Old Testament and fit the description of the Messiah who would come to redeem Israel. The literary style is historical and persuasive, referencing fine detail and citing specific witnesses for further verification--many of whom were later martyred for their commitment to Christ. The Gospels also show people's reactions to Jesus, providing examples (good and bad) of how to respond to Jesus' radical life and message.

The book of Acts is a continuation of the Gospel of Luke and describes Christ's ascension into heaven, the coming of the Holy Spirit to believers in Christ, and the spread of the Church. The following books in the New Testament are letters (called epistles) to encourage and instruct the Church as it continued to spread toward the ends of the earth. The New Testament ends with the book of Revelation, in which John writes about a vision God gave him of Jesus coming back again to earth, this time in final judgment and victory over evil and death. Christ brings his faithful followers to reign with him eternally in peace in a renewed heavens and earth. Thus, some passages may look back to the cross from a later perspective.

RESPONSE

How does this passage apply to you, this group, your community, or the world? Consider how it might change your beliefs, feelings, and actions.

This step is what sets a Christian's study of the Bible apart from a purely secular study. The Bible itself (particularly in the Gospel of John) demands personal reflection and response from its readers or hearers. A text might change what you believe about yourself, God, or the world. It might make you feel confident, humbled, surprised, angry, or overjoyed. Your academic study may inspire vibrant worship. Consider how this Word of God should move you to action or stop you from acting in a certain way. How could it change your community--your neighborhood, job, city, or subculture? What difference could it make on the world?

SOURCES

Beale, G.K. *The Temple and the Church's Mission: A biblical theology of the dwelling place of God*. New Studies in Biblical Theology 17. Downers Grove: InterVarsity Press, 2004.

Carson, D.A. *The Gospel According to John*. Pillar New Testament Commentaries. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1991.

Kostenberger, Andreas. "John." In *ESV Study Bible*. Edited by Lane Dennis et al. Wheaton: Crossway Publishers, 2008. Accessed esv.org.

Strong, James. *Strong's Exhaustive Concordance of the Bible*. Abingdon Press, 1890.

We are grateful for the work of the Charles Simeon Trust, whose workshops on Biblical exposition have equipped us to more faithfully study and interpret the Word of God. Our five weekly study questions were largely adapted from their resources. For more information on the work of the Simeon Trust, please visit their website, SimeonTrust.org.

WEEK 1

JOHN 1:1–18

[1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] He was in the beginning with God. [3] All things were made through him, and without him was not any thing made that was made. [4] In him was life, and the life was the light of men. [5] The light shines in the darkness, and the darkness has not overcome it. [6] There was a man sent from God, whose name was John. [7] He came as a witness, to bear witness about the light, that all might believe through him. [8] He was not the light, but came to bear witness about the light. [9] The true light, which gives light to everyone, was coming into the world. [10] He was in the world, and the world was made through him, yet the world did not know him. [11] He came to his own, and his own people did not receive him. [12] But to all who did receive him, who believed in his name, he gave the right to become children of God, [13] who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. [14] And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. [15] (John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) [16] For from his fullness we have all received, grace upon grace. [17] For the law was given through Moses; grace and truth came through Jesus Christ. [18] No one has ever seen God; the only God, who is at the Father's side, he has made him known.

STRUCTURE

How has the author organized this passage? Divide the passage into sections or an outline.

CONTEXT

How does the context affect your understanding of the text?

LITERARY CONTEXT:

- **Passages before and after it:** Note that this is the opening section for John's Gospel
- **Genre:** Although there are poetic elements such as a distinct rhythm and parallelism, this section does not clearly fit with a known poetic style—notably, not Greek poetry, despite the relationship of the content with Greek philosophy. There are some similarities with Hebrew poetry.¹

BIBLICAL CONTEXT: PLACE IN THE BIBLE AND IN GOD'S REDEMPITIVE WORK OVER THE COURSE OF HISTORY

- There are strong parallels with the Creation account in Genesis 1-2
- John almost exclusively uses “world” (*kosmos*) to refer to the place of rebellion against its Creator.² **What does this mean about God “coming into the world”?**
- One of the overarching themes of the Bible is *how God dwells on earth with people*. After sin entered the world in the Fall (Genesis 3), God no longer would be “walking in the garden” (Genesis 3:8). God travels with Israel from Egypt in *pillar of cloud/fire* (Exodus 13:21-22) and appears to Israel in thunder and fire at Mount Sinai (Exodus 19:16-20). **Read Exodus 33:7-34:9, where Moses partially sees God's glory.** God's “*shekinah glory*,” the glory of his presence or manifestation, came into places including the *tabernacle of the ark of the covenant* (Exodus 40:34-38) and the *temple*. Solomon built a temple for a permanent dwelling place (“house”) for God (I Kings 8:10-11). Ezekiel prophesied about God's presence leaving the temple (Ezekiel 10-11) around the destruction of the first temple in 536 BC. He also received a vision about God's presence going into a glorious

restored temple again (Ezekiel 43:1-9) in a city where the people of Israel have returned to the Lord with their hearts and live in peace and holiness under a good prince. A river flows from the temple bringing life to the world. **How does the Old Testament set up expectations for how God will dwell on earth with people?**

- **How does Jesus partially fulfill these expectations for how God will dwell on earth? How does God's presence spread even farther with the Holy Spirit?** (See Acts 2; 1 Corinthians 6:19-20; 1 Corinthians 3:16-17; 2 Corinthians 6:16-18.)
- **Read Revelation 21, at least verses 1-8.** The book of Revelation was also written by John. **What can we expect about how God will dwell with people on earth in the future?**

HISTORICAL CONTEXT: HISTORICAL OR CULTURAL FACTORS

- *Logos* is an important concept in Greek philosophy and is translated as “word” in English. In general, it is “an impersonal principle of Reason that gave order to the universe”.³ The Hebrew concept of “word” also includes its role in creation, revelation to people, judgment, and salvation. **How does John portray Jesus as the logos in this text? How does Jesus go beyond both the Greek and Hebrew concepts?**
- Look for John setting up a trial *motif* in his Gospel, including key words like *witness* and *testimony*. A *confession* is one's firm statement of truth, not necessarily something that indicates one is guilty. Note who is putting whom on trial.
- *Children of God*: in Jewish and Roman society, one's future was determined by one's family (economic status, social status, marriage, land, livestock, career, etc.). Under Roman law, someone could be adopted to be an heir, and he (almost always a man) would receive the financial and political rights of a child. **What does it mean to be a child of God—for both Jews and Gentiles?**
- *Sent from God* (1:6): Information needed to travel great distances as the Roman empire expanded, and the recipients needed to be sure that the message they were receiving was coming under the authority of the sender. The messenger represented the sender, who would only come in person for very important messages.

MAIN IDEA

What is the author's main idea of this passage as intended for the original audience?

Based on John's opening passage here, what main message is John starting to craft?

- **How does the beginning of John differ from the beginning of the other Gospels? What does this indicate about his Gospel account?**
- John introduces a number of themes that he will develop throughout the book. You can find corresponding passages to most of the phrases in this prologue, so it will be helpful to refer back to it each week.

GOSPEL CONNECTIONS

How does this passage relate to the Gospel of Jesus Christ (his death and resurrection)?

RESPONSE

How does this passage apply to you, this group, your community, or the world? Consider how it might change your beliefs, feelings, and actions.

¹ D.A. Carson, 112

² D.A. Carson, 112

³ Kostenberger, John 1:1

WEEK 2

JOHN 2:1–12

[1] On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. [2] Jesus also was invited to the wedding with his disciples. [3] When the wine ran out, the mother of Jesus said to him, “They have no wine.” [4] And Jesus said to her, “Woman, what does this have to do with me? My hour has not yet come.” [5] His mother said to the servants, “Do whatever he tells you.” [6] Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons. [7] Jesus said to the servants, “Fill the jars with water.” And they filled them up to the brim. [8] And he said to them, “Now draw some out and take it to the master of the feast.” So they took it. [9] When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom [10] and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” [11] This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him. [12] After this he went down to Capernaum, with his mother and his brothers and his disciples, and they stayed there for a few days.

STRUCTURE:

How has the author organized this passage? Divide the passage into sections or an outline.

CONTEXT:

How does the context affect your understanding of the text?

LITERARY CONTEXT:

- **Passages before and after it:** Chapter 2 marks the transition to Jesus’ public ministry
- **Genre:** The master of the feast’s statement is a confession of sorts: he proclaims with authority that the groom (and thereby Jesus) has served his guests well. This literary device is used elsewhere in Scripture to demonstrate God’s superiority over the highest authorities (e.g., powerful secular kings praising God’s work)

BIBLICAL CONTEXT: PLACE IN THE BIBLE AND IN GOD'S REDEMPITIVE WORK OVER THE COURSE OF HISTORY

Wine in the Old Testament represented joy, celebration, and God's blessing. **Read Isaiah 25:6-9 and consider parallels with the marriage supper of the Lamb**--where Jesus, as the groom, would provide wine abundantly for his bride, the Church.

Read about Jesus using wine or its imagery in other major scenes:

- *Communion wine*: **Matthew 26:26-29**
- *Cup*: a representation of God's wrath, which he "drank" (suffered) on our behalf on the cross: **Matthew 26:38-39**
- *Sour wine* is what he was given on the cross: **John 19:28-30**

HISTORICAL CONTEXT: HISTORICAL OR CULTURAL FACTORS

- Running out of wine at a wedding was an enormous shame for the groom and his family.
- The jars were probably for ceremonial cleansing of hands and utensils.¹
- Jews in first-century Palestine were looking for a Messiah who would provide a sociopolitical rescue from their oppressors, the Romans.

MAIN IDEA

What is the author's main idea of the text as intended for the original audience?

How does this passage support the overall message of the book of John?

Consider the statement in verse 11, as well as the use of glory, the trial motif, and belief in the introduction to the book (John 1:1-18)

GOSPEL CONNECTIONS

How does this passage relate to the Gospel of Jesus Christ (his death and resurrection)?

RESPONSE

How does this passage apply to you, this group, your community, or the world? Consider how it might change your beliefs, feelings, and actions.

¹ D.A. Carson, 173

WEEK 3

JOHN 3:1–17

[1] Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. [2] This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” [3] Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” [4] Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” [5] Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. [6] That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. [7] Do not marvel that I said to you, ‘You must be born again.’ [8] The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” [9] Nicodemus said to him, “How can these things be?” [10] Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? [11] Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. [12] If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? [13] No one has ascended into heaven except he who descended from heaven, the Son of Man. [14] And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, [15] that whoever believes in him may have eternal life. [16] “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. [17] For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

STRUCTURE

How has the author organized this passage? Divide the passage into sections or an outline.

CONTEXT

How does the context affect your understanding of the text?

LITERARY CONTEXT

- **Passages before and after it:**

- **Genre:**

BIBLICAL CONTEXT: PLACE IN THE BIBLE AND IN GOD’S REDEMPITIVE WORK OVER THE COURSE OF HISTORY

- **Read Ezekiel 36:22-37:28** (you can focus on 37:1-28). This is prophecy that God gave Ezekiel to tell the people of Israel. It includes a famous vision of a valley of dry bones that are brought to new life through the Spirit.
- “*Wind*” and “*spirit*” are the same words in both Hebrew (*ruakh*) and Greek (*pneuma*)
- John also writes about being born again in his letter 1 John, especially chapter 5.
- **Read Numbers 21:4-9 for the account of Moses lifting up the serpent in the wilderness.**
- **Read Isaiah 52:13-15 about God’s servant being “lifted up” in a way that brings salvation for many people groups.**

HISTORICAL CONTEXT: HISTORICAL OR CULTURAL FACTORS

- *Pharisees*: a religiously conservative Jewish movement that valued the strict observance of the Law in a legalistic fashion. Pharisees had a lot of religious, social, and political power at the time.
- *Ruler of the Jews*: part of the Sanhedrin, a main governing Jewish body.
- *Rabbi*: a term of great honor and authority. Rabbis were trained in a certain way and approved by the rabbis in authority, who were carefully controlling a legacy of their tradition. However, Jesus was neither trained nor ordained by any human or institution, so Nicodemus' title for him indicates a confession that Jesus' authority came outside of the Pharisees--and possibly outside any human institution--which would have been a dangerous belief for a leading Pharisee to hold. Perhaps this is why Nicodemus wanted to meet at night.

MAIN IDEA

What is the author's main idea of the text as intended for the original audience?

How does this passage support the overall message of the book of John?

GOSPEL CONNECTIONS

How does this passage relate to the Gospel of Jesus Christ (his death and resurrection)?

RESPONSE

How does this passage apply to you, this group, this community, or the world? Consider how it might change your beliefs, feelings, and actions.

WEEK 4

JOHN 6:22–59

[22] On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. [23] Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. [24] So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus. [25] When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” [26] Jesus answered them, “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. [27] Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.” [28] Then they said to him, “What must we do, to be doing the works of God?” [29] Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” [30] So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform?” [31] Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” [32] Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. [33] For the bread of God is he who comes down from heaven and gives life to the world.” [34] They said to him, “Sir, give us this bread always.” [35] Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. [36] But I said to you that you have seen me and yet do not believe. [37] All that the Father gives me will come to me, and whoever comes to me I will never cast out. [38] For I have come down from heaven, not to do my own will but the will of him who sent me. [39] And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise

it up on the last day. [40] For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.” [41] So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” [42] They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven?’” [43] Jesus answered them, “Do not grumble among yourselves. [44] No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. [45] It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me—[46] not that anyone has seen the Father except he who is from God; he has seen the Father. [47] Truly, truly, I say to you, whoever believes has eternal life. [48] I am the bread of life. [49] Your fathers ate the manna in the wilderness, and they died. [50] This is the bread that comes down from heaven, so that one may eat of it and not die. [51] I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.” [52] The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” [53] So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. [54] Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. [55] For my flesh is true food, and my blood is true drink. [56] Whoever feeds on my flesh and drinks my blood abides in me, and I in him. [57] As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. [58] This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” [59] Jesus said these things in the synagogue, as he taught at Capernaum.

STRUCTURE

How has the author organized this passage? Divide the passage into sections or an outline.

CONTEXT

How does the context affect your understanding of the text?

LITERARY CONTEXT:

- **Passages before and after it:**
- **Genre:**

BIBLICAL CONTEXT: PLACE IN THE BIBLE AND IN GOD'S REDEMPITIVE WORK OVER THE COURSE OF HISTORY

- *Son of Man*: Jesus often refers to himself using this name throughout the Gospels; however, John uses it less often, so this reference is significant here. The term originates in the Old Testament, used often to indicate someone who is truly human (like a “common man”), but also an exalted deity in **Daniel 7:13-14**.
- *Moses*: Under the leadership of Moses, God rescued Israel out of Egyptian oppression through the Passover. He was one of the greatest leaders of Israel. **Read God's promise of a future prophet like Moses in Deuteronomy 18:15–19**. Peter preaches about Jesus being this prophet in Acts 3:22.
- *Manna*: **Read Exodus 16 for the original account of God providing manna (bread) from heaven to the Israelites**. Note similarities with the “Israelites” in this passage in John.
- *Bread*: unleavened bread is a sign of God's salvation in Passover (Exodus 13:3-10). Bread also represents *fellowship* and *acceptance*; a feast with great food, drink, and fellowship is envisioned in the marriage supper of the Lamb (Revelation 19:9).
- *Hunger and thirst*:
 1. Read Isaiah 55:1-5, an invitation for the thirsty and hungry. It comes in the context of God beginning a new and eternal covenant with David, where all nations would run to him.
 2. Also see Luke 4:1-13 and John 19:28 for examples of Jesus experiencing hunger and thirst.
 3. Revelation 7:14-16: the ones washed by the blood of the Lamb shall no longer hunger or thirst at all
- “Everyone who looks on the son and believes in him should have eternal life” (verse 40): similar to Israelites responding in faith by looking at the bronze snake in order to be saved from snake bites (Numbers 21:4-9, see last week)

HISTORICAL CONTEXT: HISTORICAL OR CULTURAL FACTORS

- In first-century Palestine, among the Jews who were oppressed by the Romans and wanted military victory from a Messiah
- *Truly, truly* (literally, “amen and amen”): a pronouncement of approval made by rabbis, indicating authority of the speaker and verification of the statement. This would have been an audacious statement from a man who had no training or approval from the Jewish religious authorities.
- *I AM*: Jesus is boldly claiming to be God, as he did in other places in the Gospel of John. “Yahweh” was the personal name God revealed to the Israelites and can be translated from Hebrew as “I am” or “I am that I am.” It was a holy name and in much of Judaism today it is not even said or written (many English Bibles write Yahweh as “the LORD”).

MAIN IDEA

What is the author's main idea of the text as intended for the original audience?

How does this passage support the overall message of the book of John?

GOSPEL CONNECTIONS

How does this passage relate to the Gospel of Jesus Christ (his death and resurrection)?

RESPONSE

How does this passage apply to you, this group, this community, or the world? Consider how it might change your beliefs, feelings, and actions.

WEEK 5

JOHN 9:1-41

[1] As he passed by, he saw a man blind from birth. [2] And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” [3] Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be displayed in him. [4] We must work the works of him who sent me while it is day; night is coming, when no one can work. [5] As long as I am in the world, I am the light of the world.” [6] Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man’s eyes with the mud [7] and said to him, “Go, wash in the pool of Siloam” (which means Sent). So he went and washed and came back seeing. [8] The neighbors and those who had seen him before as a beggar were saying, “Is this not the man who used to sit and beg?” [9] Some said, “It is he.” Others said, “No, but he is like him.” He kept saying, “I am the man.” [10] So they said to him, “Then how were your eyes opened?” [11] He answered, “The man called Jesus made mud and anointed my eyes and said to me, ‘Go to Siloam and wash.’ So I went and washed and received my sight.” [12] They said to him, “Where is he?” He said, “I do not know.” [13] They brought to the Pharisees the man who had formerly been blind. [14] Now it was a Sabbath day when Jesus made the mud and opened his eyes. [15] So the Pharisees again asked him how he had received his sight. And he said to them, “He put mud on my eyes, and I washed, and I see.” [16] Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.” But others said, “How can a man who is a sinner do such signs?” And there was a division among them. [17] So they said again to the blind man, “What do you say about him, since he has opened your eyes?” He said, “He is a prophet.” [18] The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight [19] and asked them, “Is this your son, who you say was born blind? How then does he now see?” [20] His parents answered, “We know that this is our son and that he was born blind. [21] But how he now sees we do not know,

nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” [22] (His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue.) [23] Therefore his parents said, “He is of age; ask him.” [24] So for the second time they called the man who had been blind and said to him, “Give glory to God. We know that this man is a sinner.” [25] He answered, “Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see.” [26] They said to him, “What did he do to you? How did he open your eyes?” [27] He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” [28] And they reviled him, saying, “You are his disciple, but we are disciples of Moses. [29] We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” [30] The man answered, “Why, this is an amazing thing! You do not know where he comes from, and yet he opened my eyes. [31] We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. [32] Never since the world began has it been heard that anyone opened the eyes of a man born blind. [33] If this man were not from God, he could do nothing.” [34] They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. [35] Jesus heard that they had cast him out, and having found him he said, “Do you believe in the Son of Man?” [36] He answered, “And who is he, sir, that I may believe in him?” [37] Jesus said to him, “You have seen him, and it is he who is speaking to you.” [38] He said, “Lord, I believe,” and he worshiped him. [39] Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.” [40] Some of the Pharisees near him heard these things, and said to him, “Are we also blind?” [41] Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.

STRUCTURE

How has the author organized this passage? Divide the passage into sections or an outline.

CONTEXT

How does the context affect your understanding of the text?

LITERARY CONTEXT:

- **Passages before and after it:**
- **Genre:**

BIBLICAL CONTEXT: PLACE IN THE BIBLE AND IN GOD'S REDEMPITIVE WORK OVER THE COURSE OF HISTORY

- Jesus' disciples ask him whose sin caused a man's blindness. Although the Old Testament includes examples and principles of people suffering physically because of sin, it doesn't claim that each instance of suffering or illness is punishment for the sin of the person or their parents.
 1. Genesis 50:20-21: Joseph forgives the sins of his brothers, saying that God used what they meant for evil, which resulted in his suffering, for the good of the entire country.
 2. Psalm 22: the righteous servant of God suffers physically despite his faithfulness to God -- an example of suffering not being punishment, and further applied to Jesus as the one who would suffer greatly despite his complete innocence.
 3. Job's friends incorrectly suggest that he has done something wrong to deserve his suffering and loss (e.g., Job 4:7, followed by 42:7 where God condemns the friends' "wisdom").
- **Consider the following examples of New Testament support for Jesus' idea that suffering is not necessarily caused by a person's sin:**
 - 2 Corinthians 12:7-10**
 - John 12:27-28** and Jesus' crucifixion despite his innocence
- *Anointing*: This means one is set apart and dedicated for God's purpose. It was done in the Old Testament with oil and the Spirit for specific tasks, often for prophets or kings. "Anointed" is the Hebrew root for "messiah" and the Greek root for "Christ."
- "You were born in sin": See Romans 5:12-14 for the apostle Paul's assertion that everyone was born in sin.
- Verse 35-38 is another *confession* affirming Jesus' identity as the Son of Man (see definitions in Week 4 biblical context), with the natural response of worship.

HISTORICAL CONTEXT: HISTORICAL OR CULTURAL FACTORS

Sabbath: Keeping the Sabbath holy as a day of rest was clearly and seriously commanded in the Ten Commandments, and the Pharisees added requirements for it. However, Jesus did not break Biblical commands about the Sabbath. Furthermore, God was not bound by the same rules since he continued to work to keep the world in motion (Jesus emphasizes this in John 5:17).

MAIN IDEA

What is the author's main idea of the text as intended for the original audience?

How does this passage support the overall message of the book of John?

GOSPEL CONNECTIONS

How does this passage relate to the Gospel of Jesus Christ (his death and resurrection)?

RESPONSE

How does this passage apply to you, this group, this community, or the world? Consider how it might change your beliefs, feelings, and actions.

WEEK 6

JOHN 14:1–14

[1] “Let not your hearts be troubled. Believe in God; believe also in me. [2] In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? [3] And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. [4] And you know the way to where I am going.” [5] Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” [6] Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. [7] If you had known me, you would have known my Father also. From now on you do know him and have seen him.” [8] Philip said to him, “Lord, show us the Father, and it is enough for us.” [9] Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? [10] Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. [11] Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. [12] “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. [13] Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. [14] If you ask me anything in my name, I will do it.

STRUCTURE

How has the author organized this passage? Divide the passage into sections or an outline.

CONTEXT

How does the context affect your understanding of the text?

LITERARY CONTEXT

- **Passages before and after it:**
- **Genre:**

BIBLICAL CONTEXT: PLACE IN THE BIBLE AND IN GOD’S REDEMPITIVE WORK OVER THE COURSE OF HISTORY

- In the Old Testament, God gave extensive instruction about how to construct the tabernacle or temple with *particular and exclusive access to God’s presence*--and those who attempted otherwise would be struck dead. Access to God’s presence in the tabernacle was limited by a curtain or veil (Exodus 26:31-35) and limited to the high priest born of the Levite family who performed a specific set of rituals on behalf of the community on the annual Day of Atonement (commemorated on Yom Kippur, the most solemn day of the Jewish year even for less religious Jews today). **Read about these instructions in Leviticus 16.**
- Phillip’s request in John 14:8 is reminiscent of **Moses’ request to see God (read Exodus 33:18-23)**. God also showed himself outside the temple or tabernacle in the *burning bush* (Exodus 3), on *Mount Sinai* at the giving of the Ten Commandments (Exodus 24:9-19), in a *whisper* to Elijah (1 Kings 19:9-18), and in *visions* to Isaiah (Isaiah 6:1), Ezekiel (Ezekiel 1:26-28), and Daniel (Daniel 7:9-14). Jesus did not contradict the Old Testament by saying that the disciples could have a direct, full view of God, but he says that they can see the Father by seeing him, which was a claim to be God.¹
- **How does the Old Testament show “the way” to God? How does Jesus connect with this history and also extend beyond it?**

- Other New Testament discussions of Jesus as the only way to God: John 1:12-13, 17; John 11:25-26; Acts 4:12; 1 John 2:23, 5:12
- John 14:6 contains another one of Jesus' "I AM" statements claiming to be God (see Week 4 historical context)

HISTORICAL CONTEXT: HISTORICAL OR CULTURAL FACTORS

Jewish religious culture at that time and place followed the law in a legalistic fashion, adding to the restrictions already written in the Old Testament. Furthermore, Jesus was not trained or endorsed by the religious culture.

MAIN IDEA

What is the author's main idea of the text as intended for the original audience?

How would people have received Jesus' message about God? Look at the disciples' responses and consider how his statements would have sounded to the Pharisees

How does this passage support the overall message of the book of John?

- Consider how Jesus' statements here relate to themes set forth in the first chapter.

GOSPEL CONNECTIONS

How does this passage relate to the Gospel of Jesus Christ (his death and resurrection)?

RESPONSE

How does this passage apply to you, this group, this community, or the world? Consider how it might change your beliefs, feelings, and actions.

- **How do Jesus' statements sound in your culture or community? How would Jesus respond to objections?**
- **What would your community find beautiful about what this passage says about God?**

¹ Kostenberger, John 14:8-11

WEEK 7

JOHN 19:17–30

[17] and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. [18] There they crucified him, and with him two others, one on either side, and Jesus between them. [19] Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” [20] Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. [21] So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” [22] Pilate answered, “What I have written I have written.” [23] When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, [24] so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

“They divided my garments among them,
and for my clothing they cast lots.”

So the soldiers did these things, [25] but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. [26] When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” [27] Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home. [28] After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” [29] A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. [30] When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

STRUCTURE

How has the author organized this passage? Divide the passage into sections or an outline.

CONTEXT

How does the context affect your understanding of the text?

LITERARY CONTEXT

- **Passages before and after it:**
- **Genre:**

BIBLICAL CONTEXT: PLACE IN THE BIBLE AND IN GOD’S REDEMPTIVE WORK OVER THE COURSE OF HISTORY

- In Genesis 1-2, God creates man and woman to have sovereignty over the earth and he walks among them. Although they sinned against him soon after, God promised that offspring of Eve would one day defeat evil. God partially fulfills this promise in King David. **Read the covenant God made with David in 2 Samuel 7:1-17**, where he promises a Son of David who would bring the eternal reign of peace and build a “house” (temple) for God. Solomon looked promising but ended his rule in sin. Subsequent kings in David’s line were evil to varying degrees, and the line seems to end with exile.
- **Read Psalm 22** (quoted in John 19:24), where David feels abandoned by God as he is surrounded by enemies. The psalmist retains hope that all nations will worship God one day. **How is Jesus’ crucifixion like a re-enactment of the scene in Psalm 22?**

- Verse 28 quotes Psalm 69:21 (by David), “for my thirst they gave me sour wine to drink”: the righteous servant takes on shame and attack for the name of God with hope that God will save Israel.
- A *hyssof branch* was used in Passover to spread the blood of the lamb on the doorposts to save the occupants from death (Exodus 12:22)
- In Acts 2, Jesus ascends to heaven and sends his Spirit to the Church at Pentecost, which spreads to even more nations. See specifically Acts 2:14–36, Peter’s sermon at Pentecost in Jerusalem, regarding Jesus’ fulfillment of Old Testament promises like that of a Davidic king.
- In the book of Revelation, John receives a revelation of Jesus Christ returning again in victory, defeating death forever and bringing his followers from all languages to rule together eternally with him in peace. Families will no longer be torn apart and no one will thirst.

HISTORICAL CONTEXT: HISTORICAL OR CULTURAL FACTORS

- *Outside the city*: a shameful place to die, especially compared with Jerusalem
- “*King of the Jews*”: Israel wanted a political leader who would overthrow Roman rule with military might; however, Romans kept tight control by methods like crucifying those who caused political unrest. **Why do the Roman soldiers portray Jesus as a king? What is Pilate’s attitude? How do the Jewish leaders react to this? What is John portraying through this narrative?**
- *Aramaic, Greek, and Latin* were the three main languages spoken by pilgrims coming to Jerusalem to celebrate Passover.
- *Hebrew women* had low social standing.
- *Sour wine* was used to quench thirst (vs. myrrh, which was an anesthetic).

MAIN IDEA

What is the author’s main idea of the text as intended for the original audience?

How does this passage support the overall message of the book of John?

GOSPEL CONNECTIONS

How does this passage relate to the Gospel of Jesus Christ (his death and resurrection)?

RESPONSE

How does this passage apply to you, this group, this community, or the world? Consider how it might change your beliefs, feelings, and actions.

WEEK 8

JOHN 20:1-25

[1] Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. [2] So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” [3] So Peter went out with the other disciple, and they were going toward the tomb. [4] Both of them were running together, but the other disciple outran Peter and reached the tomb first. [5] And stooping to look in, he saw the linen cloths lying there, but he did not go in. [6] Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, [7] and the face cloth, which had been on Jesus’ head, not lying with the linen cloths but folded up in a place by itself. [8] Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; [9] for as yet they did not understand the Scripture, that he must rise from the dead. [10] Then the disciples went back to their homes. [11] But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. [12] And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. [13] They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” [14] Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. [15] Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” [16] Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabboni!” (which means Teacher). [17] Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to

my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” [18] Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her. [19] On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” [20] When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. [21] Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” [22] And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. [23] If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.” [24] Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. [25] So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.” [26] Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” [27] Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” [28] Thomas answered him, “My Lord and my God!” [29] Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.” [30] Now Jesus did many other signs in the presence of the disciples, which are not written in this book; [31] but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

STRUCTURE

How has the author organized this passage? Divide the passage into sections or an outline.

CONTEXT

How does the context affect your understanding of the text?

LITERARY CONTEXT

- **Passages before and after it:**

- **Genre:**

BIBLICAL CONTEXT: PLACE IN THE BIBLE AND IN GOD'S REDEMPITIVE WORK OVER THE COURSE OF HISTORY

- Verse 21: Jesus commissions his disciples. **Read Acts 1:6-10 for Jesus' commission as he ascends to heaven** before they receive the Holy Spirit at Pentecost (see below).
- Verse 22: Jesus "breathing" on the disciples is reminiscent of God creating Adam by breathing life into him (Genesis 2:7) and Ezekiel's vision of dry bones receiving breath and coming alive. The dry bones represent the people of Israel, who were spiritually dead, coming alive by the Holy Spirit (Ezekiel 37:1-14, see Week 3 notes). **Read Acts 2, at least verses 1-12, to see how the apostles receive the Holy Spirit in full at Pentecost.**

HISTORICAL CONTEXT: HISTORICAL OR CULTURAL FACTORS

- *Mary Magdalene*: See Luke 8:2 and note that neither the Bible nor early church history connect her with the "sinful woman" anointing Jesus with alabaster in Luke 7:37. "Magdalene" refers to the town of Migdal on the Sea of Galilee. The Hebrew root of the word means "tower."
- The *testimony* of two male witnesses (Peter and John) would be considered evidence in a Jewish court of law (see Deuteronomy 19:15).
- Thomas' statement of "My Lord and my God!" forms another *confession* of Jesus' identity. He clearly confesses Jesus as God, as John had introduced in the beginning of the book (John 1:1, the Word was God, and 1:14).

MAIN IDEA

What is the author's main idea of the text as intended for the original audience?

How does this passage support the overall message of the book of John?

- How does John bring together main elements of the book in this passage?

GOSPEL CONNECTIONS

How does this passage relate to the Gospel of Jesus Christ (his death and resurrection)?

RESPONSE

How does this passage apply to you, this group, this community, or the world? Consider how it might change your beliefs, feelings, and actions.

- What does this passage indicate about the physical body? Why is it significant that Jesus was resurrected with a body and scars? That he told Thomas to touch his hands and his side?

- What does this passage indicate about God's view of women?

The background of the page is a teal color with a repeating geometric pattern of thin, light-colored lines. The pattern consists of interconnected lines that form a series of triangles and hexagons, creating a honeycomb-like structure. The lines are arranged in a way that they radiate from central points, forming star-like shapes within the larger geometric framework.

HTCCHICAGO.ORG