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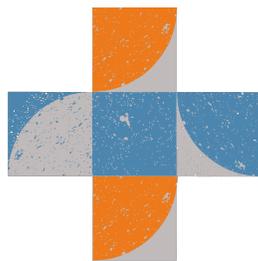
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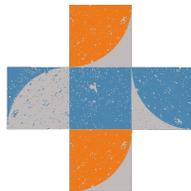
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Resurrection & Ascension of JESUS CHRIST

BIBLE STUDY



THE 40 DAYS IN-BETWEEN



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FOR THIS BIBLE STUDY WE WILL BE USING
THE FOLLOWING TRANSLATIONS OF THE
WORD OF GOD.

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Resurrection & Ascension of JESUS CHRIST

THE 40 DAYS IN-BETWEEN

BIBLE STUDY

Everything we do at Set Free Ministries is a direct result of God's influence in others, in us, and many times through us. Much of what we prepare as Bible Studies, teachings, and writings are a direct result of these great men and women of God and their influence in our lives.

What we do, teach, write and share is a reflection of the influence of other authors in and through us. Amen!

Our prayer is that through these Bible Studies, *you will find more hope and faith in the One Who is faithful, Jesus Christ.* He is the Giver, and we are the receivers.

May God Bless you as you are a blessing to others...

Tim

Pastor Dr. Tim Parker and the team at Set Free!
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Resurrection & Ascension of JESUS CHRIST

THE 40 DAYS IN-BETWEEN

Table of Contents

Chapter 1 What happened between Jesus' Resurrection & Ascension?.....	Page 8
Chapter 2 An empty tomb and a risen Jesus (John 20:1-10).....	Page 16
Chapter 3 The Shroud of Turin.....	Page 25
Chapter 4 Mary Magdalene meets the risen Jesus (John 20:11-19).....	Page 33
Chapter 5 The risen Jesus serves His disciples (John 20:20-23).....	Page 45
Chapter 6 The skepticism of Thomas (John 20:24-29).....	Page 54
Chapter 7 The summary of (John 20:30-31).....	Page 65
Chapter 8 Final Exam.....	Page 71
OPTIONAL Additional reading.....	Page 73
Bibliography	Page 82

CHAPTER ONE

WHAT HAPPENED BETWEEN JESUS' RESURRECTION AND ASCENSION? (1)

By: Rick Marshall

<https://www1.cbn.com/churchandministry/what-did-jesus-do-those-40-days>

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One of the most significant periods of the church calendar, and least celebrated or noted, is the 40 days after Jesus rose from the dead, (the days between His resurrection and the ascension).

He walked and talked in places where His ministry had been. He was seen in His (new and resurrected) body by thousands. He healed many. He continued to preach and He continued to love. And then He ascended to Heaven, taken up in the sky, which also was witnessed by others (His disciples).

We really should think more about these 40 days, and the significance of the Ascension. Jesus' birth had been according to Scripture as in **Isaiah 9:6**. His miracles had shown His power. His preaching had taught the world wisdom. His persecution and death had fulfilled prophecies. That He conquered death was an astonishing miracle (a miracle of miracles). But His ascension to Heaven His bodily rise to be with the Father at the Throne, the mystery of rejoining the Godhead more than any detail of these others, confirms the Divinity of Jesus Christ. (At Christ's return for the rapture, we too will have new, resurrected bodies like His).

For forty days Jesus showed the world that He lived again. The Sanhedrin had called Jesus a blasphemer, and others claimed His miracles were of the devil... but His 40 days in Jerusalem and surrounding areas, being seen by multitudes, was scarcely disputed. The contemporary Jewish historian Josephus referred to it, as did other writers. Two generations later, the writer Eusebius interviewed many people who had known people who saw Jesus during these days, told of miracles, even cited sermons and letters of the risen Jesus.

In other words, some people might not have joined the Christ-followers – although believers multiplied rapidly, even in the face of persecution soon thereafter – but very few people disputed that He rose from the dead. The number 40 appears 146 times in the Bible, a number of God's significance. We think of Noah (and the 40 days and nights of rain), of the years in the

wilderness, of the days Moses was on the Mount, of Jonah and Nineveh, and, in Jesus' case, the number of days He was tempted of the devil... and the number of days between the Resurrection and the Ascension.

Usually this number signifies testing, trials, probation, or a provision of prosperity. We must believe the last comes closest to the risen Lord's season before He ascended. They certainly were active days. The last verse of the last gospel's last book tells us, "*Jesus also did many other things. If they were all written down, I suppose the whole world could not contain the books that would be written*" [John 21:25](#).

Yet as busy as He (Jesus) must have been, I have a picture in my mind of Jesus alone, also, maybe when darkness fell, down lonely paths, maybe through storms and cold silences, walking the dark hills, not responding to the curious crowds, but seeking out the troubled and the hurting individuals.

Jesus still does this today.

It was in His nature: Remember the "*ninety and nine*," and the one lost sheep the shepherd sought [Matthew 18:12-14](#) & [Luke 15:1-7](#); remember His words, "*Behold, I stand at the door and knock*" [Revelation 3:20](#); remember His story of the father rejoicing over the prodigal son who repents and returns and is restored [Luke 15:11-32](#); remember His admonition to "*be fishers of men*" [Matthew 4:19](#); remember Him "*weeping*" over Jerusalem [Luke 19:41-44](#); remember the promise that "*Whosoever*" *believes*" should not perish but have eternal life [John 3:16](#). He walks the dark hills, looking for us – piercing the gloom with a joyful hope that may be ours.

And, continuing to reconstruct an image of what Jerusalem must have been like those 40 days, abuzz with talk of the Miracle Man, let us also remember that we don't have to respond to a knock on the door – "Come! They say that Jesus is down by the river! Let's see Him!" No... He will come to us. And it is especially the case, I believe, if you are one of those people who is skeptical, or has "heard enough," or cannot crack the shell of hurt or pain or resentment or rebellion or fear, or all the other hindrances that prevent us from experiencing the love of Christ.

He is closer than a shadow, no matter what you think, or what you might prefer to believe. You might have experienced, say, the nightmare of something like a

crib death; remember that Jesus offers peace that passes understanding, **Philippians 4:7**. You might have health scares, insecure about your very life and what your place on earth is; remember that Jesus walks the dark hills to guide you and me. You might have had problems with drugs, and the law, and custody, maybe losing your home, with nowhere to turn; remember that Jesus offers you refuge **Psalm 18:2, 31:3, 71:3**. You might be a girl who has tried to shake addictions time after time after time; remember that the feeling around your shoulders is Jesus hugging you tightly. You might have lost a preemie, having prayed, believing, for a healthy child; remember that, through it all, trust is more important than understanding.

Rick Marschall. Used with permission.

"God walks the dark hills, to guide our footsteps. He walks everywhere, by night and by day. He walks in the silence, on down the highway; God walks the dark hills, to show us the way."

The risen Savior, Lord of Creation, walks the dark hills, to seek out... me and you where we are in our hurts, in our messes. That's the miracle of the Miracle Man, to me, still – that He loves you and me.

God Walks the Dark Hills By: Iris DeMent

TEST - CHAPTER ONE
**WHAT HAPPENED BETWEEN JESUS'
RESURRECTION AND ASCENSION?**

1. What is one of the most significant periods of the church calendar, and least celebrated or noted?

2. The literature states that Jesus walked and talked in these places. Name them.

3. He was seen in His (new and resurrected) body by how many people?

4. How many did He heal?

5. He continued to do two things, name them.

6. And then He ascended to Heaven, taken up in the sky, which also was witnessed by _____ (His disciples).
7. Jesus' birth had been according to Scripture, where do we find the address for this scripture?

8. His miracles had shown what?

9. What had His preaching taught the world?

10. His persecution and death had fulfilled what?

11. His ascension to Heaven – His bodily rise to be with the Father at the Throne, the mystery of rejoining the Godhead – more than any detail of these others, confirms what?

12. For forty days Jesus showed the world that He did what?

13. The Sanhedrin had called Jesus a _____.

14. What did others claim His miracles were of?

15. His 40 days in Jerusalem and surrounding areas, being seen by multitudes, was scarcely disputed. Who was the contemporary Jewish historian who referred to it?

16. How many times in the Bible does the number 40 appear?

17. 40 is a number which represents God's _____.

18. We think of _____ (and the 40 days and nights of rain), of the years in the _____, of the days Moses was on the _____, of Jonah and _____, and, in Jesus' case, the number of days He was _____ of the devil... and the number of days _____ the Resurrection and the Ascension.

19. Usually this number signifies four things. Name them.

20. Which of the above-mentioned four things come closest to the risen Lord's season before He ascended.

21. What does the last verse of the last gospel's last book tells us?

"

_____."

22. Where is it found in scripture?

23. Yet as busy as He (Jesus) must have been, I have a picture in my mind of Jesus alone, also, maybe when darkness fell, down lonely paths, maybe through storms and cold silences, walking the dark hills, not responding to the curious crowds, but

_____.

24. Where in scripture do we find the "*ninety and nine*," and the one lost sheep the shepherd sought?

25. Where do we find His words, "*Behold, I stand at the door and knock?*"

26. Where do we find His story of the father rejoicing over the prodigal son who repents and returns and is restored?

27. And remember His admonition to "*be fishers of men.*" Where do we find this in scripture?

28. Remember Him "*weeping*" over Jerusalem? Where is this found?

29. Finally, remember the promise that "*Whosoever*" *believes*" should not perish but have eternal life? Where is this found in scripture?

30. He is closer than a _____, no matter what you _____, or what you might prefer to _____. You might have experienced, say, the _____ of something like a crib _____;
31. Where in scripture does it say that Jesus offers peace that passes all understanding?

32. You might have _____, insecure about your very life and what your place on earth is;
33. Remember that Jesus walks the _____ hills to guide _____ and me.
34. You might have had problems with _____, and the _____, and _____, maybe losing your home, with _____ to turn; remember that Jesus offers you _____ Psalm 18:2, 31:3, 71:3. You might be a girl who has tried to shake addictions time after time after time;
35. Remember that the feeling around your shoulders is _____.
36. You might have lost a _____, having prayed, _____, for a healthy child;

37. Remember that, through it all, _____ is more important than _____.

"God walks the dark hills, to guide our footsteps. He walks everywhere, by night and by day. He walks in the silence, on down the highway; God walks the dark hills, to show us the way."

The risen Savior, Lord of Creation, walks the dark hills, to seek out... me and you where we are in our hurts, in our messes. That's the miracle of the Miracle Man, to me, still – that He loves you and me.

CHAPTER TWO

JOHN 20 - AN EMPTY TOMB AND A RISEN JESUS ⁽²⁾

By: David Guzik,
https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Jhn/Jhn-20.cfm

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A. Discovery of the empty tomb

1. (1-2) *Mary Magdalene comes upon Jesus' tomb finds it empty and tells the disciples about it.*

"Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him.""

a. *"Now on the first day of the week Mary Magdalene went to the tomb early"*: Jesus was crucified on Friday (or on Thursday by some accounts). After His entombment, the tomb was sealed and guarded by Roman soldiers ([Matthew 27:62-66](#)). The tomb stayed sealed and guarded until discovered *"on the first day of the week... early, while it was still dark."*

b. *"Mary Magdalene... she ran and came to Simon Peter"*: Other gospels explain she was not the only woman to come to the tomb that morning (at least three other women accompanied her). Mary was the one who ran back and told the disciples about the empty tomb, so John mentions her.

i. Jesus had cast *seven* demons out of this Mary Magdalene ([Luke 8:2](#), [Mark 16:9](#)). Her troubled past didn't disqualify her from being the first witness of the resurrected Jesus and His first commissioned messenger of His resurrection.

ii. The women came to complete the work begun by Joseph and Nicodemus ([John 19:38-42](#)). "Probably, in view of the lateness of the hour and the nearness of the Sabbath, Nicodemus was not able to use all the spices he had brought in the way intended." (Morris)

c. ***“They have taken away the Lord out of the tomb”***: When she saw the empty tomb, Mary’s first reaction was to think the body of Jesus was stolen. She wasn’t wishing for or anticipating the resurrection of Jesus, and she certainly did not imagine it out of hope.

i. ***“We do not know where”***: “The plural may naturally be accepted as confirming Mark’s account that she was not alone.” (Dods)

2. (3-4) Peter and John run to the tomb.

“Peter therefore went out, and the other disciple, and were going to the tomb. So they both ran together, and the other disciple outran Peter and came to the tomb first.”

a. ***“Peter therefore went out, and the other disciple”***: Peter and John heard the news from Mary and immediately started for the tomb. In keeping with the author’s humility, John did not refer to himself directly, but only as *“the other disciple.”*

b. ***“They both ran together, and the other disciple outran Peter and came to the tomb first”***: John was humble enough to avoid the mention of his own name, but competitive enough to tell us that he ***“outran Peter”*** to the tomb.

i. By tradition, Peter was older than John. We might picture a man in his late forties or early fifties like Peter running to the tomb with great labor, and a man in his mid-twenties easily outrunning him.

ii. This shows that they both ran hard. Peter and John had just heard life-changing news: that the tomb was empty. They couldn’t be indifferent or detached to this news; they *had to* see for themselves.

3. (5-10) Peter and John examine the empty tomb.

“And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in. Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there, and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. Then the other disciple, who came to the tomb first, went in also; and he saw and believed. For as yet they did not know the Scripture, that He must rise again from the dead. Then the disciples went away again to their own homes.”

a. **“*Stooping down and looking in*”**: Arriving first at the tomb, John was **“*looking in*”** (the ancient Greek word *blepei* meaning “to clearly see a material object”), and he saw the grave wrappings of Jesus still in the tomb (**“*saw the linen cloths lying there*”**). John *clearly* saw this, and there was no mistake about what he saw.

i. **“*Yet he did not go in*”**: Something kept John from actually going into the tomb. “Having seen that the grave clothes were still within, the other disciple probably concluded that the body was also there and so refrained from entering. Either he felt that he should not enter the tomb out of respect for the dead, or else he feared the ceremonial defilement of touching a corpse.” (Tenney)

ii. A typical rich man’s tomb of that time would be large enough to walk into, with a place to lay out the body on one side and a bench for mourners on the other side. The entrance might be an opening only 3 feet (1 meter) high and 2.5 feet (.75 meters) wide. It was large enough to get into, yet there was a bit of bowing and turning necessary. There was some *commitment* needed to go inside the tomb, and for some reason John *“did not go in.”*

b. **“*Then Simon Peter came, following him, and went into the tomb*”**: Whatever ever kept John from going in didn’t stop Peter. When he finally arrived he immediately **“*went into the tomb*”**. This action-oriented impulsiveness was characteristic of Peter. John wanted to stop and think about it but Peter went right in.

c. **“*He saw the linen cloths lying there*”**: Going in, Peter then **“*saw*”** (the ancient Greek word *theorei* meaning “to contemplate, observe, scrutinize”) that the cloths were still orderly and neat. It looked as if the body evaporated out of the burial wrappings without disturbing their place.

i. The phrasing of **“*linen cloths lying there*”** and **“*folded together in a place by itself*”** indicates the orderly arrangement of the burial wrappings. Prepared for burial, those strips of linen cloths were smeared with ointments and aloes and spices, and the linen cloths were applied in several layers. The burial of Jesus on the day of His death was hurried, and the women came early Sunday morning to apply more layers.

ii. The mixture of ointments and aloes and spices would dry and harden the linen cloths, making something of a mummy or a cocoon. The normal removal of these burial wrappings would require some tearing or cutting; Peter saw that it was

no normal removal of the burial wrappings. “The whole point of the description is that the grave-clothes did not look as if they had been put off or taken off; they were lying there in their regular folds as if the body of Jesus had simply evaporated out of them.” (Barclay)

iii. The neat, orderly arrangement of the linen cloths showed that a human hand, at least not in any way that was immediately apparent, did not remove the burial wrappings of Jesus. All this demonstrated that something absolutely unique had happened in that now-empty tomb.

- The linen cloths were there – the body had not been removed with them.
- The linen cloths were orderly – not removed in any normal way by the person wrapped in them.
- The linen cloths were orderly – not removed by grave robbers or vandals.

TEST - CHAPTER TWO
JOHN 20 - AN EMPTY TOMB AND A
RISEN JESUS

1. "Now on the _____ day of the week Mary _____ went to the _____ early": Jesus was crucified on _____ (or on _____ by some accounts).
2. After His entombment, the tomb was sealed and guarded by whom?

3. The tomb stayed sealed and guarded until it was discovered when?

4. "Mary Magdalene... she ran and came to whom?"

5. What does other gospels explain?

6. Mary was the one who ran back and told the disciples about what?

7. Jesus had cast out how many demons from Mary Magdalene?

8. Her _____ past didn't _____ her from being the first witness of the resurrected Jesus and His first commissioned _____ of His resurrection.
9. Why did the women come to the tomb?

10. When she saw the empty tomb, what was Mary's first reaction or thought?

11. She wasn't _____ for or _____ the resurrection of Jesus, and she certainly did _____ imagine it out of hope.
12. "We do not know where": "The _____ may naturally be accepted as _____ Mark's account that she was not _____." (Dods)
13. Peter and John heard the news from Mary and did what?

14. How did John refer to himself?

15. John was _____ enough to avoid the mention of his own _____, but _____ enough to tell us that he “_____ *Peter*” to the tomb.
16. By tradition, who was older Peter or John?

17. We might picture a man in his late _____ or early _____ like Peter running to the tomb with _____ labor, and a man and his mid-_____ easily outrunning him.
18. This shows that they both ran which was?

19. Peter and John had just heard life-changing news, what was the news?

20. They couldn’t be indifferent or detached to this news; they *had to do what*?

21. Arriving first at the tomb, who was looking in?

22. What does the ancient Greek word *blepei* mean?

23. What did he see in the tomb?

24. There was no mistake about what?

25. “*Yet he did not go _____*”: Something _____ John from actually going into the _____.
26. “Having seen that the grave _____ were still within, the other _____ probably concluded that the _____ was also there and so refrained from entering. Either he felt that he should _____ enter the tomb out of _____ for the dead, or else he _____ the ceremonial defilement of _____ a corpse.” (Tenney)
27. A typical rich man’s tomb of that time would be large enough to do three things in, name them.

28. The entrance might be an opening of what size?

29. It was large enough to get into, yet there was a bit of _____ and _____ necessary.
30. There was some _____ needed to go inside the _____, and for some reason John “_____.”
31. Whatever ever kept _____ from going in didn’t stop _____. When he finally arrived he immediately “*went into the tomb*”.
32. This action-oriented impulsiveness was _____.
33. John wanted to stop and _____ about it but Peter _____ right in.
34. What is the meaning of the ancient Greek word *theorei*?

35. The cloths were still _____ and _____.
36. It looked as if the body _____ out of the burial wrappings _____ disturbing their _____.
37. What two phrases indicate the orderly arrangement of the burial wrappings?

38. The strips of linen cloths were smeared with three things. Name them.

39. The linen cloths were applied in how many layers?

40. The burial of Jesus on the day of His death was _____.
41. The women came early Sunday morning to do what?

42. The mixture of ointments and aloes and spices would dry and harden the linen cloths, making something of a _____ or a _____.
43. The normal removal of these burial wrappings would require what?

44. Peter saw what?

45. The grave-clothes did not look as if what?

46. How were the clothes lying there?

47. The neat, orderly arrangement of the linen cloths showed that a _____ hand, at least not in any way that was immediately _____, did _____ remove the burial _____ of Jesus.

48. What did all this demonstrate?

49. The linen cloths were _____ - the _____ had not been removed with them.

50. The linen cloths were _____ - not removed in any normal way by the _____ wrapped in them.

51. The linen cloths were _____ - not removed by grave _____ or _____.

Now that you have finished this portion of our study,
answer these two overview questions:

A. What had the women's actions revealed about their beliefs?

B. What did all the men (disciples) miss?

For both the men and women **ACTIONS** revealed their **BELIEFS!!!**

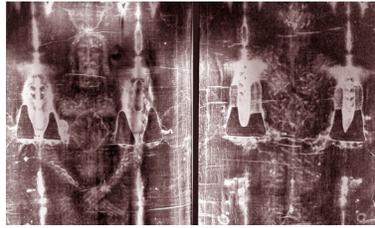
CHAPTER THREE

THE SHROUD OF TURIN (2)

By: David Guzik

https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Jhn/Jhn-20.cfmm

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iv. It has been suggested that the burial wrappings of Jesus have been preserved in the Shroud of Turin. The Shroud of Turin can probably never be positively proved to be part of the burial wrappings of Jesus. But, “The evidence thus far indicates the probable conclusions that the shroud is ancient (perhaps from the first century), that it does not contradict the NT accounts, and that the image is not a fake. It may well be the actual burial garment of Jesus.” (*Evangelical Dictionary of Theology*)

v. The image on the shroud is of a crucified male, bearded, 5’11” in height, weighing about 175 pounds. His physique was muscular and well built, and he is an estimated age of 30-35 years. His long hair is tied into a pigtail and there is no evidence on decomposition on the cloth. Results of the Shroud of Turin Research Project in October 1978 determined that the Shroud is *not* a painting or a forgery. They determined that its blood is real blood and the image seems to be some type of scorch, though they cannot account for how it was made.

vi. The Shroud of Turin is an interesting object, yet there are also reasons for skepticism.

· John described two aspects of the grave wrappings: the linen cloths and “*the handkerchief that had been around His head.*” This would imply that the head and the body of Jesus were wrapped separately, while the Shroud of Turin presents an image of an entire body on one cloth. It is possible that the Shroud was *underneath* those two sets of wrappings and unmentioned by John, but we can’t say that John describes a fabric such as the Shroud of Turin.

· However, Trench suggests: “The winding sheet which had been folded over all ([Matthew](#), [Mark](#), [Luke](#)) must have been unfolded and laid back along either side so as to leave the bandage-casing exposed.”

· We may suppose a good reason why God would not want or allow the preservation of Jesus’ burial wrappings, not wanting to leave behind a relic that would be inevitably worshipped.

vii. “***The handkerchief that had been around His head***”: “This means the head cloth still retained the shape the contour of Jesus’ head had given it and that It was still separated from the other wrappings by a space that suggested the distance between the neck of the deceased and the upper chest, where the wrappings of the body would have begun.” (Tenney)

d. “***The other disciple... he saw and believed***”: After Peter went into the tomb John also went in. He then **saw** (the ancient Greek word *eiden* meaning, “to understand, to perceive the significance of”) and then John believed. The distinctive arrangement of the burial wrappings convinced him.

i. Generally, the very first Christians did not believe in the resurrection only because the tomb was empty, but because *they saw and met* the resurrected Jesus. John was something of an exception; he believed simply by seeing the empty tomb, before meeting the resurrected Jesus.

ii. “He believed *that Jesus was risen from the dead*. He received into his mind, embraced with his assent, THE FACT OF THE RESURRECTION, for the first time. He did this, on the *ocular testimony before him*; for as yet neither of them *knew the Scripture*.” (Alford)

iii. “John believed, but Peter was still in the dark. Again the former had outrun his friend.” (Maclaren)

iv. “Some of the best books on the Resurrection have been written by lawyers, some of whom originally set out to disprove it. I am thinking of men like Frank Morrison, Gilbert West, J.N.D. Anderson, and others. Sir Edward Clark, another English jurist, once wrote: ‘As a lawyer I have made a prolonged study of the evidences for the first Easter day. To me the evidence is conclusive, and over and over again in the High Court I have secured the verdict on evidence not nearly so compelling... As a lawyer I accept it unreservedly as the testimony of men to facts that they were able to substantiate.’ (Boice)

e. ***“For as yet they did not know the Scripture, that He must rise again from the dead”***: At this point Peter and John were persuaded of the *fact* of the resurrection; they believed. Yet because *“they did not know the Scripture, that He must rise again from the dead”*, they did not understand the *meaning* of the resurrection.

i. Knowing the *fact* of the resurrection is an important start, but not enough. We need to let the Bible tell us the *meaning* and the *importance* of Jesus’ resurrection.

- The resurrection means that Jesus was *“declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead”* ([Romans 1:4](#)).
- The resurrection means that we have assurance of our own resurrection: *“For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus”* ([1 Thessalonians 4:14](#)).
- The resurrection means that God has an eternal plan for these bodies of ours. *“There was nothing in the teaching of Jesus approaching the Gnostic heresy that declared that the flesh is inherently evil. Plato could only get rid of sin by getting rid of the body. Jesus retains the body; and declares that God feeds the body as well as the soul, that the body is as sacred thing as the soul, since the soul makes it its sanctuary.”* (Morgan)
- The resurrection means that Jesus has a continuing ministry: *“He is also able to save to the uttermost those who come to God through Him, since He ever lives to make intercession for them”* ([Hebrews 7:25](#)).
- The resurrection means that Christianity and its God are unique and completely different and unique among world religions.
- The resurrection proves that though it looked like Jesus died on the cross as a common criminal He actually died as a sinless man, out of love and self-sacrifice to bear the guilt of our sin. The death of Jesus on the cross was the payment, but the resurrection was the receipt, showing that the payment was perfect in the sight of God the Father.

TEST - CHAPTER THREE

THE SHROUD OF TURIN

1. It has been suggested that the burial wrappings of Jesus have been preserved in what?

2. The Shroud of Turin can probably _____ be positively proved to be part of the burial wrappings of _____.
3. "The evidence thus far indicates the probable conclusions that the shroud is what?

4. And that it does not contradict which Testament accounts?
New Testament _____ Old Testament _____
5. And that the image is
Not a fake _____ Is a fake _____
6. It may well be what?

7. Identify the 4 characteristics of the image found on the shroud.

8. His physique was what?

9. He is an estimated age of how many years?

10. In what month and year were the results of the Shroud of Turin Research found?

11. They determined that its blood is _____ and the image seems to be some type of _____.
12. Though they cannot account for what?

13. Even though The Shroud of Turin is an interesting object, there are also reasons for what?

14. John described two aspects of the grave wrappings; name them.

15. What would this imply?

16. What does The Shroud of Turin present an image of?

17. It is possible that the Shroud was where?

18. We can't say that John describes a fabric such as what?

19. We may suppose a good reason why God would not want or allow the preservation of Jesus' burial wrappings, not wanting to leave behind a relic that would inevitably be what?

20. *The handkerchief that had been around His head: "This means _____ and that _____, where the wrappings of the body would have begun." (Tenney)*
21. After Peter went into the tomb who also went in?

22. What does the ancient Greek word *eiden* mean?

23. Then John _____.
24. What convinced John?

25. Generally, the very first Christians did not believe in the resurrection only because _____, but because _____.

26. Why was John something of an exception?

_____.

27. He believed *that Jesus was risen from the dead*. He received _____, embraced with his assent, THE FACT OF THE RESURRECTION, for the first time.

28. He did this, _____; for as yet neither of them *knew the Scripture*." (Alford)

29. "Some of the best books on the Resurrection have been written by lawyers, some of whom originally set out to disprove it. Name the men mentioned in the text.

30. Who is the English jurist, who once wrote 'As a lawyer I have made a prolonged study of the evidences for the first Easter day. To me the evidence is conclusive, and over and over again in the High Court I have secured the verdict on evidence not nearly so compelling... As a lawyer I accept it unreservedly as the testimony of men to facts that they were able to substantiate.' (Boice)

31. "For as yet they did not know _____,

32. What didn't they understand?

33. Knowing the _____ of the resurrection is an important _____, but not _____. We need to let the _____ tell us the _____ and the _____ of Jesus'

_____.

34. The resurrection means that Jesus was...

_____ (Romans 1:4).

35. The resurrection means that...

36. Where in scripture do we find, "*For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus?*"

37. The resurrection means that God has...

38. The resurrection means that Jesus has...

39. Where do we find in scripture, *“He is also able to save to the uttermost those who come to God through Him, since He ever lives to make intercession for them?”*

40. The resurrection means that Christianity and its God...

41. The resurrection proves that though it looked like Jesus died on the cross as a

_____.

42. The _____ of Jesus on the cross was the _____, but the _____ was the _____, showing that the _____ was _____ in the sight of _____ the Father.

CHAPTER FOUR

MARY MAGDALENE MEETS THE RISEN JESUS (2)

By: David Guzik

https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Jhn/Jhn-20.cfmm

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B. Mary Magdalene meets the risen Jesus.

1. (11-13) *"Mary, stricken with grief, sees two angels in the empty tomb."*

"But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

a. ***"Mary stood outside the tomb weeping"***: Peter and John examined the evidence of the empty tomb and John was persuaded that Jesus rose from the dead, though he did not yet understand the *meaning* of it all. Mary did not yet have the confidence that Jesus was resurrected, so she wept.

b. ***"As she wept she stooped down and looked into the tomb"***: Mary wanted to see what Peter and John saw, so she made her own examination. Yet in the moment between their examination and Mary's, something was different in the tomb.

c. ***"She saw two angels in white sitting"***: Mary didn't notice the burial wrappings and their curious arrangement; now there were two angels in the tomb. Mary didn't seem to react with shock or fear; she probably did not immediately perceive that they were angels ([Hebrews 13:2](#)).

i. "The presence of angels was a trifle to Mary, who had only one thought – the absence of her Lord." (Maclaren)

ii. "Sent for her sake, and the rest, to certify them of the resurrection. It is their office (and they are glad of it) to comfort and counsel the saints still, as it were by speaking and doing after a spiritual manner." (Trapp)

iii. *"One at the head and the other at the feet"*: "So were the cherubim placed at each end of the mercy-seat: [Exodus 25:18, 19](#)." (Clarke)

d. ***"They have taken away my Lord, and I do not know where they have laid Him"***: Mary wasn't thinking or dreaming that Jesus was alive. She believed He was still

dead, and only wanted to know where He was so she could do the final work of preparing His body for burial. This is more evidence that she didn't notice the burial cloths because of the angels.

2. (14-16) Mary meets Jesus.

“Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.” Jesus said to her, “Mary!” She turned and said to Him, “Rabboni!” (which is to say, Teacher).”

a. She turned around and saw Jesus standing there: Mary wondered and worried about where Jesus was, but He wasn't far away.

i. “Perhaps Mary withdrew abruptly. She may have heard a movement behind her. Or, as many commentators from Chrysostom down have held, the angels might have made some motion at the sight of the Lord behind Mary. We do not know.” (Morris)

b. Did not know that it was Jesus: Mary certainly knew who Jesus was, and it was strange that she did not immediately recognize Him. Some think it was because she was emotionally distressed and had tears in her eyes. Others speculate it was because Jesus looked somewhat different, retaining at least some of the marks of His suffering.

i. “She did not *expect Him to be there*, and was wholly preoccupied with other thoughts.” (Alford)

ii. “Not merely because her eyes were dim with tears, but because He was altered in appearance; as Mark (16:12).” (Dods)

iii. “There seems to have been something different about the risen Jesus so that He was not always recognized.” (Morris)

c. Why are You weeping? Whom are you seeking? Jesus did not immediately reveal Himself to Mary. It wasn't to play some trick on her; it was to break through her unbelief and forgetfulness of Jesus' promise of resurrection.

d. **Tell me where You have laid Him, and I will take Him away:** It's possible that Mary was a large, strong woman and was physically capable of carrying away the

body of a dead man. It is more likely that she was simply so filled with sorrow and devotion that she isn't thinking through her plans carefully.

i. "Her words reveal her devotion. She never paused to consider how she would carry the corpse of a full-grown man or how she would explain her possession of it." (Tenney)

ii. "How true is the proverb, *Love feels no load!* Jesus was in the prime of life when he was crucified, and had a hundred pounds weight of spices added to his body; and yet Mary thinks of nothing less than carrying him away with her, if she can but find where he is laid!" (Clarke)

e. **Jesus said to her, "Mary!"** Jesus had only to say one word, and all was explained. She heard in the name and the tone of the voice of her beloved Messiah, and instantly called Him **Rabboni** (as did another Mary in [John 11:28](#)).

i. "Jesus says to her, 'Mariam,' the Hebrew name, of which the Greek form is Maria." (Trench) Jesus didn't reveal Himself to Mary by telling her who *He* was, but by telling her who *she* was to Him.

ii. Her eyes failed her, but her ears could not mistake that voice saying her name. "Many had called her by that name. She had been wont to hear it many times a day from many lips; but only One had spoken it with that intonation." (Meyer)

iii. "Never was a one-word utterance more charged with emotion than this." (Tasker) "Jesus can preach a perfect sermon in one word." (Spurgeon)

iv. "In the garden of Eden, immediately after the Fall, the sentence of sorrow, and of sorrow multiplied, fell upon the woman. In the garden where Christ had been buried, after his resurrection, the news of comfort — comfort rich and divine, — came to a woman through the woman's promised Seed, the Lord Jesus Christ. If the sentence must fall heavily upon the woman, so must the comfort come most sweetly to her." (Spurgeon)

3. (17-18) Jesus sends Mary to tell the disciples.

"Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'" Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her."

a. “Do not cling to Me”: Some confusion has come regarding what Jesus meant, mostly owing to the phrasing of this in the older King James Version: *Touch me not*. Some think Jesus told Mary not to touch Him in any way, as if her contact would somehow defile Him. Yet the sense is that Mary immediately held on to Jesus and did not want to let Him go.

i. “Probably we should understand the Greek tense here in the strict sense. The present imperative with a negative means ‘Stop doing something’ rather than ‘Do not do something’.” (Morris)

ii. “Jesus was not protesting that Mary should not touch Him lest He be defiled, but was admonishing her not to detain Him because He would see her and the disciples again.” (Tenney)

iii. “We need not be detained by that curiosity of exegesis which supposes that he still had to enter the heavenly holy of holies to complete the antitype of the Day of Atonement initiated by his sacrifice on the cross.” (Bruce)

iv. This also shows that the resurrection body of Jesus was different, yet similar to His pre-resurrection body. It was definitely real and tangible, and Jesus was not a phantom.

b. “Go to My brethren and say to them”: Jesus made a woman the first witness of His resurrection. The law courts of that day would not recognize the testimony of a woman, but Jesus did.

i. This also argues for the historic truth of this account. If someone fabricated this story, they would not make the first witnesses to the resurrection *women*, who were commonly (if unfairly) regarded as unreliable witnesses.

ii. “Celsus, the anti-Christian polemicist of the later second century, dismisses the resurrection narrative as based on the hallucinations of a ‘hysterical woman’.” (Bruce)

iii. **My brethren:** It is touching that Jesus referred to His *disciples* – those who had all forsaken Him, except for John – as His **brethren**. It’s also touching that Mary understood exactly whom He meant.

iv. "I do not remember that the Lord Jesus ever called his disciples his brethren till that time. He called them 'servants'; he called them 'friends'; but now that he has risen from the dead, he says, 'my brethren.'" (Spurgeon)

c. "I am ascending to My Father and your Father, and to My God and your God":

Jesus did not say, *Our Father and God*, and therefore pointed out a difference between His relationship with God and the disciples' relationship with God. The One enthroned in the heavens is certainly their **Father** and **God**, but not in the identical way that He is **Father** and **God** to Jesus.

i. "He says not 'Our Father': in one sense therefore, He is mine, in another sense He is yours; by nature mine, by grace yours... my God, under whom I also am as a man; your God, between whom and you I am a mediator." (Augustine)

ii. He also made specific mention of His coming ascension. The word of His ascension let them know He was raised *never to die again*.

C. The disciples meet the risen Jesus.

1. (19) Jesus appears in their midst.

"Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you.""

a. "The same day at evening": This took place on the same day that the tomb was found empty and Mary met the resurrected Jesus. We are told of five appearances of Jesus on the resurrection day.

- To Mary Magdalene ([John 20:11-18](#)).
- To the other women ([Matthew 28:9-10](#)).
- To the two on the road to Emmaus ([Mark 16:12-13](#), [Luke 24:13-32](#)).
- To Peter ([Luke 24:33-35](#), [1 Corinthians 15:5](#)).
- To ten of the disciples, Thomas being absent ([John 20:19-23](#)).

b. "Where the disciples were assembled": It was good that the disciples stayed together. Jesus told them that when He departed they must love one another, which assumes that they would stay together ([John 15:17](#)). He also prayed for their unity after their departure ([John 17:11](#)). This command was fulfilled and prayer was answered, at least in the days immediately after His crucifixion.

c. “When the doors were shut”: The sense is not only that the doors were **shut**, but secured and locked against any unwelcome entry. The idea is that the room was secure when suddenly “*Jesus came and stood in the midst.*” We aren’t told *how* Jesus entered the room, but the sense is that it was not in any normal way and that He seemed to simply appear.

i. “When he tells us that the doors were ‘shut’ we should understand this to mean ‘locked’ as the following explanation, that this was due to fear of the Jews, shows.” (Morris)

ii. The doors were shut and locked so they wouldn’t get hurt. Those shut and locked doors also shut out Jesus. Thankfully, Jesus was greater than the shut and locked doors, and made His way in despite them. Still, it’s better to unlock and open the door for Jesus.

iii. “Afterwards, when the Spirit came down upon them, they not only set open the doors, but preached Christ boldly in the temple without dread of danger.” (Trapp)

iv. “*Jesus came and stood*”: “The word describes that *unseen arrival among them* which preceded His becoming visible to them.” (Alford)

v. This strange and miraculous appearance of Jesus apparently was to demonstrate that resurrection bodies are not subject to the same limitations as our present bodies. Since we will be raised in the same manner as Jesus ([Romans 6:4](#), [1 Corinthians 15:42-45](#)), this gives us some hint of the nature of our future body in the resurrection.

vi. “We can scarcely say more than that John wants us to see that the risen Jesus was not limited by closed doors. Miraculously He stood in their midst.” (Morris)

vii. Jesus might have gone anywhere and done anything after His resurrection, but He wanted to be with His people. He sought out His people.

d. “Peace be with you”: After their desertion of Jesus on the day of His crucifixion, the disciples probably expected words of rebuke or blame. Instead, Jesus brought a word of **peace**, reconciling **peace**.

i. “Peace to you,’ is an assurance that there is no cause to fear, and that all is well: for they ([Luke 24:36](#)) were alarmed by His manifestation.” (Trench)

ii. “Our Master came to his cowardly, faithless disciples, and stood in the midst of them, uttering the cheering salutation, ‘Peace be unto you!’ My soul, why should he not come to thee, though thou be the most unworthy of all whom he has bought with his blood?” (Spurgeon)

TEST - CHAPTER FOUR

MARY MAGDALENE MEETS THE RISEN JESUS

1. "But Mary stood outside by the tomb _____, and as she _____ she _____ down and looked _____ the tomb. And she saw _____ angels in white sitting, one at the _____ and the other at the _____, where the body of Jesus _____ lain. Then they said to her, "Woman, why are you _____?" She said to them, "Because they have _____ away _____ Lord, and I do not know where they have _____ Him."

2. Who examined the evidence of the empty tomb?

3. Why did Mary weep?

4. Mary wanted to see what Peter and John saw, so she did what?

5. Yet in the moment between their examination and Mary's, something was different in the tomb. What was it?

6. What didn't Mary notice?

7. How many angels were in the tomb?

8. What didn't Mary react with?

9. What was Mary's only thought?

10. Where were the angels placed?

11. Mary wasn't thinking or dreaming that Jesus was _____.

12. She believed He was _____.

13. Mary only wanted to know where He was so she could do what?

14. "Now when she had said this, she turned around and _____ Jesus _____ there, and did _____ know that it was _____. Jesus said to her, "Woman, why are you _____? Whom are you _____?" She, supposing Him to be the _____, said to Him, "Sir, if You have carried Him away, tell me where You have _____ Him, and I will take Him away." Jesus said to her, "_____!" She turned and said to Him, "_____!" (which is to say, Teacher)."

15. Mary certainly knew who Jesus was, and it was strange that she did not immediately recognize Him. Why did some think that is?

16. Mary did not expect what?

17. There seems to have been something different about the risen Jesus so that He was not always what?

18. Why didn't Jesus immediately reveal Himself to Mary?

19. What did Mary's words reveal?

20. "How true is the proverb, _____!"

21. Jesus had only to say one word, and all was explained. What did Jesus say to Mary?

22. Jesus didn't reveal Himself to Mary by telling her who _____ was, but by telling her who _____ was to _____.

23. Her _____ failed her, but her _____ could not mistake that voice saying her _____.

24. How many words does it take Jesus to preach for a perfect sermon?

25. "Jesus said to her,

"

_____.”

26. “Do not cling to Me”: Some confusion has come regarding what Jesus meant, mostly owing to the phrasing of this in the older King James Version: *Touch me not*. Some think Jesus told Mary not to touch Him in any way, as if her contact would somehow defile Him. Yet the sense is that Mary immediately held on to Jesus and did not want to let Him go. Probably we should understand the Greek tense here in the strict sense. The present imperative with a negative means

27. Jesus was not _____ that Mary should not _____ Him lest He be defiled, but was admonishing her not to _____ Him because He would see her and the disciples _____.

28. _____ need not be _____ by that curiosity of exegesis which supposes that he _____ had to enter the heavenly holy of holies to complete the antitype of the Day of _____ initiated by his sacrifice on the cross.

29. This also shows that the _____ body of Jesus was _____, yet _____ to His pre-resurrection body. It was definitely real and tangible, and Jesus was not a _____.

30. Whom did Jesus make the first witness of His resurrection?

31. Who had dismissed the resurrection narrative as based on the hallucinations of a ‘hysterical woman’?

32. Except for whom is Jesus referring to when He speaks of touching?

33. “I do not remember that the Lord Jesus ever called his disciples His _____ till that time. He called them ‘_____’; He called them ‘_____’; but now that He has risen from the dead, He says, ‘my _____.’” (Spurgeon)

34. The word of His ascension let them know what?

35. “Then, the same day at evening, being the first day of the week, when the doors were _____ where the disciples were assembled, for _____ of the _____, Jesus came and _____ in the midst, and said to them, “_____ be with you.””

36. We are told of five appearances of Jesus on the resurrection day. Name them and the scripture that is attached to the event.

- _____ (_____).
- _____ (_____).
- _____ (_____).
- _____ (_____).
- _____ (_____).

37. What did Jesus tell them that they must do when He departed?

38. He also prayed for what after their departure (John 17:11)?

39. “*When the doors were shut*”: The sense is not only that the doors were shut, but what?

40. “When he tells us that the doors were ‘shut’ we should understand this to mean ‘locked’ as the following explanation, that this was due to what?

_____ (Morris)

41. The doors were shut and locked so they _____ get _____. Those shut and locked doors also _____ out _____. Thankfully, Jesus was greater than the shut and locked doors, and made His way in despite them. Still, it’s better to unlock and open the door for Jesus.

42. “_____, when the Spirit came _____ upon them, they not only set _____ the doors, but _____ Christ _____ in the temple _____ dread of _____.” (Trapp)

43. Resurrection bodies are not subject to what?

44. “We can scarcely say more than that John wants us to see that the risen Jesus was what?

45. Jesus might have gone anywhere and done anything after His resurrection, but He wanted to be with whom?

46. “_____ *be with you*”: After their desertion of Jesus on the day of His crucifixion, the disciples probably expected words of rebuke or blame. Instead, Jesus brought a word of _____, reconciling _____.

CHAPTER FIVE

THE RISEN JESUS SERVES HIS DISCIPLES (2)

By: David Guzik

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2. (20-23) *The risen Jesus serves His disciples.*

“When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

a. “He showed them His hands and His side”: Jesus assured them He was actually Jesus of Nazareth and that He was really raised from the dead. Jesus did this for more than the 10 disciples present; Luke mentioned this gathering as including not only the disciples but also *“those who were with them gathered together”* (Luke 24:33) and that Jesus invited them to actually touch His body to see that it was real (Luke 24:39-40).

i. “Jesus did not come into their midst to show them a new thought, a philosophic discovery, or even a deep doctrine, or a profound mystery, or indeed anything but *himself*. He was a sacred egoist that day, for what he spoke of was himself; and what he revealed was himself.” (Spurgeon)

b. “Peace to you!” Jesus just gave them the blessing of His peace (John 20:19). Perhaps the emphasis there was to calm their fear and shock at the moment (Luke 24:36). The repetition of this promise makes this gift of **peace** much larger and more significant. *The resurrected Jesus brings peace.*

i. “He had faced and defeated all the forces which destroy the peace of man. As He said, ‘Peace be unto you,’ He was doing infinitely more than expressing a wish. He was making a declaration. He was bestowing a benediction. He was imparting a blessing.” (Morgan)

· My sins are forgiven – **peace**.

- The slavery to sin is broken – [peace](#).
- My Savior takes my fears and cares – [peace](#).
- My life is settled for eternity – [peace](#).

ii. “We must [ourselves](#) have peace both inwardly and outwardly, before we can effectively preach the gospel of peace to others.” (Boice)

c. “As the Father has sent Me, I also send you”: Jesus gave His disciples a *mission*, to continue His work on this earth. This was the commission to do what Jesus had already prayed for in [John 17:18](#): “As You sent Me into the world, I also have sent them into the world.”

i. This means that both then and now, disciples are sent after the pattern of the Father’s sending of the Son. As previously observed on [John 17:18](#), this means that disciples are *sent ones* – missionaries, after the Latin verb “to send.”

ii. [Luke 24:33](#) described this meeting on the evening of Resurrection Sunday and is important: “*the eleven and those who were with them gathered together.*” It means that it was not only the 10 disciples (lacking Judas and Thomas) who received from Jesus the Holy Spirit and this commission. It means that Jesus sends *every* believer into the world on mission.

iii. As with [John 17:18](#), we think of how Jesus was sent and connect it with the truth, “*I also send you*”. We are sent the same way Jesus was.

- Jesus was not sent as a philosopher like Plato or Aristotle, though He knew higher philosophy than them all.
- Jesus was not sent as an inventor or a discoverer, though He could have invented new things and discovered new lands.
- Jesus was not sent as a conqueror, though He was mightier than Alexander or Caesar.
- Jesus was sent to [teach](#).
- Jesus was sent to [live among us](#).
- Jesus was sent to [suffer for truth and righteousness](#).
- Jesus was sent to [rescue men](#).

d. “Receive the Holy Spirit”: Jesus gave His disciples the *Holy Spirit*, bringing new life and the ability to carry out their mission. It seems John noted a deliberate connection between this breathing on the disciples and when at creation God breathed life into man. This was a work of re-creation, even as God breathed life into the first man. This is where the disciples were born again.

i. “Implying, by this, that they were to be made *new* men, in order to be properly qualified for the work to which he had called them; for in this breathing he evidently alluded to the first *creation of man*, when God breathed into him the breath of lives.” (Clarke)

ii. “The Greek word is the same as used by the LXX in those two pregnant phrases of the O.T., viz. [Genesis 2:7](#), ‘the Lord God *breathed into* man’s nostrils the breath (or The Spirit) of Life’; and [Ezekiel 37:9](#), ‘*breathe into* these slain and they shall live’ (the vision of the Dry Bones).” (Trench)

iii. “At an earlier stage in Jesus’ ministry the evangelist had said, ‘the Spirit was not yet present, because Jesus had not yet been glorified’ ([John 7:39](#)): now the time for imparting the Spirit has come.” (Bruce)

iv. They received the *same* Holy Spirit that was in Jesus; the same Spirit that empowered and enabled all His words and works. “The breathing upon them was meant to convey the impression that His very own Spirit was imparted to them.” (Dods)

e. “If you forgive the sins of any”: Jesus gave His disciples *authority* to announce forgiveness and to warn of guilt, as authorized by the Holy Spirit. We can say that Peter’s preaching on Pentecost ([Acts 2:38](#)) was an exercise of this promised power to announce forgiveness of sins.

i. The connection with the reception of the Holy Spirit is important. “The words of Jesus emphasize that the Holy Spirit is not bestowed on the church as an ornament but to empower an effective application of the work of Christ to all men.” (Tenney)

ii. This lays down the duty of the church to proclaim forgiveness to the repentant believer, and the duty of the church to warn the unbeliever that they are in danger of forfeiting the mercy of God. We don’t create the forgiveness or deny it; we announce it according to God’s word and the wisdom of the Spirit.

iii. “The Church collectively declares the conditions on which sins are remitted, and with the plenary (complete) powers of an ambassador pronounces their remission or their retention.” (Trench)

iv. The work of Jesus for His disciples on resurrection Sunday gives an ongoing pattern for His work among His people. Jesus wants to continue this fourfold ministry of *assurance, mission, the Holy Spirit* and *authority* to His people today.

TEST - CHAPTER FIVE
THE RISEN JESUS SERVES HIS DISCIPLES

1. When He had said this, He showed them _____ and _____.
Then the disciples were glad when they saw the Lord.
2. So Jesus said to them again, _____!
3. As the Father has sent Me, _____.
4. And when He had said this, _____, and said to them, “_____. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”
5. What did Jesus show them?

6. Jesus then assured them of two things. What were they?

7. How many disciples were present at this time?

8. Luke mentioned this gathering as including not only the disciples but whom else?

9. Jesus invited them to do something, what was it?

10. Why did Jesus do this?

11. Jesus did not come into their midst to show them _____,
_____, or even _____, or
_____.
12. Why did Jesus come into their midst?

13. What blessing did Jesus give them?

14. The repetition of this _____ makes this gift
of _____ much larger and more significant.
15. The _____ Jesus brings _____.

16. He had faced and _____ all the forces which _____ the _____ of man. As He said, '_____ be unto you,' He was doing infinitely more than expressing a _____. He was making a _____. He was bestowing a _____. He was imparting a _____." (Morgan)

17. _____ - peace.
_____ - peace.
_____ - peace.
_____ - peace.

18. We must ourselves have peace both _____ and _____, before we can _____ preach the _____ of peace to others." (Boice)

19. Jesus gave His disciples something, what was it?

20. What was their mission?

21. Where in scripture do we find, "As You sent Me into the world, I also have sent them into the world?"

22. What does this mean?

23. This means that disciples are what?

24. The word missionaries are named after the Latin verb meaning what?

25. Luke 24:33 described this meeting on the evening of Resurrection Sunday and is important: "the _____ and those who were with them gathered _____." It means that it was not only the ____ disciples (lacking _____ and _____)

26. Who received from Jesus _____ and this _____.

27. It means that Jesus does what?

28. As with John 17:18, we think of _____ Jesus was _____ and connect it with the _____, "I also send you". We are sent the _____ way Jesus _____.

29. Jesus was not sent as a _____ like Plato or Aristotle, though He knew higher philosophy than them all.
30. Jesus was not sent as an _____ or a _____, though He could have invented new things and discovered new lands.
31. Jesus was not sent as a _____, though He was mightier than Alexander or Caesar.
32. Jesus was sent to _____.
 Jesus was sent to _____.
 Jesus was sent to _____.
 Jesus was sent to _____.
33. Jesus gave His disciples something that was bringing new life and the ability to carry out their mission. What was it that Jesus gave to His disciples?

34. It seems John noted a deliberate connection between two things. What were they?

35. This is where the _____ were _____ again.
36. Implying, by this, that they were to be made _____ men, in order to be properly _____ for the _____ to which he had called them; for in this _____ he evidently alluded to the first creation of man, when _____ breathed into him the breath of lives.
37. The Greek word is the same as used by the LXX in those two pregnant phrases of the O.T., viz. where are they found in scripture?

38. They received the _____ Holy Spirit that was in _____; the same _____ that _____ and enabled all His words and _____. The breathing upon them was meant to convey the impression that His very own Spirit was imparted to them.
39. "If you forgive the sins of any": Jesus gave His disciples _____ to announce _____ and to _____ of guilt, as _____ by the Holy Spirit. We can say that Peter's preaching on Pentecost (Acts 2:38) was an _____ of this promised _____ to announce _____ of sins.
40. The work of Jesus for His disciples on resurrection Sunday gives an ongoing _____ for His work among His _____.

41. Jesus wants to continue this fourfold ministry. What are the elements of the fourfold ministry?

CHAPTER SIX

THE SKEPTIC THOMAS (2)

By: David Guzik

https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Jhn/Jhn-20.cfmm

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3. (24-25) *The skepticism of Thomas, the absent disciples.*

“Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

a. “Thomas... was not with them when Jesus came”: We are not told why Thomas was not with them and Thomas was not criticized for his absence.

b. “We have seen the Lord”: Thomas was not criticized for his absence, but he still missed out. There was a blessing for those present that Thomas did not receive.

i. “Thomas did the very worst thing that a melancholy man can do, went away to brood in a corner by himself, and so to exaggerate all his idiosyncrasies (habits), to distort the proportion of the truth, and hug his despair, by separating himself from his fellows. Therefore he lost what they got, the sight of the Lord.” (Maclaren)

c. “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe”: Thomas is often known as *Doubting Thomas*, a title that misstates his error and ignores what became of him. Here we could say that Thomas didn’t doubt; he plainly and strongly *refused* to believe.

- Thomas refused to believe the testimony of many witnesses and reliable witnesses.
- Thomas made an extreme demand for evidence; evidence of not only *sight* but of *touch*, and to *repeatedly* touch the multiple wounds of Jesus.
- Thomas steadfastly refused to believe unless these conditions were met (**I will not believe**).

i. “Normally this is taken to indicate that Thomas was of a more skeptical turn of mind than the others, and, of course, he may have been. But another

possibility should not be overlooked, namely that he was so shocked by the tragedy of the crucifixion that he did not find it easy to think of its consequences as being annulled.” (Morris)

ii. “Perhaps he had abandoned hope; – the strong evidence of his senses having finally convinced him that the pierced side and wounded hands betokened such a death that revivification was impossible.” (Alford)

iii. Adam Clarke called Thomas’ unbelief *unreasonable, obstinate, prejudiced, presumptuous, and insolent*. Still, it was good and significant that Thomas still wanted to be around those who believed.

iv. The unbelief of Thomas was strong, but honestly spoken. It was good that he refused to *pretend* to believe when he did not believe.

v. Some find it interesting that Thomas made no mention of wounds in the *feet* of Jesus. “There is no mention in this Gospel, or in Matthew or Luke, of the piercing of the feet. That the feet of Jesus may have been nailed to the cross, rather than fastened with a rope, which was the common practice, is an inference from [Luke 24:39](#).” (Tasker)

4. (26-27) One week later, Jesus speaks to the skeptic Thomas.

“And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!” Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.”

a. “After eight days”: The idea is that Jesus had this meeting with the disciples now including Thomas on the following Sunday. Jesus entered the room in the same mysterious and remarkable way (**the doors being shut, and stood in the midst**). Jesus also gave the same greeting (**Peace to you!**).

i. The locked doors of their meeting room show that though they believed Jesus to be raised from the dead, that truth had yet to work its meaning and significance into every area of their thinking and actions.

ii. There is significance in that these two important meetings with Jesus and His assembled disciples took place on Sundays; this is the first indication we have of Sunday meetings of the disciples. “The memory of this coming of the Lord to His disciples may well have something to do with the church’s early practice of meeting

together on the evening of the first day of the week and bespeaking (signifying) His presence with them in the words *Marana tha*, 'Our Lord, come!'" (Bruce)

b. "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side": Jesus granted Thomas the evidence he demanded. We suppose that Jesus was not *obligated* to do this; He could have rightly demanded faith from Thomas on the basis of the reliable evidence from others. Yet in mercy and kindness, Jesus gave Thomas what he asked for.

i. It must have been a surprise to Thomas that Jesus repeated back to him just what he said to the other disciples ([John 20:25](#)). *Jesus knew the demands and unbelief of Thomas.*

ii. "There is no surer way of making a good man ashamed of his wild words than just to say them over again to him when he is calm and cool." (Maclaren)

iii. Jesus' interaction with Thomas shows that the resurrected Jesus is full of love and graciousness and gentleness to His people. That didn't change. "The whole conversation was indeed a rebuke, but so veiled with love that Thomas could scarcely think it so." (Spurgeon)

iv. There is a clear lesson: When you want assurance, look to the wounds of Jesus. They are evidence of His love, of His sacrifice, of His victory, of His resurrection.

c. "Do not be unbelieving, but believing": Jesus clearly commanded Thomas to stop his unbelief and to start believing. Jesus was generous and merciful to Thomas and his unbelief, but Jesus did not praise his unbelief. Jesus wanted to move him from doubt and unbelief to *faith*.

i. Jesus did not even credit to Thomas his *prior* belief, or his belief in the prior teaching and miracles of Jesus. Because Thomas did not believe in the resurrected Jesus, Jesus considered him **unbelieving**.

ii. Often God does not condemn our doubt and He also often reveals and does remarkable things to speak to our doubt and unbelief. But doubt and unbelief are not desired conditions for the disciple of Jesus. If they are checkpoints along a path leading to faith they should be dealt with a generous love; but doubt and unbelief should never be thought of as *destinations* for the disciple.

5. (28-29) Thomas responds in faith.

“And Thomas answered and said to Him, ‘My Lord and my God!’ Jesus said to him, ‘Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.’”

a. “My Lord and my God”: Thomas made an immediate transition from declared unbelief ([John 20:25](#)) to radical belief. He addressed Jesus with titles of deity, calling Him **Lord** and **God**. It is also significant that *Jesus accepted these titles*, and did not tell Thomas, “Don’t call Me *that*.”

i. “Sight may have made Thomas believe that Jesus was risen, but it was something other and more inward than sight that opened his lips to cry, ‘My Lord and my God!’” (Maclaren)

ii. “Thomas now avows the faith which a foretime he had disclaimed. ‘I will not believe,’ said he, ‘except-except- except.’ Now he believes a great deal more than some of the other Apostles did; so he openly avows it. He was the first divine who ever taught the Deity of Christ from his wounds.” (Spurgeon)

iii. “The words are not a mere exclamation of surprise. That is forbidden by [greek text]; they mean, ‘Thou are my Lord and my God’. The repeated pronoun lends emphasis.” (Dods)

iv. “For a Jew to call another human associate ‘my Lord and my God’ would be almost incredible....Thomas, in the light of the Resurrection, applied to Jesus the titles of Lord (*kyrios*) and God (*theos*), both of which were titles of deity.” (Tenney)

v. “In Pliny’s letter to Trajan (112 A.D.) he describes the Christians as singing hymns to Christ as God.” (Dods)

vi. Thomas was honest enough to say when he didn’t believe ([John 20:25](#)), but also honest enough to follow the evidence to its full meaning. Thomas wasn’t given to half-unbelief or half-faith.

vii. Spurgeon considered many aspects of Thomas’ declaration.

- It was a devout expression of holy wonder.
- It was an expression of immeasurable delight.

- It indicates a complete change of mind.
- It was an enthusiastic profession of allegiance to Christ.
- It was a distinct and direct act of adoration, worship.

viii. “Whosoever will be saved, before all things it is necessary that he be able to unite with Thomas heartily in this creed, ‘My Lord and my God.’ I do not go in for all the minute distinctions of the Athanasian Creed, but I have no doubt that it was absolutely needful at the time it was written, and that it materially helped to check the evasions and tricks of the Arians. This short creed of Thomas I like much better, for it is brief, pithy, full, sententious, and it avoids those matters of detail which are the quicksands of faith.” (Spurgeon)

b. “Thomas, because you have seen Me, you have believed”: Commentators divide over whether or not Thomas actually did as Jesus invited him, to actually touch the wounds of Jesus. That Jesus said, “*because you have seen Me*” and not *because you have seen and touched Me* gives some evidence to the idea that Thomas did *not* actually touch the wounds of Jesus.

c. “Blessed are those who have not seen and yet have believed”: There is a special promise blessing given to those who believe. Thomas demanded to see and touch before he would believe in the resurrected Jesus. Jesus understood that the testimony of reliable witnesses was evidence enough, and there was a blessing for those who accepted that sufficient evidence.

i. “I believe He is speaking, not of a subjective faith, but of a satisfied faith. He is speaking of faith that is satisfied with what God provides and is therefore not yearning for visions, miracles, esoteric experiences or various form of success as evidence of God’s favor.” (Boice)

ii. “From this we learn that to believe in Jesus, on the testimony of his apostles, will put a man into the possession of the very same blessedness which they themselves enjoyed. And so has God constituted the whole economy of grace that a believer, at eighteen hundred years’ distance from the time of the resurrection, suffers *no loss* because he has not seen Christ in the flesh.” (Clarke)

iii. These words of Jesus are another beatitude, and promise a great blessing. Spurgeon considered some ways that this blessing would be diminished.

- When we demand for a voice, a vision, a revelation to prove our faith.
- When we demand for some special circumstances to prove our faith.
- When we demand for some ecstatic experience.
- When we demand for an answer to every difficult question or objection.
- When we demand what men think of as success in our work of Jesus.
- When we demand that others support us in our faith.

iv. The faith of Thomas becomes the climax of the book. Throughout the Gospel of John Jesus has triumphed over sickness, sin, evil men, death and sorrow. Now with Thomas, Jesus conquered unbelief.

TEST - CHAPTER SIX

THE SKEPTIC THOMAS

1. "Now Thomas, called the _____, _____ of the twelve, _____ with them when Jesus came.
2. What did the other disciples say to him (Thomas)?

3. So he (Thomas) said to them....

4. Was Thomas criticized for his absence?
Yes _____ No _____
5. There was a blessing for those present that Thomas did not receive. What was it?

6. What is Thomas often known as?

7. We could say that Thomas didn't doubt; what did he do?

8. Thomas _____ the believe the _____ of many witnesses and _____ witnesses.
9. Thomas made an _____ demand for _____; evidence of not only _____ but of _____, and to *repeatedly* touch the multiple _____ of Jesus.
10. Thomas _____ refused to _____ unless these _____ were met (I will not believe).
11. Perhaps he had abandoned _____; – the strong evidence of his senses having finally convinced him that the _____ side and _____ hands betokened such a death that revivification was _____.
12. Adam Clarke called Thomas' unbelief 5 things. Name them.

13. It was good that Thomas refused to do?

14. Some find it interesting that Thomas made no mention of wounds where on Jesus' body?

15. In which Gospel is the piercing of Jesus' feet mentioned?

Matthew _____ Matthew 27:33-56

Mark _____ Mark 15:22-41

Luke _____ Luke 23:26-49

John _____ John 20:27

16. That the feet of Jesus may have been _____, rather than _____, which was the common practice....." (Tasker)

17. "And after _____ His disciples were again inside, and _____ with them. Jesus came, the doors being shut, and stood in the midst, and said, " _____ to you!"

18. Then Jesus said to Thomas....

19. The _____ doors of their meeting room show that though they believed Jesus to be _____ from the _____, that truth had yet to work its meaning and significance into _____ area of their _____ and actions.

20. What is the significance in that these two important meetings with Jesus and His assembled disciples took place on Sundays;

21. What was the evidence Jesus granted Thomas?

_____. We suppose that Jesus was not *obligated* to do this; He could have rightly demanded faith from Thomas on the basis of the reliable evidence from others. Yet in mercy and kindness, Jesus gave Thomas what he asked for.

22. What 2 things did Jesus know of Thomas?

23. There is a clear lesson, what is it?

24. They are evidence of _____, of _____, of _____, of _____.
25. Jesus clearly commanded Thomas to do something, what was it?

26. Jesus wanted to move Thomas from what to what?

27. Jesus considered Thomas as unbelieving for what reason?

28. _____ and _____ are not desired conditions for the disciple of Jesus. If they are checkpoints along a path leading to faith they should be dealt with a generous love; but doubt and unbelief should never be thought of as _____ for the disciple.
29. And Thomas answered and said to Him what?

30. Jesus said to Thomas what?

31. In Thomas' statement of "*My Lord and my God*": He made an immediate transition from what?

32. He addressed Jesus with titles of deity, calling Him what?

33. "_____ may have made Thomas believe that Jesus was _____, but it was something other and more _____ than sight that opened his _____ to cry, 'My Lord and my God!'" (Maclaren)
34. "The words are not a mere exclamation of surprise. That is forbidden by [Greek text]; what do they mean?

35. Thomas, in the light of the Resurrection, applied to Jesus the titles of Lord (_____) and God (_____), both of which were titles of deity.
36. Spurgeon considered five aspects of Thomas' declaration, name them.
- _____.
 - _____.

- _____.
- _____.
- _____.

37. “Whosoever will be saved, before all things it is necessary that he be able to unite with Thomas heartily in this creed, what is the creed?
My Lord and my God

38. What are the commentators divide over?
Whether or not Thomas actually did as Jesus invited him, to actually touch the wounds of Jesus.

39. That Jesus said, “*because you have seen Me*” and not *because you have seen and touched Me* gives some evidence to the idea that Thomas did *not* actually touch the wounds of Jesus.

40. I believe He is speaking, not of a subjective faith, but of a satisfied faith. He is speaking of faith that is satisfied with what God provides and is therefore not yearning for visions, miracles, esoteric experiences or various form of success as evidence of God’s favor.

41. Spurgeon considered six ways that this blessing would be diminished, name them.

- When we demand for _____
- When we demand _____
- When we demand _____

42. What becomes the climax of the chapter and book?

43. Throughout the Gospel of John Jesus has triumphed over _____,
_____, _____, _____ and _____.

44. Now with Thomas, what did Jesus conquer?

CHAPTER SEVEN

THE SUMMARY STATEMENT OF THE GOSPEL OF JOHN (2)

By: David Guzik

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6. (30-31) *The summary statement of the Gospel of John.*

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

a. “Jesus did many other signs”: John admits that he presented an incomplete collection. He couldn’t possibly record in writing all that Jesus said and did ([John 21:25](#)).

i. One collects everything possible about a dead prophet; it is all one has of him. But one only tells enough of a living person to introduce one’s hearers to him. John trusts that a personal relationship with Jesus will reveal more to the believer.

ii. *“In this book”*: “That this was the original or intended conclusion of the gospel is shown by the use of the words ‘in this book,’ which indicate that the writer was now looking back on it as a whole.” (Dods)

b. “These are written that you may believe that Jesus is the Christ, the Son of God”: Though there were **many other signs**, John selected the signs presented in His Gospel to explain Jesus and bring readers to faith in Jesus as Messiah and God. This really isn’t a book about *signs* – it is a book about Jesus. The signs are helpful as they reveal Jesus.

i. The Gospel – and all of the Bible – was written so that we may believe, not that we might doubt. “There is no text in the whole Book which was intended to create doubt. Doubt is a seed self-sown, or sown by the devil, and it usually springs up with more than sufficient abundance without our care.” (Spurgeon)

ii. [John 2:11](#) speaks of the *beginning of signs*, and throughout his Gospel John has listed at least seven signs.

- [John 2:1-11](#) • Water into wine.
- [John 4:46-54](#) • Healing of the nobleman's son.
- [John 5:1-15](#) • Healing at the pool of Bethesda.
- [John 6:1-14](#) • Feeding the 5,000.
- [John 6:15-21](#) • Jesus walks on water.
- [John 9:1-12](#) • Healing of the man born blind.
- [John 11:1-44](#) • Lazarus raised from the dead.

iii. The greatest signs of all were the death and resurrection of Jesus. Collectively, these signs give strong foundation for faith in Jesus as Messiah and God. That faith isn't a blind leap; it is a reasonable step based on strong evidence.

iv. "*The Son of God*": "The title does not, of course, imply biological descent like that of the Greco-Roman demigods; but the metaphor of sonship expresses the unity of nature, close fellowship, and unique intimacy between Jesus and the Father." (Tenney)

c. "***And that believing you may have life in His name***": John understood that faith in Jesus as Messiah and God had value beyond the honorable recognition of truth. It also carried the promise of **life in His name**. This was life that transformed John himself, and he wanted that same life and transformation for all through his Gospel account.

i. This belief isn't complicated. Our response is as simple as ABC: *Accept, Believe, and Commit*. It isn't always easy, but it isn't complicated.

ii. "*Life in His name*": "*Through his name* does not mean 'through the naming of His name', but through the power of the Person who bears the name. In the Bible the 'name' of God is not merely the name by which He is designated, but all that He is in Himself." (Tasker)

- *We would like to thank David Guzik for this Study. ©2018 David Guzik* •

TEST - CHAPTER SEVEN

THE SUMMARY STATEMENT OF THE GOSPEL OF JOHN

1. *“And truly Jesus did many other signs in the presence of who?”*

2. *Are all the signs written in this book called the Bible?*

3. Why were these written then?

4. John admits that he presented what?

5. He couldn't possibly _____ in writing all that Jesus _____ and _____.
6. One _____ everything possible about a _____ prophet; it is _____ one has of him.
7. But one only tells _____ of a _____ person to _____ one's hearers to him.
8. John trusts that a _____ relationship with Jesus will _____ more to the _____.
9. That this was the original or intended conclusion of the gospel is shown by the use of what words?

10. Which indicate that the writer was now doing what?

11. Why did John select these signs presented in His Gospel?

12. This really isn't a book about _____ – it is a book about _____.
The signs are helpful as they reveal _____.
13. The Gospel – and all of the Bible – was written for this purpose.

14. "There is no text in the whole Book which was intended to create what?

15. Doubt is a seed _____, or _____, and it usually springs up with more than sufficient abundance without our care." (Spurgeon)

16. Which scripture speaks of the *beginning of signs*?

17. Throughout his Gospel John has listed at least seven signs. Name them.

- John 2:1-11 • _____
- John 4:46-54 • _____
- John 5:1-15 • _____
- John 6:1-14 • _____
- John 6:15-21 • _____
- John 9:1-12 • _____
- John 11:1-44 • _____

18. The greatest signs of all was what?

19. Collectively, these signs give strong foundation for what?

20. That faith isn't what?

21. Faith is

22. The title does not, of course, imply _____ like that of the Greco-Roman demigods.

23. What metaphor is expressed?

24. This metaphor expresses three things, name them.

25. John understood that _____ in Jesus as _____ and _____ had value beyond the honorable _____ of truth.

26. It also carried the promise of something, what was it?

27. This was life that transformed who?

28. John wanted that _____ life and _____ for _____
through his _____ account.

29. This belief isn't _____.

30. Our response is as simple as ABC which stands for?

31. It isn't always _____, but it isn't _____.

32. *Through his name* does not mean what?

33. It is through the _____ of the _____ who bears the name.

34. "In the Bible the ' _____ ' of God is not merely the name by which He is
_____, but _____ that He is in _____." (Tasker)

CHAPTER EIGHT

FINAL EXAM

1. What is one of the most significant periods of the church calendar, and least celebrated or noted?

2. Jesus' birth had been according to Scripture, where do we find the address for this scripture?

3. The Sanhedrin had called Jesus a _____.
4. What does the last verse of the last gospel's last book tells us?
"

_____."
5. Where is it found in scripture?

6. "Now on the _____ day of the week Mary _____ went to the _____ *early*": Jesus was crucified on _____ (or on _____ by some accounts).
7. When she saw the empty tomb, what was Mary's first reaction or thought?

8. Peter and John had just heard life-changing news, what was the news?

9. The mixture of ointments and aloes and spices would dry and harden the linen cloths, making something of a _____ or a _____.
10. How were the clothes lying there?
"

_____." (Barclay)
11. What had the women's actions revealed about their beliefs?

12. What did all the men (disciples) miss?

13. Identify the 4 characteristics of the image found on the shroud.

14. Even though The Shroud of Turin is an interesting object, there are also reasons for what?

15. What does the ancient Greek word *eiden* mean?

16. The resurrection means that...

17. The _____ of Jesus on the cross was the _____, but the _____ was the _____, showing that the _____ was _____ in the sight of _____ the Father.

18. Who examined the evidence of the empty tomb?

19. What didn't Mary notice?

20. What was Mary's only thought?

21. Why didn't Jesus immediately reveal Himself to Mary?

22. "_____ *be with you*": After their desertion of Jesus on the day of His crucifixion, the disciples probably expected words of rebuke or blame. Instead, Jesus brought a word of _____, reconciling _____.

23. When He had said this, He showed them _____ and _____. Then the disciples were glad when they saw the Lord.

24. Jesus then assured them of two things. What were they?

25. _____ - peace.
_____ - peace.
_____ - peace.
_____ - peace.

26. It seems John noted a deliberate connection between two things. What were they?

27. They received the _____ Holy Spirit that was in _____; the same _____ that _____ and enabled all His words and _____. The breathing upon them was meant to convey the impression that His very own Spirit was imparted to them.
28. There was a blessing for those present that Thomas did not receive. What was it?

29. What is Thomas often known as?

30. Some find it interesting that Thomas made no mention of wounds where on Jesus' body?

31. There is a clear lesson, what is it?

32. "_____ may have made Thomas believe that Jesus was _____, but it was something other and more _____ than sight that opened his _____ to cry, 'My Lord and my God!'" (Maclaren)
33. *Are all the signs written in this book called the Bible?*

34. Why were these written then?

35. Doubt is a seed _____, or _____, and it usually springs up with more than sufficient abundance without our care."
(Spurgeon)
36. That faith isn't what?

37. John wanted that _____ life and _____ for _____ through his _____ account.

OPTIONAL ADDITIONAL READING

Now lets take a close look at the events where Jesus appears to people after His resurrection. (3)

<https://www.christiantoday.com/article/life-after-death-what-did-jesus-do-between-his-resurrection-and-ascension/82998.htm>

Now lets take a close look at the events where Jesus appears to people after His resurrection.

Lets look at John chapter 20...

20 Now on the first *day* of the week Mary Magdalene *came early to the tomb, while it was still dark, and *saw the stone *already* removed from the tomb. ² So she *ran and *came to Simon Peter and to the other disciple whom Jesus loved, and *said to them, "They have taken the Lord from the tomb, and we do not know where they have put Him." ³ So Peter and the other disciple left, and they were going to the tomb. ⁴ The two were running together; and the other disciple ran ahead, faster than Peter, and came to the tomb first; ⁵ and he stooped to look *in*, and *saw the linen wrappings lying *there*; however he did not go in. ⁶ So Simon Peter also *came, following him, and he entered the tomb; and he *looked at the linen wrappings lying *there*, ⁷ and the face-cloth which had been on His head, not lying with the linen wrappings but folded up in a place by itself. ⁸ So the other disciple who had first come to the tomb also entered then, and he saw and believed. ⁹ For they did not yet understand the Scripture, that He must rise from the dead. ¹⁰ So the disciples went away again to their own *homes*.

¹¹ But Mary was standing outside the tomb, weeping; so as she wept, she stooped to look into the tomb; ¹² and she *saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. ¹³ And they *said to her, "Woman, why are you weeping?" She *said to them, "Because they have taken away my Lord, and I do not know where they put Him." ¹⁴ When she had said this, she turned around and *saw **Jesus standing there**, and *yet* she did not know that it was Jesus. ¹⁵ Jesus *said to her, "Woman, why are you weeping? Whom are you seeking?" Thinking that He was the gardener, she *said to Him, "Sir, if you have carried Him away, tell me where you put Him, and I will take Him away." ¹⁶ **Jesus *said to her, "Mary!" She turned and *said to Him in [a]Hebrew, "Rabboni!" (which means, Teacher).** ¹⁷ Jesus *said to her, "Stop clinging 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, and My God and your God.'" ¹⁸ Mary Magdalene *came and announced to the disciples, "**I have seen the Lord,**" and *that* He had said these things to her.

Jesus among His Disciples

¹⁹ Now when it was evening on that day, the first *day* of the week, and when the doors were ^lshut where the disciples were *together* due to fear of the ^lJews, **Jesus came and stood in their midst, and *said to them, “Peace *be* to you.”** ²⁰ And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when **they saw the Lord.** ²¹ So Jesus said to them again, “Peace *be* to you; just as the Father has sent Me, I also send 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, *their sins* ^lhave been forgiven them; if you retain the *sins* of any, they have been retained.”

²⁴ But Thomas, one of the twelve, who was called ^lDidymus, was not with them when Jesus came. ²⁵ So the other disciples were saying to him, “**We have seen the Lord!**” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”

²⁶ ^lEight days later **His disciples** were again inside, and Thomas *was* with them. Jesus *came, the doors having been ^lshut, and stood in their midst and said, “Peace *be* to you.” ²⁷ **Then He *said to Thomas,** “Place your finger here, and see My hands; and take your hand and put it into My side; and do not continue in disbelief, but *be* a believer.” ²⁸ Thomas answered and said to Him, “My Lord and my God!” ²⁹ Jesus *said to him, “Because you have seen Me, have you *now* believed? Blessed *are* they who did not see, and *yet* believed.”

Why This Gospel Was Written

³⁰ So then, many other ^lsigns Jesus also performed in the presence of the disciples, which are not written in this book; ³¹ but these have been written so that you may believe that Jesus is the ^lChrist, the Son of God; and that by believing you may have life in His name.

Compare John’s account with the account of Luke found in Luke chapter 24...

24 But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they entered, they did not find the body of the Lord Jesus. ⁴ While they were perplexed about this, behold, two men *suddenly* stood near them in gleaming clothing; ⁵ and as ^lthe women were terrified and bowed their faces to the ground, *the men* said to them, “Why are you seeking the living One among the dead? ⁶ He is not here, but He has ^lrisen. Remember how He spoke to you while He was still in Galilee, ⁷ saying that the Son of Man must be handed over to sinful men, and be crucified, and on the third day rise *from the dead.*” ⁸ And they remembered His words, ⁹ and returned from the tomb and reported all these things to the eleven, and to all the rest. ¹⁰ Now *these women* were Mary Magdalene, Joanna, and Mary the *mother* of James; also the other women with them were telling these things to the apostles. ¹¹ But these words appeared ^lto them as nonsense, and they would

not believe [d]the women. ¹² Nevertheless, Peter got up and ran to the tomb; and when he stooped and looked in, he *saw the linen wrappings [e]only; and he went away to his [f]home, marveling at what had happened.

The Road to Emmaus

¹³ And behold, on that very day two of them were going to a village named Emmaus, which was [g]sixty stadia from Jerusalem. ¹⁴ And they were talking with each other about all these things which had taken place. ¹⁵ While they were talking and discussing, Jesus Himself approached and began traveling with them. ¹⁶ But their eyes were kept from recognizing Him. ¹⁷ And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they came to a stop, looking sad. ¹⁸ One of them, named Cleopas, answered and said to Him, "Are You possibly the only one living near Jerusalem [h]who does not know about the things that happened here in these days?" ¹⁹ And He said to them, "What sort of things?" And they said to Him, "Those about Jesus the Nazarene, who proved to be a prophet mighty in deed and word in the sight of God and all the people, ²⁰ and how the chief priests and our rulers handed Him over to be sentenced to death, and crucified Him. ²¹ But we [i]were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is now the third day since these things happened. ²² But also some women among us left us bewildered. When they were at the tomb early in the morning, ²³ and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. ²⁴ And so some of those who were with us went to the tomb, and found it just exactly as the women also had said; but Him they did not see." ²⁵ And then He said to them, "[j]You foolish men and slow of heart to believe in all that the prophets have spoken! ²⁶ Was it not necessary for the [k]Christ to suffer these things and to come into His glory?" ²⁷ Then beginning [l]with Moses and [m]with all the Prophets, He explained to them the things written about Himself in all the Scriptures.

²⁸ And they approached the village where they were going, and He gave the impression that He was going farther. ²⁹ And so they strongly urged Him, saying, "Stay with us, for it is getting toward evening, and the day [n]is now nearly over." So He went in to stay with them. ³⁰ And it came about, when He had reclined at the table with them, that He took the bread and blessed it, and He broke it and began giving it to them. ³¹ And then their eyes were opened and they recognized Him; and He vanished from [o]their sight. ³² They said to one another, "[p]Were our hearts not burning within us when He was speaking to us on the road, while He was [q]explaining the Scriptures to us?" ³³ And they got up that very hour and returned to Jerusalem, and found the eleven gathered together and those who were with them, ³⁴ saying, "The Lord has really risen and has appeared to Simon!" ³⁵ They began to relate [r]their experiences on the road, and how He was recognized by them at the breaking of the bread.

Other Appearances

³⁶ Now while they were telling these things, Jesus Himself suddenly stood in their midst and *said to them, "Peace be to you." ³⁷ But they were startled and frightened, and thought that they were looking at a spirit. ³⁸ And He said to them, "Why are you frightened, and why are doubts arising in your [s]hearts? ³⁹ See My hands and My

feet, that [u]it is I Myself; touch Me and see, because a [spirit does not have flesh and bones](#) as you *plainly* see that I have.”⁴⁰ And when He had said this, He showed them His hands and His feet.⁴¹ While they still [u]could not believe *it* because of their joy and astonishment, He said to them, “Have you anything here to eat?”⁴² They served Him a piece of broiled fish;⁴³ and [He took it and ate it in front of them](#).

⁴⁴ Now He said to them, “These are My words which I spoke to you while I was still with you, that all the things that are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”⁴⁵ Then He opened their [v]minds to understand the Scriptures,⁴⁶ and He said to them, “So it is written, that the [w]Christ would suffer and rise from the dead on the third day,⁴⁷ and that repentance [x]for forgiveness of sins would be proclaimed [v]in His name to all the nations, beginning from Jerusalem.⁴⁸ You are witnesses of these things.⁴⁹ And behold, I am sending the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

The Ascension

⁵⁰ And He led them out as far as Bethany, and He lifted up His hands and blessed them.⁵¹ While He was blessing them, He parted from them and was carried up into heaven.⁵² And they, after worshiping Him, returned to Jerusalem with great joy,⁵³ and were continually in the temple [z]praising God.

[Here is a list of the sightings of Jesus following His resurrection:](#)

- Jesus rises from the dead - Matthew 28:1-8, Mark 16:1-8, Luke 24:1-11 and John 20:1-2.
- Jesus appears to the women - Matthew 28:9-10, Mark 16:9-11 and John 20:11-18.
- Jesus appears to the two believers on the road to Emmaus Mark 16:12-13 and Luke 24:13-35.
- Jesus appears to His disciples - Mark 16:14, Luke 24:36-43 and John 20:19-23.
- Jesus appears to Thomas - John 20:24-31.
- Jesus appears to seven disciples - John 21:1-14.
- Jesus challenges Peter - John 21:15-25.
- Jesus gives the great commission - Matthew 28:16-20 and Mark 16:15-18.
- Jesus appears to the disciples in Jerusalem - Luke 24:44-49.
- Jesus ascends into heaven Mark 16:19-20 and Luke 24:50-53.

What's missing?

Earliest Jewish-Christian followers of Jesus

The earliest report of the post-Resurrection appearances of Jesus is in Paul's First Epistle to the Corinthians. This lists, in chronological order, a first appearance to Peter, then to "the Twelve," then to five hundred at one time, then to James (presumably [James the brother of Jesus](#)), then to "all the Apostles," and last to Paul himself. Paul does not mention any appearances to women, apart from "sisters" included in the 500; other New Testament sources do not mention any appearance to a crowd of 500. There is general agreement that the list is pre-Pauline – it is often

called a catechism of the early church – but less on how much of the list belongs to the tradition and how much is from Paul: most scholars feel that Peter and the Twelve are original, but not all believe the same of the appearances to the 500, James and "all the Apostles."

Jesus' ministry after resurrection timeline

(April 9 to May 28, 30 A.D.)

Christ, after preaching His Father's message to the world for three and one-half years, is illegally arrested, tried, and executed in the spring of 30 A.D. God, however, resurrects Him from the dead after He spends three full days in the tomb.

Though the work of providing a sinless sacrifice through which man can be reconciled to God was complete, Christ had a few more things to accomplish before His final farewell to His disciples.

The Bible tells us that Jesus appeared ten times, in human form, to various sets of people before the birth of the New Testament church occurred on Pentecost. This timeline delineates each of these occurrences during this ministry period.

Dates of Jesus' appearances are listed in the below timeline in both **Roman (modern) and Biblical (Hebrew) calendar formats**. Please note that while Roman days begin at midnight, Biblical days begin at sunset.

Mary Magdalene (1)

Sunday, April 9, 30 A.D. (Nisan 18, 3790)

Mary Magdalene was a woman who had SEVEN demons cast from her early in Jesus' ministry ([Mark 16:9](#), [Luke 8:2 - 3](#)). She was one of a very close circle of family and friends who followed His ministry until His life ended on the cross. Mary is the first human Jesus chose to reveal Himself alive to, early Sunday morning, after God brought Him back from the dead the previous day ([Mark 16:9 - 11](#), [John 20:11 - 18](#)).

A surprise visit (2)

Sunday, April 9

Jesus miraculously appears to two men while they are walking to Emmaus ([Luke 24:13 - 33](#)), a small village that was roughly seven miles (11.2 kilometers) from Jerusalem. He reproaches them for not believing what the prophets foretold regarding the Messiah then explains to them all the Biblical verses that pertained to Him.

The two men do not realize whom they are talking with until they all sit to eat. The moment 'their eyes were opened' and they realized it was Jesus they were talking with; He vanished from their sight!

Appearance behind closed doors (3)

Sunday, April 9 after sunset (Nisan 19)

This is the first time Jesus shows himself alive to those who participated in his last Passover meal. His miraculous manifestation occurs while the disciples are behind closed doors in fear of the Jews. For reasons unknown, the disciple named Thomas was not with the group at this time (see John 20:19).

After Christ leaves, the disciples tell Thomas that the Lord appeared to them. Thomas doubts (which is where the phrase 'doubting Thomas' came from) their words and states "Unless I see the nail marks in His hands, and put my finger into the nail marks, and put my hand into His side, I will not believe at all" (John 20:25).

Doubting Thomas (4)

Sunday, April 16 after sunset (Nisan 26)

Jesus miraculously manifests Himself again to His disciples, but this time Thomas is present (John 20:26 - 29). Although this constitutes the Lord's fourth time He has shown Himself to humans to prove He has risen from the dead, this is the first time all those (except Judas) who ate Passover with Him see Him as a group. The Lord allows Thomas to observe the wounds He received in order to strengthen his faith.

Five hundred see Christ alive (5)

Between April 17 and May 17

(Nisan 27 to Iyar 26)

The apostle Paul is the only New Testament writer that mentions Jesus appeared to over five hundred brethren at one time after His resurrection (1Corinthians 15:6). He does not specify an exact date when this event occurred.

An appointment in Galilee (6)

Between April 17 and May 17

After partaking of his last Passover, Jesus told His eleven disciples (Judas was betraying Him at the time) as they walked toward the Garden of Gethsemane, "*But after I have been raised, I will go before you into Galilee*" (Matthew 26:32, see also Mark 14:28). The Bible records this meeting did occur (Matthew 28:16 - 17).

On the shores of Galilee (7)

Between April 17 and May 17

Jesus shows Himself to seven of His disciples while they are fishing on Lake Galilee (John 21:1 - 24). Those who saw Him were Peter, John, James, Thomas, Nathanael, and two other unnamed disciples (likely Andrew and Philip, who lived in the general area). During this appearance, Peter miraculously catches 153 fish in his net, then has Jesus ask him three times if he loves Him. Peter then learns he will die a martyrs' death. Christ also alludes that John will remain alive long enough to write about the end of the age and His Second Coming.

Special appearance to James (8)

Between April 17 and May 17

Jesus made a special appearance to James His physical half-brother (Matthew 13:55, Mark 6:3, Galatians 1:19). This manifestation, according to Paul, took place between Christ's appearance before 500+ people and a time He appeared to all the apostles

([1Corinthians 15:5 - 7](#)). It is unclear whether Paul is referencing Christ's first meeting in Galilee or His last manifestation when He ascended into heaven.

Commission and ascension (9)

Thursday, May 18 (Iyar 27, 3790)

Jesus meets with the disciples on the Mount of Olives ([Acts 1](#)). Just before His ascension into heaven, He gives them what is referred to as "*The Great Commission*." He also tells them to wait ten more days, in the city of Jerusalem, so that they may receive the power of the Holy Spirit. ([Matthew 28:18 - 20](#), [Mark 16:15 - 18](#), [Acts 1:4 - 5](#)). The disciples ask Jesus if He will NOW restore the kingdom to Israel. He states that it is not for them to know when this will occur and reminds them of the POWER they will soon receive from God. He then blesses the disciples and begins to rise above the mount as He ascends to heaven. Two angels in white appear as the disciples gaze at the Lord lifting above the clouds. The angels tell them that Jesus will come back to the earth in the same way they saw Him leave ([Mark 16:19-20](#), [Luke 24:50 - 53](#), [Acts 1:6 - 11](#)).

The Day of Pentecost (10)

Sunday, May 28 (Sivan 8, 3790)

The disciples wait ten days in Jerusalem, as instructed by Christ, for the promise of God's Spirit. On the day of Pentecost, the birth of the New Testament church occurs when God gives His Spirit to more than 3,120 people ([Acts 2](#))! Jesus' ministry after His resurrection sets the groundwork for the perfect beginning of the Christian church!

LIFE AFTER DEATH: WHAT DID JESUS DO BETWEEN HIS RESURRECTION AND ASCENSION?

Jesus was born; He died and rose again, before ascending into heaven. These truths are foundational to our Christian faith. We know the familiar stories of the Triumphal Entry, the Last Supper and the Crucifixion, but what happened in the 40 days between the resurrection and ascension of Jesus?

While Matthew and Mark's post-resurrection accounts are comparatively shorter than Luke and John's, all four Gospels share details that enlighten us on Jesus' life after death.

The Gospels speak of 10 occurrences of the risen Jesus, five of which occur on the day of his resurrection, and five further times before he ascended into heaven. We know from [Acts Chapter](#) that He was on earth for 40 days, and that He spent these days with His disciples: "*After His suffering, He presented Himself to them and gave many convincing proofs that He was alive. He appeared to them over a period of forty days and spoke about the Kingdom of God.*" ([Acts 1:3](#))

You might ask, "OK, so what did He actually do?"

Jesus Appeared to Women

Jesus [first](#) revealed himself to Mary Magdalene before any other person ([Matthew 28](#), [Mark 16](#), [Luke 24](#), & [John 20](#)). Having just seen Jesus' empty tomb, she remained in the garden weeping, when Jesus appeared to her. She mistook Him to be the gardener, but when He called her by name, Mary recognized His voice.

The idea that a woman would be a valid witness may seem plausible in today's society, but it was unheard of in 1st Century Palestine. The testimony of women was not given the same weight as that of a man, either personally or in a court of law. That Jesus chose to reveal Himself to Mary Magdalene first was revolutionary. He then sent her to "*go and tell*" the other disciples. He trusted her to tell His followers of His return.

His appearance was to the group of women who had been with Mary in the graveyard. On their way from having seen the apostles, Jesus appeared to them, and "*they came up and took hold of His feet and worshipped Him.*" ([Matthew 28:9](#))

Jesus Appeared to His Disciples

Later that day, on the road to Emmaus, Jesus appeared to two disciples – one called Cleopas – but they were slow to realize that the man beside them was the risen Messiah. It was not until He broke bread with them, after they had described to Him the events of the passion, that "*their eyes were opened and they recognized Him*" ([Luke 24:31](#)). Once they recognized Him, He left them.

Jesus did not abandon His disciples when they did not see it was Him, but remained with them until they realized that their hearts had been "*burning within us while He talked with us*" ([Luke 24:32](#)).

Similarly, during His [third](#) appearance shortly afterwards, Jesus was not worried by his disciples mistaking him for a ghost. Instead, He reassured them: "*Look at My hands and my feet. It is I myself! Touch Me and see; a ghost does not have flesh and bones, as you see I have*" ([Luke 24:39](#)).

His life after the resurrection was not the result of sinister spirituality, but of Biblical prophecy. He drew His disciples away from supernatural speculation towards the Biblical foundations of His resurrected body:

"This is what I told you while I was still with you: Everything must be fulfilled that is written about Me in the Law of Moses, the Prophets and the Psalms" ([Luke 24.44](#)).

Jesus Appeared to Thomas

We all know the narrative of 'doubting Thomas'. He had not been with the disciples when Jesus revealed Himself to them, and did not believe the disciples testimony, saying: "*Unless I see the nail marks in His hands and put my finger where the nails were, and put my hand into His side, I will not believe*" ([John 20:25](#)). In this encounter we see both the compassion and the challenge that Jesus brings. Rather than leaving Thomas without faith, Jesus "*came and stood among them*" – offering peace in order that he might believe, saying: "*Stop doubting and believe*" ([John 20:27](#)).

Jesus Redeemed and Reinstated Peter

The Gospel of John then tells the story of Jesus' last recorded miracle; when He overwhelmed His disciples' fishing nets with a huge catch of fish. He then speaks privately with Peter. Just as Peter had denied Jesus three times, Jesus asks him three times: "*do you love Me?*" It is here that Peter is restored, having denied his master in his hour of need, and is called to "*feed My sheep*" and "*follow Me*" ([John 21: 17, 19](#)).

Jesus' faithfulness is greater than ours. Jesus saw Peter's weakness, yet He also saw his love for Him, and chose to stand by him. Though He saw Peter's limitations, He did not define him by them.

The Great Commission

Matthew and Mark both close with the "Great Commission" – Jesus' instruction to His disciples to go out into the world and spread the good news of salvation. "*All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.*" ([Matthew 28:18-20](#))

It is after this command, on which much of the Christian emphasis on sharing the Gospel is based, that Jesus is "taken up into heaven".

Jesus' ministry did not end with His death, but continued through His resurrection and into the days before His ascension into heaven. In this time, He revealed and reaffirmed crucial elements both of His character and His commission.

<https://www.christiantoday.com/article/life-after-death-what-did-jesus-do-between-his-resurrection-and-ascension/82998.htm>

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3. **Optional Additional Reading:**
<https://www.christiantoday.com/article/life-after-death-what-did-jesus-do-between-his-resurrection-and-ascension/82998.htm>

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DID YOU FIND THIS BIBLE STUDY HELPED YOU?

- Grow your faith in the Lord Jesus Christ Yes: _____ No: _____
- Helped you better relate to life's challenges Yes: _____ No: _____
- Changed your life to trust God more Yes: _____ No: _____
- Grew your knowledge and understanding of what God's Word and words mean Yes: _____ No: _____

WHAT PART OF YOUR LIFE DID THIS BIBLE STUDY EFFECT? (Please checkmark all that apply)

- Prayer _____
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Please score the following questions from 1-10, with 1 being the least and 10 being the most.

1. Was I able to understand what was taught? _____
2. Am I willing to act on what I have learned? _____
3. Am I looking for and desiring Life Change? _____
4. Was this Bible Study clear in what the Bible is instructing us to do with what we have been taught? _____

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