



LIFE ISSUES *book 4*

*what is required to have eternal life?*





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*Life Issues: Book 4*

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## ***The Third of Three Required Statements***

Again we go back to our question posed by God outside the gates of heaven. “Why should I let you in?” There are three required statements. The first statement: **We must be able to tell God that we are sinners deserving eternal punishment.** The second statement: **We must be able to tell God that we believe Jesus Christ paid our penalty by His death on the cross.**

Many people would suppose that to embrace the beliefs that one is a sinner deserving punishment and that Christ’s death on the cross is the only payment for one’s sin is sufficient to qualify one for entrance into heaven. But this is not what Jesus taught nor is it the teaching of the Bible at large. There is one final statement that needs to be added as one stands outside the gates of heaven.

The third statement: **We must be able to tell God that we are willing to surrender our lives to Christ by receiving Him as Lord and Savior.**

## ***Faith, the Means of Accessing God’s Gift***

The Bible tells us that God’s gift of forgiveness and eternal life is received through faith and repentance (Mark 1:15-15). A good definition of faith is, “trusting in Christ alone for one’s salvation.” Let’s use an illustration to clarify this thing called faith.

Suppose that you and two others were to die at the same time and find yourselves outside the

gates of heaven in the presence of God. God first turns to one of the others and asks, "Why should I let you into My heaven?" They answer, "Well, I've lived a good, moral, and religious life." God would then say to them, "Depart from Me. You cannot enter My heaven because you have both feet planted on the foundation of your own efforts to save you and that's not good enough."

Next, God turns to the other person and says, "Why should I let you into My heaven?" And the person replies, "Well I've believed in Christ and I've lived a good, moral, and religious life." God would then say to them, "Depart from Me. You cannot enter My heaven because you have one foot standing on Christ and one foot standing on your own efforts to save yourself, and that's not acceptable."

Then last of all, God turns to you and says, "Why should I let you into My heaven?" You reply, "There is nothing I have done or can do to earn Your heaven; but simply because of what Jesus Christ did for me on the cross-and for that reason alone-I have the promise of eternal life." God would then say to you, "You may enter My heaven because you have both feet planted on Christ the Solid Rock, and that's the only firm foundation." Faith is required to enable one to have access to the free gift of salvation.

## ***Repentance, an Integral Part of True Faith***

It is important to understand that faith cannot stand alone without repentance. They are inseparable-like two sides of a coin. Repentance is simply turning from your sin with a willingness to change. The key is willingness. This doesn't mean one has to immediately stop every sin they have been committing before becoming a Christian. But it does mean that they are willing, with God's power, to change.

## ***The Results of a Changed Life***

The moment a person receives this gift, through faith and repentance, God supernaturally indwells their heart giving them a changed life. The Bible says that "But to all who received Him, He gave the right to become children of God" (John 1:12 TLB). Though hard to understand, it is true that God sends His Spirit to live in our lives to enable us to change.

One further illustration will be helpful. Let's say you were to leave your body and step into someone else's body. What would happen to that person? They would take on your characteristics, and though they would retain most of their own characteristics, they would nevertheless be a different person. In a similar way this is what happens when you become a Christian. But instead of a human spirit entering your life, God's Holy Spirit indwells you. As a result, you take on many of the

characteristics of God. Human effort is not enough to change us or enable us to live differently. God gives us both the desire and the power to be different because His Spirit lives within us.

Remember, God cannot fellowship with a sinner because of his unrighteousness. But after a person receives Christ, God sees that same person as covered in the righteousness of Christ. As a forgiven and righteous person they can now have fellowship with God. The Bible says it like this, “For God took the sinless Christ and poured into him our sins. Then, in exchange, he poured God’s goodness into us!” (2 Cor 5:21 TLB). In 1 Peter 2:24 (TLB), “He personally carried the load of our sins in his own body when he died on the cross so that we can be finished with sin and live a good life from now on. For his wounds have healed ours!”

What is so exciting is that this new life is described by Jesus as an abundant life (John 10:10)-that is, one which is full of meaning and purpose.

Can you tell God you are willing to surrender your life to Christ by receiving Him as your Lord and Savior?

## ***Bringing Closure To This Most Important Issue***

This faith and repentance can be expressed at any time by inviting Christ into your life. Revelation 3:20 (TLB) says, “Look! I have been standing at the door, and I am constantly knocking. If anyone hears Me calling him and opens the door, I

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will come in and fellowship with him and he with Me.” You can express your willingness to open the door of your life by praying like this:

**Lord Jesus, I admit that I am a sinner who deserves eternal punishment. I do believe You paid my penalty by Your death on the cross. So right now I invite you to be my Savior and Lord and to take residence in my life. Thank you for hearing my prayer and indwelling my life. Amen!**

Does this prayer express the desire of your heart? Would you like to pray now and invite Christ into your life?

If so, sincerely offer this prayer to God and see if God indwells you with the result that you experience a changed life.

Complete reading the Gospel of John using the questions as before.



# gospel of John

*chapters 16-21*

**16** “I have said all these things to you to keep you from falling away. <sup>2</sup>They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. <sup>3</sup>And they will do these things because they have not known the Father, nor me. <sup>4</sup>But I have said these things to you, that when their hour comes you may remember that I told them to you. “I did not say these things to you from the beginning, because I was with you.

<sup>5</sup>But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ <sup>6</sup>But because I have said these things to you, sorrow has filled your heart. <sup>7</sup>Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. <sup>8</sup>And when he comes, he will convict the world concerning sin and righteousness and judgment: <sup>9</sup>concerning sin, because they do not believe in me; <sup>10</sup>concerning righteousness, because I go to the Father, and you will see me no longer; <sup>11</sup>concerning judgment, because the ruler of this world is judged.

<sup>12</sup>“I still have many things to say to you, but you cannot bear them now. <sup>13</sup>When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. <sup>14</sup>He will glorify me, for he will take what is mine and declare it to you. <sup>15</sup>All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

*1. Why is it better that Jesus left earth so that the Helper could come?  
(16:7-15)*

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<sup>16</sup>“A little while, and you will see me no longer; and again a little while, and you will see me.”<sup>17</sup>So some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I am going to the Father?’”<sup>18</sup>So they were saying, “What does he mean by ‘a little while’? We do not know what he is talking about.”<sup>19</sup>Jesus knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’?”<sup>20</sup>Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy.<sup>21</sup>When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world.<sup>22</sup>So also you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you.

<sup>23</sup>In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you.<sup>24</sup>Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

<sup>25</sup>“I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father.”<sup>26</sup>In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf;<sup>27</sup>for the Father himself loves you, because you have loved me and have

*2. What was Jesus referring to when He said, “In a little while you will see me no more, and then after a little while you will see me.”? (16:16)*

believed that I came from God. <sup>28</sup>I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”

<sup>29</sup>His disciples said, “Ah, now you are speaking plainly and not using figurative speech! <sup>30</sup>Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God.” <sup>31</sup>Jesus answered them, “Do you now believe? <sup>32</sup>Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. <sup>33</sup>I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

*3. Who is Jesus  
praying for in  
Chapter 17  
and why?*

**17** When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you, <sup>2</sup>since you have given him authority over all flesh, to give eternal life to all whom you have given him. <sup>3</sup>And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. <sup>4</sup>I glorified you on earth, having accomplished the work that you gave me to do. <sup>5</sup>And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

“I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. <sup>7</sup>Now they know that everything that you have given me is from you. <sup>8</sup>For I have given

them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. <sup>9</sup>I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. <sup>10</sup>All mine are yours, and yours are mine, and I am glorified in them. <sup>11</sup>And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. <sup>12</sup>While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.

<sup>13</sup>But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. <sup>14</sup>I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup>I do not ask that you take them out of the world, but that you keep them from the evil one. <sup>16</sup>They are not of the world, just as I am not of the world. <sup>17</sup>Sanctify them in the truth; your word is truth. <sup>18</sup>As you sent me into the world, so I have sent them into the world. <sup>19</sup>And for their sake I consecrate myself, that they also may be sanctified in truth.

<sup>20</sup>I do not ask for these only, but also for those who will believe in me through their word, <sup>21</sup>that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

<sup>22</sup>The glory that you have given me I have

given to them, that they may be one even as we are one, <sup>23</sup>I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. <sup>24</sup>Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.

<sup>25</sup>O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. <sup>26</sup>I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”

**18** When Jesus had spoken these words, he went out with his disciples across the Kidron Valley, where there was a garden, which he and his disciples entered. <sup>2</sup>Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup>So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons.

<sup>4</sup>Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” <sup>5</sup>They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, “I am he,” they drew back and fell to the ground. <sup>7</sup>So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” <sup>8</sup>Jesus answered, “I told you that I am he. So, if you

seek me, let these men go.”<sup>9</sup> This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.”<sup>10</sup> Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.)<sup>11</sup> So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

<sup>12</sup> So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. <sup>13</sup> First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

<sup>15</sup> Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest, <sup>16</sup> but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. <sup>17</sup> The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.” <sup>18</sup> Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

<sup>19</sup> The high priest then questioned Jesus about his disciples and his teaching. <sup>20</sup> Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. <sup>21</sup> Why do you ask me? Ask those

who have heard me what I said to them; they know what I said.”<sup>22</sup> When he had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?”<sup>23</sup> Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?”<sup>24</sup> Annas then sent him bound to Caiaphas the high priest.

<sup>25</sup> Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.”<sup>26</sup> One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?”<sup>27</sup> Peter again denied it, and at once a rooster crowed.

<sup>28</sup> Then they led Jesus from the house of Caiaphas to the governor’s headquarters. It was early morning. They themselves did not enter the governor’s headquarters, so that they would not be defiled, but could eat the Passover.<sup>29</sup> So Pilate went outside to them and said, “What accusation do you bring against this man?”<sup>30</sup> They answered him, “If this man were not doing evil, we would not have delivered him over to you.”<sup>31</sup> Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.”<sup>32</sup> This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

<sup>33</sup> So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?”<sup>34</sup> Jesus answered, “Do you say this of

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your own accord, or did others say it to you about me?"

<sup>35</sup>Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" <sup>36</sup>Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." <sup>37</sup>Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." <sup>38</sup>Pilate said to him,

"What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him. <sup>39</sup>But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" <sup>40</sup>They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

**19** Then Pilate took Jesus and flogged him. <sup>2</sup>And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. <sup>3</sup>They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. <sup>4</sup>Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" <sup>6</sup>When the chief priests and the

*4. Pilate raises a very important question in 18:38 "What is truth?" How would you define truth? (Note vs. 37)*

*5. Why did Jesus permit these Jews to torture Him the way they did? (19:10-11)*

officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.”<sup>7</sup>The Jews answered him, “We have a law, and according to that law he ought to die because he has made himself the Son of God.”

<sup>8</sup>When Pilate heard this statement, he was even more afraid. <sup>9</sup>He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup>So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” <sup>11</sup>Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.” <sup>12</sup>From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.”

<sup>13</sup>So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. <sup>14</sup>Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” <sup>15</sup>They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”

<sup>16</sup>So he delivered him over to them to be crucified. So they took Jesus, <sup>17</sup>and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha.

<sup>18</sup>There they crucified him, and with him two others, one on either side, and Jesus between them.

<sup>19</sup>Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup>Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. <sup>21</sup>So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'"

<sup>22</sup>Pilate answered, "What I have written I have written."

<sup>23</sup>When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, <sup>24</sup>so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,

<sup>25</sup>but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" <sup>27</sup>Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

<sup>28</sup>After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."

<sup>29</sup>A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and

held it to his mouth.<sup>30</sup>When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

<sup>31</sup>Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away.<sup>32</sup>So the soldiers came and broke the legs of the first, and of the other who had been crucified with him.<sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs.<sup>34</sup>But one of the soldiers pierced his side with a spear, and at once there came out blood and water.<sup>35</sup>He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe.<sup>36</sup>For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken."<sup>37</sup>And again another Scripture says, "They will look on him whom they have pierced."

<sup>38</sup>After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body.<sup>39</sup>Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.<sup>40</sup>So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.<sup>41</sup>Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.<sup>42</sup>So because of the Jewish day of Preparation, since the tomb was close at

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hand, they laid Jesus there.

**20** Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. <sup>2</sup>So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” <sup>3</sup>So Peter went out with the other disciple, and they were going toward the tomb.

<sup>4</sup>Both of them were running together, but the other disciple outran Peter and reached the tomb first. <sup>5</sup>And stooping to look in, he saw the linen cloths lying there, but he did not go in. <sup>6</sup>Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, <sup>7</sup>and the face cloth, which had been on Jesus’ head, not lying with the linen cloths but folded up in a place by itself. <sup>8</sup>Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; <sup>9</sup>for as yet they did not understand the Scripture, that he must rise from the dead. <sup>10</sup>Then the disciples went back to their homes.

<sup>11</sup>But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. <sup>12</sup>And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. <sup>13</sup>They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” <sup>14</sup>Having said this, she turned around and saw Jesus standing, but she

*6. Chapters 20–21 tell the story of the resurrection of Jesus. If the resurrection is historical fact, what are the implications for you?*

did not know that it was Jesus. <sup>15</sup>Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” <sup>16</sup>Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabboni!” (which means Teacher). <sup>17</sup>Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” <sup>18</sup>Mary Magdalene went and announced to the disciples, “I have seen the Lord”-and that he had said these things to her.

<sup>19</sup>On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” <sup>20</sup>When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. <sup>21</sup>Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” <sup>22</sup>And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. <sup>23</sup>If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld.”

<sup>24</sup>Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. <sup>25</sup>So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.”

<sup>26</sup>Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” <sup>27</sup>Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” <sup>28</sup>Thomas answered him, “My Lord and my God!” <sup>29</sup>Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

<sup>30</sup>Now Jesus did many other signs in the presence of the disciples, which are not written in this book; <sup>31</sup>but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

**21** After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. <sup>2</sup>Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. <sup>3</sup>Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

<sup>4</sup>Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. <sup>5</sup>Jesus said to them, “Children, do you have any fish?” They answered him, “No.” <sup>6</sup>He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, because of the quantity of

fish. <sup>7</sup>That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. <sup>8</sup>The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

<sup>9</sup>When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. <sup>10</sup>Jesus said to them, “Bring some of the fish that you have just caught.” <sup>11</sup>So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn.

<sup>12</sup>Jesus said to them, “Come and have breakfast.” Now none of the disciples dared ask him, “Who are you?” They knew it was the Lord. <sup>13</sup>Jesus came and took the bread and gave it to them, and so with the fish. <sup>14</sup>This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

<sup>15</sup>When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” <sup>16</sup>He said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.” <sup>17</sup>He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.

## *what is required to have eternal life?*

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<sup>18</sup>Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.”<sup>19</sup>(This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, “Follow me.”

<sup>20</sup>Peter turned and saw the disciple whom Jesus loved following them, the one who had been reclining at table close to him and had said, “Lord, who is it that is going to betray you?”<sup>21</sup>When Peter saw him, he said to Jesus, “Lord, what about this man?”<sup>22</sup>Jesus said to him, “If it is my will that he remain until I come, what is that to you? You follow me!”<sup>23</sup>So the saying spread abroad among the brothers that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?”

<sup>24</sup>This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true.

<sup>25</sup>Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

*7. What response to His life and ministry does Jesus want to see in us? (21:20-25)*

*8. Who was the disciple that Jesus loved so much? (21:20-25)*



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