



COMPLETE STUDY GUIDE • GOSPEL • 21 CHAPTERS • 8 SESSIONS

# The Gospel of John

*Believe • Abide • Live in Christ*

*“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.”*

JOHN 20:31



Eight sessions

Leader's guide

Answer guide

Full text of John (WEB)

SIMPLE. ACCESSIBLE. TRANSFORMATIONAL.



CLEAR PATH BIBLE STUDIES

# The Gospel of John

*Complete Study Guide*

*Believe · Abide · Live in Christ*

## INSIDE THIS GUIDE

- 1** Eight sessions with every discussion, reflection, and recall question from the online study, and room to write.
- 2** Reference pages: the seven signs, the seven “I AM” sayings, major themes, key passages, key people, and all 21 chapters at a glance.
- 3** Leader’s guide with the group leader notes, a timed plan, an answer guide for every discussion question, and the recall answer key.
- 4** The full text of John in the World English Bible, so nothing else is needed to do the study.

FIRST EDITION · OCTOBER 2026

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The online study, free and with no sign-in: [clearpathbiblestudies.com/studies/john](https://clearpathbiblestudies.com/studies/john)

## THE GOSPEL OF JOHN

# Contents

|                             |   |
|-----------------------------|---|
| How to use this guide ..... | 4 |
| Why read this Gospel .....  | 5 |
| Before you begin .....      | 6 |
| Your study plan .....       | 7 |

## PART ONE The Eight Sessions

|                                                          |    |
|----------------------------------------------------------|----|
| 1 The Word Became Flesh John 1.....                      | 9  |
| 2 New Birth, Living Water & True Worship John 2-4.....   | 13 |
| 3 Authority, Life & the Bread from Heaven John 5-6 ..... | 17 |
| 4 Light, Truth & the Good Shepherd John 7-10 .....       | 21 |
| 5 Resurrection, Glory & the Coming Hour John 11-12.....  | 25 |
| 6 Abide in Me John 13-17 .....                           | 29 |
| 7 The King on the Cross John 18-19 .....                 | 33 |
| 8 That You May Believe John 20-21 .....                  | 37 |

## PART TWO Reference

|                                   |    |
|-----------------------------------|----|
| The Seven Signs .....             | 42 |
| The Seven "I AM" Sayings .....    | 44 |
| Major Themes .....                | 46 |
| Key Passages .....                | 47 |
| Key People .....                  | 48 |
| The Library: all 21 chapters..... | 49 |

## PART THREE Leader's Guide and Answer Guide

|                                                |    |
|------------------------------------------------|----|
| Leading this study .....                       | 52 |
| 1 The Word Became Flesh.....                   | 53 |
| 2 New Birth, Living Water & True Worship.....  | 56 |
| 3 Authority, Life & the Bread from Heaven..... | 59 |
| 4 Light, Truth & the Good Shepherd .....       | 62 |
| 5 Resurrection, Glory & the Coming Hour .....  | 65 |
| 6 Abide in Me .....                            | 68 |
| 7 The King on the Cross.....                   | 71 |
| 8 That You May Believe.....                    | 74 |

## PART FOUR The Gospel of John (WEB)

|                                                     |     |
|-----------------------------------------------------|-----|
| The complete text, arranged by session reading..... | 78  |
| Eight verses to carry, and what comes next .....    | 105 |

## PART FIVE Take it with you 106

Worked example · Go deeper · Glossary · Scripture index · Tell me what helped · Help lines

## START HERE

# How to use this guide

A complete, eight-session walk through the Gospel of John — built for small groups, Sunday school, and personal study. Read together, observe, interpret, and leave each session with one clear thing to live out.

## EVERY SESSION FOLLOWS ONE RHYTHM

1

**Read together**

The session's chapters and key passages. The text is in Part Four.

2

**Observe**

What does the passage say? Who is there, and what happens?

3

**Interpret**

What does it show about Jesus? What did the author want us to see?

4

**Apply this week**

What will I do with it this week? One thing, lived out.

## On your own

Each session gives you a weekly reading rhythm, reflection questions, a memory verse, and one action step to live out. In crisis, call or text 988 in the U.S.

- Write your answers. Thinking on paper is slower, and it lasts.
- Finish with the recall page: answer from memory first, then check the text.

## In a group

Each session is a 60-minute meeting for 5–12 people — read together, discuss, and apply, with leader notes built in.

- The leader uses Part Three: leader notes, an answer guide, and the recall answer key.
- Participants need Parts One, Two, and Four.

Of Part Five, pages 107 and 113–120 are for everyone, and pages 108–112 are for leaders.

## PRINTING FOR A GROUP

Participant pages (sessions and reference): pages 8–50. Leader's guide: pages 51–76. The text of John: pages 77–105. Part Five: pages 106–120.

## My progress

☐ 1 The Word Became Flesh

☐ 3 Authority, Life & the Bread from Heaven

☐ 5 Resurrection, Glory & the Coming Hour

☐ 7 The King on the Cross

☐ 2 New Birth, Living Water & True Worship

☐ 4 Light, Truth & the Good Shepherd

☐ 6 Abide in Me

☐ 8 That You May Believe

## WHY JOHN

# Why read this Gospel

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Of the four Gospels, John reads least like a biography and most like an invitation. Its stated purpose is plain: that you would meet Jesus and believe.

## 01 See who Jesus truly is

John gives us long conversations and personal encounters that show Jesus as the eternal Son of God in human form.

## 02 Written so you may believe

John 20:31 names the purpose: that you may believe Jesus is the Christ and have life in His name.

## 03 Theological yet personal

John speaks to scholars and seekers alike — deep enough for a lifetime, simple enough for a first read.

## 04 A path of abiding faith

John forms believers who trust, love, abide, and follow Jesus through both joy and testing.

*“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.”*

JOHN 20:31 • WEB

## ORIENTATION

# Before you begin

A quick orientation to the Gospel — who wrote it, when, for whom, and the threads to watch for as you read.

|                     |                                                                                                                                                                                                                                                                       |
|---------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>AUTHOR</b>       | <b>Background</b><br>Early church tradition names John, son of Zebedee, as the disciple whom Jesus loved and the author. The Gospel points to an eyewitness (19:35; 21:24); some scholars suggest another John.                                                       |
| <b>DATE</b>         | <b>When It Was Written</b><br>Many scholars date it to the late first century, around A.D. 85 to 95.                                                                                                                                                                  |
| <b>AUDIENCE</b>     | <b>Who It Was Written For</b><br>John does not name its first readers. Many scholars think it was written for believers and seekers.                                                                                                                                  |
| <b>PURPOSE</b>      | <b>Why John Wrote</b><br>“That you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.” (John 20:31)                                                                                                              |
| <b>STYLE</b>        | <b>How John Writes</b><br>Reflective, theological, and personal. Long discourses, dialogues, and “I AM” statements rather than parables and short sayings.                                                                                                            |
| <b>KEY WORD</b>     | <b>The Word That Echoes</b><br>Believe. The verb appears about 100 times. Other key words: life, light, love, abide, truth, glory, witness. Wording: this study says “abide,” “born again” and “Helper”; quoted WEB verses say “remain,” “born anew” and “Counselor.” |
| <b>JESUS</b>        | <b>Jesus in John</b><br>The eternal Word, the Lamb of God, the Light of the World, the Bread of Life, the Good Shepherd, the Resurrection, the Way, the True Vine, the risen King.                                                                                    |
| <b>DISCIPLESHIP</b> | <b>What It Means to Follow</b><br>Believe in Jesus, abide in Him, love one another, obey His commands, receive the Spirit, bear fruit, and bear witness.                                                                                                              |

## STRUCTURE

## Two Movements: 21 chapters, 8 sessions

The Book of Signs (John 1–12) reveals Jesus to the world. The Book of Glory (John 13–21) reveals Jesus to His own through the cross and resurrection.

| The Book of Signs John 1–12 |           |   |           |   |           |   |           |   |           |    |    | The Book of Glory John 13–21 |    |           |    |    |    |    |    |    |
|-----------------------------|-----------|---|-----------|---|-----------|---|-----------|---|-----------|----|----|------------------------------|----|-----------|----|----|----|----|----|----|
| 1                           | 2         | 3 | 4         | 5 | 6         | 7 | 8         | 9 | 10        | 11 | 12 | 13                           | 14 | 15        | 16 | 17 | 18 | 19 | 20 | 21 |
| S1                          | Session 2 |   | Session 3 |   | Session 4 |   | Session 5 |   | Session 6 |    |    | Session 7                    |    | Session 8 |    |    |    |    |    |    |

## THE EIGHT SESSIONS

# Your study plan

## EITHER WAY

Eight sessions carry you through all 21 chapters of John — from the Word in eternity to the empty tomb and “Follow me.”

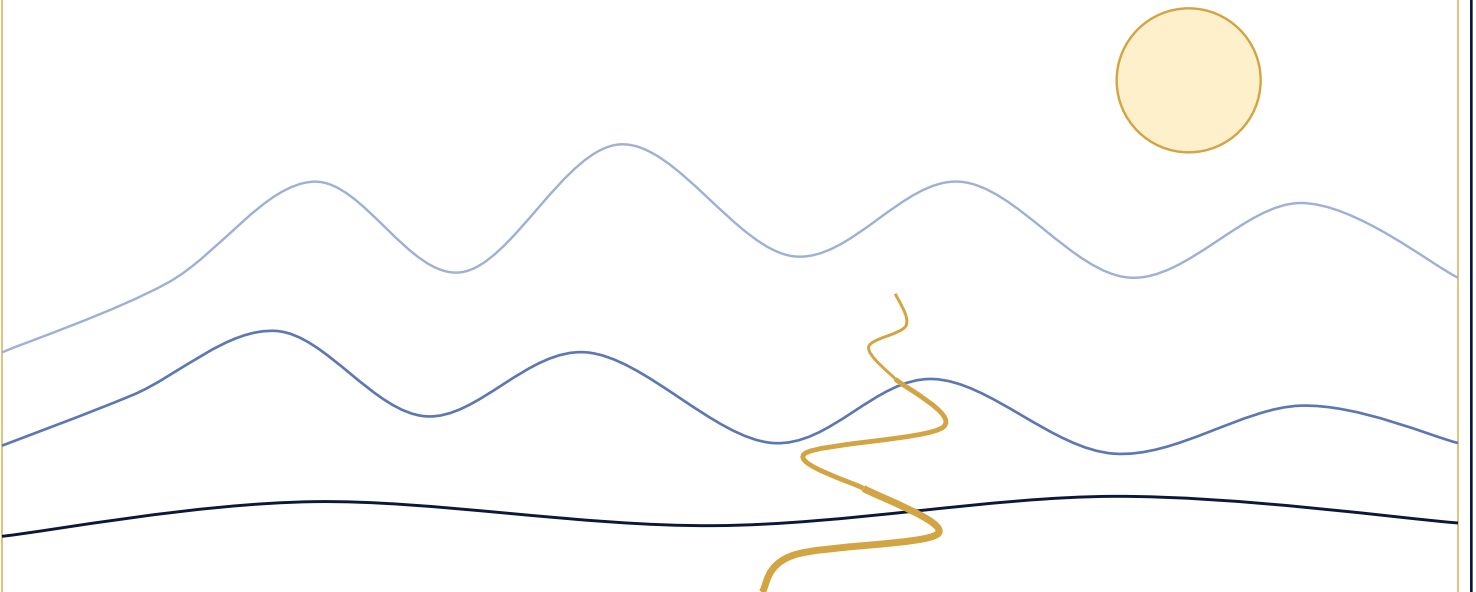
|   | SESSION                                                                                                                                                                                    | READ       | MEMORY VERSE | SESSION PAGE | LEADER PAGE | TEXT PAGE |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|--------------|--------------|-------------|-----------|
| 1 | <b>The Word Became Flesh</b><br>In the beginning, the Word — Jesus is the eternal Word, the true Light, and the Lamb of God who calls us to follow Him.                                    | John 1     | John 1:14    | 9            | 53          | 78        |
| 2 | <b>New Birth, Living Water &amp; True Worship</b><br>Born again, living water — Jesus reveals His glory, offers new birth and living water, and calls us into worship in spirit and truth. | John 2–4   | John 3:16    | 13           | 56          | 79        |
| 3 | <b>Authority, Life &amp; the Bread from Heaven</b><br>The bread of life — Jesus has authority to give life, reveals His unity with the Father, and offers Himself as the Bread of Life.    | John 5–6   | John 6:35    | 17           | 59          | 82        |
| 4 | <b>Light, Truth &amp; the Good Shepherd</b><br>Light of the world, the Good Shepherd — Jesus is the Light of the World and the Good Shepherd who lays down His life for His sheep.         | John 7–10  | John 8:12    | 21           | 62          | 86        |
| 5 | <b>Resurrection, Glory &amp; the Coming Hour</b><br>The resurrection and the life — Jesus is the Resurrection and the Life. His hour of suffering will also be His hour of glory.          | John 11–12 | John 11:25   | 25           | 65          | 91        |
| 6 | <b>Abide in Me</b><br>Abide in Me — Jesus loves His own, washes their feet, promises the Spirit, calls them to abide, and prays for them.                                                  | John 13–17 | John 15:5    | 29           | 68          | 94        |
| 7 | <b>The King on the Cross</b><br>The King on the cross — At the cross Jesus' identity, love, obedience, and mission are fully revealed. The King is enthroned by giving His life.           | John 18–19 | John 19:30   | 33           | 71          | 99        |
| 8 | <b>That You May Believe</b><br>That you may believe — The risen Jesus meets each one personally, restores Peter, and sends His people into the world in faith, love, and mission.          | John 20–21 | John 20:31   | 37           | 74          | 102       |

PART ONE

# The Eight Sessions

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Read, discuss, reflect, and recall. One session a week carries you through all 21 chapters.



## SESSION 1 OF 8

# The Word Became Flesh

Read **John 1** • text on pages 78–79

# 1

*Jesus is the eternal Word, the true Light, and the Lamb of God who calls us to follow Him.*

John opens not in a manger but in eternity. “In the beginning was the Word.” The Word was with God; the Word was God; and the Word became flesh and lived among us. John the Baptist points his own disciples away from himself and toward Jesus — “the Lamb of God, who takes away the sin of the world!” Then Jesus turns and invites the first disciples with a simple, life-changing call: “Come and see.” Following Jesus begins not with religious effort but with a personal invitation we answer.

## LEARNING OBJECTIVES

- ☐ See Jesus as the eternal Word made flesh.
- ☐ Understand who John the Baptist points us to.
- ☐ Hear Jesus’ first invitation: “Come and see.”
- ☐ Identify what it means to begin following Jesus.

## THIS SESSION’S KEY PASSAGES

**John 1:1–18**      The Word Became Flesh

**John 1:29–34**      Behold the Lamb of God

**John 1:35–51**      Come and See

## MEMORY VERSE

*“The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.”*

**JOHN 1:14 • WEB**

## A WEEKLY READING RHYTHM

Read John 1 slowly, twice. Notice every name and title given to Jesus. Ask each day: “Jesus, open my eyes to see who You really are.”

- ☐ John 1

## DISCUSS

## Discussion questions

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**1** What does it mean that the Word became flesh and lived among us?

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**2** Why does John the Baptist call Jesus the Lamb of God?

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**3** What might “come and see” look like in your life this week?

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**4** Which name or title for Jesus in chapter 1 stands out most, and why?

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## REFLECT

## Reflection questions

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① Where in my life have I treated Jesus as small instead of eternal?

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② What is one step I can take to “come and see” Jesus more clearly?

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③ Who first pointed me toward Jesus — and have I thanked God for them?

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### ONE THING TO LIVE OUT

Spend ten unhurried minutes each day this week reading a portion of John 1. Each morning, pray, “Jesus, open my eyes to see who You really are.”

### PRAYER

*Father, thank You for sending Your Son, the eternal Word, into our world. Open my eyes to see who Jesus truly is, and give me grace to follow Him this week. In Jesus’ name, amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1 How does John 1:1 describe the Word?**

- |                                                                             |                                                                     |
|-----------------------------------------------------------------------------|---------------------------------------------------------------------|
| <input type="radio"/> A The Word was a title for the Law of Moses           | <input type="radio"/> B The Word was with God, and the Word was God |
| <input type="radio"/> C The Word was John the Baptist's message about Jesus | <input type="radio"/> D The Word was the first being God created    |

**2 Seeing Jesus approach, what title does John the Baptist give Him? (1:29)**

- |                                                                               |                                                                             |
|-------------------------------------------------------------------------------|-----------------------------------------------------------------------------|
| <input type="radio"/> A The Son of David who will rule from Jerusalem forever | <input type="radio"/> B The Bread of Life come down from heaven             |
| <input type="radio"/> C The King of the Jews sent to rescue Israel            | <input type="radio"/> D The Lamb of God who takes away the sin of the world |

**3 What invitation does Jesus give the first two disciples (1:39) — and what does it ask of a person?**

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**4 In one sentence: what does “the Word became flesh, and lived among us” (1:14) claim about God?**

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**5 Without looking back, write John 1:14.**

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Answers are in the leader's guide, page 55.

## SESSION 2 OF 8

# New Birth, Living Water & True Worship

Read John 2–4 · text on pages 79–82

# 2

*Jesus reveals His glory, offers new birth and living water, and calls us into worship in spirit and truth.*

At a wedding in Cana, Jesus turns water into the good wine — a quiet miracle that reveals His glory. By night, a respected teacher named Nicodemus comes with questions, and Jesus answers with a startling truth: “You must be born anew.” Then Jesus crosses cultural and social lines to meet a Samaritan woman at a well. He offers her living water that becomes a spring within her, and she becomes one of His first missionaries. From religious leader to outsider woman, Jesus shows that new life and true worship are gifts He gives freely.

## LEARNING OBJECTIVES

- ☐ Recognize Jesus’ first sign as a window into His glory.
- ☐ Understand new birth as the Spirit’s work, not human effort.
- ☐ See Jesus offer salvation across cultural and social lines.
- ☐ Define worship in spirit and truth.

## THIS SESSION’S KEY PASSAGES

|             |                             |
|-------------|-----------------------------|
| John 2:1–11 | Water Into Wine             |
| John 3:1–21 | Nicodemus and the New Birth |
| John 4:1–42 | The Samaritan Woman         |

## MEMORY VERSE

*“For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life.”*

JOHN 3:16 · WEB

## A WEEKLY READING RHYTHM

Read John 2–4 across the week. Where have you, like Nicodemus, kept Jesus at a respectful distance? Where do you thirst for the living water only He gives?

- ☐ John 2   ☐ John 3   ☐ John 4

## DISCUSS

## Discussion questions

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**1** What does the wedding at Cana tell us about Jesus and His kingdom?

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**2** Why couldn't Nicodemus understand what Jesus meant about new birth?

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**3** Why did the Samaritan woman's testimony move so many to faith?

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**4** What does it mean to worship in spirit and truth in our day?

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## REFLECT

## Reflection questions

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① Where do I need Jesus' "living water" right now?

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② Am I trusting in religious activity instead of new birth?

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③ Who might Jesus be asking me to welcome, listen to, or stop assuming the worst about?

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### ONE THING TO LIVE OUT

Identify one daily thirst — anxiety, loneliness, ambition — and each time you feel it this week, pause and ask Jesus for the living water He promises.

### PRAYER

*Lord Jesus, You are the One who gives new birth and living water. Pour Your Spirit into me afresh and make my worship real, both in spirit and in truth. Amen.*

## RECALL

## Recall practice

---

Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

- 1 After turning water into wine at Cana, John says this first sign did what? (2:11)
 

|                                                                                                                            |                                                                                                                                           |
|----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| <p>(A) Revealed His glory, and His disciples believed in Him</p> <p>(C) Began His public preaching ministry in Galilee</p> | <p>(B) Showed that Jesus was the prophet like Moses, and the crowds followed</p> <p>(D) Fulfilled a requirement of the Passover feast</p> |
|----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
  
- 2 Jesus tells Nicodemus that no one can see God's kingdom unless they are... (3:3)
 

|                                                                                        |                                                                        |
|----------------------------------------------------------------------------------------|------------------------------------------------------------------------|
| <p>(A) circumcised and a keeper of the Law</p> <p>(C) born again / born from above</p> | <p>(B) baptized by John</p> <p>(D) descended from Abraham by birth</p> |
|----------------------------------------------------------------------------------------|------------------------------------------------------------------------|
  
- 3 The Samaritan woman comes to a well for water (ch 4). What does Jesus offer instead, and what does it do? (4:13–14)
  
- 4 Jesus says true worshipers worship the Father in a particular way (4:24). What is it, and why?
  
- 5 Without looking back, write John 3:16.

### NOTES, AND QUESTIONS TO BRING TO THE GROUP

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Answers are in the leader's guide, page 58.

## SESSION 3 OF 8

# Authority, Life & the Bread from Heaven

Read John 5–6 · text on pages 82–86

# 3

*Jesus has authority to give life, reveals His unity with the Father, and offers Himself as the Bread of Life.*

Jesus heals a man who had been sick for thirty-eight years — then defends His authority as the One sent by the Father. He feeds five thousand with a boy's lunch and walks across a stormy sea. When the crowd follows for more bread, Jesus presses deeper: "I am the bread of life. Whoever comes to me will not be hungry." The crowd thins. Some leave. Then Jesus turns to the Twelve and asks, "You don't also want to go away, do you?" Peter answers for those who stay: "Lord, to whom would we go? You have the words of eternal life."

## LEARNING OBJECTIVES

- ☐ See Jesus' authority to heal and to judge.
- ☐ Understand Jesus' unique unity with the Father.
- ☐ Grasp the meaning of "I am the Bread of Life."
- ☐ Recognize that some turned back even when the message was true.

## THIS SESSION'S KEY PASSAGES

|              |                        |
|--------------|------------------------|
| John 5:1–17  | Healing at the Pool    |
| John 5:19–30 | The Son and the Father |
| John 6:25–58 | The Bread of Life      |
| John 6:60–69 | Peter's Confession     |

## MEMORY VERSE

*"I am the bread of life. Whoever comes to me will not be hungry, and whoever believes in me will never be thirsty."*

JOHN 6:35 · WEB

## A WEEKLY READING RHYTHM

Read John 5–6. These chapters include long illness and hard sayings, so stop if it is too heavy. If you are in crisis, call or text 988 in the U.S. Notice what the crowd wanted versus what Jesus gave. Ask: am I following Jesus for what He gives, or for who He is?

- ☐ John 5   ☐ John 6

## DISCUSS

## Discussion questions

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**1** What does Jesus' healing on the Sabbath reveal about Him?

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**2** Why is feeding on Jesus more than just admiring Him?

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**3** Why did the crowd shrink in John 6? Have you ever wanted to walk away?

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**4** What does Peter's confession teach us about real discipleship?

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## REFLECT

## Reflection questions

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- ① Where am I tempted to follow Jesus only for what He gives, instead of for who He is?

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- ② What “hard sayings” of Jesus do I need to wrestle with honestly?

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- ③ If Jesus asked me today whether I also want to go away — what would I say?

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### ONE THING TO LIVE OUT

Pick one passage from this session and slowly re-read it three days in a row. Notice what stands out each time. Let Jesus, not the crowd, set the pace.

### PRAYER

*Lord Jesus, You alone have the words of eternal life. Feed me on Yourself this week. When following You is hard, hold me close. Amen.*

## RECALL

## Recall practice

---

Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1** After Jesus heals a man sick 38 years at the pool, what controversy follows? (5:9–16)

- |                                                                   |                                                                 |
|-------------------------------------------------------------------|-----------------------------------------------------------------|
| <input type="radio"/> A He healed without first washing His hands | <input type="radio"/> B He used clay and spit on the man's eyes |
| <input type="radio"/> C The man was a Gentile and unclean         | <input type="radio"/> D The healing happened on the Sabbath     |

**2** Which is the first of John's seven "I am" sayings? (6:35)

- |                                                     |                                                            |
|-----------------------------------------------------|------------------------------------------------------------|
| <input type="radio"/> A I am the light of the world | <input type="radio"/> B I am the bread of life             |
| <input type="radio"/> C I am the good shepherd      | <input type="radio"/> D I am the resurrection and the life |

**3** When many disciples leave over a hard teaching (6:66), Jesus asks the Twelve if they will go too. How does Peter answer? (6:68)

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**4** Why did the crowd follow Jesus in John 6, and what did He tell them to work for instead? (6:26–27)

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**5** Without looking back, write John 6:35.

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### NOTES, AND QUESTIONS TO BRING TO THE GROUP

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Answers are in the leader's guide, page 61.

## SESSION 4 OF 8

# Light, Truth & the Good Shepherd

Read John 7–10 · text on pages 86–91

# 4

*Jesus is the Light of the World and the Good Shepherd who lays down His life for His sheep.*

At the Festival of Tabernacles, the harvest festival that remembers Israel's years in the wilderness, Jesus stands and cries out, "If anyone is thirsty, let him come to me and drink!" He declares Himself the Light of the World and gives sight to a man born blind. The healed man becomes a quiet hero — refusing to deny what Jesus has done, even when threatened. Then Jesus paints one of His most tender pictures: He is the Good Shepherd. He knows His sheep. They know His voice. And He lays down His life for them — not because anyone takes it from Him, but because He loves them.

## LEARNING OBJECTIVES

- ☐ Hear Jesus' invitation to come and drink.
- ☐ See the cost of confessing Jesus publicly.
- ☐ Grasp "I am the Light of the World" and "I am the Good Shepherd."
- ☐ Understand the difference between hired hands and the Shepherd.

## THIS SESSION'S KEY PASSAGES

|              |                        |
|--------------|------------------------|
| John 7:37–39 | Come and Drink         |
| John 8:12    | The Light of the World |
| John 9       | The Man Born Blind     |
| John 10:1–18 | The Good Shepherd      |

## MEMORY VERSE

*"I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life."*

JOHN 8:12 · WEB

## A WEEKLY READING RHYTHM

Read John 7–10. These chapters include a woman threatened with death and a man born blind, so stop if it is too heavy. If you are in crisis, call or text 988 in the U.S. Where is Jesus giving you sight you didn't have? Where might you, like some in this chapter, be sure you already see?

- ☐ John 7   ☐ John 8   ☐ John 9   ☐ John 10

## DISCUSS

## Discussion questions

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**1** What does Jesus' invitation in John 7:37–39 mean for us today?

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**2** Why is the formerly blind man such a powerful witness?

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**3** How does “the Good Shepherd” change the way you picture Jesus?

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**4** Where are you tempted to listen to a stranger's voice instead of the Shepherd's?

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## REFLECT

## Reflection questions

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① Where is Jesus calling me to walk in the light instead of hiding?

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② Whose voice am I letting shape my decisions this week?

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③ What does it mean for me that the Good Shepherd laid down His life for me?

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### ONE THING TO LIVE OUT

Each morning, ask, "Shepherd, where are You leading today?" Each evening, ask, "Where did I hear Your voice?" If you missed it, say so and go on, because He keeps calling.

### PRAYER

*Good Shepherd, thank You for knowing me by name and laying down Your life for me. Help me hear Your voice today and follow where You lead. Amen.*

## RECALL

## Recall practice

---

Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

- 1 “I am the light of the world. He who follows me will...” (8:12)
  - (A) never face trouble, but enjoy the light of day
  - (B) see signs and wonders and be healed in every season
  - (C) never walk in darkness, but have the light of life
  - (D) reign with me over every nation on earth
  
- 2 In ch 9 Jesus heals a man born blind. Under pressure, what does the healed man come to confess about Jesus?
  - (A) That Jesus is from God, worthy of worship
  - (B) That Jesus is a political king
  - (C) That Jesus broke the law and could not be from God
  - (D) That Moses was greater
  
- 3 Jesus calls Himself “the good shepherd” (10:11). What does the good shepherd do that a hired hand will not?  

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- 4 Many Bibles carry a note at John 7:53–8:11 (the woman caught in adultery). What is the textual situation — and does it change the picture of Jesus?  

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- 5 Without looking back, write John 8:12.  

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Answers are in the leader’s guide, page 64.

## SESSION 5 OF 8

# Resurrection, Glory & the Coming Hour

Read [John 11–12](#) • text on pages 91–94

# 5

*Jesus is the Resurrection and the Life. His hour of suffering will also be His hour of glory.*

Lazarus has been dead four days when Jesus arrives. Martha confesses faith. Mary falls at His feet. And Jesus weeps. Then He speaks: “Lazarus, come out.” Death obeys. Six days before the Passover, Mary pours costly perfume over Jesus’ feet in extravagant worship — a quiet preview of His own burial. Jesus rides into Jerusalem to the cheers of a crowd, but He sees past the palm branches to the cross. “The time has come for the Son of Man to be glorified.” The hardest moment of His life will also be the moment His glory shines most clearly.

## LEARNING OBJECTIVES

- ☐ Identify Jesus as the Resurrection and the Life.
- ☐ See Jesus’ real human grief as He goes to the tomb.
- ☐ Understand how the cross is the hour of Jesus’ glory.
- ☐ Recognize Mary’s worship and the warning of unbelief.

## THIS SESSION’S KEY PASSAGES

|                               |                        |
|-------------------------------|------------------------|
| <a href="#">John 11:17–44</a> | The Raising of Lazarus |
| <a href="#">John 12:1–11</a>  | Mary Anoints Jesus     |
| <a href="#">John 12:23–33</a> | The Hour Has Come      |

## MEMORY VERSE

*“I am the resurrection and the life. He who believes in me will still live, even if he dies.”*

[JOHN 11:25](#) • WEB

## A WEEKLY READING RHYTHM

Read John 11–12. These chapters involve death and grief, so stop if it is too heavy. If you are in crisis, call or text 988 in the U.S. Where do you need to hear “I am the resurrection and the life”? What “hour” of surrender is Jesus calling you toward?

- ☐ John 11   ☐ John 12

## DISCUSS

## Discussion questions

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- 1** Why does Jesus weep on the way to the tomb even though He knows Lazarus will rise?

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- 2** What does Martha's confession teach us about real faith?

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- 3** Why is Mary's act of worship so meaningful in John?

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- 4** What does it mean that the cross is Jesus' hour of glory?

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## REFLECT

## Reflection questions

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① Where do I need to hear Jesus say, “I am the Resurrection and the Life”?

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② Is there a place in my life where I, like Martha, need to move from theology to trust?

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③ Where is Jesus asking for costly, unhurried worship from me?

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### ONE THING TO LIVE OUT

This week, take one grief or fear you’ve avoided and bring it honestly to Jesus in prayer. Don’t rush past it. Sit at His feet.

### PRAYER

*Lord Jesus, You are the Resurrection and the Life. I bring You my sorrows and my hopes. Be glorified in my weakness. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1** Before raising Lazarus, Jesus tells Martha: “I am the resurrection and the life. He who believes in me...” (11:25)

☐ A will be remembered by his family and friends

☐ B will rise only on the last day

☐ C will still live, even if he dies

☐ D will be spared only if he keeps the law

**2** What does John 11:33–35 show about Jesus at Lazarus’ tomb?

☐ A He wept — He truly grieves with us

☐ B He was afraid

☐ C He stayed away until the mourners left

☐ D He prayed silently for the dead man

**3** Jesus says “the time has come” and uses a grain of wheat image (12:24). What does it mean?

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**4** What does the raising of Lazarus reveal about Jesus? (11:25, 11:43–44)

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**5** Without looking back, write John 11:25.

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NOTES, AND QUESTIONS TO BRING TO THE GROUP

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Answers are in the leader’s guide, page 67.

## SESSION 6 OF 8

# Abide in Me

Read John 13–17 · text on pages 94–98

# 6

*Jesus loves His own, washes their feet, promises the Spirit, calls them to abide, and prays for them.*

The night before the cross, Jesus takes a towel and washes His disciples' feet, with Judas among those at the table. He gives a new commandment: love one another as I have loved you. He promises the Holy Spirit, the Helper who will be with His people forever. He calls them branches and Himself the Vine: "Apart from me you can do nothing." Then He prays — for His disciples and for everyone who will ever believe through their word. These farewell chapters are the heart of the Gospel of John.

## LEARNING OBJECTIVES

- ☐ Understand servant love through the foot washing.
- ☐ Hear Jesus' new commandment: love one another.
- ☐ Grasp what it means to abide in Christ.
- ☐ See the Holy Spirit's role in the life of believers.
- ☐ Reflect on Jesus' prayer for His people.

## THIS SESSION'S KEY PASSAGES

|              |                                  |
|--------------|----------------------------------|
| John 13:1–17 | Jesus Washes Feet                |
| John 14:1–6  | The Way, the Truth, and the Life |
| John 15:1–17 | The Vine and the Branches        |
| John 17      | Jesus' Prayer for His Disciples  |

## MEMORY VERSE

*"I am the vine. You are the branches. He who remains in me and I in him bears much fruit, for apart from me you can do nothing."*

JOHN 15:5 · WEB

## A WEEKLY READING RHYTHM

Read John 13–17 unhurried. Love never means staying in harm. If you are in crisis, call or text 988 in the U.S. Where are you striving instead of abiding? Pick one way this week to simply stay close to Jesus.

- ☐ John 13   ☐ John 14   ☐ John 15   ☐ John 16   ☐ John 17

## DISCUSS

## Discussion questions

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- 1** Which is harder — washing someone's feet or letting yours be washed? Why?

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- 2** What does “abide in Me” mean in your everyday life?

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- 3** How does the Spirit continue Jesus' work in believers today?

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- 4** What stands out most in Jesus' prayer for His people in John 17?

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## REFLECT

## Reflection questions

① Where am I trying to bear fruit apart from the Vine?

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② Whose feet is Jesus asking me to wash this week?

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③ Where do I need the Helper's comfort or courage right now?

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### ONE THING TO LIVE OUT

Pick one small, hidden act of service to do this week — and don't announce it. Then return to John 15 and ask the Vine for fresh sap.

### PRAYER

*Lord Jesus, You are the Vine. I am Your branch. Help me abide in You today — to love as You have loved, to serve as You have served, and to trust Your Spirit at work in me. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1** At the Last Supper Jesus washes the disciples' feet. What does He say this models? (13:14–15)

☐ A A new ceremonial washing the disciples must repeat before every meal

☐ B A test of loyalty to see who would stay

☐ C A priestly cleansing before the Passover meal

☐ D That they should serve one another as He served them

**2** "I am the way, the truth, and the life. No one comes to the Father, except..." (14:6)

☐ A through the law

☐ B through me

☐ C through the temple

☐ D by good works

**3** "I am the vine. You are the branches" (15:5). What must the branches do — and what happens apart from Him?

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**4** Whom does Jesus promise will come after He goes, and what will this Helper do? (14:26)

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**5** Without looking back, write John 15:5.

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Answers are in the leader's guide, page 70.

## SESSION 7 OF 8

# The King on the Cross

Read John 18–19 · text on pages 99–101

# 7

*At the cross Jesus' identity, love, obedience, and mission are fully revealed. The King is enthroned by giving His life.*

In a garden across the Kidron, soldiers come for Jesus. He steps forward and says, “I am he” — and they fall back. From there, John shows a King in full control of His own surrender. Before Pilate, Jesus calmly speaks of His kingdom and the truth. He is whipped, mocked, and crowned with thorns. They lift Him up on the cross — and in John, that lifting is His glory. “It is finished,” He says. The work is done. Then He bows His head and gives up His spirit. A secret disciple and the man who once came by night come into the open to lay Him in the tomb. The hour has come.

## LEARNING OBJECTIVES

- ☐ Trace Jesus' calm authority through the arrest and trials.
- ☐ Understand what Pilate's question “What is truth?” exposes.
- ☐ See the cross as Jesus' enthronement, not His defeat.
- ☐ Hear the meaning of “It is finished.”

## THIS SESSION'S KEY PASSAGES

|               |                   |
|---------------|-------------------|
| John 18:1–11  | The Arrest        |
| John 18:33–38 | Pilate's Question |
| John 19:16–30 | The Crucifixion   |
| John 19:38–42 | The Burial        |

## MEMORY VERSE

*“When Jesus therefore had received the vinegar, he said, ‘It is finished.’ He bowed his head, and gave up his spirit.”*

JOHN 19:30 · WEB

## A WEEKLY READING RHYTHM

Read John 18–19. These chapters include the flogging and crucifixion, so stop if it is too heavy. If you are in crisis, call or text 988 in the U.S. Watch how Jesus stays in command throughout. What does “It is finished” finish for you?

- ☐ John 18   ☐ John 19

## DISCUSS

## Discussion questions

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- 1** How does John portray Jesus throughout the trials? What surprises you?

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- 2** What does Pilate's "What is truth?" reveal about him — and about us?

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- 3** What does "It is finished" mean for you personally?

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- 4** Why might John call the cross Jesus' hour of glory?

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## REFLECT

## Reflection questions

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① Where am I living as if Jesus' work were not yet finished?

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② What do I still need to lay at the cross: a sin I need forgiven, or a hurt or shame I was never meant to carry alone?

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③ What does it look like to follow a King who reigns from a cross?

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### ONE THING TO LIVE OUT

Read John 19 slowly, out loud, once this week. After reading, write or pray a one-sentence response to Jesus.

### PRAYER

*Lord Jesus, on the cross You finished the work the Father gave You. I cannot add to it. I receive it. Help me live this week in the freedom Your finished work has won. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

- 1 Standing before Jesus, Pilate asks a famous question (18:38). What is it?**
  - A** What is truth?
  - B** Will you bow to Caesar?
  - C** Can you show me a sign?
  - D** Who taught you the Law?
- 2 What are Jesus' final words from the cross in John? (19:30)**
  - A** My God, why have you forsaken me?
  - B** Father, forgive them
  - C** It is finished
  - D** Into your hands I commit my spirit
- 3 During Jesus' trial Peter does what (18:17, 25–27)? Why does John record it honestly?**

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- 4 John notes that none of Jesus' bones were broken (19:36). Why does this matter to him?**

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- 5 Without looking back, write John 19:30.**

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## NOTES, AND QUESTIONS TO BRING TO THE GROUP

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Answers are in the leader's guide, page 73.

## SESSION 8 OF 8

## That You May Believe

Read John 20–21 · text on pages 102–104



*The risen Jesus meets each one personally, restores Peter, and sends His people into the world in faith, love, and mission.*

Mary stands weeping outside the tomb until Jesus speaks her name. Thomas, who would not believe without evidence, answers: “My Lord and my God!” John tells us plainly: these things were written so that you may believe and have life in His name. And on a beach by a charcoal fire, Jesus restores the disciple who denied Him three times — Jesus asks about his love three times, Peter answers three times, and three times Jesus gives him people to care for. The WEB renders Peter’s answers as “affection”; some hear a shift in Jesus’ third question, though many scholars read the two Greek verbs as synonyms. The Gospel ends not with closure but with a call: follow Me.

## LEARNING OBJECTIVES

- ☐ Recognize the empty tomb as the foundation of our hope.
- ☐ See how Jesus meets Mary, Thomas, and Peter where they are.
- ☐ Hear Jesus’ restoration of Peter as a pattern for failure and grace.
- ☐ Embrace the call to believe — and to be sent.

## THIS SESSION’S KEY PASSAGES

|               |                      |
|---------------|----------------------|
| John 20:1–18  | Mary at the Tomb     |
| John 20:24–29 | Thomas Believes      |
| John 20:30–31 | The Purpose of John  |
| John 21:15–19 | Jesus Restores Peter |

## MEMORY VERSE

*“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.”*

JOHN 20:31 · WEB

## A WEEKLY READING RHYTHM

Read John 20–21. Where are you Mary, Thomas, or Peter today? Jesus meets each one personally. Hear Him ask you, too: “Do you love me?”

- ☐ John 20   ☐ John 21

## DISCUSS

## Discussion questions

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**1** How does Jesus meet each disciple personally after the resurrection?

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**2** Why is Jesus' restoration of Peter such good news for us?

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**3** What does it mean for you that John was written so you may believe?

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**4** What is one way Jesus might be saying "follow Me" to you right now?

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## REFLECT

## Reflection questions

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① Where in my life do I still need to hear Jesus speak my name?

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② Is there a failure I carry that I am ready to bring to Jesus by the charcoal fire, if only in silence?

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③ What “sheep” is Jesus asking me to feed in this season?

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### ONE THING TO LIVE OUT

Write a short letter to Jesus answering His question to you: “Do you love me?” Then read John 20:31 and pray for one person who needs to believe.

### PRAYER

*Risen Lord Jesus, You are my Lord and my God. Speak my name afresh. Heal what is broken. Send me out in Your peace to love, to serve, and to bear witness. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1** Seeing the risen Jesus, Thomas confesses (20:28):

- |                                                        |                                             |
|--------------------------------------------------------|---------------------------------------------|
| <input type="radio"/> A You are the prophet            | <input type="radio"/> B My Lord and my God! |
| <input type="radio"/> C Truly you are the Son of David | <input type="radio"/> D Rabbi, teacher      |

**2** John 20:31 states the purpose of the whole Gospel. It was written so that you may...

- |                                                                               |                                                                               |
|-------------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| <input type="radio"/> A learn the whole history of the church and its leaders | <input type="radio"/> B admire His teaching and copy His example              |
| <input type="radio"/> C keep the law of Moses more faithfully                 | <input type="radio"/> D believe Jesus is the Christ and have life in His name |

**3** By the sea Jesus questions Peter three times (21:15–17). What does He ask, and what does He tell Peter to do?

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**4** What does John say about the other signs Jesus did that are not written in the book? (20:30–31)

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**5** Without looking back, write John 20:31.

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NOTES, AND QUESTIONS TO BRING TO THE GROUP

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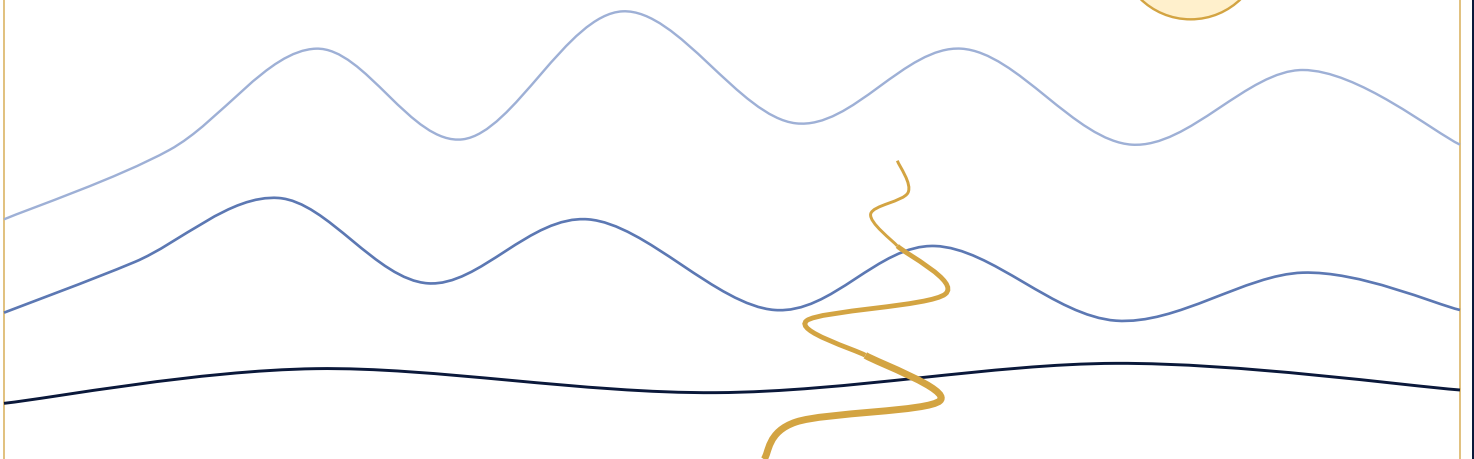
Answers are in the leader's guide, page 76.

PART TWO

# Reference

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The signs, the sayings, the themes, the passages, the people, and every chapter at a glance.



## THE SEVEN SIGNS · JOHN 2–11

# Seven signs that reveal His glory

By the traditional count, seven miracles stand out in John 2–11 — John calls them “signs,” and numbers only the first two (2:11; 4:54) — each one a window into who Jesus is. Not tricks to amaze, but doors to believe. Follow them in order and watch the glory grow.

|          |                                                                   |                 |                                                                                                                                            |
|----------|-------------------------------------------------------------------|-----------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| <b>1</b> | <b>Water Into Wine at Cana</b><br><a href="#">John 2:1–11</a>     | WHAT HAPPENED   | At a wedding in Cana, Jesus turns about 150 gallons of water into the good wine.                                                           |
|          |                                                                   | WHAT IT REVEALS | Jesus is the source of joy and abundance. He brings the new wine of God’s kingdom into ordinary human life.                                |
|          |                                                                   | FOR YOU         | Bring the ordinary places of your life to Jesus. Where you feel empty, ask Him to fill.                                                    |
| <b>2</b> | <b>Healing the Official’s Son</b><br><a href="#">John 4:46–54</a> | WHAT HAPPENED   | A royal official (the WEB says “nobleman”) begs Jesus to heal his dying son. Jesus speaks the word, and the boy is healed from a distance. |
|          |                                                                   | WHAT IT REVEALS | Jesus’ word carries divine authority — distance, status, and circumstance cannot limit Him.                                                |
|          |                                                                   | FOR YOU         | Trust Jesus’ word even when you can’t see immediate results. Take Him at His promise.                                                      |
| <b>3</b> | <b>Healing the Man at the Pool</b><br><a href="#">John 5:1–17</a> | WHAT HAPPENED   | Jesus heals a man who had been sick for thirty-eight years, on the Sabbath.                                                                |
|          |                                                                   | WHAT IT REVEALS | Jesus brings restoration where every other hope has failed — and He claims the Father’s authority over the Sabbath (5:17).                 |
|          |                                                                   | FOR YOU         | Bring Jesus your long-standing struggles. He sees the years you’ve been waiting.                                                           |
| <b>4</b> | <b>Feeding the Five Thousand</b><br><a href="#">John 6:1–15</a>   | WHAT HAPPENED   | Jesus multiplies five loaves and two fish to feed a vast crowd, with twelve baskets left over.                                             |
|          |                                                                   | WHAT IT REVEALS | Jesus is the true Bread from heaven — the One who satisfies our deepest hunger.                                                            |
|          |                                                                   | FOR YOU         | Offer Jesus your little. He delights to multiply small offerings into kingdom abundance.                                                   |

5

Walking on Water

John 6:16–21

WHAT HAPPENED

WHAT IT REVEALS

FOR YOU

In a stormy crossing of the sea, Jesus walks on the water and speaks peace to His frightened disciples.

Jesus is sovereign over creation — His presence turns fear into safe arrival.

In your storms, listen for His voice: “It is I. Don’t be afraid.”

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6

Healing the Man Born Blind

John 9:1–41

WHAT HAPPENED

WHAT IT REVEALS

FOR YOU

Jesus restores sight to a man born blind. The man worships Jesus and faces the religious leaders with courage.

Jesus is the Light of the World who gives spiritual sight — and stands with the outcast.

Tell what Jesus has done in your life — your testimony is more powerful than you think.

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7

Raising Lazarus

John 11:1–44

WHAT HAPPENED

WHAT IT REVEALS

FOR YOU

Jesus weeps on the way to the tomb of His friend Lazarus, then calls him out — four days after his death.

Jesus is the Resurrection and the Life. Death itself must obey His voice.

Bring your grief honestly to Jesus. He weeps with us and holds resurrection in His hands.

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*“Jesus did many other signs ... but these are written, that you may believe.” — John 20:30–31*

## THE SEVEN "I AM" SAYINGS

# "I am..."

In seven sayings, Jesus describes Himself with pictures from everyday life. He takes up the name God gave Moses at the burning bush (Exodus 3:14), most clearly in "before Abraham came into existence, I AM" (8:58), and His hearers pick up stones (8:59). Each saying is a self-portrait — and an invitation.

|          |                                                                 |                 |                                                                                                 |
|----------|-----------------------------------------------------------------|-----------------|-------------------------------------------------------------------------------------------------|
| <b>1</b> | <b>I am the Bread of Life</b><br><a href="#">John 6:35</a>      | MEANING         | Jesus is the food the soul truly needs — He sustains real, lasting life.                        |
|          |                                                                 | WHAT IT REVEALS | Jesus alone satisfies our deepest hunger. Every other bread leaves us hungry again.             |
|          |                                                                 | FOR YOU         | Feed on Christ daily through Scripture, prayer, and worship. Don't try to live on substitutes.  |
| <b>2</b> | <b>I am the Light of the World</b><br><a href="#">John 8:12</a> | MEANING         | Jesus is the light that exposes sin, reveals truth, and guides our steps.                       |
|          |                                                                 | WHAT IT REVEALS | In Jesus, we see who God is, who we are, and which way to walk.                                 |
|          |                                                                 | FOR YOU         | Walk in His light by living honestly before God and others. Bring hidden things into His light. |
| <b>3</b> | <b>I am the Door</b><br><a href="#">John 10:9</a>               | MEANING         | Jesus is the entry to salvation, safety, and the life of God's flock.                           |
|          |                                                                 | WHAT IT REVEALS | There is no other way into a real relationship with the Father.                                 |
|          |                                                                 | FOR YOU         | Come through Jesus alone. Don't try to climb in by other doors of effort, status, or self.      |
| <b>4</b> | <b>I am the Good Shepherd</b><br><a href="#">John 10:11</a>     | MEANING         | Jesus knows His sheep, calls them by name, and lays down His life for them.                     |
|          |                                                                 | WHAT IT REVEALS | Jesus is a personal, sacrificial Savior — He doesn't just lead, He gives Himself.               |
|          |                                                                 | FOR YOU         | Listen for the Shepherd's voice in Scripture. Trust His care more than your own plans.          |

|   |                                                           |                 |                                                                                                                           |
|---|-----------------------------------------------------------|-----------------|---------------------------------------------------------------------------------------------------------------------------|
| 5 | <b>I am the Resurrection and the Life</b><br>John 11:25   | MEANING         | Jesus carries resurrection in Himself — life that even death cannot end.                                                  |
|   |                                                           | WHAT IT REVEALS | Eternal life is not just a future event; it is a Person we know now.                                                      |
|   |                                                           | FOR YOU         | Live with resurrection hope. Grieve honestly. Jesus wept, and hope does not ask you to hurry your sorrow (1 Thess. 4:13). |
| 6 | <b>I am the Way, the Truth, and the Life</b><br>John 14:6 | MEANING         | Jesus is the only path to the Father, the truth about God, and the source of true life.                                   |
|   |                                                           | WHAT IT REVEALS | Christianity is not finally a system but a Person who is the way home.                                                    |
|   |                                                           | FOR YOU         | Anchor your life in Jesus when culture, feelings, or fear pull you in other directions.                                   |
| 7 | <b>I am the True Vine</b><br>John 15:1                    | MEANING         | Jesus is the source of life and fruit; disciples are branches who must remain in Him.                                     |
|   |                                                           | WHAT IT REVEALS | Apart from Jesus we can do nothing of lasting value. In Him, we bear fruit that lasts.                                    |
|   |                                                           | FOR YOU         | Stay connected to Christ daily. Don't try to bear fruit in your own strength.                                             |

## MAJOR THEMES

# The threads running through John

The ideas John returns to again and again — each one a window on who Jesus is.

## 01 The Word made flesh

John 1:1–14

Jesus is the eternal Word who was with God and is God. In Him, God came near — eternal truth wrapped in real human life.

## 02 Light and darkness

John 1:4–9; 8:12

Jesus is the true Light shining in the darkness. To walk with Him is to walk out of shadow and into life.

## 03 Belief and eternal life

John 3:16; 20:31

Belief in John is more than agreement — it is trust, surrender, and a clinging to Jesus that leads to life that never ends.

## 04 Signs and glory

John 2:11; 20:30–31

Each miracle is a sign pointing past itself to who Jesus is. Through them, Jesus' glory is unveiled.

## 05 The “I AM” statements

John 6–15

Seven “I AM” statements reveal Jesus' identity, and they echo God's name from Exodus 3:14. He is all we need.

## 06 New birth

John 3:1–8

To enter God's kingdom, we must be born again — a fresh life given by the Spirit, not by our own effort.

## 07 Living water

John 4:10–14; 7:37–39

Jesus offers a water that quenches the deeper thirst of the soul — the gift of the Spirit poured into believers.

## 08 Bread of life

John 6:35–58

Jesus is the true bread from heaven. To feed on Him is to receive everything we truly need.

## 09 The Good Shepherd

John 10:1–18

The Good Shepherd knows His sheep, calls them by name, and lays down His life for them.

## 10 Abiding in Christ

John 15:1–11

To abide is to stay connected — drawing life, love, and fruit from Jesus the True Vine.

## 11 Love and obedience

John 13:34–35; 14:15

Real love for Jesus shows itself in obedience, and love for one another marks His true disciples.

## 12 The Holy Spirit

John 14–16

The promised Helper teaches and reminds Jesus' followers, guides them into truth, glorifies Jesus, and convicts the world about sin, righteousness and judgment.

## 13 The cross and glory

John 12:27–33; 19

In John, the cross is the moment Jesus is “lifted up” — His humiliation is the unveiling of His glory.

## 14 Resurrection and mission

John 20–21

The risen Jesus meets each one personally, breathes the Spirit on them, and sends them out in His peace.

## KEY PASSAGES

# Passages worth knowing well

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Fourteen pivotal texts that carry the heart of John's Gospel. Read them, mark them, return to them.

|              |                                                                                                                  |
|--------------|------------------------------------------------------------------------------------------------------------------|
| John 1:1–18  | <b>The Word Became Flesh</b><br>Sets Jesus' eternal identity as God in the flesh.                                |
| John 3:1–21  | <b>New Birth and God's Love</b><br>Jesus teaches Nicodemus that new life comes from the Spirit, not from effort. |
| John 4:1–42  | <b>The Woman at the Well</b><br>Jesus offers living water across cultural and social lines.                      |
| John 6:25–58 | <b>The Bread of Life</b><br>Jesus is the food the soul truly needs.                                              |
| John 8:12    | <b>The Light of the World</b><br>Jesus is the light that exposes darkness and gives life.                        |
| John 10:1–18 | <b>The Good Shepherd</b><br>Jesus lays down His life for the sheep He knows by name.                             |
| John 11:1–44 | <b>The Raising of Lazarus</b><br>Jesus is the Resurrection and the Life over death itself.                       |
| John 13:1–17 | <b>Washing the Disciples' Feet</b><br>Jesus shows that real greatness looks like servant love.                   |
| John 14:1–6  | <b>The Way, the Truth, and the Life</b><br>Jesus is the only path to the Father.                                 |
| John 15:1–17 | <b>The Vine and the Branches</b><br>Apart from Christ we can do nothing — in Him we bear fruit.                  |
| John 17      | <b>Jesus' High Priestly Prayer</b><br>Jesus prays for His own and for everyone who will believe.                 |
| John 19      | <b>The Crucifixion</b><br>The hour of suffering is the hour of Jesus' glory.                                     |
| John 20      | <b>The Resurrection</b><br>The risen Jesus speaks our name and gives us life.                                    |
| John 21      | <b>Peter Restored</b><br>Failure does not end Jesus' call. He restores and sends.                                |

## KEY PEOPLE

# The faces of John

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The Gospel of John is full of real people who met Jesus — some who believed, some who doubted, some who were changed forever. Here are the ones worth knowing.

**Jesus**

The eternal Word made flesh — the Son of God.

**John the Baptist**

The voice in the wilderness who points to the Lamb.

**Mary, mother of Jesus**

Present at Cana and at the cross.

**Nicodemus**

A teacher who comes by night, then speaks up.

**The Samaritan woman**

An outsider who becomes one of Jesus' first missionaries.

**The man born blind**

A bold witness who refuses to deny what Jesus did.

**Martha**

A friend of Jesus who confesses Him as the Christ.

**Mary of Bethany**

A worshiper who anoints Jesus for His burial.

**Lazarus**

Raised from the dead — a sign pointing to Jesus' resurrection.

**Peter**

Bold, broken, restored — sent to feed the sheep.

**Thomas**

Honest in doubt, full in confession: "My Lord and my God."

**Pilate**

A reluctant judge who asks, "What is truth?"

**Mary Magdalene**

The first to meet the risen Jesus at the tomb.

**The beloved disciple**

An eyewitness whose testimony is true.

ALL 21 CHAPTERS · A CHAPTER-BY-CHAPTER JOURNEY

# The Library

Read any chapter in full in the World English Bible. The Observe, Interpret and Apply steps are described on page 4 and built into each session.

## THE WORD REVEALED

- |   |                                                                                                                                                     |                                               |
|---|-----------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------|
| 1 | <b>The Word Became Flesh</b><br>The eternal Word enters the world; John the Baptist points to the Lamb of God and the first disciples are called.   | John the Baptist · Andrew · Peter · Nathanael |
| 2 | <b>Water into Wine, Zeal for the House</b><br>Jesus' first sign at Cana reveals His glory; He cleanses the temple with zeal for His Father's house. | Mary · The disciples                          |
| 3 | <b>Born Again: Nicodemus</b><br>A ruler comes by night and hears that one must be born again; "For God so loved the world."                         | Nicodemus · John the Baptist                  |
| 4 | <b>Living Water at the Well</b><br>Jesus offers living water to a Samaritan woman and heals an official's son from afar.                            | The Samaritan woman · The royal official      |

## SIGNS AND DISCOURSES

- |   |                                                                                                                                                                                                                                   |                                                   |
|---|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------|
| 5 | <b>The Healing at Bethesda</b><br>Jesus heals on the Sabbath and claims equal authority with the Father, stirring opposition.                                                                                                     | The sick man · The religious leaders              |
| 6 | <b>The Bread of Life</b><br>Jesus feeds five thousand, walks on water, and declares Himself the bread of life; many turn back.                                                                                                    | Philip · Andrew · Peter                           |
| 7 | <b>Rivers of Living Water</b><br>At the festival Jesus teaches openly; the crowd is divided and the leaders fail to arrest Him.                                                                                                   | The crowd · The temple officers · Nicodemus       |
| 8 | <b>The Light of the World</b><br>Jesus shows mercy to a woman brought to Him (a passage many Bibles mark as a later addition), speaks of Himself as the light of the world, and says, "Before Abraham came into existence, I AM." | The accused woman · The Pharisees                 |
| 9 | <b>Healing the Man Born Blind</b><br>A blind man receives sight and grows in faith, while some who question him refuse to see.                                                                                                    | The man born blind · His parents · Some Pharisees |

- |           |                                                                                                                                        |                                     |
|-----------|----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| <b>10</b> | <b>The Good Shepherd</b><br>Jesus is the door and the Good Shepherd who lays down His life for the sheep.                              | The religious leaders               |
| <b>11</b> | <b>The Raising of Lazarus</b><br>Jesus raises Lazarus, declaring "I am the resurrection and the life" — the sign that seals His death. | Lazarus · Martha · Mary · Caiaphas  |
| <b>12</b> | <b>The Hour Has Come</b><br>Mary anoints Jesus; He enters Jerusalem and speaks of the grain of wheat that must die.                    | Mary of Bethany · Judas · The crowd |

#### THE HOUR OF GLORY

- |           |                                                                                                                             |                                                            |
|-----------|-----------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------|
| <b>13</b> | <b>The Towel and the New Command</b><br>Jesus washes the disciples' feet and gives a new commandment: love one another.     | Peter · Judas · the beloved disciple                       |
| <b>14</b> | <b>The Way, the Truth, the Life</b><br>Jesus comforts His own and promises the Father's house and the coming Helper.        | Thomas · Philip                                            |
| <b>15</b> | <b>The Vine and the Branches</b><br>"I am the vine" — fruitfulness flows from abiding in Christ and His love.               | The disciples                                              |
| <b>16</b> | <b>The Coming of the Spirit</b><br>Jesus promises the Spirit of truth and a joy the world cannot take away.                 | The disciples                                              |
| <b>17</b> | <b>The High Priestly Prayer</b><br>Jesus prays for Himself, His disciples, and all who will believe — that they may be one. | The disciples                                              |
| <b>18</b> | <b>Betrayal and Trial</b><br>Jesus is arrested, Peter denies Him, and the King stands before the powers of the world.       | Judas · Peter · Annas · Caiaphas · Pilate                  |
| <b>19</b> | <b>The King on the Cross</b><br>Pilate yields, Jesus is crucified, and from the cross declares, "It is finished."           | Pilate · Mary · the beloved disciple · Joseph of Arimathea |

#### RISEN AND SENDING

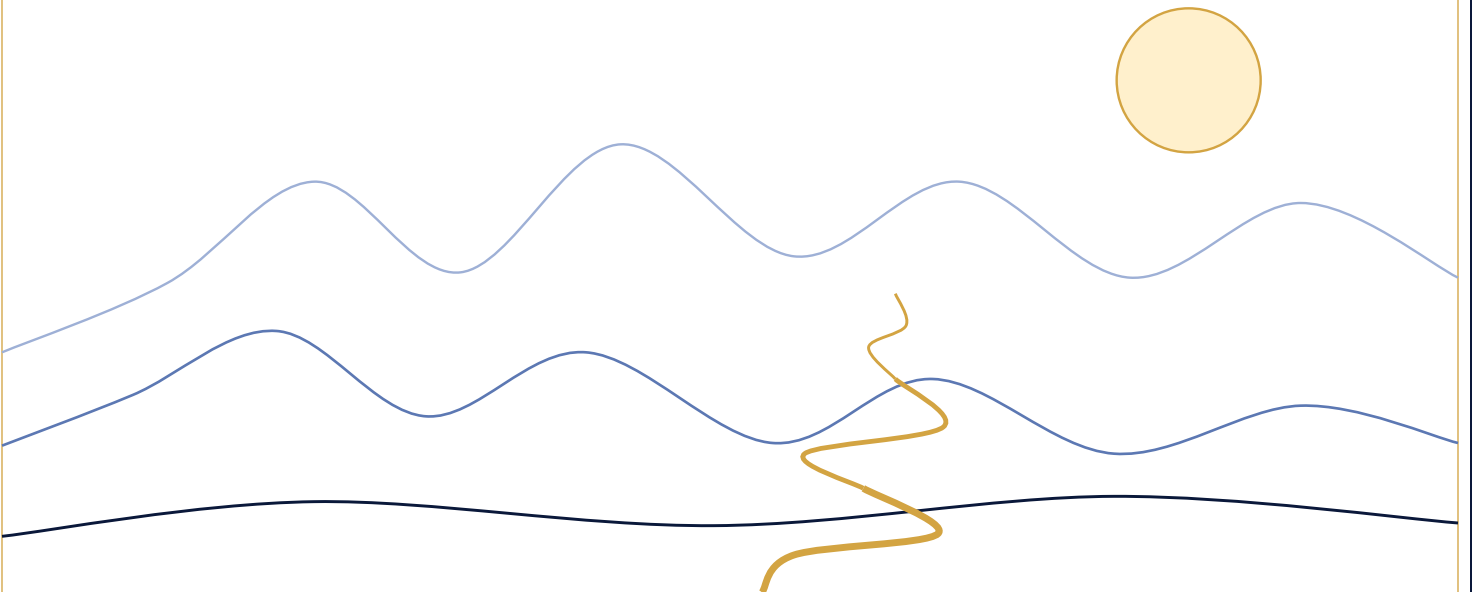
- |           |                                                                                                                                   |                                                        |
|-----------|-----------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------|
| <b>20</b> | <b>The Empty Tomb</b><br>Mary, Peter, and the other disciple find the tomb empty; the risen Jesus meets Mary and doubting Thomas. | Mary Magdalene · Peter · the beloved disciple · Thomas |
| <b>21</b> | <b>Breakfast and "Follow Me"</b><br>By the sea Jesus restores Peter with three questions and calls him again: "Follow me."        | Peter · the beloved disciple · The seven disciples     |

PART THREE

# Leader's Guide and Answer Guide

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Group leader notes, a timed plan, an answer guide, and the recall answer key for every session.



## LEADER'S GUIDE

# Leading this study

You do not need to be a Bible teacher to lead this study. You need to have read the passage, to ask the questions, and to leave room for people to answer them.

## Before you meet

- Read the session's chapters twice, once straight through and once slowly.
- Read that session's leader page. Note the two things to watch for.
- Decide which questions matter most for your group. You will rarely finish all of them, and that is fine.
- Pray for the people who will be in the room, by name.

## In the room

- Read Scripture aloud before discussing it. Let the text speak first.
- Ask the question, then wait. Silence usually means people are thinking.
- When an answer drifts, ask, "Where do you see that in the passage?"
- Keep to the time plan loosely. Protect the closing minutes for reflection and prayer.

## How to read a leader page

|                           |                                                                                                                                     |
|---------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| <b>Group leader notes</b> | How to open, two places where this session commonly goes off course, and where the session should land.                             |
| <b>Timed plan</b>         | A suggested use of the hour, drawn to scale.                                                                                        |
| <b>Answer guide</b>       | What the passage supports for each discussion question, with verse references, and a follow-up question to use if the group stalls. |
| <b>Reflection notes</b>   | Reflection questions are personal and have no answer to check. Each has a short note on what it is for and how to lead it.          |
| <b>Recall answer key</b>  | The recall practice answers. Online, option order may differ: match by answer.                                                      |

### USING THE ANSWER GUIDE

The answer guide is there so you can lead with confidence. It is not a script to read aloud. Let the group do the finding; use the guide to confirm, to fill a gap, or to bring the conversation back to the text. Questions marked **PERSONAL** have no single right answer. For those, the guide gives what the passage offers and what a good answer tends to include.

## LEADER'S GUIDE · SESSION 1 OF 8

# The Word Became Flesh

John 1 · 60 minutes · 5–12 people · participant pages 9–12 · memory verse John 1:14

## GROUP LEADER NOTES

Open by asking what people already know — or wonder — about John; set a calm, unrushed tone. Ask the group to keep what is shared in the room, and remind them that no one has to share anything they do not want to.

## WATCH FOR

1. The prologue being treated as abstract theology. Read 1:1–18 aloud and ask what it claims about Jesus in plain words.
2. Treating the names of Jesus in chapter 1 as a mere list. The fourth discussion question asks which stands out and why — that's the door to personal response.

## PUSH TOWARD

"Come and see." The reflection question asks what step would let each person see Jesus more clearly; the "one thing" is ten unhurried minutes a day in John 1 with the prayer "open my eyes."

## SIXTY MINUTES

Care agreements and help lines: page 119.

|      |              |                       |              |                       |
|------|--------------|-----------------------|--------------|-----------------------|
| 5    | 15           | 10                    | 15           | 15                    |
| Open | The prologue | The Baptist's witness | Come and see | Reflection and prayer |

## ANSWER GUIDE

# Discussion questions

## 1 What does it mean that the Word became flesh and lived among us?

The Word who was with God and was God (1:1) did not stay at a distance. He took on real human life, so the God no one has ever seen is made known in a Person (1:18). John says the result could be seen: "We saw his glory" (1:14), the glory of the Father's one and only Son, "full of grace and truth." Whatever we want to know about God, we look at Jesus.

**IF THE GROUP STALLS** Verse 18 says no one has seen God at any time. What does the Son show us that we could not otherwise see?

## 2 Why does John the Baptist call Jesus the Lamb of God?

The Baptist ties the title to what Jesus will do: He “takes away the sin of the world” (1:29). The picture comes from Israel’s worship, where a lamb’s life was given so that others were spared; many readers hear the Passover lamb or the suffering servant of Isaiah 53 behind it. On the first page of the Gospel, the Baptist is already pointing to the cross.

**IF THE GROUP STALLS** What does this title tell us Jesus came to deal with?

## 3 What might “come and see” look like in your life this week? **PERSONAL**

There is no single right answer. In the chapter, the invitation is to spend time with Jesus before everything is worked out: the two disciples “stayed with him that day” (1:39), and Philip does not argue with Nathanael’s doubt; he repeats the invitation (1:46). Good answers are concrete: a time, a place, a passage to read, a person to invite.

**IF THE GROUP STALLS** Who in this chapter is brought to Jesus by someone else? (Andrew brings Simon; Philip brings Nathanael.)

## 4 Which name or title for Jesus in chapter 1 stands out most, and why? **PERSONAL**

Chapter 1 gives many: the Word (1:1), the Light (1:9), the one and only Son (1:14), the Lamb of God (1:29), Rabbi (1:38), the Messiah (1:41), the Son of God and King of Israel (1:49), the Son of Man (1:51). Let each person choose and say why. The “why” is the point; it often shows where that person is meeting Jesus right now.

**IF THE GROUP STALLS** Which of these titles would you have used for Jesus before this session? Which is new to you?

### NOTES

## Reflection questions

### 1 Where in my life have I treated Jesus as small instead of eternal?

Looks for the areas a person runs without reference to Jesus. Give it silence. Do not ask anyone to share unless they offer.

### 2 What is one step I can take to “come and see” Jesus more clearly?

Ask for one step small enough to take this week. It connects directly to the “one thing to live out.”

### 3 Who first pointed me toward Jesus — and have I thanked God for them?

Invite a sentence of thanks in the closing prayer. Gratitude for a witness is often where a person’s own witness begins. Some may not be able to name anyone yet; leave room for that.

## ANSWER KEY

## Recall practice

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- 
- |                                                                                                                                                                                              |                                                                                                                                                                                                                                                               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>1</b> How does John 1:1 describe the Word?</p> <p><b>B</b> The Word was with God, and the Word was God</p> <p>The Word is eternal, personal, and fully divine — with God, and God.</p> | <p><b>2</b> Seeing Jesus approach, what title does John the Baptist give Him? (1:29)</p> <p><b>D</b> The Lamb of God who takes away the sin of the world</p> <p>“Lamb of God” frames the whole Gospel: Jesus comes to take away sin by His own sacrifice.</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
- 
- |                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                          |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>3</b> What invitation does Jesus give the first two disciples (1:39) — and what does it ask of a person?</p> <p>“Come, and see.” Following Jesus begins not by mastering doctrine first, but by coming to Him and looking for yourself.</p> | <p><b>4</b> In one sentence: what does “the Word became flesh, and lived among us” (1:14) claim about God?</p> <p>God did not stay distant — the eternal Word, who was God, became truly human in Jesus and dwelt among us, full of grace and truth.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
- 
- |                                                                   |  |
|-------------------------------------------------------------------|--|
| <p><b>5</b> Memory verse</p> <p>John 1:14, printed on page 9.</p> |  |
|-------------------------------------------------------------------|--|
-

## LEADER'S GUIDE · SESSION 2 OF 8

# New Birth, Living Water & True Worship

John 2–4 · 60 minutes · 5–12 people · participant pages 13–16 · memory verse John 3:16

## GROUP LEADER NOTES

Keep Nicodemus and the woman at the well side by side — a respected ruler and an outsider, both needing the same new birth.

## WATCH FOR

1. Miracle mechanics at Cana. Stay on what the sign reveals — glory — and move on.
2. The Samaritan woman's past becoming the point. Jesus makes her a witness; the third question asks why her testimony moved so many.

## PUSH TOWARD

The reflection question — am I trusting religious activity instead of new birth — is uncomfortable and central; let it sit. The “one thing”: notice one daily thirst and ask Jesus for living water each time it rises. **Care:** John 3:16–21 and 3:36 speak of perishing, condemnation and wrath. Many in the room love someone who does not believe. Do not say who is or is not saved, and do not pass judgment on anyone's loved ones. Stay with what Jesus says He came for: “God didn't send his Son into the world to judge the world, but that the world should be saved through him” (3:17). New birth is the Spirit's gift (3:8), received by faith, not earned. In 4:16–18 the text does not say why she had five husbands, and Jesus does not condemn her. She may have been widowed, divorced, or passed along. Do not guess or assume sin.

## SIXTY MINUTES

Care agreements and help lines: page 119.

|      |      |           |          |                       |
|------|------|-----------|----------|-----------------------|
| 5    | 5    | 15        | 20       | 15                    |
| Open | Cana | Nicodemus | The well | Reflection and prayer |

## ANSWER GUIDE

# Discussion questions

## 1 What does the wedding at Cana tell us about Jesus and His kingdom?

John calls it the beginning of His signs and says what Jesus did through it: He “revealed his glory; and his disciples believed in him” (2:11). Water in stone jars set out for ceremonial washing (2:6) becomes wine, and the ruler of the feast says the good wine has been kept until now (2:10). Many readers see in this the generosity and joy of what Jesus brings.

**IF THE GROUP STALLS** What do the servants, the ruler of the feast, and the disciples each know by the end of the story?

## 2 Why couldn't Nicodemus understand what Jesus meant about new birth?

Nicodemus hears “born anew” as something a person would have to do, a second physical birth (3:4). Jesus is describing something only God does: “That which is born of the Spirit is spirit” (3:6). Nicodemus has learning, standing, and sincerity, and none of them produces this life. It is received by believing in the Son who is lifted up (3:14–16). Christians understand “born of water” (3:5) in more than one way; all agree that this birth is the Spirit’s work and not ours. Translation note: the WEB says “born anew” where many Bibles say “born again.”

**IF THE GROUP STALLS** What did Nicodemus have going for him? Why was it not enough?

## 3 Why did the Samaritan woman's testimony move so many to faith?

Her testimony was simple and personal: “Come, see a man who told me everything that I did” (4:29). She did not have every answer. She had met Jesus, and she pointed people to Him instead of to herself. Many believed because of her word (4:39), then met Him and believed for themselves (4:42).

**IF THE GROUP STALLS** What did she actually say to the town? How much of it was theology?

## 4 What does it mean to worship in spirit and truth in our day?

Jesus moves worship away from a place, this mountain or Jerusalem (4:21), to the Father Himself and the way He is worshiped. Because “God is spirit” (4:24), “in spirit” is usually understood as worship from the heart, made alive by God’s Spirit, and more than outward form. “In truth” means according to who God really is, as Jesus makes Him known. Notice who is searching: the Father “seeks such to be his worshipers” (4:23).

**IF THE GROUP STALLS** The woman raises the question of where to worship (4:20). What does Jesus talk about instead?

### NOTES

## Reflection questions

### 1 Where do I need Jesus' “living water” right now?

Links to the “one thing to live out.” Naming the thirst is the hard part; give time for it.

### 2 Am I trusting in religious activity instead of new birth?

The central question of the session. Give it silence before you say anything. Then read 3:16 aloud: life is given to whoever believes in the Son.

### 3 Who might Jesus be asking me to welcome, listen to, or stop assuming the worst about?

Ask people to think of a real name. Sharing is optional; praying for that person is the response. Do not ask anyone to name a person aloud, and never point at a group or at someone present.

## ANSWER KEY

## Recall practice

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- 
- 1** After turning water into wine at Cana, John says this first sign did what? (2:11)
- A** Revealed His glory, and His disciples believed in Him
- The signs in John are windows: each reveals His glory and calls for belief.
- 
- 2** Jesus tells Nicodemus that no one can see God's kingdom unless they are... (3:3)
- C** born again / born from above
- New birth is the Spirit's work, not human effort or pedigree.
- 
- 3** The Samaritan woman comes to a well for water (ch 4). What does Jesus offer instead, and what does it do? (4:13–14)
- "Living water" — water that becomes in a person a spring welling up to eternal life, so they never thirst again.
- 
- 4** Jesus says true worshipers worship the Father in a particular way (4:24). What is it, and why?
- In spirit and in truth — because God is spirit. Worship is not bound to a mountain or temple but is the heart aligned with truth.
- 
- 5** Memory verse
- John 3:16, printed on page 13.
-

## LEADER'S GUIDE · SESSION 3 OF 8

# Authority, Life & the Bread from Heaven

John 5–6 · 60 minutes · 5–12 people · participant pages 17–20 · memory verse John 6:35

## GROUP LEADER NOTES

The crowd wanted bread; Jesus offered Himself — help the group feel that turn.

## WATCH FOR

1. The healing at the pool becoming a Sabbath-law argument. The first question asks what it reveals about Jesus; keep it there.
2. Rushing past “many of his disciples went back” (6:66). The third question asks whether anyone has wanted to walk away; make it safe to say yes.

## PUSH TOWARD

Peter’s “to whom would we go?” and the reflection question — if Jesus asked you whether you want to leave, what would you say? The “one thing”: re-read one passage three days running. **Care:** Chapter 5 says the Jews persecuted Jesus and sought to kill Him (5:16, 5:18). In John, “the Jews” usually means particular leaders and crowds in Jerusalem and Judea, not the Jewish people as a whole. Jesus, His mother, His disciples and the first believers are all Jewish. Do not let this wording become a charge against anyone today. **Care:** At the pool Jesus says, “Sin no more, so that nothing worse happens to you” (5:14). Do not read this as saying that all sickness is punishment for sin; Jesus rejects that in 9:3. This man had waited thirty-eight years, and Jesus found him. Some in the room live with long illness or care for someone who does. Do not promise healing, and do not ask anyone why they have not been healed. Let them say how long they have waited. Read 5:28–29 as John’s picture of Jesus’ authority to give life and to judge, never as a threat aimed at anyone present. In 6:66 many turned back. Someone may grieve a child or spouse who walked away from faith, so never hint it was their fault.

## SIXTY MINUTES

Care agreements and help lines: page 119.

| 5    | 15                     | 20                | 10                       | 10                    |
|------|------------------------|-------------------|--------------------------|-----------------------|
| Open | The pool and authority | Bread from heaven | Many turn back and Peter | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

### 1 What does Jesus' healing on the Sabbath reveal about Him?

Jesus sees a man who has been sick for thirty-eight years, speaks to him first, and heals him with a word (5:5–9). When He is challenged, He does not argue Sabbath rules. He says, “My Father is still working, so I am working, too” (5:17). His hearers understand the claim: He was “making himself equal with God” (5:18). The sign shows compassion, and an authority that belongs to God alone: to give life and to judge (5:21–22).

**IF THE GROUP STALLS** How did the leaders hear verse 17? Read verse 18.

### 2 Why is feeding on Jesus more than just admiring Him?

The crowd admired Jesus and wanted more bread (6:26). He offers Himself: “I am the bread of life” (6:35). In the same verse He says how hunger and thirst are met: by coming to Him and believing in Him. Bread does nothing for a person who only looks at it. To feed on Jesus is never less than depending on Him for life itself, trusting the One who said the bread He would give “for the life of the world” (6:51) is His flesh. Christians differ on how 6:53–58 relates to the Lord's Supper; this question does not need that settled.

**IF THE GROUP STALLS** What is the difference between an admirer and someone who is hungry?

### 3 Why did the crowd shrink in John 6? Have you ever wanted to walk away? **PERSONAL**

They wanted a provider and a king on their own terms (6:15, 6:26). Jesus offered Himself and said hard things about where life is found. Even many of His disciples said, “This is a hard saying!” (6:60). In the end they “walked no more with him” (6:66). John records it without embarrassment: a true message does not guarantee a crowd. The second half of the question is personal. Make it safe to say yes.

**IF THE GROUP STALLS** What were they hoping Jesus would be for them?

### 4 What does Peter's confession teach us about real discipleship?

Peter does not claim to understand everything Jesus has just said. He says there is nowhere else to go: “You have the words of eternal life” (6:68). Real discipleship is not the absence of questions. It is staying with Jesus while we have them, because of who He is (6:69).

**IF THE GROUP STALLS** Does Peter say the teaching was easy? What does he say instead?

## NOTES

## Reflection questions

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- 1 Where am I tempted to follow Jesus only for what He gives, instead of for who He is?  
Helps a person tell the difference between wanting Jesus and wanting His gifts. No one should feel pushed to confess aloud.
- 2 What “hard sayings” of Jesus do I need to wrestle with honestly?  
Honest wrestling is welcome here. Say so before the silence.
- 3 If Jesus asked me today whether I also want to go away — what would I say?  
Read the question slowly, then stop. This is the question the whole session leads to.

## ANSWER KEY

## Recall practice

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- |                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                           |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1 After Jesus heals a man sick 38 years at the pool, what controversy follows? (5:9–16)</p> <p><b>D</b> The healing happened on the Sabbath</p> <p>The Sabbath conflict pushes Jesus to reveal His unique relationship to the Father.</p>                                                                                        | <p>2 Which is the first of John’s seven “I am” sayings? (6:35)</p> <p><b>B</b> I am the bread of life</p> <p>The bread of life: Jesus satisfies the soul’s deepest hunger.</p>                                                                                                                            |
| <p>3 When many disciples leave over a hard teaching (6:66), Jesus asks the Twelve if they will go too. How does Peter answer? (6:68)</p> <p>“Lord, to whom would we go? You have the words of eternal life.” Peter stays because he has come to believe and know who Jesus is: “You are the Christ, the Son of the living God.”</p> | <p>4 Why did the crowd follow Jesus in John 6, and what did He tell them to work for instead? (6:26–27)</p> <p>They followed Him because they ate the loaves and were filled. Jesus told them to work not for food that perishes but for food that lasts to eternal life, which the Son of Man gives.</p> |
| <p>5 <b>Memory verse</b></p> <p>John 6:35, printed on page 17.</p>                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                           |

## LEADER'S GUIDE · SESSION 4 OF 8

# Light, Truth & the Good Shepherd

John 7–10 · 60 minutes · 5–12 people · participant pages 21–24 · memory verse John 8:12

## GROUP LEADER NOTES

Three “I am” claims anchor these chapters; keep the healed blind man (ch. 9) central.

## WATCH FOR

1. Four chapters swamping the hour. Choose the blind man's story and the Good Shepherd; let 7–8 be reading.
2. The blind man's interrogation being read as comedy only. He is the model witness (“One thing I do know”); the second question draws this out.

## PUSH TOWARD

The reflection question about whose voice shapes your decisions leads to the “one thing”: morning and evening, ask where the Shepherd is leading and where you heard His voice. **Care:** “The Jews” in John (for example 8:48, 9:22) usually means particular leaders and crowds, not a whole people. Jesus is Jewish, and so are His disciples and the first believers. John 8:44 is Jesus speaking in a heated argument with some who were opposing Him, and it has been twisted for centuries into hatred of Jewish people. Do not use it that way, and do not aim any of these verses at a people today. **Care:** In 9:2–3 the disciples ask who sinned, and Jesus says neither the man nor his parents. Say that plainly, and do not use blindness or any disability as a picture of sin or lack of faith. People in the room may live with disability or love someone who does. In 9:39–41 the “blind” are those so sure they see that they refuse Jesus. It is a warning to the self-certain, not a label for anyone with a hard question. The woman of 7:53–8:11 is in this session's reading. She is dragged out and threatened with death by men, and Jesus does not condemn her. “From now on, sin no more” is never an instruction to go back to someone who harms her. If anyone shares that they are in danger, help them reach a pastor or counselor, or the National Domestic Violence Hotline at 1-800-799-7233 in the U.S. The “bondservant of sin” language in 8:34 and “die in your sins” in 8:24 are Jesus' words to opponents. Do not use them to shame anyone in the room.

## SIXTY MINUTES

Care agreements and help lines: page 119.

| 5    | 10                 | 20                 | 10                | 15                    |
|------|--------------------|--------------------|-------------------|-----------------------|
| Open | Light of the world | The man born blind | The Good Shepherd | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

### 1 What does Jesus' invitation in John 7:37–39 mean for us today?

The invitation is to anyone who is thirsty, and the only condition is to come: "If anyone is thirsty, let him come to me and drink!" (7:37) John explains that Jesus is speaking of the Spirit, whom believers would receive once Jesus was glorified (7:39). Today the invitation is to bring real need to Jesus and receive the Spirit's life. That life does not stay contained: "from within him will flow rivers of living water" (7:38).

**IF THE GROUP STALLS** Who is invited? What do they have to bring with them?

### 2 Why is the formerly blind man such a powerful witness?

He has no training and cannot answer every question. He holds to what he knows: "One thing I do know: that though I was blind, now I see" (9:25). Under pressure his understanding grows. He speaks of "a man called Jesus" (9:11), then "a prophet" (9:17), then one who is from God (9:33), and at last he says, "Lord, I believe!" (9:38) It costs him his place in the community (9:34), and Jesus goes and finds him (9:35).

**IF THE GROUP STALLS** Trace what he calls Jesus in verses 11, 17, 33, and 38.

### 3 How does "the Good Shepherd" change the way you picture Jesus? **PERSONAL**

The text gives the picture. He calls His own sheep by name (10:3) and goes ahead of them (10:4). He came that they "may have life, and may have it abundantly" (10:10), and He "lays down his life for the sheep" (10:11) freely: "No one takes it away from me" (10:18). The thief comes to steal, kill, and destroy (10:10); the hired hand runs when the wolf comes (10:12–13). Many people carry a picture of Jesus as distant or hard to please. This passage corrects it.

**IF THE GROUP STALLS** What does the hired hand do when the wolf comes? Why?

### 4 Where are you tempted to listen to a stranger's voice instead of the Shepherd's? **PERSONAL**

Jesus says His sheep know His voice and will not follow a stranger (10:4–5). The strangers' voices today may be fear, the need for approval, success, old shame, or simply noise. Jesus draws a contrast that works as a test: the thief takes, the Shepherd gives life (10:10). Encourage specific answers, and ask how anyone learns a voice. It takes time spent listening to it in Scripture.

**IF THE GROUP STALLS** How do sheep come to tell one voice from another?

## NOTES

## Reflection questions

- 1 Where is Jesus calling me to walk in the light instead of hiding?  
"Hiding" is the key word. The light Jesus brings exposes in order to heal. No one needs to say aloud what they have been hiding.
- 2 Whose voice am I letting shape my decisions this week?  
Leads into the morning and evening questions in the "one thing." Ask people to name the voice to themselves.
- 3 What does it mean for me that the Good Shepherd laid down His life for me?  
Do not hurry on from this one. It is the gospel in a single sentence; end the reflection time here.

## ANSWER KEY

## Recall practice

- 1 "I am the light of the world. He who follows me will..." (8:12)  
**C** never walk in darkness, but have the light of life  
To follow Jesus is to walk out of darkness into the light of life.
- 2 In ch 9 Jesus heals a man born blind. Under pressure, what does the healed man come to confess about Jesus?  
**A** That Jesus is from God, worthy of worship  
Physical sight becomes spiritual sight: he worships Jesus.
- 3 Jesus calls Himself "the good shepherd" (10:11). What does the good shepherd do that a hired hand will not?  
The good shepherd lays down His life for the sheep; the hired hand runs when the wolf comes, because the sheep are not his own.
- 4 Many Bibles carry a note at John 7:53–8:11 (the woman caught in adultery). What is the textual situation — and does it change the picture of Jesus?  
It is absent from the earliest manuscripts, and many scholars conclude it was not originally part of John, though many regard it as an early and authentic account of Jesus. It fits everything else John shows: He neither excuses sin ("From now on, sin no more") nor crushes the sinner.
- 5 Memory verse  
John 8:12, printed on page 21.

## LEADER'S GUIDE · SESSION 5 OF 8

# Resurrection, Glory & the Coming Hour

John 11–12 · 60 minutes · 5–12 people · participant pages 25–28 · memory verse John 11:25

## GROUP LEADER NOTES

Lazarus is the hinge of the Gospel; don't rush to the miracle — let the grief and the glory both land.

## WATCH FOR

1. "Jesus wept" explained too quickly. The first question asks why He weeps knowing what He'll do; hold the mystery.
2. Mary's perfume being judged by Judas's arithmetic. The third question asks why it matters in John — it's worship that anticipates burial.

## PUSH TOWARD

Martha's move from "I know that he will rise again in the resurrection at the last day" to trusting Jesus now — the reflection question about moving from theology to trust. The "one thing": bring one avoided grief or fear to Jesus this week and sit at His feet. **Care:** Martha and Mary each say that if Jesus had been there, their brother would not have died (11:21, 11:32). Some in the room have prayed for healing and lost someone anyway. Let that honest grief stand. Jesus does not correct it; He weeps (11:35). Do not suggest that a death came from too little faith, and do not use Lazarus to promise that everyone is healed. Someone may also grieve a person who did not seem to believe. Leave that with God and do not offer reassurance you cannot know. In 12:25 "hates his life in this world" is a way of speaking about what we cling to, and it never invites anyone to despise their life or harm themselves. If anyone seems overwhelmed, mentions harming themselves, or says they do not want to live, speak with them privately and help them reach a pastor or counselor, or call or text 988 in the U.S.

## SIXTY MINUTES

Care agreements and help lines: page 119.

| 5    | 15              | 15      | 10                          | 15                    |
|------|-----------------|---------|-----------------------------|-----------------------|
| Open | Martha and Mary | Lazarus | The anointing and the entry | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

### 1 Why does Jesus weep on the way to the tomb even though He knows Lazarus will rise?

John does not explain it. He shows it. Jesus sees Mary and the others weeping and is deeply troubled (11:33), and then: "Jesus wept" (11:35). He knows what He is about to do and still enters their grief. Death is an enemy and sorrow is real, even with resurrection in view. The One who is the resurrection and the life is also the friend who weeps. Let the group stay with that before explaining it.

**IF THE GROUP STALLS** What does this say to someone who believes and is grieving at the same time?

### 2 What does Martha's confession teach us about real faith?

Martha begins with sound belief about the future: "I know that he will rise again in the resurrection at the last day" (11:24). Jesus moves her from an event to Himself: "I am the resurrection and the life" (11:25), and then asks, "Do you believe this?" (11:26). Her answer is trust in a Person (11:27), and she gives it while her brother is still in the tomb. Real faith confesses who Jesus is before the outcome can be seen.

**IF THE GROUP STALLS** What changes between verse 24 and verse 27?

### 3 Why is Mary's act of worship so meaningful in John?

It is costly, personal, and unashamed: a pound of pure nard poured on His feet and wiped with her hair (12:3). Judas objects that it should have been sold and the money given to the poor (12:5), though John says he did not care for the poor (12:6). Jesus receives it and gives it its meaning: "She has kept this for the day of my burial" (12:7). Mary honors Jesus for who He is while He is on the way to the cross. John sets the scene between the raising of Lazarus and the entry into Jerusalem, so her worship frames the week that follows.

**IF THE GROUP STALLS** Two people react to the perfume. What does each one see?

### 4 What does it mean that the cross is Jesus' hour of glory?

Earlier in John, Jesus' hour has not yet come (2:4). Now He says, "The time has come for the Son of Man to be glorified," and what follows shows He is speaking of His death (12:24, 12:32–33). Glory in John is God's character made visible. At the cross the Father's love and the Son's obedience are seen most clearly. He is the grain of wheat that dies and so "bears much fruit." John says being "lifted up" signifies the kind of death He would die (12:33); many readers also hear His exaltation in the phrase. Translation note: the WEB says "time" in 12:23 where many Bibles say "hour."

**IF THE GROUP STALLS** What does the grain of wheat say His death will accomplish?

## NOTES

## Reflection questions

- 1 Where do I need to hear Jesus say, "I am the Resurrection and the Life"?  
Some in the room may be carrying fresh grief. Acknowledge that gently, without singling anyone out, before the silence.
- 2 Is there a place in my life where I, like Martha, need to move from theology to trust?  
Sound belief and present trust are different things. The question invites the second without dismissing the first.
- 3 Where is Jesus asking for costly, unhurried worship from me?  
Links to the "one thing": bringing an avoided grief or fear to Jesus and sitting at His feet. Unhurried is the word to stress.

## ANSWER KEY

## Recall practice

- 1 Before raising Lazarus, Jesus tells Martha: "I am the resurrection and the life. He who believes in me..." (11:25)  
**C** will still live, even if he dies  
Resurrection is not just an event Jesus brings; it is who He is.
- 2 What does John 11:33–35 show about Jesus at Lazarus' tomb?  
**A** He wept — He truly grieves with us  
The Lord of life enters our grief and weeps with us.
- 3 Jesus says "the time has come" and uses a grain of wheat image (12:24). What does it mean?  
Unless a grain of wheat falls into the ground and dies it stays alone; but if it dies it bears much fruit. His death is not defeat but the seed of a great harvest of life.
- 4 What does the raising of Lazarus reveal about Jesus? (11:25, 11:43–44)  
It reveals Jesus as Lord over death itself — the giver of resurrection life — which sets up His own death and resurrection.
- 5 Memory verse  
John 11:25, printed on page 25.

## LEADER'S GUIDE · SESSION 6 OF 8

# Abide in Me

John 13–17 · 60 minutes · 5–12 people · participant pages 29–32 · memory verse John 15:5

**GROUP LEADER NOTES**

These are Jesus' last words to His own — slow the group right down; the theme is union, not effort.

**WATCH FOR**

1. Five chapters in one hour. Choose the towel (13), the vine (15), and one line of the prayer (17); the rest is the session's reading.
2. "Apart from me you can do nothing" heard as discouragement. It's an invitation to stop straining; the reflection question asks where we're bearing fruit apart from the Vine.

**PUSH TOWARD**

Whose feet? The "one thing" is one hidden act of service this week, not announced, though you may tell a safe person if you want. Ask people to decide it before they leave. **Care:** John 15:2 and 15:6 speak of branches taken away and burned. Christians read these verses differently. Some see a warning against empty profession, some see branches that never truly remained, and some see a serious warning to real believers to stay close to Jesus. All agree that Jesus is the Vine and invites us to remain in Him (15:4, 15:9). Many also take comfort from 10:28–29, where Jesus says no one can snatch His sheep from His hand. Do not use these verses to frighten anyone. Offer to talk privately with anyone who fears they have lost their place. **Care:** "Love one another" (13:34) and washing feet never mean staying close to someone who harms you or serving a person who abuses you. Love includes safety. If anyone describes being hurt at home or at church, speak with them privately and help them reach a pastor or counselor. John 14:6 comforts the troubled. Do not use it to press anyone about a loved one who does not believe; that person is in God's hands. In 14:13–14, "whatever you will ask in my name" is not a promise that every prayer gets the answer we want. Jesus Himself was not spared the cup (12:27; 18:11), so let people say honestly that some prayers still wait. In 16:2 Jesus warns that people will kill His followers believing it is service to God. Read it as a warning against religious violence, never as permission for it.

**SIXTY MINUTES**

Care agreements and help lines: page 119.

| 5    | 15        | 15       | 10                        | 15                    |
|------|-----------|----------|---------------------------|-----------------------|
| Open | The towel | The vine | The Helper and the prayer | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

### 1 Which is harder — washing someone's feet or letting yours be washed? Why? PERSONAL

Both are in the text. Peter refuses to be served: "You will never wash my feet!" (13:8) Jesus answers, "If I don't wash you, you have no part with me." Receiving comes first. We cannot serve the way Jesus serves until we have let Him serve us. Then comes the call: "you also ought to wash one another's feet" (13:14). Point out that Judas is still at the table; he does not leave until 13:30. John gives no hint that Jesus passed him by.

**IF THE GROUP STALLS** Why do you think Peter objected?

### 2 What does "abide in Me" mean in your everyday life? PERSONAL

A branch does not strain to produce fruit. It stays connected: "Remain in me, and I in you" (15:4). In this chapter, remaining looks like His words staying in us and prayer rising from them (15:7), keeping His commands, above all the command to love (15:10, 15:12), and staying in His love (15:9). In ordinary life that means unhurried time in Scripture, prayer through the day, and doing what He says. The result is fruit and joy (15:5, 15:11). Translation note: the WEB says "remain" where many Bibles say "abide." It is the same word.

**IF THE GROUP STALLS** What does a branch actually do in order to bear fruit?

### 3 How does the Spirit continue Jesus' work in believers today?

Jesus makes these promises to His disciples on the night before the cross, and the Spirit He promises will be with His people forever. He calls the Spirit "another Counselor" (14:16), who will be with them and in them (14:17). The Spirit teaches and brings to mind what Jesus said (14:26), guides into all truth (16:13), convicts the world (16:8), and glorifies Jesus (16:14). Jesus even says His going away is to their advantage, because the Spirit will come (16:7). Translation note: the study says "Helper," the WEB says "Counselor," and other Bibles say Advocate or Comforter. It is one Greek word, *paraklētos*.

**IF THE GROUP STALLS** Read 14:16–17, 14:26, and 16:7–14. List the verbs Jesus uses for what the Spirit does.

### 4 What stands out most in Jesus' prayer for His people in John 17? PERSONAL

Let people answer for themselves, but know what the prayer contains. Jesus asks the Father to glorify the Son, so that the Son may glorify the Father (17:1–5). He prays that His disciples be kept from the evil one (17:15) and made holy in the truth (17:17). Then He prays for "those also who will believe in me through their word" (17:20), which reaches every believer since. He asks that they be one, so that the world may believe (17:21), and He defines eternal life as knowing the only true God and Jesus Christ, whom the Father sent (17:3).

**IF THE GROUP STALLS** Find the verse where Jesus prays for people who were not yet there.

## NOTES

## Reflection questions

- 1 **Where am I trying to bear fruit apart from the Vine?**  
Activity can hide disconnection. The question is an invitation to rest, so ask it gently. Stay with the invitation to remain in Jesus, and do not let the question become a test of whether anyone is truly saved.
- 2 **Whose feet is Jesus asking me to wash this week?**  
Have each person settle silently on a real name and a real act before leaving. Nothing is shared aloud; the "one thing" is a hidden act, not announced.
- 3 **Where do I need the Helper's comfort or courage right now?**  
Comfort or courage: people usually know which one they need. Pray for both in closing.

## ANSWER KEY

## Recall practice

- |                                                                                                                                                                                                                                             |                                                                                                                                                                                                                                   |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1 At the Last Supper Jesus washes the disciples' feet. What does He say this models? (13:14–15)</p> <p><b>D</b> That they should serve one another as He served them</p> <p>Greatness in His kingdom looks like a towel and a basin.</p> | <p>2 "I am the way, the truth, and the life. No one comes to the Father, except..." (14:6)</p> <p><b>B</b> through me</p> <p>Jesus is not a way among many; He is the way to the Father.</p>                                      |
| <p>3 "I am the vine. You are the branches" (15:5). What must the branches do — and what happens apart from Him?</p> <p>Abide / remain in Him. The branch that abides bears much fruit; apart from Him we can do nothing.</p>                | <p>4 Whom does Jesus promise will come after He goes, and what will this Helper do? (14:26)</p> <p>The Holy Spirit — the Helper sent by the Father — who will teach them all things and remind them of everything Jesus said.</p> |
| <p>5 <b>Memory verse</b></p> <p>John 15:5, printed on page 29.</p>                                                                                                                                                                          |                                                                                                                                                                                                                                   |

## LEADER'S GUIDE · SESSION 7 OF 8

# The King on the Cross

John 18–19 · 60 minutes · 5–12 people · participant pages 33–36 · memory verse John 19:30

## GROUP LEADER NOTES

In John, Jesus lays His life down freely; let “It is finished” stand without quick explanation.

## WATCH FOR

1. Pilate’s “What is truth?” being a throwaway. The second question asks what it reveals about him and about us.
2. Filling the silence after “It is finished.” Read 19:28–30, then stop talking for a full minute.

## PUSH TOWARD

The reflection question — where am I living as if the work weren’t finished — leads to the “one thing”: read John 19 aloud once this week and write a one-sentence response to Jesus. **Care:** “The Jews” appears again in 18:12, 19:7 and 19:12, and it means particular leaders and a crowd, not the Jewish people. Pilate, the Roman governor, has Jesus flogged (19:1) and gives Him up to be crucified (19:16), and soldiers crucify Him (19:23). Jesus says that no one takes His life from Him (10:18). Jesus, His mother and the beloved disciple are Jewish. Do not let these chapters become a charge against any people today. Read 18:12–32 and 19:1–15 aloud too, since the trials fall between the assigned passages. **Care:** John 18–19 includes the flogging, mocking and crucifixion (19:1–3, 19:16–18). Tell the group before reading and let anyone listen without following along. If anyone seems distressed or mentions harming themselves, speak with them privately and help them reach a pastor or counselor, or call or text 988 in the U.S. **Care:** Shame is not always sin. Some in the room carry shame for what was done to them. Say before the silence that Jesus does not ask a hurt person to confess what was done to them. The cross is not praise for suffering, and no one has to stay in harm because Jesus endured it.

## SIXTY MINUTES

Care agreements and help lines: page 119.

| 5    | 20                        | 20        | 15                    |
|------|---------------------------|-----------|-----------------------|
| Open | The arrest and the trials | The cross | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

### 1 How does John portray Jesus throughout the trials? What surprises you?

John shows Jesus in control from start to finish. He goes out to meet those who come for Him (18:4), and when He says “I am he” (18:6), they fall to the ground. He stops Peter’s sword: “The cup which the Father has given me, shall I not surely drink it?” (18:11) Before Pilate He says, “You would have no power at all against me, unless it were given to you from above” (19:11). On the cross He provides for His mother (19:26–27) and completes His work. No one takes His life. He lays it down (10:18). Then let people say what surprised them.

**IF THE GROUP STALLS** In the conversation with Pilate, who seems to be on trial?

### 2 What does Pilate’s “What is truth?” reveal about him — and about us?

Jesus has just said He came to “testify to the truth” (18:37). Pilate asks his question and walks out without waiting for an answer (18:38). He declares Jesus innocent three times (18:38, 19:4, 19:6) and still hands Him over (19:16). He knows what is true and decides by pressure and self-protection. The question turns on us as well: we can treat truth as a debate in order to avoid a decision, or know what is right and give way to the crowd.

**IF THE GROUP STALLS** What does Pilate do in the moment after he asks?

### 3 What does “It is finished” mean for you personally? **PERSONAL**

The answers are personal, and the meaning underneath them is fixed. This is a statement of completion (19:30). It is not a cry of defeat. Jesus knew “that all things were now finished” (19:28); the work the Father gave Him was accomplished (17:4), and the Lamb who takes away sin was giving His life. Nothing remains to be added. Personal answers often include rest from earning, freedom from guilt already forgiven, and assurance.

**IF THE GROUP STALLS** What is the “it” that is finished?

### 4 Why might John call the cross Jesus’ hour of glory?

This builds on Session 5. John presents a King. The notice on the cross reads “JESUS OF NAZARETH, THE KING OF THE JEWS” (19:19), and Pilate will not change it (19:22). Jesus is “lifted up,” as He said He would be (12:32–33). Glory is God’s character made visible, and at the cross His love, His truth, and the judgment of this world (12:31) are all seen at once. What looks like humiliation is the King taking His throne.

**IF THE GROUP STALLS** What does the notice on the cross say, and who insists that it stay?

## NOTES

## Reflection questions

- 1 **Where am I living as if Jesus' work were not yet finished?**  
Looks for the places a person is still trying to earn what has been given. Keep the tone of invitation.
- 2 **What do I still need to lay at the cross: a sin I need forgiven, or a hurt or shame I was never meant to carry alone?**  
Never ask anyone to name this aloud. Offer a silent moment to lay it down.
- 3 **What does it look like to follow a King who reigns from a cross?**  
A harder question than it sounds. It carries the group toward Session 8 and the call to follow.

## ANSWER KEY

## Recall practice

- |                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1 <b>Standing before Jesus, Pilate asks a famous question (18:38). What is it?</b></p> <p><b>A What is truth?</b></p> <p>Truth stands before Pilate in person, and he cannot see it.</p>                                                      | <p>2 <b>What are Jesus' final words from the cross in John? (19:30)</b></p> <p><b>C It is finished</b></p> <p>"It is finished" — the work of salvation completed, not merely a life ending.</p>                                                            |
| <p>3 <b>During Jesus' trial Peter does what (18:17, 25–27)? Why does John record it honestly?</b></p> <p>He denies knowing Jesus three times. John records the failure plainly — and it sets up Peter's threefold restoration in chapter 21.</p> | <p>4 <b>John notes that none of Jesus' bones were broken (19:36). Why does this matter to him?</b></p> <p>It fulfills Scripture — many hear the Passover lamb (Exod. 12:46), some Ps. 34:20 — tying Jesus back to "the Lamb of God" announced in 1:29.</p> |
| <p>5 <b>Memory verse</b></p> <p>John 19:30, printed on page 33.</p>                                                                                                                                                                              |                                                                                                                                                                                                                                                            |

## LEADER'S GUIDE · SESSION 8 OF 8

# That You May Believe

John 20–21 · 60 minutes · 5–12 people · participant pages 37–40 · memory verse John 20:31

## GROUP LEADER NOTES

Resurrection meets real people — Mary's grief, Thomas's doubt, Peter's restoration; end on John's own purpose.

## WATCH FOR

1. Thomas as "the doubter." He gives the Gospel's highest confession — "my Lord and my God"; honor the questions in the room.
2. Peter's restoration by the charcoal fire being rushed. Three denials, three questions, three commissions; the second discussion question asks why it's good news for us.

## PUSH TOWARD

"Do you love me?" The "one thing" is a short letter to Jesus answering that question, then praying 20:31 for one person who needs to believe. Close the eight sessions by praying for those names. **Care:** In 21:18 Jesus tells Peter that when he is old another will dress him and carry him where he does not want to go, and John says it points to the death by which he would glorify God. Some in the room face aging, dependence or dying. Let anyone say that is hard, and do not hurry to comfort. In 20:23 Jesus gives His followers a share in His forgiving work. It never gives anyone a right to withhold forgiveness as control or to demand a confession, so do not use it that way. When you pray for the names from the "one thing," use first names only, and only with permission. Someone may not be ready to name a person.

## SIXTY MINUTES

Care agreements and help lines: page 119.

|      |                 |                   |                 |                                     |
|------|-----------------|-------------------|-----------------|-------------------------------------|
| 5    | 15              | 15                | 10              | 15                                  |
| Open | Mary and Thomas | The charcoal fire | You may believe | What we carry from John, and prayer |

## ANSWER GUIDE

# Discussion questions

## 1 How does Jesus meet each disciple personally after the resurrection?

He comes to each one where they are. To Mary Magdalene in her grief He speaks her name (20:16). To the frightened disciples behind locked doors He says, "Peace be to you" (20:19), and sends them (20:21). To Thomas in his doubt He offers the evidence Thomas asked for (20:27), and Thomas answers, "My Lord and my God!" (20:28) To Peter in his failure He gives breakfast and three questions (21:12–17). Each receives what that person needs.

**IF THE GROUP STALLS** What did each of them need from Him?

## 2 Why is Jesus' restoration of Peter such good news for us?

Peter denied Jesus three times (18:17, 18:25–27), warming himself at a fire of coals (18:18). Beside another “fire of coals” (21:9), Jesus asks him three times about his love for Him (the WEB’s third question says “affection”) and gives him a charge each time, ending with “Feed my sheep” (21:17). Jesus does not ignore the failure, and He does not shame Peter for it. He heals it and trusts him with His people again. Failure is not the end of a calling.

**IF THE GROUP STALLS** Why do you think Jesus asks three times?

## 3 What does it mean for you that John was written so you may believe? **PERSONAL**

John states his purpose: “that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name” (20:31). This Gospel is testimony addressed to the reader. Jesus speaks of those who “have not seen, and have believed” (20:29), and that includes every believer since. The personal part is where each person now stands: believing, beginning to believe, or still deciding. Honor all three.

**IF THE GROUP STALLS** After eight sessions, what in John has most helped you believe, or most made you want to keep looking?

## 4 What is one way Jesus might be saying “follow Me” to you right now? **PERSONAL**

After restoring Peter, Jesus says, “Follow me” (21:19). When Peter asks about another disciple’s path, Jesus says it again: “what is that to you? You follow me” (21:22). Following is personal and specific, and it is not measured against anyone else. Invite each person to name one concrete next step; for someone still deciding, that step may simply be to keep reading John. Close the study by praying for those steps and for the names from the “one thing.”

**IF THE GROUP STALLS** What comparison keeps you from your own next step?

### NOTES

## Reflection questions

### 1 Where in my life do I still need to hear Jesus speak my name?

Mary Magdalene recognized Him when He said her name. Leave room for people to listen.

### 2 Is there a failure I carry that I am ready to bring to Jesus by the charcoal fire, if only in silence?

Private by nature. The charcoal fire is a place of restoration; say so before the silence.

### 3 What “sheep” is Jesus asking me to feed in this season?

Turns restoration into responsibility. Ask people to consider who, specifically, has been entrusted to them; sharing is optional.

## ANSWER KEY

## Recall practice

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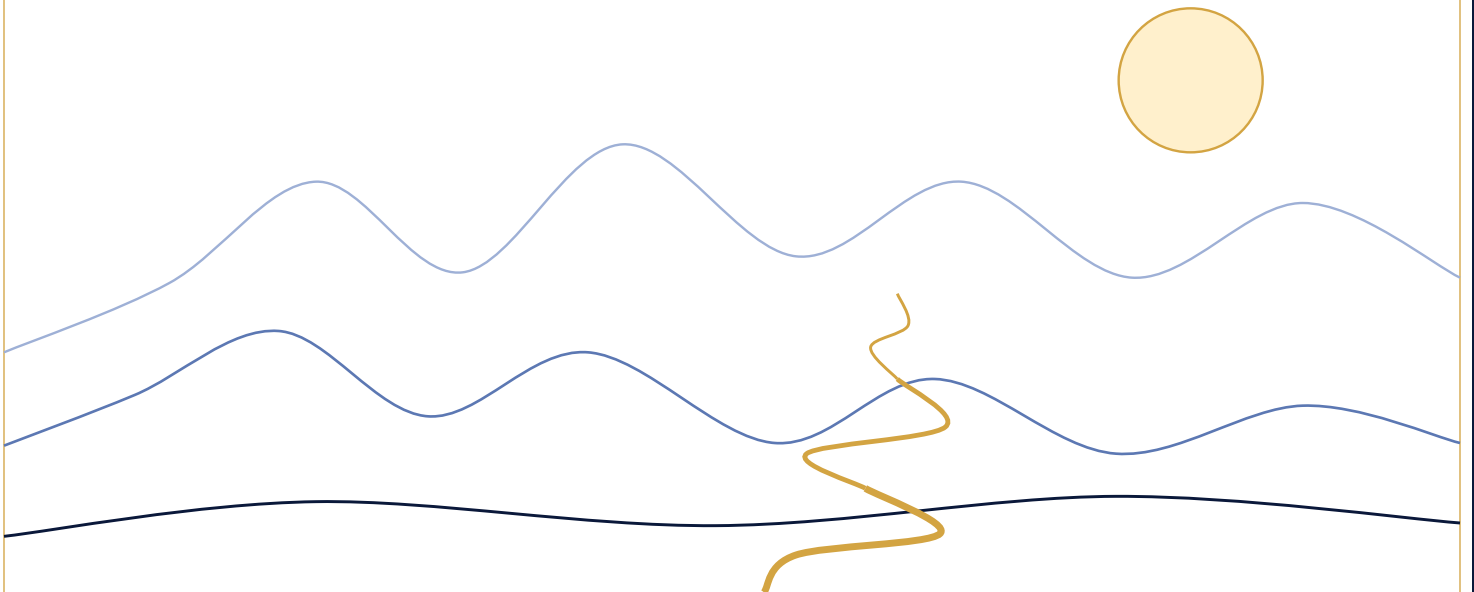
- 
- 1** Seeing the risen Jesus, Thomas confesses (20:28):
- B** My Lord and my God!
- The Gospel that opened “the Word was God” closes with a man calling Jesus “my God.”
- 
- 2** John 20:31 states the purpose of the whole Gospel. It was written so that you may...
- D** believe Jesus is the Christ and have life in His name
- Belief leading to life — that is what every sign and word has been driving toward.
- 
- 3** By the sea Jesus questions Peter three times (21:15–17). What does He ask, and what does He tell Peter to do?
- He asks Peter about his love three times (the WEB's third question says “affection”), mirroring the three denials. Each time Jesus gives him people to care for: “Feed my lambs,” “Tend my sheep,” “Feed my sheep.” Restoration becomes a call to serve.
- 
- 4** What does John say about the other signs Jesus did that are not written in the book? (20:30–31)
- Jesus did many other signs that are not written in the book. The ones recorded were chosen so that readers would believe He is the Christ, the Son of God, and have life in His name.
- 
- 5** Memory verse
- John 20:31, printed on page 37.
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PART FOUR

# The Gospel of John

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The complete text in the World English Bible, arranged by session.



## WORLD ENGLISH BIBLE

# The Gospel of John

The complete text, arranged by session. Verse numbers are small and raised; each session's reading begins with a tinted heading.

## SESSION 1 READING

## John 1 The Word Became Flesh · session on page 9

### JOHN 1

#### The Word Became Flesh

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made through him. Without him, nothing was made that has been made. <sup>4</sup>In him was life, and the life was the light of men. <sup>5</sup>The light shines in the darkness, and the darkness hasn't overcome it. <sup>6</sup>There came a man, sent from God, whose name was John. <sup>7</sup>The same came as a witness, that he might testify about the light, that all might believe through him. <sup>8</sup>He was not the light, but was sent that he might testify about the light. <sup>9</sup>The true light that enlightens everyone was coming into the world.

<sup>10</sup>He was in the world, and the world was made through him, and the world didn't recognize him. <sup>11</sup>He came to his own, and those who were his own didn't receive him. <sup>12</sup>But as many as received him, to them he gave the right to become God's children, to those who believe in his name: <sup>13</sup>who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup>The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth. <sup>15</sup>John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'" <sup>16</sup>From his fullness we all received grace upon grace. <sup>17</sup>For the law was given through Moses. Grace and truth were realized through Jesus Christ. <sup>18</sup>No one has seen God

at any time. The one and only Son, who is in the bosom of the Father, has declared him.

<sup>19</sup>This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

<sup>20</sup>He declared, and didn't deny, but he declared, "I am not the Christ."

<sup>21</sup>They asked him, "What then? Are you Elijah?"

He said, "I am not."

"Are you the prophet?"

He answered, "No."

<sup>22</sup>They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

<sup>23</sup>He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said."

<sup>24</sup>The ones who had been sent were from the Pharisees. <sup>25</sup>They asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?"

<sup>26</sup>John answered them, "I baptize in water, but among you stands one whom you don't know. <sup>27</sup>He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen."

<sup>28</sup>These things were done in Bethany beyond the Jordan, where John was baptizing.

<sup>29</sup>The next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world! <sup>30</sup>This is he of whom I said, 'After me comes a man who is preferred before me, for he

was before me.’ <sup>31</sup>I didn’t know him, but for this reason I came baptizing in water: that he would be revealed to Israel.” <sup>32</sup>John testified, saying, “I have seen the Spirit descending like a dove out of heaven, and it remained on him. <sup>33</sup>I didn’t recognize him, but he who sent me to baptize in water said to me, ‘On whomever you will see the Spirit descending and remaining on him is he who baptizes in the Holy Spirit.’” <sup>34</sup>I have seen, and have testified that this is the Son of God.”

<sup>35</sup>Again, the next day, John was standing with two of his disciples, <sup>36</sup>and he looked at Jesus as he walked, and said, “Behold, the Lamb of God!” <sup>37</sup>The two disciples heard him speak, and they followed Jesus. <sup>38</sup>Jesus turned and saw them following, and said to them, “What are you looking for?”

They said to him, “Rabbi” (which is to say, being interpreted, Teacher), “where are you staying?”

<sup>39</sup>He said to them, “Come, and see.”

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour. <sup>40</sup>One of the two who heard John and followed him was Andrew, Simon Peter’s brother. <sup>41</sup>He first found his own brother, Simon, and said to him, “We have found the Messiah!” (which is, being interpreted, Christ). <sup>42</sup>He brought him to Jesus. Jesus looked at him, and said, “You are Simon the son of

Jonah. You shall be called Cephas” (which is by interpretation, Peter). <sup>43</sup>On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, “Follow me.” <sup>44</sup>Now Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup>Philip found Nathanael, and said to him, “We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph.”

<sup>46</sup>Nathanael said to him, “Can any good thing come out of Nazareth?”

Philip said to him, “Come and see.”

<sup>47</sup>Jesus saw Nathanael coming to him, and said about him, “Behold, an Israelite indeed, in whom is no deceit!”

<sup>48</sup>Nathanael said to him, “How do you know me?”

Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.”

<sup>49</sup>Nathanael answered him, “Rabbi, you are the Son of God! You are King of Israel!”

<sup>50</sup>Jesus answered him, “Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!” <sup>51</sup>He said to him, “Most certainly, I tell you all, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”

## SESSION 2 READING

### John 2–4 New Birth, Living Water & True Worship · session on page 13

## JOHN 2

Water into Wine, Zeal for the House

<sup>1</sup>The third day, there was a wedding in Cana of Galilee. Jesus’ mother was there. <sup>2</sup>Jesus also was invited, with his disciples, to the wedding. <sup>3</sup>When the wine ran out, Jesus’ mother said to him, “They have no wine.”

<sup>4</sup>Jesus said to her, “Woman, what does that have to do with you and me? My hour has not yet come.”

<sup>5</sup>His mother said to the servants, “Whatever he says to you, do it.” <sup>6</sup>Now there were six water pots of

stone set there after the Jews’ way of purifying, containing two or three metretres apiece. <sup>7</sup>Jesus said to them, “Fill the water pots with water.” So they filled them up to the brim. <sup>8</sup>He said to them, “Now draw some out, and take it to the ruler of the feast.” So they took it. <sup>9</sup>When the ruler of the feast tasted the water now become wine, and didn’t know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom <sup>10</sup>and said to him, “Everyone serves the good wine first, and when the guests have drunk

freely, then that which is worse. You have kept the good wine until now!” <sup>11</sup>This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

<sup>12</sup>After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days. <sup>13</sup>The Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup>He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting. <sup>15</sup>He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers’ money and overthrew their tables. <sup>16</sup>To those who sold the doves, he said, “Take these things out of here! Don’t make my Father’s house a marketplace!” <sup>17</sup>His disciples remembered that it was written, “Zeal for your house will eat me up.”

<sup>18</sup>The Jews therefore answered him, “What sign do you show us, seeing that you do these things?”

<sup>19</sup>Jesus answered them, “Destroy this temple, and in three days I will raise it up.”

<sup>20</sup>The Jews therefore said, “It took forty-six years to build this temple! Will you raise it up in three days?” <sup>21</sup>But he spoke of the temple of his body. <sup>22</sup>When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

<sup>23</sup>Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did. <sup>24</sup>But Jesus didn’t entrust himself to them, because he knew everyone, <sup>25</sup>and because he didn’t need for anyone to testify concerning man; for he himself knew what was in man.

### JOHN 3

Born Again: Nicodemus

<sup>1</sup>Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup>The same came to him by night, and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him.”

<sup>3</sup>Jesus answered him, “Most certainly, I tell you, unless one is born anew, he can’t see God’s Kingdom.”

<sup>4</sup>Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born?”

<sup>5</sup>Jesus answered, “Most certainly I tell you, unless one is born of water and spirit, he can’t enter into God’s Kingdom. <sup>6</sup>That which is born of the flesh is flesh. That which is born of the Spirit is spirit. <sup>7</sup>Don’t marvel that I said to you, ‘You must be born anew.’

<sup>8</sup>The wind blows where it wants to, and you hear its sound, but don’t know where it comes from and where it is going. So is everyone who is born of the Spirit.”

<sup>9</sup>Nicodemus answered him, “How can these things be?”

<sup>10</sup>Jesus answered him, “Are you the teacher of Israel, and don’t understand these things? <sup>11</sup>Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don’t receive our witness. <sup>12</sup>If I told you earthly things and you don’t believe, how will you believe if I tell you heavenly things? <sup>13</sup>No one has ascended into heaven but he who descended out of heaven, the Son of Man, who is in heaven. <sup>14</sup>As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in him should not perish, but have eternal life. <sup>16</sup>For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. <sup>17</sup>For God didn’t send his Son into the world to judge the world, but that the world should be saved through him. <sup>18</sup>He who believes in him is not judged. He who doesn’t believe has been judged already, because he has not believed in the name of the one and only Son of God. <sup>19</sup>This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil. <sup>20</sup>For everyone who does evil hates the light, and doesn’t come to the light, lest his works would be exposed. <sup>21</sup>But he who does the truth comes to the light, that his works may be revealed, that they have been done in God.”

<sup>22</sup>After these things, Jesus came with his disciples into the land of Judea. He stayed there with them and baptized. <sup>23</sup>John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized; <sup>24</sup>for John was not yet thrown into prison. <sup>25</sup>Therefore a dispute arose on the part of John's disciples with some Jews about purification. <sup>26</sup>They came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, he baptizes, and everyone is coming to him."

<sup>27</sup>John answered, "A man can receive nothing unless it has been given him from heaven. <sup>28</sup>You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.' <sup>29</sup>He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full. <sup>30</sup>He must increase, but I must decrease. <sup>31</sup>He who comes from above is above all. He who is from the earth belongs to the earth and speaks of the earth. He who comes from heaven is above all. <sup>32</sup>What he has seen and heard, of that he testifies; and no one receives his witness. <sup>33</sup>He who has received his witness has set his seal to this, that God is true. <sup>34</sup>For he whom God has sent speaks the words of God; for God gives the Spirit without measure. <sup>35</sup>The Father loves the Son, and has given all things into his hand. <sup>36</sup>One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him."

## JOHN 4

### Living Water at the Well

<sup>1</sup>Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup>(although Jesus himself didn't baptize, but his disciples), <sup>3</sup>he left Judea and departed into Galilee. <sup>4</sup>He needed to pass through Samaria. <sup>5</sup>So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph. <sup>6</sup>Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour. <sup>7</sup>A woman of

Samaria came to draw water. Jesus said to her, "Give me a drink." <sup>8</sup>For his disciples had gone away into the city to buy food.

<sup>9</sup>The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

<sup>10</sup>Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

<sup>11</sup>The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water? <sup>12</sup>Are you greater than our father, Jacob, who gave us the well and drank from it himself, as did his children and his livestock?"

<sup>13</sup>Jesus answered her, "Everyone who drinks of this water will thirst again, <sup>14</sup>but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

<sup>15</sup>The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

<sup>16</sup>Jesus said to her, "Go, call your husband, and come here."

<sup>17</sup>The woman answered, "I have no husband."

Jesus said to her, "You said well, 'I have no husband,' <sup>18</sup>for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

<sup>19</sup>The woman said to him, "Sir, I perceive that you are a prophet. <sup>20</sup>Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

<sup>21</sup>Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father. <sup>22</sup>You worship that which you don't know. We worship that which we know; for salvation is from the Jews. <sup>23</sup>But the hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such to be his worshipers. <sup>24</sup>God is

spirit, and those who worship him must worship in spirit and truth.”

<sup>25</sup>The woman said to him, “I know that Messiah comes, he who is called Christ. When he has come, he will declare to us all things.”

<sup>26</sup>Jesus said to her, “I am he, the one who speaks to you.” <sup>27</sup>At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, “What are you looking for?” or, “Why do you speak with her?” <sup>28</sup>So the woman left her water pot, went away into the city, and said to the people, <sup>29</sup>“Come, see a man who told me everything that I did. Can this be the Christ?”

<sup>30</sup>They went out of the city, and were coming to him. <sup>31</sup>In the meanwhile, the disciples urged him, saying, “Rabbi, eat.”

<sup>32</sup>But he said to them, “I have food to eat that you don’t know about.”

<sup>33</sup>The disciples therefore said to one another, “Has anyone brought him something to eat?”

<sup>34</sup>Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work. <sup>35</sup>Don’t you say, ‘There are yet four months until the harvest?’ Behold, I tell you, lift up your eyes and look at the fields, that they are white for harvest already. <sup>36</sup>He who reaps receives wages and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together. <sup>37</sup>For in this the saying is true, ‘One sows, and another reaps.’ <sup>38</sup>I sent you to reap that for which you haven’t labored. Others have labored, and you have entered into their labor.”

<sup>39</sup>From that city many of the Samaritans believed in him because of the word of the woman, who testified, “He told me everything that I did.” <sup>40</sup>So

when the Samaritans came to him, they begged him to stay with them. He stayed there two days. <sup>41</sup>Many more believed because of his word. <sup>42</sup>They said to the woman, “Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world.”

<sup>43</sup>After the two days he went out from there and went into Galilee. <sup>44</sup>For Jesus himself testified that a prophet has no honor in his own country. <sup>45</sup>So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast. <sup>46</sup>Jesus came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum.

<sup>47</sup>When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death. <sup>48</sup>Jesus therefore said to him, “Unless you see signs and wonders, you will in no way believe.”

<sup>49</sup>The nobleman said to him, “Sir, come down before my child dies.” <sup>50</sup>Jesus said to him, “Go your way. Your son lives.” The man believed the word that Jesus spoke to him, and he went his way. <sup>51</sup>As he was now going down, his servants met him and reported, saying “Your child lives!” <sup>52</sup>So he inquired of them the hour when he began to get better. They said therefore to him, “Yesterday at the seventh hour, the fever left him.” <sup>53</sup>So the father knew that it was at that hour in which Jesus said to him, “Your son lives.” He believed, as did his whole house. <sup>54</sup>This is again the second sign that Jesus did, having come out of Judea into Galilee.

#### SESSION 3 READING

### John 5–6 Authority, Life & the Bread from Heaven · session on page 17

## JOHN 5

### The Healing at Bethesda

<sup>1</sup>After these things, there was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup>Now in Jerusalem by

the sheep gate, there is a pool, which is called in Hebrew, “Bethesda”, having five porches. <sup>3</sup>In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water;

## A NOTE ON THE TEXT

Some of the earliest and most reliable manuscripts do not contain the end of verse 3 or verse 4 (the words about an angel stirring the water). Many modern translations place it in a footnote. The healing in verses 5–9 does not depend on it.

<sup>4</sup>for an angel went down at certain times into the pool and stirred up the water. Whoever stepped in first after the stirring of the water was healed of whatever disease he had. <sup>5</sup>A certain man was there who had been sick for thirty-eight years. <sup>6</sup>When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, “Do you want to be made well?”

<sup>7</sup>The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, but while I’m coming, another steps down before me.”

<sup>8</sup>Jesus said to him, “Arise, take up your mat, and walk.”

<sup>9</sup>Immediately, the man was made well, and took up his mat and walked.

Now it was the Sabbath on that day. <sup>10</sup>So the Jews said to him who was cured, “It is the Sabbath. It is not lawful for you to carry the mat.”

<sup>11</sup>He answered them, “He who made me well said to me, ‘Take up your mat and walk.’”

<sup>12</sup>Then they asked him, “Who is the man who said to you, ‘Take up your mat and walk?’”

<sup>13</sup>But he who was healed didn’t know who it was, for Jesus had withdrawn, a crowd being in the place.

<sup>14</sup>Afterward Jesus found him in the temple, and said to him, “Behold, you are made well. Sin no more, so that nothing worse happens to you.”

<sup>15</sup>The man went away, and told the Jews that it was Jesus who had made him well. <sup>16</sup>For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath. <sup>17</sup>But Jesus answered them, “My Father is still working, so I am working, too.” <sup>18</sup>For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God. <sup>19</sup>Jesus therefore answered them, “Most certainly, I tell you,

the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise. <sup>20</sup>For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. <sup>21</sup>For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires. <sup>22</sup>For the Father judges no one, but he has given all judgment to the Son, <sup>23</sup>that all may honor the Son, even as they honor the Father. He who doesn’t honor the Son doesn’t honor the Father who sent him.

<sup>24</sup>“Most certainly I tell you, he who hears my word and believes him who sent me has eternal life, and doesn’t come into judgment, but has passed out of death into life. <sup>25</sup>Most certainly I tell you, the hour comes, and now is, when the dead will hear the Son of God’s voice; and those who hear will live. <sup>26</sup>For as the Father has life in himself, even so he gave to the Son also to have life in himself. <sup>27</sup>He also gave him authority to execute judgment, because he is a son of man. <sup>28</sup>Don’t marvel at this, for the hour comes in which all who are in the tombs will hear his voice, <sup>29</sup>and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. <sup>30</sup>I can of myself do nothing. As I hear, I judge, and my judgment is righteous; because I don’t seek my own will, but the will of my Father who sent me.

<sup>31</sup>“If I testify about myself, my witness is not valid. <sup>32</sup>It is another who testifies about me. I know that the testimony which he testifies about me is true. <sup>33</sup>You have sent to John, and he has testified to the truth. <sup>34</sup>But the testimony which I receive is not from man. However, I say these things that you may be saved. <sup>35</sup>He was the burning and shining lamp, and you were willing to rejoice for a while in his light. <sup>36</sup>But the testimony which I have is greater than that of John, for the works which the Father gave me to accomplish, the very works that I do, testify about me, that the Father has sent me. <sup>37</sup>The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his

form. <sup>38</sup>You don't have his word living in you, because you don't believe him whom he sent.

<sup>39</sup>"You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. <sup>40</sup>Yet you will not come to me, that you may have life. <sup>41</sup>I don't receive glory from men. <sup>42</sup>But I know you, that you don't have God's love in yourselves. <sup>43</sup>I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him. <sup>44</sup>How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

<sup>45</sup>"Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope. <sup>46</sup>For if you believed Moses, you would believe me; for he wrote about me. <sup>47</sup>But if you don't believe his writings, how will you believe my words?"

## JOHN 6

### The Bread of Life

<sup>1</sup>After these things, Jesus went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias. <sup>2</sup>A great multitude followed him, because they saw his signs which he did on those who were sick. <sup>3</sup>Jesus went up into the mountain, and he sat there with his disciples. <sup>4</sup>Now the Passover, the feast of the Jews, was at hand. <sup>5</sup>Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, "Where are we to buy bread, that these may eat?" <sup>6</sup>He said this to test him, for he himself knew what he would do.

<sup>7</sup>Philip answered him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may receive a little."

<sup>8</sup>One of his disciples, Andrew, Simon Peter's brother, said to him, <sup>9</sup>"There is a boy here who has five barley loaves and two fish, but what are these among so many?"

<sup>10</sup>Jesus said, "Have the people sit down." Now there was much grass in that place. So the men sat down, in number about five thousand. <sup>11</sup>Jesus took the loaves; and having given thanks, he distributed to the disciples, and the disciples to those who were sitting

down; likewise also of the fish as much as they desired. <sup>12</sup>When they were filled, he said to his disciples, "Gather up the broken pieces which are left over, that nothing be lost." <sup>13</sup>So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten. <sup>14</sup>When therefore the people saw the sign which Jesus did, they said, "This is truly the prophet who comes into the world." <sup>15</sup>Jesus therefore, perceiving that they were about to come and take him by force to make him king, withdrew again to the mountain by himself.

<sup>16</sup>When evening came, his disciples went down to the sea. <sup>17</sup>They entered into the boat, and were going over the sea to Capernaum. It was now dark, and Jesus had not come to them. <sup>18</sup>The sea was tossed by a great wind blowing. <sup>19</sup>When therefore they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea, and drawing near to the boat; and they were afraid. <sup>20</sup>But he said to them, "It is I. Don't be afraid." <sup>21</sup>They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

<sup>22</sup>On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn't entered with his disciples into the boat, but his disciples had gone away alone. <sup>23</sup>However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks. <sup>24</sup>When the multitude therefore saw that Jesus wasn't there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. <sup>25</sup>When they found him on the other side of the sea, they asked him, "Rabbi, when did you come here?"

<sup>26</sup>Jesus answered them, "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. <sup>27</sup>Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him."

<sup>28</sup>They said therefore to him, "What must we do, that we may work the works of God?"

<sup>29</sup>Jesus answered them, “This is the work of God, that you believe in him whom he has sent.”

<sup>30</sup>They said therefore to him, “What then do you do for a sign, that we may see and believe you? What work do you do? <sup>31</sup>Our fathers ate the manna in the wilderness. As it is written, ‘He gave them bread out of heaven to eat.’”

<sup>32</sup>Jesus therefore said to them, “Most certainly, I tell you, it wasn’t Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. <sup>33</sup>For the bread of God is that which comes down out of heaven, and gives life to the world.”

<sup>34</sup>They said therefore to him, “Lord, always give us this bread.”

<sup>35</sup>Jesus said to them, “I am the bread of life. Whoever comes to me will not be hungry, and whoever believes in me will never be thirsty. <sup>36</sup>But I told you that you have seen me, and yet you don’t believe. <sup>37</sup>All those whom the Father gives me will come to me. He who comes to me I will in no way throw out. <sup>38</sup>For I have come down from heaven, not to do my own will, but the will of him who sent me. <sup>39</sup>This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. <sup>40</sup>This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day.”

<sup>41</sup>The Jews therefore murmured concerning him, because he said, “I am the bread which came down out of heaven.” <sup>42</sup>They said, “Isn’t this Jesus, the son of Joseph, whose father and mother we know? How then does he say, ‘I have come down out of heaven?’”

<sup>43</sup>Therefore Jesus answered them, “Don’t murmur among yourselves. <sup>44</sup>No one can come to me unless the Father who sent me draws him, and I will raise him up in the last day. <sup>45</sup>It is written in the prophets, ‘They will all be taught by God.’ Therefore everyone who hears from the Father and has learned, comes to me. <sup>46</sup>Not that anyone has seen the Father, except he who is from God. He has seen the Father. <sup>47</sup>Most certainly, I tell you, he who believes in me has eternal life. <sup>48</sup>I am the bread of life. <sup>49</sup>Your fathers ate the

manna in the wilderness and they died. <sup>50</sup>This is the bread which comes down out of heaven, that anyone may eat of it and not die. <sup>51</sup>I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh.”

<sup>52</sup>The Jews therefore contended with one another, saying, “How can this man give us his flesh to eat?”

<sup>53</sup>Jesus therefore said to them, “Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don’t have life in yourselves.

<sup>54</sup>He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

<sup>55</sup>For my flesh is food indeed, and my blood is drink indeed. <sup>56</sup>He who eats my flesh and drinks my blood lives in me, and I in him. <sup>57</sup>As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me. <sup>58</sup>This is the bread which came down out of heaven—not as our fathers ate the manna, and died. He who eats this bread will live forever.” <sup>59</sup>He said these things in the synagogue, as he taught in Capernaum.

<sup>60</sup>Therefore many of his disciples, when they heard this, said, “This is a hard saying! Who can listen to it?”

<sup>61</sup>But Jesus knowing in himself that his disciples murmured at this, said to them, “Does this cause you to stumble? <sup>62</sup>Then what if you would see the Son of Man ascending to where he was before? <sup>63</sup>It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life.

<sup>64</sup>But there are some of you who don’t believe.” For Jesus knew from the beginning who they were who didn’t believe, and who it was who would betray him.

<sup>65</sup>He said, “For this cause I have said to you that no one can come to me, unless it is given to him by my Father.”

<sup>66</sup>At this, many of his disciples went back, and walked no more with him. <sup>67</sup>Jesus said therefore to the twelve, “You don’t also want to go away, do you?”

<sup>68</sup>Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life.

<sup>69</sup>We have come to believe and know that you are the Christ, the Son of the living God.”

<sup>70</sup>Jesus answered them, “Didn’t I choose you, the twelve, and one of you is a devil?” <sup>71</sup>Now he spoke of

Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

## SESSION 4 READING

**John 7–10**

Light, Truth & the Good Shepherd · session on page 21

**JOHN 7**

## Rivers of Living Water

<sup>1</sup>After these things, Jesus was walking in Galilee, for he wouldn’t walk in Judea, because the Jews sought to kill him. <sup>2</sup>Now the feast of the Jews, the Feast of Booths, was at hand. <sup>3</sup>His brothers therefore said to him, “Depart from here and go into Judea, that your disciples also may see your works which you do. <sup>4</sup>For no one does anything in secret while he seeks to be known openly. If you do these things, reveal yourself to the world.” <sup>5</sup>For even his brothers didn’t believe in him.

<sup>6</sup>Jesus therefore said to them, “My time has not yet come, but your time is always ready. <sup>7</sup>The world can’t hate you, but it hates me, because I testify about it, that its works are evil. <sup>8</sup>You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled.”

<sup>9</sup>Having said these things to them, he stayed in Galilee. <sup>10</sup>But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret. <sup>11</sup>The Jews therefore sought him at the feast, and said, “Where is he?” <sup>12</sup>There was much murmuring among the multitudes concerning him. Some said, “He is a good man.” Others said, “Not so, but he leads the multitude astray.” <sup>13</sup>Yet no one spoke openly of him for fear of the Jews. <sup>14</sup>But when it was now the middle of the feast, Jesus went up into the temple and taught. <sup>15</sup>The Jews therefore marveled, saying, “How does this man know letters, having never been educated?”

<sup>16</sup>Jesus therefore answered them, “My teaching is not mine, but his who sent me. <sup>17</sup>If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself. <sup>18</sup>He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and

no unrighteousness is in him. <sup>19</sup>Didn’t Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?”

<sup>20</sup>The multitude answered, “You have a demon! Who seeks to kill you?”

<sup>21</sup>Jesus answered them, “I did one work and you all marvel because of it. <sup>22</sup>Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. <sup>23</sup>If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man completely healthy on the Sabbath? <sup>24</sup>Don’t judge according to appearance, but judge righteous judgment.”

<sup>25</sup>Therefore some of them of Jerusalem said, “Isn’t this he whom they seek to kill? <sup>26</sup>Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Christ? <sup>27</sup>However we know where this man comes from, but when the Christ comes, no one will know where he comes from.”

<sup>28</sup>Jesus therefore cried out in the temple, teaching and saying, “You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don’t know. <sup>29</sup>I know him, because I am from him, and he sent me.”

<sup>30</sup>They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come. <sup>31</sup>But of the multitude, many believed in him. They said, “When the Christ comes, he won’t do more signs than those which this man has done, will he?” <sup>32</sup>The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

<sup>33</sup>Then Jesus said, “I will be with you a little while longer, then I go to him who sent me. <sup>34</sup>You will seek me, and won’t find me. You can’t come where I am.”

<sup>35</sup>The Jews therefore said among themselves, “Where will this man go that we won’t find him? Will he go to the Dispersion among the Greeks, and teach the Greeks? <sup>36</sup>What is this word that he said, ‘You will seek me, and won’t find me;’ and ‘Where I am, you can’t come’?”

<sup>37</sup>Now on the last and greatest day of the feast, Jesus stood and cried out, “If anyone is thirsty, let him come to me and drink! <sup>38</sup>He who believes in me, as the Scripture has said, from within him will flow rivers of living water.” <sup>39</sup>But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus wasn’t yet glorified.

<sup>40</sup>Many of the multitude therefore, when they heard these words, said, “This is truly the prophet.” <sup>41</sup>Others said, “This is the Christ.” But some said, “What, does the Christ come out of Galilee? <sup>42</sup>Hasn’t the Scripture said that the Christ comes of the offspring of David, and from Bethlehem, the village where David was?” <sup>43</sup>So a division arose in the multitude because of him. <sup>44</sup>Some of them would have arrested him, but no one laid hands on him. <sup>45</sup>The officers therefore came to the chief priests and Pharisees, and they said to them, “Why didn’t you bring him?”

<sup>46</sup>The officers answered, “No man ever spoke like this man!”

<sup>47</sup>The Pharisees therefore answered them, “You aren’t also led astray, are you? <sup>48</sup>Have any of the rulers believed in him, or of the Pharisees? <sup>49</sup>But this multitude that doesn’t know the law is cursed.”

<sup>50</sup>Nicodemus (he who came to him by night, being one of them) said to them, <sup>51</sup>“Does our law judge a man, unless it first hears from him personally and knows what he does?”

<sup>52</sup>They answered him, “Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee.”

#### A NOTE ON THE TEXT

The passage that follows — 7:53–8:11, the woman caught in adultery — is absent from the earliest manuscripts of John, and a few place it elsewhere. Many scholars across traditions conclude it was not originally part of John; many regard it as an early and authentic account of Jesus. It is kept here, as in most Bibles, with this note.

<sup>53</sup>Everyone went to his own house,

## JOHN 8

### The Light of the World

<sup>1</sup>but Jesus went to the Mount of Olives. <sup>2</sup>Now very early in the morning, he came again into the temple, and all the people came to him. He sat down and taught them. <sup>3</sup>The scribes and the Pharisees brought a woman taken in adultery. Having set her in the middle, <sup>4</sup>they told him, “Teacher, we found this woman in adultery, in the very act. <sup>5</sup>Now in our law, Moses commanded us to stone such women. What then do you say about her?” <sup>6</sup>They said this testing him, that they might have something to accuse him of.

But Jesus stooped down and wrote on the ground with his finger. <sup>7</sup>But when they continued asking him, he looked up and said to them, “He who is without sin among you, let him throw the first stone at her.” <sup>8</sup>Again he stooped down and wrote on the ground with his finger.

<sup>9</sup>They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle.

<sup>10</sup>Jesus, standing up, saw her and said, “Woman, where are your accusers? Did no one condemn you?”

<sup>11</sup>She said, “No one, Lord.”

Jesus said, “Neither do I condemn you. Go your way. From now on, sin no more.”

<sup>12</sup>Again, therefore, Jesus spoke to them, saying, “I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life.”

<sup>13</sup>The Pharisees therefore said to him, “You testify about yourself. Your testimony is not valid.”

<sup>14</sup>Jesus answered them, “Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don’t know where I came from, or where I am going. <sup>15</sup>You judge according to the flesh. I judge no one. <sup>16</sup>Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me. <sup>17</sup>It’s also written in your law that the testimony of two people is valid. <sup>18</sup>I am one who testifies about myself, and the Father who sent me testifies about me.”

<sup>19</sup>They said therefore to him, “Where is your Father?”

Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father also.” <sup>20</sup>Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. <sup>21</sup>Jesus said therefore again to them, “I am going away, and you will seek me, and you will die in your sins. Where I go, you can’t come.”

<sup>22</sup>The Jews therefore said, “Will he kill himself, because he says, ‘Where I am going, you can’t come’?”

<sup>23</sup>He said to them, “You are from beneath. I am from above. You are of this world. I am not of this world. <sup>24</sup>I said therefore to you that you will die in your sins; for unless you believe that I am he, you will die in your sins.”

<sup>25</sup>They said therefore to him, “Who are you?”

Jesus said to them, “Just what I have been saying to you from the beginning. <sup>26</sup>I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world.”

<sup>27</sup>They didn’t understand that he spoke to them about the Father. <sup>28</sup>Jesus therefore said to them, “When you have lifted up the Son of Man, then you will know that I am he, and I do nothing of myself, but as my Father taught me, I say these things. <sup>29</sup>He who sent me is with me. The Father hasn’t left me alone, for I always do the things that are pleasing to him.”

<sup>30</sup>As he spoke these things, many believed in him.

<sup>31</sup>Jesus therefore said to those Jews who had believed

him, “If you remain in my word, then you are truly my disciples. <sup>32</sup>You will know the truth, and the truth will make you free.”

<sup>33</sup>They answered him, “We are Abraham’s offspring, and have never been in bondage to anyone. How do you say, ‘You will be made free’?”

<sup>34</sup>Jesus answered them, “Most certainly I tell you, everyone who commits sin is the bondservant of sin.

<sup>35</sup>A bondservant doesn’t live in the house forever. A son remains forever. <sup>36</sup>If therefore the Son makes you free, you will be free indeed. <sup>37</sup>I know that you are Abraham’s offspring, yet you seek to kill me, because my word finds no place in you. <sup>38</sup>I say the things which I have seen with my Father; and you also do the things which you have seen with your father.”

<sup>39</sup>They answered him, “Our father is Abraham.”

Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. <sup>40</sup>But now you seek to kill me, a man who has told you the truth which I heard from God. Abraham didn’t do this. <sup>41</sup>You do the works of your father.”

They said to him, “We were not born of sexual immorality. We have one Father, God.”

<sup>42</sup>Therefore Jesus said to them, “If God were your father, you would love me, for I came out and have come from God. For I haven’t come of myself, but he sent me. <sup>43</sup>Why don’t you understand my speech? Because you can’t hear my word. <sup>44</sup>You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn’t stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and the father of lies. <sup>45</sup>But because I tell the truth, you don’t believe me.

<sup>46</sup>Which of you convicts me of sin? If I tell the truth, why do you not believe me? <sup>47</sup>He who is of God hears the words of God. For this cause you don’t hear, because you are not of God.”

<sup>48</sup>Then the Jews answered him, “Don’t we say well that you are a Samaritan, and have a demon?”

<sup>49</sup>Jesus answered, “I don’t have a demon, but I honor my Father and you dishonor me. <sup>50</sup>But I don’t seek my own glory. There is one who seeks and

judges. <sup>51</sup>Most certainly, I tell you, if a person keeps my word, he will never see death.”

<sup>52</sup>Then the Jews said to him, “Now we know that you have a demon. Abraham died, as did the prophets; and you say, ‘If a man keeps my word, he will never taste of death.’ <sup>53</sup>Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?”

<sup>54</sup>Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God. <sup>55</sup>You have not known him, but I know him. If I said, ‘I don’t know him,’ I would be like you, a liar. But I know him and keep his word. <sup>56</sup>Your father Abraham rejoiced to see my day. He saw it, and was glad.”

<sup>57</sup>The Jews therefore said to him, “You are not yet fifty years old! Have you seen Abraham?”

<sup>58</sup>Jesus said to them, “Most certainly, I tell you, before Abraham came into existence, I AM.”

<sup>59</sup>Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the middle of them, and so passed by.

## JOHN 9

### Healing the Man Born Blind

<sup>1</sup>As he passed by, he saw a man blind from birth. <sup>2</sup>His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

<sup>3</sup>Jesus answered, “This man didn’t sin, nor did his parents; but, that the works of God might be revealed in him. <sup>4</sup>I must work the works of him who sent me while it is day. The night is coming, when no one can work. <sup>5</sup>While I am in the world, I am the light of the world.” <sup>6</sup>When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man’s eyes with the mud, <sup>7</sup>and said to him, “Go, wash in the pool of Siloam” (which means “Sent”). So he went away, washed, and came back seeing. <sup>8</sup>The neighbors therefore, and those who saw that he was blind before, said, “Isn’t this he who sat and begged?” <sup>9</sup>Others were saying, “It is he.” Still others were saying, “He looks like him.”

He said, “I am he.” <sup>10</sup>They therefore were asking him, “How were your eyes opened?”

<sup>11</sup>He answered, “A man called Jesus made mud, anointed my eyes, and said to me, ‘Go to the pool of Siloam and wash.’ So I went away and washed, and I received sight.”

<sup>12</sup>Then they asked him, “Where is he?”

He said, “I don’t know.”

<sup>13</sup>They brought him who had been blind to the Pharisees. <sup>14</sup>It was a Sabbath when Jesus made the mud and opened his eyes. <sup>15</sup>Again therefore the Pharisees also asked him how he received his sight. He said to them, “He put mud on my eyes, I washed, and I see.”

<sup>16</sup>Some therefore of the Pharisees said, “This man is not from God, because he doesn’t keep the Sabbath.” Others said, “How can a man who is a sinner do such signs?” There was division among them. <sup>17</sup>Therefore they asked the blind man again, “What do you say about him, because he opened your eyes?”

He said, “He is a prophet.”

<sup>18</sup>The Jews therefore didn’t believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight, <sup>19</sup>and asked them, “Is this your son, whom you say was born blind? How then does he now see?”

<sup>20</sup>His parents answered them, “We know that this is our son, and that he was born blind; <sup>21</sup>but how he now sees, we don’t know; or who opened his eyes, we don’t know. He is of age. Ask him. He will speak for himself.” <sup>22</sup>His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Christ, he would be put out of the synagogue. <sup>23</sup>Therefore his parents said, “He is of age. Ask him.”

<sup>24</sup>So they called the man who was blind a second time, and said to him, “Give glory to God. We know that this man is a sinner.”

<sup>25</sup>He therefore answered, “I don’t know if he is a sinner. One thing I do know: that though I was blind, now I see.”

<sup>26</sup>They said to him again, “What did he do to you? How did he open your eyes?”

<sup>27</sup>He answered them, “I told you already, and you didn’t listen. Why do you want to hear it again? You don’t also want to become his disciples, do you?”

<sup>28</sup>They insulted him and said, “You are his disciple, but we are disciples of Moses. <sup>29</sup>We know that God has spoken to Moses. But as for this man, we don’t know where he comes from.”

<sup>30</sup>The man answered them, “How amazing! You don’t know where he comes from, yet he opened my eyes. <sup>31</sup>We know that God doesn’t listen to sinners, but if anyone is a worshiper of God, and does his will, he listens to him. <sup>32</sup>Since the world began it has never been heard of that anyone opened the eyes of someone born blind. <sup>33</sup>If this man were not from God, he could do nothing.”

<sup>34</sup>They answered him, “You were altogether born in sins, and do you teach us?” Then they threw him out.

<sup>35</sup>Jesus heard that they had thrown him out, and finding him, he said, “Do you believe in the Son of God?”

<sup>36</sup>He answered, “Who is he, Lord, that I may believe in him?”

<sup>37</sup>Jesus said to him, “You have both seen him, and it is he who speaks with you.”

<sup>38</sup>He said, “Lord, I believe!” and he worshiped him.

<sup>39</sup>Jesus said, “I came into this world for judgment, that those who don’t see may see; and that those who see may become blind.”

<sup>40</sup>Those of the Pharisees who were with him heard these things, and said to him, “Are we also blind?”

<sup>41</sup>Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.

## JOHN 10

### The Good Shepherd

<sup>1</sup>“Most certainly, I tell you, one who doesn’t enter by the door into the sheep fold, but climbs up some other way, is a thief and a robber. <sup>2</sup>But one who enters in by the door is the shepherd of the sheep.

<sup>3</sup>The gatekeeper opens the gate for him, and the

sheep listen to his voice. He calls his own sheep by name, and leads them out. <sup>4</sup>Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. <sup>5</sup>They will by no means follow a stranger, but will flee from him; for they don’t know the voice of strangers.” <sup>6</sup>Jesus spoke this parable to them, but they didn’t understand what he was telling them.

<sup>7</sup>Jesus therefore said to them again, “Most certainly, I tell you, I am the sheep’s door. <sup>8</sup>All who came before me are thieves and robbers, but the sheep didn’t listen to them. <sup>9</sup>I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. <sup>10</sup>The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. <sup>11</sup>I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup>He who is a hired hand, and not a shepherd, who doesn’t own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. <sup>13</sup>The hired hand flees because he is a hired hand, and doesn’t care for the sheep. <sup>14</sup>I am the good shepherd. I know my own, and I’m known by my own; <sup>15</sup>even as the Father knows me, and I know the Father. I lay down my life for the sheep. <sup>16</sup>I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd. <sup>17</sup>Therefore the Father loves me, because I lay down my life, that I may take it again. <sup>18</sup>No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father.”

<sup>19</sup>Therefore a division arose again among the Jews because of these words. <sup>20</sup>Many of them said, “He has a demon, and is insane! Why do you listen to him?” <sup>21</sup>Others said, “These are not the sayings of one possessed by a demon. It isn’t possible for a demon to open the eyes of the blind, is it?”

<sup>22</sup>It was the Feast of the Dedication at Jerusalem.

<sup>23</sup>It was winter, and Jesus was walking in the temple, in Solomon’s porch. <sup>24</sup>The Jews therefore came

around him and said to him, “How long will you hold us in suspense? If you are the Christ, tell us plainly.”

<sup>25</sup>Jesus answered them, “I told you, and you don’t believe. The works that I do in my Father’s name, these testify about me. <sup>26</sup>But you don’t believe, because you are not of my sheep, as I told you. <sup>27</sup>My sheep hear my voice, and I know them, and they follow me. <sup>28</sup>I give eternal life to them. They will never perish, and no one will snatch them out of my hand. <sup>29</sup>My Father who has given them to me is greater than all. No one is able to snatch them out of my Father’s hand. <sup>30</sup>I and the Father are one.”

<sup>31</sup>Therefore Jews took up stones again to stone him. <sup>32</sup>Jesus answered them, “I have shown you many good works from my Father. For which of those works do you stone me?”

<sup>33</sup>The Jews answered him, “We don’t stone you for a good work, but for blasphemy: because you, being a man, make yourself God.”

<sup>34</sup>Jesus answered them, “Isn’t it written in your law, ‘I said, you are gods?’ <sup>35</sup>If he called them gods, to whom the word of God came (and the Scripture can’t be broken), <sup>36</sup>do you say of him whom the Father sanctified and sent into the world, ‘You blaspheme,’ because I said, ‘I am the Son of God?’ <sup>37</sup>If I don’t do the works of my Father, don’t believe me. <sup>38</sup>But if I do them, though you don’t believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.”

<sup>39</sup>They sought again to seize him, and he went out of their hand. <sup>40</sup>He went away again beyond the Jordan into the place where John was baptizing at first, and he stayed there. <sup>41</sup>Many came to him. They said, “John indeed did no sign, but everything that John said about this man is true.” <sup>42</sup>Many believed in him there.

## SESSION 5 READING

**John 11–12**

Resurrection, Glory &amp; the Coming Hour · session on page 25

**JOHN 11**

## The Raising of Lazarus

<sup>1</sup>Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister, Martha. <sup>2</sup>It was that Mary who had anointed the Lord with ointment and wiped his feet with her hair, whose brother, Lazarus, was sick. <sup>3</sup>The sisters therefore sent to him, saying, “Lord, behold, he for whom you have great affection is sick.” <sup>4</sup>But when Jesus heard it, he said, “This sickness is not to death, but for the glory of God, that God’s Son may be glorified by it.” <sup>5</sup>Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup>When therefore he heard that he was sick, he stayed two days in the place where he was. <sup>7</sup>Then after this he said to the disciples, “Let’s go into Judea again.”

<sup>8</sup>The disciples asked him, “Rabbi, the Jews were just trying to stone you. Are you going there again?”

<sup>9</sup>Jesus answered, “Aren’t there twelve hours of daylight? If a man walks in the day, he doesn’t

stumble, because he sees the light of this world. <sup>10</sup>But if a man walks in the night, he stumbles, because the light isn’t in him.” <sup>11</sup>He said these things, and after that, he said to them, “Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep.”

<sup>12</sup>The disciples therefore said, “Lord, if he has fallen asleep, he will recover.”

<sup>13</sup>Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. <sup>14</sup>So Jesus said to them plainly then, “Lazarus is dead. <sup>15</sup>I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let’s go to him.”

<sup>16</sup>Thomas therefore, who is called Didymus, said to his fellow disciples, “Let’s go also, that we may die with him.”

<sup>17</sup>So when Jesus came, he found that he had been in the tomb four days already. <sup>18</sup>Now Bethany was near Jerusalem, about fifteen stadia away. <sup>19</sup>Many of the Jews had joined the women around Martha and

Mary, to console them concerning their brother.

<sup>20</sup>Then when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house.

<sup>21</sup>Therefore Martha said to Jesus, “Lord, if you would have been here, my brother wouldn’t have died.

<sup>22</sup>Even now I know that whatever you ask of God, God will give you.” <sup>23</sup>Jesus said to her, “Your brother will rise again.”

<sup>24</sup>Martha said to him, “I know that he will rise again in the resurrection at the last day.”

<sup>25</sup>Jesus said to her, “I am the resurrection and the life. He who believes in me will still live, even if he dies. <sup>26</sup>Whoever lives and believes in me will never die. Do you believe this?”

<sup>27</sup>She said to him, “Yes, Lord. I have come to believe that you are the Christ, God’s Son, he who comes into the world.”

<sup>28</sup>When she had said this, she went away and called Mary, her sister, secretly, saying, “The Teacher is here and is calling you.”

<sup>29</sup>When she heard this, she arose quickly and went to him. <sup>30</sup>Now Jesus had not yet come into the village, but was in the place where Martha met him.

<sup>31</sup>Then the Jews who were with her in the house and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.” <sup>32</sup>Therefore when Mary came to where Jesus was and saw him, she fell down at his feet, saying to him, “Lord, if you would have been here, my brother wouldn’t have died.”

<sup>33</sup>When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit, and was troubled, <sup>34</sup>and said, “Where have you laid him?”

They told him, “Lord, come and see.”

<sup>35</sup>Jesus wept.

<sup>36</sup>The Jews therefore said, “See how much affection he had for him!” <sup>37</sup>Some of them said, “Couldn’t this man, who opened the eyes of him who was blind, have also kept this man from dying?”

<sup>38</sup>Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. <sup>39</sup>Jesus said, “Take away the stone.”

Martha, the sister of him who was dead, said to him, “Lord, by this time there is a stench, for he has been dead four days.”

<sup>40</sup>Jesus said to her, “Didn’t I tell you that if you believed, you would see God’s glory?”

<sup>41</sup>So they took away the stone from the place where the dead man was lying. Jesus lifted up his eyes, and said, “Father, I thank you that you listened to me. <sup>42</sup>I know that you always listen to me, but because of the multitude standing around I said this, that they may believe that you sent me.” <sup>43</sup>When he had said this, he cried with a loud voice, “Lazarus, come out!”

<sup>44</sup>He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Jesus said to them, “Free him, and let him go.”

<sup>45</sup>Therefore many of the Jews who came to Mary and saw what Jesus did believed in him. <sup>46</sup>But some of them went away to the Pharisees and told them the things which Jesus had done. <sup>47</sup>The chief priests therefore and the Pharisees gathered a council, and said, “What are we doing? For this man does many signs. <sup>48</sup>If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation.”

<sup>49</sup>But a certain one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, <sup>50</sup>nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish.” <sup>51</sup>Now he didn’t say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation, <sup>52</sup>and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad. <sup>53</sup>So from that day forward they took counsel that they might put him to death. <sup>54</sup>Jesus therefore walked no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.

<sup>55</sup>Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves. <sup>56</sup>Then they sought

for Jesus and spoke with one another as they stood in the temple, “What do you think—that he isn’t coming to the feast at all?” <sup>57</sup>Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

## JOHN 12

### The Hour Has Come

<sup>1</sup>Then six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. <sup>2</sup>So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. <sup>3</sup>Therefore Mary took a pound of ointment of pure nard, very precious, and anointed Jesus’s feet and wiped his feet with her hair. The house was filled with the fragrance of the ointment. <sup>4</sup>Then Judas Iscariot, Simon’s son, one of his disciples, who would betray him, said, <sup>5</sup>“Why wasn’t this ointment sold for three hundred denarii, and given to the poor?” <sup>6</sup>Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. <sup>7</sup>But Jesus said, “Leave her alone. She has kept this for the day of my burial. <sup>8</sup>For you always have the poor with you, but you don’t always have me.”

<sup>9</sup>A large crowd therefore of the Jews learned that he was there, and they came, not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead. <sup>10</sup>But the chief priests conspired to put Lazarus to death also, <sup>11</sup>because on account of him many of the Jews went away and believed in Jesus.

<sup>12</sup>On the next day a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, <sup>13</sup>they took the branches of the palm trees and went out to meet him, and cried out, “Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel!”

<sup>14</sup>Jesus, having found a young donkey, sat on it. As it is written, <sup>15</sup>“Don’t be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey’s colt.”

<sup>16</sup>His disciples didn’t understand these things at first,

but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. <sup>17</sup>The multitude therefore that was with him when he called Lazarus out of the tomb and raised him from the dead was testifying about it. <sup>18</sup>For this cause also the multitude went and met him, because they heard that he had done this sign. <sup>19</sup>The Pharisees therefore said among themselves, “See how you accomplish nothing. Behold, the world has gone after him.”

<sup>20</sup>Now there were certain Greeks among those that went up to worship at the feast. <sup>21</sup>These, therefore, came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we want to see Jesus.” <sup>22</sup>Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Jesus. <sup>23</sup>Jesus answered them, “The time has come for the Son of Man to be glorified. <sup>24</sup>Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. <sup>25</sup>He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. <sup>26</sup>If anyone serves me, let him follow me. Where I am, there my servant will also be. If anyone serves me, the Father will honor him.

<sup>27</sup>“Now my soul is troubled. What shall I say? ‘Father, save me from this time?’ But I came to this time for this cause. <sup>28</sup>Father, glorify your name!”

Then a voice came out of the sky, saying, “I have both glorified it, and will glorify it again.”

<sup>29</sup>Therefore the multitude who stood by and heard it said that it had thundered. Others said, “An angel has spoken to him.”

<sup>30</sup>Jesus answered, “This voice hasn’t come for my sake, but for your sakes. <sup>31</sup>Now is the judgment of this world. Now the prince of this world will be cast out. <sup>32</sup>And I, if I am lifted up from the earth, will draw all people to myself.” <sup>33</sup>But he said this, signifying by what kind of death he should die. <sup>34</sup>The multitude answered him, “We have heard out of the law that the Christ remains forever. How do you say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

<sup>35</sup>Jesus therefore said to them, “Yet a little while the light is with you. Walk while you have the light,

that darkness doesn't overtake you. He who walks in the darkness doesn't know where he is going.

<sup>36</sup>While you have the light, believe in the light, that you may become children of light." Jesus said these things, and he departed and hid himself from them.

<sup>37</sup>But though he had done so many signs before them, yet they didn't believe in him, <sup>38</sup>that the word of Isaiah the prophet might be fulfilled, which he spoke,

*"Lord, who has believed our report?*

*To whom has the arm of the Lord been revealed?"*

<sup>39</sup>For this cause they couldn't believe, for Isaiah said again,

*<sup>40</sup>"He has blinded their eyes and he hardened their heart,*

*lest they should see with their eyes,*

*and perceive with their heart,*

*and would turn,*

*and I would heal them."*

<sup>41</sup>Isaiah said these things when he saw his glory, and spoke of him. <sup>42</sup>Nevertheless even many of the rulers believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue, <sup>43</sup>for they loved men's praise more than God's praise.

<sup>44</sup>Jesus cried out and said, "Whoever believes in me, believes not in me, but in him who sent me. <sup>45</sup>He who sees me sees him who sent me. <sup>46</sup>I have come as a light into the world, that whoever believes in me may not remain in the darkness. <sup>47</sup>If anyone listens to my sayings, and doesn't believe, I don't judge him. For I came not to judge the world, but to save the world. <sup>48</sup>He who rejects me, and doesn't receive my sayings, has one who judges him. The word that I spoke will judge him in the last day. <sup>49</sup>For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. <sup>50</sup>I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak."

#### SESSION 6 READING

### John 13–17 Abide in Me · session on page 29

## JOHN 13

### The Towel and the New Command

<sup>1</sup>Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end. <sup>2</sup>During supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, <sup>3</sup>Jesus, knowing that the Father had given all things into his hands, and that he came from God, and was going to God, <sup>4</sup>arose from supper, and laid aside his outer garments. He took a towel and wrapped a towel around his waist. <sup>5</sup>Then he poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. <sup>6</sup>Then he came to Simon Peter. He said to him, "Lord, do you wash my feet?"

<sup>7</sup>Jesus answered him, "You don't know what I am doing now, but you will understand later."

<sup>8</sup>Peter said to him, "You will never wash my feet!"

Jesus answered him, "If I don't wash you, you have no part with me."

<sup>9</sup>Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"

<sup>10</sup>Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you." <sup>11</sup>For he knew him who would betray him, therefore he said, "You are not all clean." <sup>12</sup>So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you? <sup>13</sup>You call me, 'Teacher' and 'Lord.' You say so correctly, for so I am. <sup>14</sup>If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup>For I have given you an

example, that you should also do as I have done to you. <sup>16</sup>Most certainly I tell you, a servant is not greater than his lord, neither is one who is sent greater than he who sent him. <sup>17</sup>If you know these things, blessed are you if you do them. <sup>18</sup>I don't speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.' <sup>19</sup>From now on, I tell you before it happens, that when it happens, you may believe that I am he. <sup>20</sup>Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me."

<sup>21</sup>When Jesus had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."

<sup>22</sup>The disciples looked at one another, perplexed about whom he spoke. <sup>23</sup>One of his disciples, whom Jesus loved, was at the table, leaning against Jesus' breast. <sup>24</sup>Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."

<sup>25</sup>He, leaning back, as he was, on Jesus' breast, asked him, "Lord, who is it?"

<sup>26</sup>Jesus therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. <sup>27</sup>After the piece of bread, then Satan entered into him.

Then Jesus said to him, "What you do, do quickly."

<sup>28</sup>Now nobody at the table knew why he said this to him. <sup>29</sup>For some thought, because Judas had the money box, that Jesus said to him, "Buy what things we need for the feast," or that he should give something to the poor. <sup>30</sup>Therefore having received that morsel, he went out immediately. It was night.

<sup>31</sup>When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup>If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately. <sup>33</sup>Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews, 'Where I am going, you can't come,' so now I tell you. <sup>34</sup>A new commandment I give to you, that

you love one another. Just as I have loved you, you also love one another. <sup>35</sup>By this everyone will know that you are my disciples, if you have love for one another."

<sup>36</sup>Simon Peter said to him, "Lord, where are you going?"

Jesus answered, "Where I am going, you can't follow now, but you will follow afterwards."

<sup>37</sup>Peter said to him, "Lord, why can't I follow you now? I will lay down my life for you."

<sup>38</sup>Jesus answered him, "Will you lay down your life for me? Most certainly I tell you, the rooster won't crow until you have denied me three times.

## JOHN 14

The Way, the Truth, the Life

<sup>1</sup>"Don't let your heart be troubled. Believe in God. Believe also in me. <sup>2</sup>In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you. <sup>3</sup>If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. <sup>4</sup>You know where I go, and you know the way."

<sup>5</sup>Thomas said to him, "Lord, we don't know where you are going. How can we know the way?"

<sup>6</sup>Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father, except through me. <sup>7</sup>If you had known me, you would have known my Father also. From now on, you know him, and have seen him."

<sup>8</sup>Philip said to him, "Lord, show us the Father, and that will be enough for us."

<sup>9</sup>Jesus said to him, "Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, 'Show us the Father?' <sup>10</sup>Don't you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works. <sup>11</sup>Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. <sup>12</sup>Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father. <sup>13</sup>Whatever you will

ask in my name, I will do it, that the Father may be glorified in the Son. <sup>14</sup>If you will ask anything in my name, I will do it. <sup>15</sup>If you love me, keep my commandments. <sup>16</sup>I will pray to the Father, and he will give you another Counselor, that he may be with you forever: <sup>17</sup>the Spirit of truth, whom the world can't receive; for it doesn't see him and doesn't know him. You know him, for he lives with you, and will be in you. <sup>18</sup>I will not leave you orphans. I will come to you. <sup>19</sup>Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. <sup>20</sup>In that day you will know that I am in my Father, and you in me, and I in you. <sup>21</sup>One who has my commandments and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him."

<sup>22</sup>Judas (not Iscariot) said to him, "Lord, what has happened that you are about to reveal yourself to us, and not to the world?"

<sup>23</sup>Jesus answered him, "If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him. <sup>24</sup>He who doesn't love me doesn't keep my words. The word which you hear isn't mine, but the Father's who sent me. <sup>25</sup>I have said these things to you while still living with you. <sup>26</sup>But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things, and will remind you of all that I said to you. <sup>27</sup>Peace I leave with you. My peace I give to you; not as the world gives, I give to you. Don't let your heart be troubled, neither let it be fearful. <sup>28</sup>You heard how I told you, 'I go away, and I come to you.' If you loved me, you would have rejoiced, because I said 'I am going to my Father;' for the Father is greater than I. <sup>29</sup>Now I have told you before it happens so that when it happens, you may believe. <sup>30</sup>I will no more speak much with you, for the prince of the world comes, and he has nothing in me. <sup>31</sup>But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let's go from here.

## JOHN 15

### The Vine and the Branches

<sup>1</sup>"I am the true vine, and my Father is the farmer.

<sup>2</sup>Every branch in me that doesn't bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. <sup>3</sup>You are already pruned clean because of the word which I have spoken to you.

<sup>4</sup>Remain in me, and I in you. As the branch can't bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me. <sup>5</sup>I am the vine. You are the branches. He who remains in me and I in him bears much fruit, for apart from me you can do nothing. <sup>6</sup>If a man doesn't remain in me, he is thrown out as a branch and is withered; and they gather them, throw them into the fire, and they are burned.

<sup>7</sup>If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.

<sup>8</sup>"In this my Father is glorified, that you bear much fruit; and so you will be my disciples. <sup>9</sup>Even as the Father has loved me, I also have loved you. Remain in my love. <sup>10</sup>If you keep my commandments, you will remain in my love; even as I have kept my Father's commandments, and remain in his love. <sup>11</sup>I have spoken these things to you, that my joy may remain in you, and that your joy may be made full.

<sup>12</sup>"This is my commandment, that you love one another, even as I have loved you. <sup>13</sup>Greater love has no one than this, that someone lay down his life for his friends. <sup>14</sup>You are my friends, if you do whatever I command you. <sup>15</sup>No longer do I call you servants, for the servant doesn't know what his lord does. But I have called you friends, for everything that I heard from my Father, I have made known to you. <sup>16</sup>You didn't choose me, but I chose you and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you.

<sup>17</sup>"I command these things to you, that you may love one another. <sup>18</sup>If the world hates you, you know that it has hated me before it hated you. <sup>19</sup>If you were of the world, the world would love its own. But because you are not of the world, since I chose you

out of the world, therefore the world hates you.

<sup>20</sup>Remember the word that I said to you: ‘A servant is not greater than his lord.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. <sup>21</sup>But they will do all these things to you for my name’s sake, because they don’t know him who sent me. <sup>22</sup>If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. <sup>23</sup>He who hates me, hates my Father also. <sup>24</sup>If I hadn’t done among them the works which no one else did, they wouldn’t have had sin. But now they have seen and also hated both me and my Father. <sup>25</sup>But this happened so that the word may be fulfilled which was written in their law, ‘They hated me without a cause.’

<sup>26</sup>“When the Counselor has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. <sup>27</sup>You will also testify, because you have been with me from the beginning.

## JOHN 16

### The Coming of the Spirit

<sup>1</sup>“I have said these things to you so that you wouldn’t be caused to stumble. <sup>2</sup>They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that he offers service to God. <sup>3</sup>They will do these things because they have not known the Father, nor me. <sup>4</sup>But I have told you these things, so that when the time comes, you may remember that I told you about them. I didn’t tell you these things 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 told you these things, 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 don’t go away, the Counselor won’t come to you. But if I go, I will send him to you. <sup>8</sup>When he has come, he will convict the world about sin, about righteousness, and about judgment; <sup>9</sup>about sin, because they don’t believe in me; <sup>10</sup>about righteousness, because I am going to my Father, and you won’t see me any more; <sup>11</sup>about

judgment, because the prince of this world has been judged.

<sup>12</sup>“I still have many things to tell you, but you can’t bear them now. <sup>13</sup>However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming. <sup>14</sup>He will glorify me, for he will take from what is mine, and will declare it to you. <sup>15</sup>All things that the Father has are mine; therefore I said that he takes of mine and will declare it to you. <sup>16</sup>A little while, and you will not see me. Again a little while, and you will see me.”

<sup>17</sup>Some of his disciples therefore said to one another, “What is this that he says to us, ‘A little while, and you won’t see me, and again a little while, and you will see me;’ and, ‘Because I go to the Father?’” <sup>18</sup>They said therefore, “What is this that he says, ‘A little while’? We don’t know what he is saying.”

<sup>19</sup>Therefore Jesus perceived that they wanted to ask him, and he said to them, “Do you inquire among yourselves concerning this, that I said, ‘A little while, and you won’t see me, and again a little while, and you will see me?’” <sup>20</sup>Most certainly I tell you that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup>A woman, when she gives birth, has sorrow because her time has come. But when she has delivered the child, she doesn’t remember the anguish any more, for the joy that a human being is born into the world. <sup>22</sup>Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

<sup>23</sup>“In that day you will ask me no questions. Most certainly I tell you, whatever you may 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 made full. <sup>25</sup>I have spoken these things to you in figures of speech. But the time is coming when I will no more 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 don’t say to you that I will pray to the Father for you,

<sup>27</sup>for the Father himself loves you, because you have loved me, and have believed that I came from God.

<sup>28</sup>I came from the Father, and have come into the world. Again, I leave the world, and go to the Father.”

<sup>29</sup>His disciples said to him, “Behold, now you are speaking plainly, and using no figures of speech.

<sup>30</sup>Now we know that you know all things, and don’t need for anyone to question you. By this we believe that you came from God.”

<sup>31</sup>Jesus answered them, “Do you now believe?

<sup>32</sup>Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me. <sup>33</sup>I have told you these things, that in me you may have peace. In the world you have trouble; but cheer up! I have overcome the world.”

## JOHN 17

### The High Priestly Prayer

<sup>1</sup>Jesus said these things, then lifting up his eyes to heaven, he said, “Father, the time has come. Glorify your Son, that your Son may also glorify you; <sup>2</sup>even as you gave him authority over all flesh, so he will give eternal life to all whom you have given him.

<sup>3</sup>This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ.

<sup>4</sup>I glorified you on the earth. I have accomplished the work which you have given me to do. <sup>5</sup>Now, Father, glorify me with your own self with the glory which I had with you before the world existed. <sup>6</sup>I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word. <sup>7</sup>Now they have known that all things whatever you have given me are from you, <sup>8</sup>for the words which you have given me I have given to them, and they received them, and knew for sure that I came from you. They have believed that you sent me. <sup>9</sup>I pray for them. I don’t pray for the world, but for those whom

you have given me, for they are yours. <sup>10</sup>All things that are mine are yours, and yours are mine, and I am glorified in them. <sup>11</sup>I am no more in the world, but these are in the world, and I am coming to you. Holy Father, keep them through your name which you have given me, that they may be one, even as we are.

<sup>12</sup>While I was with them in the world, I kept them in your name. I have kept those whom you have given me. None of them is lost except the son of destruction, that the Scripture might be fulfilled.

<sup>13</sup>But now I come to you, and I say these things in the world, that they may have my joy made full in themselves. <sup>14</sup>I have given them your word. The world hated them, because they are not of the world, even as I am not of the world. <sup>15</sup>I pray not that you would take them from the world, but that you would keep them from the evil one. <sup>16</sup>They are not of the world even as I am not of the world. <sup>17</sup>Sanctify them in your truth. Your word is truth. <sup>18</sup>As you sent me into the world, even so I have sent them into the world. <sup>19</sup>For their sakes I sanctify myself, that they themselves also may be sanctified in truth. <sup>20</sup>Not for these only do I pray, but for those also who will believe in me through their word, <sup>21</sup>that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. <sup>22</sup>The glory which 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 be perfected into one; 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 be with me where I am, that they may see my glory, which you have given me, for you loved me before the foundation of the world. <sup>25</sup>Righteous Father, the world hasn’t known you, but I knew you; and these knew that you sent me. <sup>26</sup>I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them.”

## SESSION 7 READING

**John 18–19** The King on the Cross · session on page 33**JOHN 18**

## Betrayal and Trial

<sup>1</sup>When Jesus had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into 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>Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. <sup>4</sup>Jesus therefore, knowing all the things that were happening to him, went out, and said to them, “Who are you looking for?”

<sup>5</sup>They answered him, “Jesus of Nazareth.”

Jesus said to them, “I am he.”

Judas also, who betrayed him, was standing with them. <sup>6</sup>When therefore he said to them, “I am he,” they went backward, and fell to the ground.

<sup>7</sup>Again therefore he asked them, “Who are you looking for?”

They said, “Jesus of Nazareth.”

<sup>8</sup>Jesus answered, “I told you that I am he. If therefore you seek me, let these go their way,” <sup>9</sup>that the word might be fulfilled which he spoke, “Of those whom you have given me, I have lost none.”

<sup>10</sup>Simon Peter therefore, having a sword, drew it, struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. <sup>11</sup>Jesus therefore said to Peter, “Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?”

<sup>12</sup>So the detachment, the commanding officer, and the officers of the Jews seized Jesus and bound him, <sup>13</sup>and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year. <sup>14</sup>Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people. <sup>15</sup>Simon Peter followed Jesus, as did another disciple. Now that disciple was known to the high priest, and

entered in with Jesus into the court of the high priest; <sup>16</sup>but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter. <sup>17</sup>Then the maid who kept the door said to Peter, “Are you also one of this man’s disciples?”

He said, “I am not.”

<sup>18</sup>Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself. <sup>19</sup>The high priest therefore asked Jesus about his disciples and about his teaching. <sup>20</sup>Jesus answered him, “I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret. <sup>21</sup>Why do you ask me? Ask those who have heard me what I said to them. Behold, they know the things which I said.”

<sup>22</sup>When he had said this, one of the officers standing by slapped Jesus with his hand, saying, “Do you answer the high priest like that?”

<sup>23</sup>Jesus answered him, “If I have spoken evil, testify of the evil; but if well, why do you beat me?”

<sup>24</sup>Annas sent him bound to Caiaphas, the high priest. <sup>25</sup>Now Simon Peter was standing and warming himself. They said therefore to him, “You aren’t also 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, being a relative of him whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?”

<sup>27</sup>Peter therefore denied it again, and immediately the rooster crowed.

<sup>28</sup>They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn’t enter into the Praetorium, that they might not be defiled, but might eat the Passover. <sup>29</sup>Pilate therefore

went out to them, and said, “What accusation do you bring against this man?”

<sup>30</sup>They answered him, “If this man weren’t an evildoer, we wouldn’t have delivered him up to you.”

<sup>31</sup>Pilate therefore said to them, “Take him yourselves, and judge him according to your law.”

Therefore the Jews said to him, “It is illegal for us to put anyone to death,” <sup>32</sup>that the word of Jesus might be fulfilled, which he spoke, signifying by what kind of death he should die.

<sup>33</sup>Pilate therefore entered again into the Praetorium, called Jesus, and said to him, “Are you the King of the Jews?”

<sup>34</sup>Jesus answered him, “Do you say this by yourself, or did others tell you about me?”

<sup>35</sup>Pilate answered, “I’m not a Jew, am I? Your own nation and the chief priests delivered you 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, then my servants would fight, that I wouldn’t be delivered to the Jews. But now my Kingdom is not from here.”

<sup>37</sup>Pilate therefore said to him, “Are you a king then?”

Jesus answered, “You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice.”

<sup>38</sup>Pilate said to him, “What is truth?”

When he had said this, he went out again to the Jews, and said to them, “I find no basis for a charge against him. <sup>39</sup>But you have a custom, that I should release someone to you at the Passover. Therefore, do you want me to release to you the King of the Jews?”

<sup>40</sup>Then they all shouted again, saying, “Not this man, but Barabbas!” Now Barabbas was a robber.

## JOHN 19

### The King on the Cross

<sup>1</sup>So Pilate then took Jesus, and flogged him. <sup>2</sup>The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment. <sup>3</sup>They

kept saying, “Hail, King of the Jews!” and they kept slapping him.

<sup>4</sup>Then Pilate went out again, and said to them, “Behold, I bring him out to you, that you may know that I find no basis for a charge against him.”

<sup>5</sup>Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, “Behold, the man!”

<sup>6</sup>When therefore the chief priests and the officers saw him, they shouted, saying, “Crucify! Crucify!”

Pilate said to them, “Take him yourselves, and crucify him, for I find no basis for a charge against him.”

<sup>7</sup>The Jews answered him, “We have a law, and by our law he ought to die, because he made himself the Son of God.”

<sup>8</sup>When therefore Pilate heard this saying, he was more afraid. <sup>9</sup>He entered into the Praetorium again, and said to Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup>Pilate therefore said to him, “Aren’t you speaking to me? Don’t you know that I have power to release you and have power to crucify you?”

<sup>11</sup>Jesus answered, “You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin.”

<sup>12</sup>At this, Pilate was seeking to release him, but the Jews cried out, saying, “If you release this man, you aren’t Caesar’s friend! Everyone who makes himself a king speaks against Caesar!”

<sup>13</sup>When Pilate therefore heard these words, he brought Jesus out and sat down on the judgment seat at a place called “The Pavement”, but in Hebrew, “Gabbatha.” <sup>14</sup>Now it was the Preparation Day of the Passover, at 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 then he delivered him to them to be crucified. So they took Jesus and led him away. <sup>17</sup>He went out,

bearing his cross, to the place called “The Place of a Skull”, which is called in Hebrew, “Golgotha”, <sup>18</sup>where they crucified him, and with him two others, on either side one, and Jesus in the middle. <sup>19</sup>Pilate wrote a title also, and put it on the cross. There was written, “JESUS OF NAZARETH, THE KING OF THE JEWS.” <sup>20</sup>Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. <sup>21</sup>The chief priests of the Jews therefore said to Pilate, “Don’t write, ‘The King of the Jews,’ but, ‘he said, “I am King of the Jews.” ’ ”

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

<sup>23</sup>Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout.

<sup>24</sup>Then they said to one another, “Let’s not tear it, but cast lots for it to decide whose it will be,” that the Scripture might be fulfilled, which says,

*“They parted my garments among them.  
For my cloak they cast lots.”*

Therefore the soldiers did these things. <sup>25</sup>But standing by Jesus’ cross were his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup>Therefore when Jesus saw his mother, and the disciple whom he loved standing there, he said to his mother, “Woman, behold, your son!”

<sup>27</sup>Then he said to the disciple, “Behold, your mother!” From that hour, the disciple took her to his own home.

<sup>28</sup>After this, Jesus, seeing that all things were now finished, that the Scripture might be fulfilled, said, “I am thirsty.” <sup>29</sup>Now a vessel full of vinegar was set

there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth. <sup>30</sup>When Jesus therefore had received the vinegar, he said, “It is finished.” He bowed his head, and gave up his spirit.

<sup>31</sup>Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn’t remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, and that they might be taken away.

<sup>32</sup>Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him; <sup>33</sup>but when they came to Jesus, and saw that he was already dead, they didn’t break his legs.

<sup>34</sup>However one of the soldiers pierced his side with a spear, and immediately blood and water came out.

<sup>35</sup>He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe. <sup>36</sup>For these things happened that the Scripture might be fulfilled, “A bone of him will not be broken.” <sup>37</sup>Again another Scripture says, “They will look on him whom they pierced.”

<sup>38</sup>After these things, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away Jesus’ body. Pilate gave him permission. He came therefore and took away his body. <sup>39</sup>Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman pounds.

<sup>40</sup>So they took Jesus’ body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. <sup>41</sup>Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. <sup>42</sup>Then because of the Jews’ Preparation Day (for the tomb was near at hand) they laid Jesus there.

## SESSION 8 READING

**John 20–21** That You May Believe · session on page 37**JOHN 20**

## The Empty Tomb

<sup>1</sup>Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb. <sup>2</sup>Therefore 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 don’t know where they have laid him!”

<sup>3</sup>Therefore Peter and the other disciple went out, and they went toward the tomb. <sup>4</sup>They both ran together. The other disciple outran Peter, and came to the tomb first. <sup>5</sup>Stooping and looking in, he saw the linen cloths lying, yet he didn’t enter in. <sup>6</sup>Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying, <sup>7</sup>and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself. <sup>8</sup>So then the other disciple who came first to the tomb also entered in, and he saw and believed. <sup>9</sup>For as yet they didn’t know the Scripture, that he must rise from the dead. <sup>10</sup>So the disciples went away again to their own homes.

<sup>11</sup>But Mary was standing outside at the tomb weeping. So as she wept, she stooped and looked into the tomb, <sup>12</sup>and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. <sup>13</sup>They asked her, “Woman, why are you weeping?”

She said to them, “Because they have taken away my Lord, and I don’t know where they have laid him.”

<sup>14</sup>When she had said this, she turned around and saw Jesus standing, and didn’t know that it was Jesus.

<sup>15</sup>Jesus said to her, “Woman, why are you weeping? Who are you looking for?”

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.”

<sup>16</sup>Jesus said to her, “Mary.”

She turned and said to him, “Rabboni!” which is to say, “Teacher!”

<sup>17</sup>Jesus said to her, “Don’t hold me, for I haven’t yet ascended to my Father; but go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”

<sup>18</sup>Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her. <sup>19</sup>When therefore it was evening on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the middle, and said to them, “Peace be to you.”

<sup>20</sup>When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. <sup>21</sup>Jesus therefore said to them again, “Peace be to you. As the Father has sent me, even so I send you.” <sup>22</sup>When he had said this, he breathed on them, and said to them, “Receive the Holy Spirit! <sup>23</sup>If you forgive anyone’s sins, they have been forgiven them. If you retain anyone’s sins, they have been retained.”

<sup>24</sup>But Thomas, one of the twelve, called Didymus, wasn’t with them when Jesus came. <sup>25</sup>The other disciples therefore said to him, “We have seen the Lord!”

But he said to them, “Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not believe.”

<sup>26</sup>After eight days again his disciples were inside and Thomas was with them. Jesus came, the doors being locked, and stood in the middle, and said, “Peace be to you.” <sup>27</sup>Then he said to Thomas, “Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don’t be unbelieving, but believing.”

<sup>28</sup>Thomas answered him, “My Lord and my God!”

<sup>29</sup>Jesus said to him, “Because you have seen me, you have believed. Blessed are those who have not seen, and have believed.”

<sup>30</sup>Therefore Jesus did many other signs in the presence of his disciples, which are not written in this book; <sup>31</sup>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.

## JOHN 21

### Breakfast and “Follow Me”

<sup>1</sup>After these things, Jesus revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way. <sup>2</sup>Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together. <sup>3</sup>Simon Peter said to them, “I’m going fishing.”

They told him, “We are also coming with you.” They immediately went out, and entered into the boat. That night, they caught nothing. <sup>4</sup>But when day had already come, Jesus stood on the beach, yet the disciples didn’t know that it was Jesus. <sup>5</sup>Jesus therefore said to them, “Children, have you anything to eat?”

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.”

They cast it therefore, and now they weren’t able to draw it in for the multitude of fish. <sup>7</sup>That disciple therefore whom Jesus loved said to Peter, “It’s the Lord!”

So when Simon Peter heard that it was the Lord, he wrapped his coat around himself (for he was naked), and threw himself into the sea. <sup>8</sup>But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits away), dragging the net full of fish. <sup>9</sup>So when they got out on the land, they saw a fire of coals there, with fish and bread laid on it. <sup>10</sup>Jesus said to them, “Bring some of the fish which you have just caught.”

<sup>11</sup>Simon Peter went up, and drew the net to land, full of one hundred fifty-three great fish. Even though there were so many, the net wasn’t torn.

<sup>12</sup>Jesus said to them, “Come and eat breakfast!”

None of the disciples dared inquire of him, “Who are you?” knowing that it was the Lord.

<sup>13</sup>Then Jesus came and took the bread, gave it to them, and the fish likewise. <sup>14</sup>This is now the third time that Jesus was revealed to his disciples after he had risen from the dead. <sup>15</sup>So when they had eaten their breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love me more than these?”

He said to him, “Yes, Lord; you know that I have affection for you.”

He said to him, “Feed my lambs.” <sup>16</sup>He said to him again a second time, “Simon, son of Jonah, do you love me?”

He said to him, “Yes, Lord; you know that I have affection for you.”

He said to him, “Tend my sheep.” <sup>17</sup>He said to him the third time, “Simon, son of Jonah, do you have affection for me?”

Peter was grieved because he asked him the third time, “Do you have affection for me?” He said to him, “Lord, you know everything. You know that I have affection for you.”

Jesus said to him, “Feed my sheep. <sup>18</sup>Most certainly I tell you, when you were young, you dressed yourself and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you and carry you where you don’t want to go.”

<sup>19</sup>Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, “Follow me.”

<sup>20</sup>Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus loved, the one who had also leaned on Jesus’ breast at the supper and asked, “Lord, who is going to betray you?” <sup>21</sup>Peter seeing him, said to Jesus, “Lord, what about this man?”

<sup>22</sup>Jesus said to him, “If I desire that he stay until I come, what is that to you? You follow me.” <sup>23</sup>This saying therefore went out among the brothers, that this disciple wouldn’t die. Yet Jesus didn’t say to him that he wouldn’t die, but, “If I desire that he stay until I come, what is that to you?” <sup>24</sup>This is the disciple

who testifies about these things, and wrote these things. We know that his witness is true. <sup>25</sup>There are also many other things which Jesus did, which if they

would all be written, I suppose that even the world itself wouldn't have room for the books that would be written.

## AFTER THE LAST SESSION

# Eight verses to carry

One verse from each session. Read them aloud once a week and they will stay with you.

**1** “The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.”

JOHN 1:14

**2** “For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life.”

JOHN 3:16

**3** “I am the bread of life. Whoever comes to me will not be hungry, and whoever believes in me will never be thirsty.”

JOHN 6:35

**4** “I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life.”

JOHN 8:12

**5** “I am the resurrection and the life. He who believes in me will still live, even if he dies.”

JOHN 11:25

**6** “I am the vine. You are the branches. He who remains in me and I in him bears much fruit, for apart from me you can do nothing.”

JOHN 15:5

**7** “When Jesus therefore had received the vinegar, he said, ‘It is finished.’ He bowed his head, and gave up his spirit.”

JOHN 19:30

**8** “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.”

JOHN 20:31

## WHAT COMES NEXT

John is step 1 of 4 on the **New Believer** path.

1 John → 2 Mark → 3 Romans → 4 1 Peter

Every study is free at [clearpathbiblestudies.com](http://clearpathbiblestudies.com)

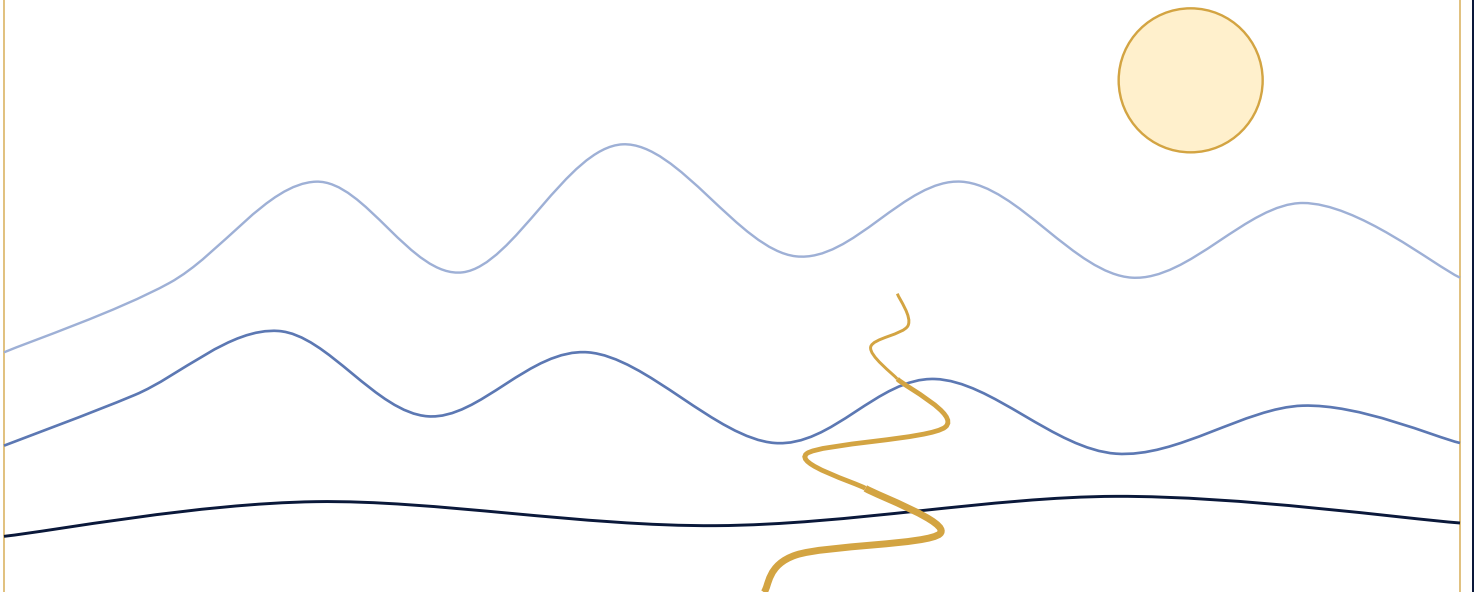


PART FIVE

# Take it with you

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A worked example, a harder question for each session, a glossary, a Scripture index, and the pages that connect you to the people behind this study.



## BEFORE YOU START · PART FIVE

# What a good answer looks like

Most discussion questions do not have one right answer, but they do have good ones. Here is the first question of Session 1, a sample answer written the way a participant might write it, and the note a leader has beside it. Read all three once. That is what “doing the study” looks like.

## 1 What does it mean that the Word became flesh and lived among us?

### A SAMPLE ANSWER · WRITTEN IN THE MARGIN

“In the beginning” means Jesus didn’t start at Bethlehem — He was already God. “Became flesh” means He became one of us, with a body, in a place, where people could see Him. So when I want to know what God is like, I don’t have to guess. I look at Jesus. The part that gets me is “lived among us” — He didn’t visit.

### WHY IT IS A GOOD ANSWER

**It stays in the passage.** It quotes the words on the page (“in the beginning,” “became flesh,” “lived among us”) instead of general church language.

**It says something in the writer’s own words.** “He didn’t visit” is not in the Bible; it is what the writer understood.

**It ends with the writer, not with a summary.** One honest sentence about what it means for you is worth more than a paragraph about theology.

### THE LEADER’S NOTE FOR THE SAME QUESTION · PAGE 53

The Word who was with God and was God (1:1) did not stay at a distance. He took on real human life, so the God no one has ever seen is made known in a Person (1:18). John says the result could be seen: “We saw his glory” (1:14), the glory of the Father’s one and only Son, “full of grace and truth.” Whatever we want to know about God, we look at Jesus.

## Getting the most from this guide

- **Write before you talk.** In a group, two minutes of silent writing before the first question gives quieter people time to find their words.
- **Do the recall page from memory first.** Guessing and then checking is how the passage stays with you; reading and then copying is not.
- **Keep the one thing small.** The “One thing to live out” is meant to be done, not admired. Ten minutes a day beats an hour on Sunday.
- **Going deeper is optional.** The next pages hold one harder question per session for groups that want it. Skip them without guilt.

## PART FIVE • FOR GROUPS THAT WANT MORE

# Go deeper

One extra question for each session, for readers who have walked with John before. Each comes with a leader's note. Leaders can use them in the "Reflection and prayer" minutes if the room has the energy. The notes beside them are for the leader, so keep this section for leaders.

## Session 1 • John 1

- John names Jesus "the Word" in verses 1 and 14 and then never uses the title again. Why open a whole Gospel with a name the rest of the book does not repeat?

### LEADER'S NOTE

The prologue is the key the reader is handed for everything that follows. After 1:18 — "the one and only Son ... has declared him" — John stops saying that Jesus is the Word and starts showing it: every sign and every "I am" is the Word doing what the prologue said He would. A good answer notices that the title does its work by being carried, not repeated.

## Session 2 • John 2–4

- Nicodemus comes to Jesus "by night" (3:2). The Samaritan woman meets Him at "the sixth hour," about midday (4:6). John notes when each meeting happens. What is he asking the reader to compare?

### LEADER'S NOTE

A respected insider in the dark and an outsider in full light. The insider leaves with a question (3:9); the outsider leaves as a witness and brings her town (4:28–30, 39). Set beside 1:12–13 and 3:3, the comparison shows that birth "anew" does not run on pedigree or reputation. Good answers resist making Nicodemus a villain — he returns in 7:50 and 19:39.

## Session 3 • John 5–6

- How does 6:63 help us read the hard saying in 6:53–56, and why do Christians read it differently?

### LEADER'S NOTE

Many hear the Lord's Supper here; others read it chiefly as a picture of faith. Both read it with 6:63. Verse 63 sends the reader back to the parallels Jesus already drew — coming and believing (6:35), seeing and believing (6:40), believing (6:47) — and forward to Peter: "You have the words of eternal life" (6:68). Many readers take eating and drinking as trusting Him entirely, a trust that rests on a real death (6:51).

## Session 4 · John 7–10

- “I came into this world for judgment, that those who don’t see may see; and that those who see may become blind” (9:39). How do the man born blind and the Pharisees show what that judgment is?

### LEADER’S NOTE

Judgment in John begins as exposure (3:19–21): the light arrives and people show what they are. It ends in a verdict the Son carries out (5:22, 27–29). The man grows from “a man called Jesus” (9:11) to “Lord, I believe” (9:38) by holding to what he knows — “One thing I do know” (9:25). The leaders claim “We see,” and the claim is what keeps them blind (9:41). Sight is received; it is never claimed.

## Session 5 · John 11–12

- John says plainly that Jesus loved Martha, Mary, and Lazarus (11:5) — and in the next verse that He stayed where He was for two days. How does John hold love and delay together without explaining the delay away?

### LEADER’S NOTE

He states both and lets them stand. The delay serves a greater revelation (11:4, 15, 40) and the glory of God; it is not indifference — Jesus weeps (11:35). Good answers stop short of a rule: John does not promise that every delay ends at an open tomb, and the Gospel’s own next chapters lead to a cross. For the reader living inside a delay, the Hope Guide “When God Feels Silent” on [clearpathbiblestudies.com](http://clearpathbiblestudies.com) walks through this honestly.

## Session 6 · John 13–17

- “Apart from me you can do nothing” (15:5) sits a chapter after “he who believes in me, the works that I do, he will do also; and he will do greater works than these” (14:12). How do the two fit?

### LEADER’S NOTE

Both flow from union with Christ. The “greater works” come “because I am going to my Father” (14:12): the Counselor is sent (14:16–17; 16:7), and the work spreads through the whole church across the world, greater in reach than one ministry in one land. The works still flow from remaining in the vine (15:5); neither verse makes room for a disciple who works alone.

## Session 7 · John 18–19

- John flags fulfilled Scripture four times in a single chapter at the cross (19:24, 28, 36, 37). Why does the Gospel “written, that you may believe” lean so hard on the Old Testament exactly here?

### LEADER'S NOTE

Because the cross is where the claim of the whole book is most exposed to the charge of defeat. John answers by showing that the details — the divided garments (Psalm 22:18), the thirst (probably Psalm 69:21), the unbroken bones (Exodus 12:46; Psalm 34:20), the pierced side (Zechariah 12:10) — were written down first. Pilate's title in three languages (19:19–20) says what John means: the King is enthroned, not disposed of.

## Session 8 · John 20–21

- “Blessed are those who have not seen, and have believed” (20:29) is followed two verses later by John's purpose statement: “these are written, that you may believe” (20:31). What does that pairing say about the person holding this guide?

### LEADER'S NOTE

You are the reader Jesus had in mind: one who has not seen and is invited to believe. The signs were selected (20:30) as evidence for readers who would not stand in the room with Thomas; the book itself is the offered proof. Chapter 21 then shows what believing looks like once the evidence is accepted: not a feeling but “Feed my sheep” and “Follow me” (21:17, 19, 22).

## PART FIVE • FOR LEADERS

# Objectives and questions, aligned

Every session names what it is for. This table shows which discussion (D) and reflection (R) questions carry each objective, so a leader who is short on time can cut a question without cutting an aim.

D = discussion questions on the session's second page; R = reflection questions on its third page. A dash means no question asks that directly. A star means a partial fit: the question touches the objective without asking it outright. A leader who wants a dashed objective covered can raise it from the passage or the leader page. The recall practice on each fourth page serves every objective by retrieval.

|   | LEARNING OBJECTIVE                                                | DISCUSSION | REFLECTION |
|---|-------------------------------------------------------------------|------------|------------|
| 1 | See Jesus as the eternal Word made flesh.                         | D1, D4     | R1         |
|   | Understand who John the Baptist points us to.                     | D2         | R3*        |
|   | Hear Jesus' first invitation: "Come and see."                     | D3         | R2         |
|   | Identify what it means to begin following Jesus.                  | D3         | R2         |
| 2 | Recognize Jesus' first sign as a window into His glory.           | D1         | —          |
|   | Understand new birth as the Spirit's work, not human effort.      | D2         | R2         |
|   | See Jesus offer salvation across cultural and social lines.       | D3*        | R3         |
|   | Define worship in spirit and truth.                               | D4         | —          |
| 3 | See Jesus' authority to heal and to judge.                        | D1*        | —          |
|   | Understand Jesus' unique unity with the Father.                   | D1*        | —          |
|   | Grasp the meaning of "I am the Bread of Life."                    | D2         | R1         |
|   | Recognize that some turned back even when the message was true.   | D3, D4*    | R2, R3     |
| 4 | Hear Jesus' invitation to come and drink.                         | D1         | —          |
|   | See the cost of confessing Jesus publicly.                        | D2         | —          |
|   | Grasp "I am the Light of the World" and "I am the Good Shepherd." | D3         | R1, R3     |
|   | Understand the difference between hired hands and the Shepherd.   | D3, D4*    | R2*        |
| 5 | Identify Jesus as the Resurrection and the Life.                  | D2         | R1, R2     |
|   | See Jesus' real human grief as He goes to the tomb.               | D1         | —          |
|   | Understand how the cross is the hour of Jesus' glory.             | D4         | —          |
|   | Recognize Mary's worship and the warning of unbelief.             | D3         | R3         |
| 6 | Understand servant love through the foot washing.                 | D1         | R2         |
|   | Hear Jesus' new commandment: love one another.                    | —          | R2*        |
|   | Grasp what it means to abide in Christ.                           | D2         | R1         |
|   | See the Holy Spirit's role in the life of believers.              | D3         | R3         |
|   | Reflect on Jesus' prayer for His people.                          | D4         | —          |

|   |                                                                      |        |        |
|---|----------------------------------------------------------------------|--------|--------|
| 7 | Trace Jesus' calm authority through the arrest and trials.           | D1     | —      |
|   | Understand what Pilate's question "What is truth?" exposes.          | D2     | —      |
|   | See the cross as Jesus' enthronement, not His defeat.                | D4     | R3     |
|   | Hear the meaning of "It is finished."                                | D3     | R1, R2 |
| 8 | Recognize the empty tomb as the foundation of our hope.              | —      | —      |
|   | See how Jesus meets Mary, Thomas, and Peter where they are.          | D1     | R1, R2 |
|   | Hear Jesus' restoration of Peter as a pattern for failure and grace. | D2     | R2     |
|   | Embrace the call to believe — and to be sent.                        | D3, D4 | R3     |

## PART FIVE · WORDS JOHN USES

# Glossary

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Short definitions of the words a first-time reader of John is most likely to stumble on. Chapter and verse point to where John uses them.

## Abide / remain

To stay joined to Jesus the way a branch stays on a vine (15:4–5). The WEB text says “remain”; older translations say “abide.” Same word, same picture.

## Believe

John’s key word, close to a hundred times. More than agreeing that something is true, though John asks for that too (20:31). It is entrusting yourself to a Person (1:12; 3:16).

## Born anew / born again

Jesus’ phrase to Nicodemus (3:3). The WEB says “born anew.” The Greek can also mean “from above”: a new beginning that comes from God, not from effort or family (1:13).

## Bread of Life

Jesus’ name for Himself after feeding the crowd (6:35). The One who sustains real life, received by coming and believing.

## Counselor / Helper

The Holy Spirit, promised in 14:16, 26; 15:26; 16:7 (Greek *paraklētos*, “one called alongside”). Some translations say Advocate or Comforter.

## Disciple

A learner who follows a teacher. In John, the ones who hear “Follow me” and follow. Some turn back (6:66), and some follow in secret (19:38).

## Eternal life

Life of the age to come, begun now (3:36; 5:24; 17:3). In John it is a present possession as much as a future one.

## Glory

God’s visible weight and worth. In John, Jesus’ glory is seen in signs (2:11) and, strangely, at the cross (12:23–24; 17:1).

## Grace and truth

The pair that describes the Word made flesh (1:14, 17): undeserved kindness and unbending reality, together.

## The hour

Jesus’ word for the time of His death and glorification (2:4; 7:30; 12:23; 13:1). The WEB often says “time” for the same word. “Not yet” until chapter 12; then “has come.”

## I AM

Jesus’ seven “I am the ...” sayings (bread, light, door, shepherd, resurrection, way, vine), and the bare “I AM” of 8:58 — the name God gives in Exodus 3:14.

## The Jews (in John)

Often the Judean religious leadership opposed to Jesus, not the Jewish people as a whole; Jesus, His disciples, and the first believers are all Jews. Sometimes it simply names a people (4:9). Where it means the leaders, “the authorities” is a fair reading.

## Lamb of God

John the Baptist’s title for Jesus (1:29, 36): the sacrifice that takes away the world’s sin, tied to the Passover lamb at the cross (19:14, 36).

## Light and darkness

John’s picture for truth and its refusal (1:5; 3:19–21; 8:12). Darkness is not ignorance but preference.

## Logos / the Word

The Word who was with God and was God (1:1): God speaking, and the speech is a Person who became flesh (1:14).

## Messiah / Christ

Hebrew and Greek for “Anointed One,” the promised King. Andrew’s first word about Jesus (1:41).

**Passover**

The feast remembering the exodus; John sets Jesus' death at Passover (13:1; 19:14) and names Him the Lamb.

**Pharisees**

A devout lay movement committed to the Law; in John often among Jesus' sharpest opponents, though Nicodemus was one (3:1).

**Rabbi**

"My teacher" — what the disciples call Jesus (1:38, 49) and what Mary calls Him at the tomb, "Rabboni" (20:16).

**Sabbath**

The seventh day of rest. Jesus heals on it (5:9; 9:14), and the argument that follows is about who He is.

**Samaritans**

Northern neighbors of the Jews with a rival temple and a claim to shared ancestry; the two peoples "have no dealings" (4:9). Jesus crosses the line first.

**Sign**

John's word for Jesus' miracles: not displays of power but pointers to who He is (2:11; 20:30–31).

**Son of Man**

Jesus' chosen title for Himself, from Daniel 7:13–14: the human figure given everlasting dominion (1:51; 3:13–14; 12:34).

**Witness / testify**

To say what you have seen. John the Baptist, the Samaritan woman, the healed man, and the Gospel itself all do it (1:7; 4:39; 9:25; 21:24).

**World**

Creation and its people, loved by God (3:16) — and the human order in rebellion against Him (15:18–19). John uses both senses.

## PART FIVE • WHERE EACH PASSAGE IS USED

# Scripture index

Every passage cited by chapter and verse in the sessions, the reference pages, the leader's guide, and this Part Five, with the pages where it appears. The full text of John is in Part Four, pages 78–104.

|             |                                     |           |                                          |
|-------------|-------------------------------------|-----------|------------------------------------------|
| <b>JOHN</b> |                                     |           |                                          |
| 1:1         | 12, 53, 54, 55, 107, 113            | 3:8       | 56                                       |
| 1:1–14      | 46                                  | 3:9       | 108                                      |
| 1:1–18      | 9, 47, 53                           | 3:13–14   | 114                                      |
| 1:4–9       | 46                                  | 3:14–16   | 57                                       |
| 1:5         | 113                                 | 3:16      | 7, 13, 16, 46, 56, 57, 58, 105, 113, 114 |
| 1:7         | 114                                 | 3:16–21   | 56                                       |
| 1:9         | 54                                  | 3:17      | 56                                       |
| 1:12        | 113                                 | 3:19–21   | 109, 113                                 |
| 1:12–13     | 108                                 | 3:36      | 56, 113                                  |
| 1:13        | 113                                 | 4:1–42    | 13, 47                                   |
| 1:14        | 7, 9, 12, 53, 54, 55, 105, 107, 113 | 4:6       | 108                                      |
| 1:17        | 113                                 | 4:9       | 113, 114                                 |
| 1:18        | 53, 107, 108                        | 4:10–14   | 46                                       |
| 1:29        | 12, 54, 55, 73, 113                 | 4:13–14   | 16, 58                                   |
| 1:29–34     | 9                                   | 4:16–18   | 56                                       |
| 1:35–51     | 9                                   | 4:20      | 57                                       |
| 1:36        | 113                                 | 4:21      | 57                                       |
| 1:38        | 54, 114                             | 4:23      | 57                                       |
| 1:39        | 12, 54, 55                          | 4:24      | 16, 57, 58                               |
| 1:41        | 54, 113                             | 4:28–30   | 108                                      |
| 1:46        | 54                                  | 4:29      | 57                                       |
| 1:49        | 54, 114                             | 4:39      | 57, 108, 114                             |
| 1:51        | 54, 114                             | 4:42      | 57                                       |
| 2:1–11      | 13, 42                              | 4:46–54   | 42                                       |
| 2:4         | 66, 113                             | 4:54      | 42                                       |
| 2:6         | 56                                  | 5:1–17    | 17, 42                                   |
| 2:10        | 56                                  | 5:5–9     | 60                                       |
| 2:11        | 16, 42, 46, 56, 58, 113, 114        | 5:9       | 114                                      |
| 3:1         | 114                                 | 5:9–16    | 20, 61                                   |
| 3:1–21      | 13, 47                              | 5:14      | 59                                       |
| 3:1–8       | 46                                  | 5:16      | 59                                       |
| 3:2         | 108                                 | 5:17      | 42, 60                                   |
| 3:3         | 16, 58, 108, 113                    | 5:18      | 59, 60                                   |
| 3:4         | 57                                  | 5:19–30   | 17                                       |
| 3:5         | 57                                  | 5:21–22   | 60                                       |
| 3:6         | 57                                  | 5:22      | 109                                      |
|             |                                     | 5:24      | 113                                      |
|             |                                     | 5:27–29   | 109                                      |
|             |                                     | 5:28–29   | 59                                       |
|             |                                     | 6:1–15    | 42                                       |
|             |                                     | 6:15      | 60                                       |
|             |                                     | 6:16–21   | 43                                       |
|             |                                     | 6:25–58   | 17, 47                                   |
|             |                                     | 6:26      | 60                                       |
|             |                                     | 6:26–27   | 20, 61                                   |
|             |                                     | 6:35      | 7, 17, 20, 44, 59, 60, 61, 105, 108, 113 |
|             |                                     | 6:35–58   | 46                                       |
|             |                                     | 6:40      | 108                                      |
|             |                                     | 6:47      | 108                                      |
|             |                                     | 6:51      | 60, 108                                  |
|             |                                     | 6:53–56   | 108                                      |
|             |                                     | 6:53–58   | 60                                       |
|             |                                     | 6:60      | 60                                       |
|             |                                     | 6:60–69   | 17                                       |
|             |                                     | 6:63      | 108                                      |
|             |                                     | 6:66      | 20, 59, 60, 61, 113                      |
|             |                                     | 6:68      | 20, 60, 61, 108                          |
|             |                                     | 6:69      | 60                                       |
|             |                                     | 7:30      | 113                                      |
|             |                                     | 7:37      | 63                                       |
|             |                                     | 7:37–39   | 21, 22, 46, 63                           |
|             |                                     | 7:38      | 63                                       |
|             |                                     | 7:39      | 63                                       |
|             |                                     | 7:50      | 108                                      |
|             |                                     | 7:53–8:11 | 24, 62, 64                               |
|             |                                     | 8:12      | 7, 21, 24, 44, 46, 47, 62, 64, 105, 113  |
|             |                                     | 8:24      | 62                                       |
|             |                                     | 8:34      | 62                                       |
|             |                                     | 8:44      | 62                                       |
|             |                                     | 8:48      | 62                                       |
|             |                                     | 8:58      | 44, 113                                  |
|             |                                     | 8:59      | 44                                       |
|             |                                     | 9:1–41    | 43                                       |

|          |                                |          |                                 |          |                            |
|----------|--------------------------------|----------|---------------------------------|----------|----------------------------|
| 9:2–3    | 62                             | 12:23–24 | 113                             | 16:13    | 69                         |
| 9:3      | 59                             | 12:23–33 | 25                              | 16:14    | 69                         |
| 9:11     | 63, 109                        | 12:24    | 28, 66, 67                      | 17:1     | 113                        |
| 9:14     | 114                            | 12:25    | 65                              | 17:1–5   | 69                         |
| 9:17     | 63                             | 12:27    | 68                              | 17:3     | 69, 113                    |
| 9:22     | 62                             | 12:27–33 | 46                              | 17:4     | 72                         |
| 9:25     | 63, 109, 114                   | 12:31    | 72                              | 17:15    | 69                         |
| 9:33     | 63                             | 12:32–33 | 66, 72                          | 17:17    | 69                         |
| 9:34     | 63                             | 12:33    | 66                              | 17:20    | 69                         |
| 9:35     | 63                             | 12:34    | 114                             | 17:21    | 69                         |
| 9:38     | 63, 109                        | 13:1     | 113, 114                        | 18:1–11  | 33                         |
| 9:39     | 109                            | 13:1–17  | 29, 47                          | 18:4     | 72                         |
| 9:39–41  | 62                             | 13:8     | 69                              | 18:6     | 72                         |
| 9:41     | 109                            | 13:14    | 69                              | 18:11    | 68, 72                     |
| 10:1–18  | 21, 46, 47                     | 13:14–15 | 32, 70                          | 18:12    | 71                         |
| 10:3     | 63                             | 13:30    | 69                              | 18:12–32 | 71                         |
| 10:4     | 63                             | 13:34    | 68                              | 18:17    | 36, 73, 75                 |
| 10:4–5   | 63                             | 13:34–35 | 46                              | 18:18    | 75                         |
| 10:9     | 44                             | 14:1–6   | 29, 47                          | 18:25–27 | 36, 73, 75                 |
| 10:10    | 63                             | 14:6     | 32, 45, 68, 70                  | 18:33–38 | 33                         |
| 10:11    | 24, 44, 63, 64                 | 14:12    | 109                             | 18:37    | 72                         |
| 10:12–13 | 63                             | 14:13–14 | 68                              | 18:38    | 36, 72, 73                 |
| 10:18    | 63, 71, 72                     | 14:15    | 46                              | 19:1     | 71                         |
| 10:28–29 | 68                             | 14:16    | 69, 113                         | 19:1–15  | 71                         |
| 11:1–44  | 43, 47                         | 14:16–17 | 69, 109                         | 19:1–3   | 71                         |
| 11:4     | 109                            | 14:17    | 69                              | 19:4     | 72                         |
| 11:5     | 109                            | 14:26    | 32, 69, 70, 113                 | 19:6     | 72                         |
| 11:15    | 109                            | 15:1     | 45                              | 19:7     | 71                         |
| 11:17–44 | 25                             | 15:1–11  | 46                              | 19:11    | 72                         |
| 11:21    | 65                             | 15:1–17  | 29, 47                          | 19:12    | 71                         |
| 11:24    | 66                             | 15:2     | 68                              | 19:14    | 113, 114                   |
| 11:25    | 7, 25, 28, 45, 65, 66, 67, 105 | 15:4     | 68, 69                          | 19:16    | 71, 72                     |
| 11:26    | 66                             | 15:4–5   | 113                             | 19:16–18 | 71                         |
| 11:27    | 66                             | 15:5     | 7, 29, 32, 68, 69, 70, 105, 109 | 19:16–30 | 33                         |
| 11:32    | 65                             | 15:6     | 68                              | 19:19    | 72                         |
| 11:33    | 66                             | 15:7     | 69                              | 19:19–20 | 110                        |
| 11:33–35 | 28, 67                         | 15:9     | 68, 69                          | 19:22    | 72                         |
| 11:35    | 65, 66, 109                    | 15:10    | 69                              | 19:23    | 71                         |
| 11:40    | 109                            | 15:11    | 69                              | 19:24    | 110                        |
| 11:43–44 | 28, 67                         | 15:12    | 69                              | 19:26–27 | 72                         |
| 12:1–11  | 25                             | 15:18–19 | 114                             | 19:28    | 72, 110                    |
| 12:3     | 66                             | 15:26    | 113                             | 19:28–30 | 71                         |
| 12:5     | 66                             | 16:2     | 68                              | 19:30    | 7, 33, 36, 71, 72, 73, 105 |
| 12:6     | 66                             | 16:7     | 69, 109, 113                    | 19:35    | 6                          |
| 12:7     | 66                             | 16:7–14  | 69                              | 19:36    | 36, 73, 110, 113           |
| 12:23    | 66, 113                        | 16:8     | 69                              | 19:37    | 110                        |

|          |                         |
|----------|-------------------------|
| 19:38    | 113                     |
| 19:38–42 | 33                      |
| 19:39    | 108                     |
| 20:1–18  | 37                      |
| 20:16    | 74, 114                 |
| 20:19    | 74                      |
| 20:21    | 74                      |
| 20:23    | 74                      |
| 20:24–29 | 37                      |
| 20:27    | 74                      |
| 20:28    | 40, 74, 76              |
| 20:29    | 75, 110                 |
| 20:30    | 110                     |
| 20:30–31 | 37, 40, 43, 46, 76, 114 |

|                        |                                                    |
|------------------------|----------------------------------------------------|
| 20:31                  | 5, 6, 7, 37, 39, 40, 46, 74, 75, 76, 105, 110, 113 |
| 21:9                   | 75                                                 |
| 21:12–17               | 74                                                 |
| 21:15–17               | 40, 76                                             |
| 21:15–19               | 37                                                 |
| 21:17                  | 75, 110                                            |
| 21:18                  | 74                                                 |
| 21:19                  | 75, 110                                            |
| 21:22                  | 75, 110                                            |
| 21:24                  | 6, 114                                             |
| <b>1 THESSALONIANS</b> |                                                    |
| 4:13                   | 45                                                 |

**DANIEL**

|         |     |
|---------|-----|
| 7:13–14 | 114 |
|---------|-----|

**EXODUS**

|       |             |
|-------|-------------|
| 3:14  | 44, 46, 113 |
| 12:46 | 73, 110     |

**ISAIAH**

|            |    |
|------------|----|
| chapter 53 | 54 |
|------------|----|

**PSALM**

|       |         |
|-------|---------|
| 22:18 | 110     |
| 34:20 | 73, 110 |
| 69:21 | 110     |

**ZECHARIAH**

|       |     |
|-------|-----|
| 12:10 | 110 |
|-------|-----|

## PART FIVE • YOUR TURN

# Tell me what helped.

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You've just spent some hours in this study. Before you put it on the shelf, I'd like to know how it went: the part that landed, the part that lost you, and the part you'd fix if it were yours.

Three questions. No account needed. Name and email only if you want me to write back.

**1** What helped? A session, a question, a line you underlined.

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**2** What confused you, or slowed you down? Be blunt. If a question didn't make sense, that's my writing, not your reading.

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**3** What would you add, cut, or change?

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What you write helps shape the next edition of this study.

— *Ron Givens*

Founder — Executive Director, Clear Path Bible Studies



SCAN TO ANSWER

**[clearpathbiblestudies.com/s/john/feedback](https://clearpathbiblestudies.com/s/john/feedback)**

Opens the three questions with this study already selected.

Jotted your answers above? Type them into the form when you're ready. Nothing on this page is sent anywhere until you do. Hand it to your group leader, too, if you'd rather say it out loud.

## PART FIVE · FOR EVERYONE WHO LEADS, AND EVERYONE WHO SHARES

# Care in the room

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People say real things in a Bible study, and that's the point. These four agreements keep the room safe. The lines at the bottom are for the moments that are bigger than a study.

## Four agreements

**What's said here stays here.** Names, stories, and struggles don't leave the room, not even as prayer requests somewhere else. The one exception is safety: if someone is in danger, or a child is being hurt, you get help.

**No one has to speak.** Silence is fine. A person who listens for eight sessions has still done the study.

**The text comes first.** The leader isn't the last word. When we disagree, we go back to the page together.

**Disagree, but don't scorn.** A question is never a threat. No mocking, no interrupting, no fixing people.

## If someone shares something heavy

Thank them. Don't rush to a verse. Say, "That took courage. Can we talk after?" and then do. If what they shared involves danger to them or to someone else, now or at home, the help lines below come first, and, if they want it and it is safe, you stay with them while they call.

If a child is being hurt, call Childhelp, below, any hour, and report to child protective services or the police as your state requires. Reporting laws vary by state, and in some states every adult is required to report. If a child is in immediate danger, call 911.

A study isn't counseling. Before you ever need it, know the name of one counselor, one pastor, and one help line, so you can hand them over without scrambling.

## Help lines · United States

**Emergency** — call 911.

**988 Suicide & Crisis Lifeline** — call or text 988, any hour. For anyone thinking about ending their life, in a mental-health crisis, or worried about someone who is. Veterans and service members: call 988 and press 1, or text 838255.

**National Domestic Violence Hotline** — 1-800-799-7233, or text START to 88788. Danger or fear at home.

**Childhelp National Child Abuse Hotline** — 1-800-422-4453. A child who is being hurt, or an adult who suspects it.

**SAMHSA National Helpline** — 1-800-662-4357. A treatment referral and information line for substance use and mental health; it is not a crisis line.

**National Human Trafficking Hotline** — 1-888-373-7888, or text 233733. Forced labor or forced sex.

**RAINN National Sexual Assault Hotline** — 1-800-656-4673. Free and confidential.

Verified October 2026. The current list, with lines for other situations, is kept at [clearpathbiblestudies.com/help](https://clearpathbiblestudies.com/help). These pages are not a substitute for a doctor, a counselor, or a pastor who knows you.



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