

The Gospel of John

I. Introduction to The Gospel According to John

A. Author:

The one who writes the Gospel of John does not mention his own name in the text. The writer of John calls himself “the disciple whom Jesus loved” (John 21:20-24; see also 13:23-25; 19:26-27; 20:2-8; 21:7). Inscriptions on ancient manuscripts unanimously identify the apostle John as the author. At the end of the second century the church father, Irenaeus wrote “Afterwards, John the disciple of the Lord, who also had leaned upon His breast, did himself publish a gospel during his residence at Ephesus in Asia.”

John was the younger son of Zebedee. His mother was Salome, who was likely the sister of Mary, the mother of Jesus (Matthew 27:56). He was in the fishing business with his father and brother and perhaps in partnership with Peter. This fishing business was evidently prosperous enough to hire servants (Mark 1:19, 20). John and his brother James were called the “sons of thunder” and were known to be ambitious (Mark 10:37). They were violent enough to want to call fire down from heaven to destroy a Samaritan village (Luke 9:54).

John was a trusted disciple who was a part of Jesus’ inner circle of leaders (Matt 17:1; Mark 13:3). He was with Jesus on the Mount of Transfiguration (Mark 9:2) and in the Garden of Gethsemane (Mark 14:33). Jesus entrusted the care of his own mother to John at the cross (John 19:25-27) and from that time John took Mary home to live with him.

John had been so changed by the ministry of Jesus in his own life that he became a minister that transformed others. The church father Jerome tells us about John’s last words. “Little children” he said, “love one another.” Another church father, Eusebius tells us that John was banished on the island of Patmos during the reign of Domitian. It is here that he is believed to have written the *Revelation of Jesus Christ*.

B. Date

It is not possible to give an exact date to the writing of the Gospel of John. Most scholars believe that it is the latest of the four gospels to be written. Some identify the writing to be as early as 70 AD and others as late as 100 AD.

C. Background

John wrote the Gospel of John so that all who read it might **BELIEVE** in Jesus and be saved. He wrote the fourth gospel in Ephesus. As the latest gospel, the Christian church had changed from the time that the Synoptic Gospels were written. The Christian church was no longer predominantly Jewish. In fact, most believers now came from a Hellenistic background. As these Hellenistic Christians picked up the gospel of Matthew, they were bogged down by the long genealogy and the information that Jesus was the “son of David” a king that they had no knowledge of.

One of the reasons the Gospel of John was written was to restate what Christianity was all about. John used words, phrases and concepts that Greeks would be familiar with. For example, he used the Greek word “logos” which conveyed the concept of reason.

The second reason that the Gospel of John was written was to combat the heresy of Gnosticism. The foundational belief of Gnosticism is that matter is evil and spirit is good. There are many different sects of Gnosticism so it is sometimes difficult to define exactly what was believed. Over all, even though Gnosticism claimed to be Christian, it denied the incarnation, avoided the fall of man, denied the atoning death of Jesus and the relationship of Christ with the Father.

D. Unique Features

The Gospel of John is unique. 92 % of the material is not recorded in the Synoptic gospels. The fourth gospel lays out a different chronology of events for example, the temple cleansing is mentioned at the beginning of Jesus' ministry and has led many to believe that there were indeed two cleansings of the temple. One that occurred at the beginning of Jesus' ministry as recorded in John and a second cleansing that happened at the end of his ministry as recorded in Matthew, Mark and Luke. The Gospel of John also takes a look at Jesus' ministry in Jerusalem rather than an almost exclusively Galilean ministry as it would appear in the synoptic gospels. John has a distinct vocabulary and uses the word, *logos* to introduce the book (John 1:1-18).

It is a Gospel of Signs. There were seven signs before Jesus' resurrection. Most of these signs are unique to the Gospel of John.

1. **The turning of the water into wine (2:7-9)**
2. **The healing of the nobleman's son (4:49-53)**
3. **The man healed at the pool of Bethesda (5:6-9)**
4. **The feeding of the five thousand (6:1-14)** * recorded in Synoptics
5. **The walking on water - John 6:15**
6. **The giving of sight to a man born blind (9:1,6,7)**
7. **The raising of Lazarus from the dead (11:43,44)**
8. **The dragnet of fish (21:5,6)**

All of these signs were given so that we may BELIEVE! As you study the gospel of John pay attention to these signs as they point the way to Jesus.

John is also a gospel of divine appointments and discourse. Rather than a record of the many parables that were taught by Jesus, John demonstrates Jesus teaching through relational encounters:

1. **New Birth with Nicodemus (3:1-21)**
2. **Living Water with Samaritan Woman (4:1-45)**
3. **Last instructions to the disciples in the Upper Room (14:1- 16:33)**

John is a gospel of a high Christology. Within the Gospel of John, you see the unity that Jesus had with the father (1:1; 5:18; 10:30; 14:9; 20:28). In the gospel of John, Jesus claims his divinity through his I AM statements. The Greek phrase, I am (*ego eimi*) is used in the Gospel of John twenty three times. On seven occasions he joins the I AM statements with seven specific metaphors to describe himself:

1. **I am the bread of life (John 6:35)** Jesus made these statements after a miracle of feeding the 5,000 people. He demonstrated the sign then made the statement.
2. **I am the light of the world (John 8:12)** A woman had been caught in adultery. He demonstrated that his light was brighter than any sin.
3. **I am the door (John 10:9)** Jesus said this after he had healed a man of blindness. He was saying that He is the door to the miraculous.
4. **I am the good shepherd (John 10:14)** Jesus promised that as the good shepherd He would give his life for the sheep.
5. **I am the resurrection and the life (John 11:25)** Jesus said this before he raised Lazarus from the dead. He was revealing himself to Mary and Martha.
6. **I am the way the truth and the life (John 14:6)** Jesus spoke these words to his friends at the last supper as he was preparing them for his death and resurrection.
7. **I am the true vine (John 15:1)** Jesus shared the secret of abiding with Him with his disciples who were no longer servants but friends.

As John carefully chooses which signs to use in the gospel as well as which I AM statements to teach, he even uses the number seven which is known as being a number that represents completeness. He was endeavoring to teach a complete gospel, and yet he omits major material that is covered in the Synoptic gospels. He gives no information about Jesus' birth, his baptism is just mentioned and his temptation is skipped. In the Gospel of John, Jesus cures no lepers, cast out no demons, rarely speaks in parables and does not emphasize the kingdom of God. He does not even mention the struggle of Jesus in the Garden of Gethsemane. John seems to indicate that these features are well covered in the Synoptic Gospels, his purpose is unique and thus a completely complementary addition to the good news about Jesus.

II. Outline of the Gospel of John

- A. Prologue (1:1-18)
- B. Jesus' Public Ministry (1:19-12:50)
 1. Preparation (1:19-51)
 2. Wedding at Cana (2:1-12)
 3. Ministry in Jerusalem (2:13-3:36)
 4. Jesus and the Samaritan Woman (4:1-42)
 5. Healing the nobleman's son (4:43-54)
 6. Sabbath healing at the pool of Bethesda (5:1-15)
 7. Honoring the Father and the Son (5:16-29)
 8. Witnesses to the Son (5:30-47)
 9. Ministry in Galilee (6:1-71)
 10. Conflict in Jerusalem (7:1-9:41)
 11. Jesus the good shepherd (10:1-42)
 12. Ministry at Bethany (11:1-12:11)
 13. Triumphal Entry to Jerusalem (12:12-19)
 14. Final Rejection: unbelief (12:20-50)
- C. Jesus' Ministry to the Disciples (13:1-17:26)
 1. Modeling Servanthood (13:1-20)
 2. Pronouncements of betrayal and denial (13:21-38)
 3. Preparation for Jesus' departure (14:1-31)
 4. Fruitfulness by abiding (15:1-17)
 5. Dealing with rejection (15:18-16:4)
 6. Understanding Jesus' departure (16:5-33)
 7. Jesus' prayer for His disciples (17:1-26)
- D. Jesus' Passion and Resurrection (18:1-21:23)
 1. Jesus' arrest (18:1-14)
 2. Trial before the high priest (18:15-27)
 3. Trial before Pilate (18:28-19:16)
 4. Crucifixion and burial (19:17-42)
 5. Resurrection and appearances (20:1-21:23)
- E. Epilogue 21:24-25

III. Recommendations for Study

The witness account of the apostle John is best described in this key verse of John 20:30-31:

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

Take time to memorize and meditate on this verse. Also, go through the seven signs of Jesus and the seven I AM statements and meditate on the truth of why you believe in Jesus. Allow this truth to renew your mind and drive out every form of lies, mixture and unbelief. John realized the power of revelational knowledge of truth when Jesus said those who believed in Him:

“...If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.” John 8:31-32.

As you abide in the Gospel of John, meditate on Jesus who is truth who makes us free in Him!

IV. Key Greek Words in the Gospel of John

Most of these Key Greek words are found in the *Word Wealth* of the *Spirit Filled Life Bible*

- **Word (*logos*) – Jn. 1:1** The eternal ultimate expression of God through divine revelation. A transmission of thought, communication a word of explanation, an utterance, discourse, an oracle, divine promise. Jesus is the living *logos*.

- **Life (*zoe*)** – **Jn. 1:4, 11:25** The principle of life. It denotes not only the physical life but also the spiritual life, which one can possess only through faith in Jesus Christ. Eternal life refers not only to duration of life, but also to the quality of life. It is present life of grace and a future life of glory.
- **Comprehend (*katalambano*)**- **Jn. 1:5** To seize, to lay hold of, overcome, perceive, attain, lay hold of with the mind, to apprehend with mental or moral effort.
- **Witness (*martureo*)** – **Jn. 1:7** Giving evidence; attesting; confirming; confessing; bearing record; speaking well of; giving a good report; testifying; affirming that one has seen, heard, or experienced something.
- **Right, authority (*exousia*)** – **Jn. 1:12** One of the four power words. Authority or right to act, ability, privilege, capacity, delegated authority.
- **Fullness (*pleroma*)** – **Jn. 1:16** Full number, full complement, full measure, copiousness, plenitude, that which has been completed. The word describes a ship with a full cargo and crew, and a town with no empty houses. Pleroma strongly emphasizes fullness and completion.
- **Sin (*hamartia*)** – **Jn. 1:29** Literally missing the mark; failure; offense; taking the wrong course; wrong doing; sin; guilt.
- **Signs (*semeion*)** – **Jn. 2:11** A sign, mark, token. The word is used to distinguish between persons or objects to denote a warning or admonition, as an omen portending future events; to describe miracles and wonders, whether indicating divine authority or ascribed to false teachers or demons.
- **Disciples (*mathetes*)** – **Jn. 2:11** To learn. This word suggests thought with effort put forth. A learner, one who follows both the teaching and the teacher. The word is used first of the Twelve and later of Christians generally.
- **Glory (*doxa*)** – **Jn. 2:11** Weightiness, that which is substantial or heavy; glory; honor; splendor; power; wealth; authority; magnificence; fame; dignity; riches and excellence.
- **Loved (*agapeo*)** – **Jn. 3:16** Unconditional love, love by choice and by an act of the will. Unconquerable benevolence and undefeatable goodwill. It will never seek anything but the highest good for fellow mankind. It does not need a chemistry, an affinity, or a feeling. It is a word that exclusively belongs to the Christian community.
- **Saved (*sozo*)** – **Jn. 3:17** To save, to heal, cure, preserve, keep safe and sound, rescue from danger or destruction, deliver. Saves from physical death by healing and from spiritual death by forgiving sin and its effects. “To give new life” and “to cause to have a new heart”.
- **Working (*ergazomai*)** – **Jn. 3:21, Jn. 5:17** To be busy, accomplish something, to carry on a trade, produce things, be engaged in, toil, perform, to do business.
- **Truth (*aletheia*)** – **Jn. 4:24** Denotes veracity, reality, sincerity, accuracy, integrity, truthfulness, dependability, and propriety.
- **Savior (*soter*)** – **Jn. 4:42** A deliverer; preserver; savior; benefactor; rescuer. It is used to describe both God the Father and Jesus the Son.
- **Scriptures (*graphe*)** – **Jn. 5:39** A document; Anything written; holy writ; the scriptures; graphe points to the divine author with the idea that what is written remains forever identified as the living voice of God.
- **Given Thanks (*Eucharisteo*)** – **Jn. 6:11** To be grateful, to express gratitude, to be thankful.
- **Lord (*kurios*)** – **Jn. 6:68** Originally an adjective signifying authority or having power. As a noun, the word designates the owner, master, controller, one in authority.
- **Unrighteousness (*adikia*)** – **Jn. 7:18** Misdeeds, injustice, moral wrongdoing, unjust acts, unrighteousness, iniquity. It’s the opposite of truthfulness, faithfulness, rightness.
- **Know (*Ginosko*)** – **Jn. 8:32** To perceive, understand, recognize, gain knowledge, realize, come to know. A recognition of truth by personal experience.
- **Believe (*pisteuo*)** It means to trust in, have faith in, be fully convinced of, acknowledge, rely on. Pisteuo is more than faith. It expresses reliance upon and a personal trust that produces obedience. It includes submission and a positive confession of the lordship of Jesus.
- **I AM (*ego eimi*)** – **Jn. 8:56** Without beginning, the ever-present one.
- **Abundantly (*perissos*)** – **Jn. 10:10** Superabundance, excessive, overflowing, surplus, over and above, more than enough, profuse, extraordinary, above the ordinary, more than sufficient.
- **Sanctified (*hagiazō*)** – **Jn. 10:36** To hallow; set apart; dedicate; consecrate; separate; sanctify; make holy. A state of holiness is opposite of common, or unclean.
- **Resurrection (*anastasis*)** – **Jn. 11:25** A standing up again, restoration to life, rising from the dead. A compound of *ana* “again” and *histemi* “to stand.” The resurrection of Jesus is the firstfruits or prototype of

the future resurrection of all that are in the grave. Another usage of *anastasis* is “a moral recover of spiritual truth.”

- **Darkness (*scotia*)** – **Jn. 12:46** Darkness, gloom, evil, sin, obscurity, night, ignorance, moral depravity. The NT especially uses the word in a metaphorical sense of ignorance of divine truth, man’s sinful nature, total absence of light, and a lack of spiritual perception. Light equals happiness. Scotia equals unhappiness. Scotia as spiritual darkness basically describes everything earthly or demonic that is at enmity with God.
- **Ask (*aiteo*)** – **Jn. 14:13** To request, petition. The word usually describes a suppliant making a request of someone in higher position, such as an individual asking something from God; subject from a king; a child from a parent; or a beggar from a person of substance. The word denotes insistent asking without qualms, not “commanding” God, but solidly presenting a requisition whose items He longs to distribute.
- **Another (*allos*)** – **Jn. 14:16** One besides, another of the same kind. The word shows similarities but diversities of operation and ministries.
- **Manifest (*emphanidzo*)** – **Jn. 14:21** “To cause to shine”. Thus to appear, come into view, reveal, exhibit, make visible, present oneself to the sight of another, be conspicuous.
- **Love (*phileo*)** – **Jn. 15:19, 21:15** To be fond of, care for affectionately, cherish, take pleasure in, have personal attachment for.
- **Servant (*doulos*)** – **Jn. 15:20** The word denotes one in bondage to, or subject to another, and is usually translated slave or servant.
- **Helper (*parakletos*)** – **Jn. 15:26** “Called to one’s side” The word signifies an intercessor, comforter, helper, advocate, counselor.
- **Stumble (*scandalize*)** – **Jn. 16:1** To put a snare or stumbling block in the way. This word is used metaphorically in the New Testament for that which hinders, right conduct or thought, hence “to cause to stumble”.
- **Convict (*elegcho*)** – **Jn. 16:8** To expose, convict, or cross-examine for the purpose of conviction. A lawyer who brings indisputable evidence.
- **Tell (*odego*)** – **Jn. 16:13** A guide who shows the travelers the safest course through an unknown country. Jesus sent the Holy Spirit to be our guide to avoid traps and attacks of the enemy. The guide knows the safest and fastest route.
- **Take (*airo*)** – **Jn. 16:22** To bear away, take away, carry off, lift from the ground, remove, and take up. It is also used for Christ taking away sin, believers putting away negative attitudes, taking up a cross, and of the devil taking away the word from the hearers.
- **Peace (*eirene*)** – **Jn. 16:33** A state of rest, peace, and calmness; an absence of strife; tranquility. It generally denotes a perfect well-being. Includes harmonious relationships between God and man, men and men, nations, and families.
- **Tribulation (*thlipsis*)** – **Jn. 16:33** A pressing, pressing together, pressure. A metaphor from oppression, affliction, tribulation, distress, straits.
- **Overcome (*Nikos*)** – **Jn. 16:33** Victory! The grammar of this word means a continuous and abiding victory that is found in Jesus.
- **World (*kosmos*)** – **Jn. 16:33; 18:36** The ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ. The world, the universe. World affairs, the aggregate of things earthly. The whole circle of earthly goods, endowments, riches, advantages, pleasures, etc, which although hollow, frail, and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ.
- **Testimony (*marturia*)** – **Jn. 19:35** Witness, historical attestation, evidence, judicial or general certification. The word describes a testimony based on what one has seen, heard, or knows.
- **Sent (*apostello*)** – **Jn. 20:21** To set apart for a special service; send a message by someone; sent out with a mission to fulfill, equip and dispatch; one with the full backing and authority of the sender.

Walking Out the Word

LIFE School of Ministry

Guided Study: John 1:1 – 8:59 is briefly outlined below with questions that help you go deeper in your study and reflection. Consider using these questions as a springboard to writing personal entries in *The Daily Life Journal*. Your teacher-facilitator will choose discussion questions to use from this lesson during your group meeting. Enjoy walking out the word together!

John 1

The Eternal Word (1:1-18)

- Meditate on the first eighteen verses of the Gospel of John. How is the darkness unable to comprehend the light? (1:5) What does it mean to you personally that the “Word became flesh and dwelt among us?” (1:14)

A Voice in the Wilderness (1:19-28)

- Describe John the Baptist. How is John’s choice of Isaiah 40:3 a fitting description of his ministry? When you first came to Christ, did God use someone to prepare the way for you to meet Him? How are you being used today to prepare the way for someone to come to Christ?

The Lamb of God (1:29-51)

- Look up Isaiah 53:7 and 1 Peter 1:19 and reflect on what the title “lamb of God” means to us today. When Andrew heard about Jesus, he immediately brought his brother Simon to Jesus. Whom is God putting on your heart to bring to Jesus? (Share these names in your walking out the word group and at the end of your session pray for each person named).

John 2

Water Turned to Wine (2:1-12)

- When Jesus said, “My time has not yet come” what does he mean? What is the significance in John’s gospel that this is Jesus’ first miracle? Is there symbolic significance in Jesus turning the water into wine (Hint: What were these water jars being used for at the wedding?)

Jesus Cleanses the Temple (2:13-25)

- In the gospel of John, Jesus fashions a whip and cleanses the temple at the very beginning of his ministry. In the synoptic gospels, a second cleansing is recorded at the end of his ministry, prior to his crucifixion. Why would Jesus begin his ministry in this way? It certainly would not make him popular with the religious leaders.
- What do we learn here about Jesus’ call to holiness and the cost of discipleship? Does Jesus continue to cleanse or purge his temple today? How so?
- We are the temple of the Holy Spirit. Are there any areas in your life that need to be cleansed?

John 3

The New Birth (3:1-21)

- What does it mean to be “born again?” Does the call to “believe” in verses 3:16-18 require action? Why or why not? How do verses 3:19-21 relate to the call to “believe.”

John the Baptist Exalts Christ (3:22-36)

- Read and meditate on 3:26. How does this verse sum up chapter 3 of the gospel of John?

John 4

A Samaritan Woman Meets Her Messiah (4:1- 26)

- What does Jesus mean by “living water?” Notice how Jesus was specifically positioned to have a divine encounter with the Holy Spirit. Ask the Holy Spirit to lead you to His appointments in your life. Share with your group about divine appointments that you have had this week.

The Whitened Harvest (4:27-38)

- Jesus directs the disciples focus onto the harvest. What things in your life distract you from the harvest? Talk about some of the “fields” that you personally have where you believe you are placed to share Christ with others (For example school, the YMCA, work, etc).

The Savior of the Word (4:39-45)

- Look at chapter 4 as a whole. What important lessons have you learned about sharing your faith?

A Nobleman's Son Healed (4:46-54)

- Read 4:53. How did the nobleman's son healing impact the whole household? What impact does one person coming to Christ have on the rest of the family?

John 5

A Man Healed at the Pool of Bethesda (5:1-15)

- Why did Jesus ask the man if he "wanted" to get well? Wouldn't the answer obviously be "yes?" What did Jesus mean in 5:14? Have you ever experienced personal suffering as a result of your own sin? Share a personal example of how Jesus healed you.

Honor the Father and the Son (5:16-30)

- What are two of the main reasons revealed in John 5:18 that the Jews wanted to kill Jesus?

The Fourfold Witness (5:31-47)

- What do you know about Jewish law that helps you understand why Jesus' testimony about himself is not valid (See Deuteronomy 17:6: 19:15; 2 Corinthians 13:1). Who is Jesus' supreme witness?

John 6

Feeding of the Five Thousand (6:1-14)

- Do you ever feel like the little boy with a sack lunch when you are offering yourself in service to Christ? Have you ever experienced the multiplying effect in and through your own offering to the Lord? Be specific. What little and seemingly insignificant thing is God asking you to offer to Him right now, that He in His power might multiply to feed others?

Jesus Walks on the Sea (6:15-21)

- In what way is Jesus asking you to "get out of the boat" and walk in greater faith? Be specific.

The Bread of Heaven (6:22-40)

- What did the crowd want Jesus to do in order for them to believe? (6:30) How is this ironic in light of what they had just experienced?

Rejected by His Own (6:41-59)

- Why did the people grumble (6:41-42)? What statement did Jesus make that sifted the crowd and caused many to leave?

Many Disciples Turn Away (6:60-71)

- Discuss Simon Peter's response to the hard sayings of Christ in 6:68-69. What is your response to Jesus when to follow him is costly?

John 7

Jesus' Brothers Disbelieve (7:1-9)

- Why do you think that Jesus' brothers did not believe in him?

The Heavenly Scholar (7:10-24)

- Do you have a tendency to judge by mere appearances or do you make right judgments? (7:24). When has your discernment been off? What attitude were you walking in that led to a lack of biblical discernment?

Could This Be the Christ? (7:25-53)

- Apply 7:38 to your own life. What difference does it make to believe in Jesus?

John 8

An Adulteress Faces the Light of the World (8:1-12)

- What do you think Jesus wrote on the ground to produce such a reaction from the crowd? What does this event show about the balance of truth and mercy in Jesus' life and ministry?

Jesus Defends His Self-Witness (8:13-30)

- Compare John 8:14 to 5:31. On what grounds does Jesus now assert that his own testimony is valid? How does Jesus connect his own testimony to the testimony of His Father?

The Truth Shall Make You Free (8:31-36)

- Share a personal testimony of truth being a key to your own freedom in Christ.

Abraham's Seed and Satan's (8:37-59)

- What claim is Jesus making in 8:58? How does His statement relate to Exodus 3:14?

Walking Out the Word

LIFE School of Ministry

Guided Study: John 9:1 – 21:25 is briefly outlined below with questions that help you go deeper in your study and reflection. Consider using these questions as a springboard to writing personal entries in *The Daily Life Journal*. Your teacher-facilitator will choose discussion questions to use from this lesson during your group meeting. Enjoy walking out the word together!

John 9

A Man Born Blind Receives his Sight (9:1-12)

- Why did the disciples think that sin caused this man's blindness? (Compare 5:14). What was Jesus' response to them? Talk about whether there is a relationship between sin and suffering.

The Pharisees Excommunicate the Healed Man (9:13-41)

- Are the Pharisees searching for truth, or a justification for their own interpretation of the law? Share a contemporary example of how God's truth is different than the worlds. How have you been challenged by the word to confront error, contend for truth, and combat mixture?

John 10

Jesus the True Shepherd (10:1-21)

- What is the significance that Jesus' sheep know his voice? How does this relate to the difficulty the Pharisees had in understanding Jesus' words?

The Shepherd Knows His Sheep (10:22-42)

- What claim does Jesus make in verse 30? Why did the Jews want to stone him?

John 11

The Death and Resurrection of Lazarus (11:1-44)

- Compare the response of Martha and Mary to Jesus' words. Why did Jesus weep?

The Plot to Kill Jesus (11:45-57)

- What did Caiaphas mean in his statement in verse 50? What could be interpreted about God's purpose from verse 50?

John 12

The Anointing at Bethany (12:1-11)

- Why do you think Jesus determined to return to Lazarus' home? What was the meaning of what Mary was doing? How did Judas respond to the anointing at Bethany?

The Triumphal Entry (12:12-26)

- What excited the crowd in verses 9 and 17? What was the meaning of what the crowd was shouting? What illustration was Jesus making with the kernel of wheat?

Jesus Predicts His Death on the Cross (12:27-41)

- Why didn't the people in verse 37 believe in Jesus? How does the Scriptures from the prophets explain what is happening?

Walk in the Light (12:42-50)

- How is belief in Jesus tied to belief in the Father in verses 44-45? How would you describe your heart condition right now?

John 13

Jesus Washes the Disciples' Feet (13:1-17)

- What did Jesus act symbolize about his ministry? What implication does that make about how we minister to others?

Jesus Identifies His Betrayer and Gives a New Command (13:18-38)

- Have you ever been betrayed? Have you betrayed someone else? How do you think Jesus felt about Judas' betrayal? What is Jesus' new command?

John 14

The Way the Truth and the Life (14:1-14)

- How would Jesus words be comforting to the disciples when they remembered them? How does verse 14:6 impact your call to do the work of an evangelist?

Jesus Promises Another Helper (14:15-31)

- What do you learn about the Holy Spirit in this passage?

John 15

The True Vine (15:1-17)

- What do you see in your own life that needs to be pruned? What does it mean for you personally to “abide” in Jesus?

The World’s Hatred (15:18-16:4)

- Why does the world hate Jesus? Are you out of synch with the world or do you fit in?

John 16

The Work of the Holy Spirit (16:5-24)

- How does the Holy Spirit convict the world of sin, righteousness and judgment?

Jesus Christ Has Overcome the World (16:25-33)

- Reflect on Jesus summary in 16:33. How does this statement help you to be an overcomer?

John 17

Jesus Prays for Himself (17:1-5)

- What did Jesus mean that the time has come? What does “glory” mean in this passage?

Jesus Prays for His Disciples (17:6-19)

- What did Jesus ask the Father to do for the disciples?

Jesus Prays for All Believers (17:20-26)

- Do your actions lead more to unity or to division?

John 18

Betrayal and Arrest in Gethsemane (18:1-18)

- Have you experienced betrayal in your life? Have you been unfaithful to others?

Jesus Questioned by the High Priest (18:19-27)

- The high priest and leaders of the Sanhedrin broke their own laws to arrest Jesus and question him at night during the Passover celebration. Why do you think they hated him so much that they would go to such lengths to kill him?

Jesus in Pilate’s Court (18:28-40)

- Pilate asked the rhetorical question “what is truth?” What does it tell you about Pilate’s worldview? How did Jesus conflict with Pilate.

John 19

The Soldiers Mock Jesus While Pilate Finds No Fault (19:1-16)

- Why did Pilate have Jesus flogged if he really wanted to free him? Why did Pilate present Jesus to the crowd wearing a purple robe and calling him king? What does verse 11 reveal about who had genuine power and authority?

The King on the Cross (19:17-42)

- Was the death of Jesus a tragedy or a triumph? How would you explain the importance of the crucifixion to a non-Christian friend?

John 20

The Empty Tomb (20:1-18)

- What did the disciple first believe when he reached the tomb (20:8, 9)? Why do you think Jesus appeared to Mary before the other disciples?

The Apostles Commissioned (20:19-31)

- The disciples were hiding behind closed doors when Jesus appeared to them. Why did Jesus breathe on them? (What does this remind you of?) Why was it important for them to receive the Holy Spirit? How was this different from when they were baptized with the Holy Spirit in Acts 2?

John 21

Breakfast by the Sea (21:1-14)

- Why did Jesus choose this miracle to reveal himself to his disciples?

Jesus Restores Peter (21:15-25)

- Do you think Peter felt unworthy to be a fisher of men? Why or why not? Why did Jesus pay particular attention to Peter in this passage? What is unique about Jesus’ three questions? What does the way that Jesus pays individual attention to Peter reveal about his heart for each individual?