

Hello!

We are so glad that you decided to join us in studying the Gospel of John.

This gospel was written by John, a follower of Jesus Christ. Near the end of his account, he writes: “Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.”<sup>1</sup>

As you read and study this gospel, you will hear Jesus’ words and observe his actions through the eye-witness testimony of John. We pray that you will believe what Jesus says about himself, and that you will have life in Jesus’ name.

During each week of our study we will regularly guide you through three steps:

Step #1 - LOOK at the text

- As you read through a chapter or two of John at home in preparation for our weekly meetings, you will answer a series of questions to help you understand what the author is trying to communicate in this section of the book. You will also have the opportunity to see how this passage connects to other parts of the bible, and to reflect on how this passage teaches you to worship God better.
- You will discuss what you learned when you get together with your small group each week.

Step #2 - LEARN from the text

- One of our large group teachers will teach on the text, drawing out biblical themes and application points.

Step #3 - LIVE in light of the text

- After the time of teaching, you will have an opportunity to answer application questions at your tables. As we grow in our knowledge of God and his word, it should affect our attitudes and our actions. This discussion time will naturally lead into a time of prayer, since we need God’s help to live as his people.

We look forward to learning from God and from each other as we study John together!

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<sup>1</sup> John 20:30-31

## Lesson Schedule for John Winter Semester

<b>SCRIPTURE PASSAGE</b>	<b>MONDAY STUDY</b>	<b>WEDNESDAY STUDY</b>
Lesson 12: John 13:1-30	January 13	January 15
Lesson 13: John 13:31-14:31	January 20	January 22
Lesson 14: John 15:1-16:33	January 27	January 29
Lesson 15: John 17:1-26	February 3	February 5
Lesson 16: John 18:1-18:27	February 10	February 12
Lesson 17: John 18:28-19:42	*February 24	February 19
Lesson 18: John 20:1-31	March 2	February 26
Lesson 19: John 21:1-25	March 9	March 4
Wrap-Up		March 11

\*Please note that there is no Monday PM study on February 17 for Family Day.

## Resource Page

The following resources were used to accompany the study of the Gospel of John:

- **“The Gospel According To John”** D.A. Carson( The Pillar New Testament Commentary Series)
- The Gospel of John (2 Volume Commentary Set) by Craig Keener
- The IVP Bible Background Commentary: New Testament by Craig Keener
- Gotquestions.org - often a good on-line source for questions.
- Other Options - check [www.bestcommentaries.com](http://www.bestcommentaries.com)



**John 13:1-30****Lesson 12 Self-Disclosure: The Last Supper**

<sup>1</sup><sup>3</sup> It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

<sup>2</sup> The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. <sup>3</sup> Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; <sup>4</sup> so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. <sup>5</sup> After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

<sup>6</sup> He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

<sup>7</sup> Jesus replied, "You do not realize now what I am doing, but later you will understand."

<sup>8</sup> "No," said Peter, "you shall never wash my feet."

Jesus answered, "Unless I wash you, you have no part with me."

<sup>9</sup> "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

<sup>10</sup> Jesus answered, "Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you." <sup>11</sup> For he knew who was going to betray him, and that was why he said not every one was clean.

<sup>12</sup> When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. <sup>13</sup> "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. <sup>14</sup> Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. <sup>15</sup> I have set you an example that you should do as I have done for you. <sup>16</sup> Very truly I tell you, no

servant is greater than his master, nor is a messenger greater than the one who sent him. <sup>17</sup> Now that you know these things, you will be blessed if you do them.

<sup>18</sup> “I am not referring to all of you; I know those I have chosen. But this is to fulfill this passage of Scripture: ‘He who shared my bread has turned against me.’

<sup>19</sup> “I am telling you now before it happens, so that when it does happen you will believe that I am who I am. <sup>20</sup> Very truly I tell you, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me.”

<sup>21</sup> After he had said this, Jesus was troubled in spirit and testified, “Very truly I tell you, one of you is going to betray me.”

<sup>22</sup> His disciples stared at one another, at a loss to know which of them he meant. <sup>23</sup> One of them, the disciple whom Jesus loved, was reclining next to him. <sup>24</sup> Simon Peter motioned to this disciple and said, “Ask him which one he means.”

<sup>25</sup> Leaning back against Jesus, he asked him, “Lord, who is it?”

<sup>26</sup> Jesus answered, “It is the one to whom I will give this piece of bread when I have dipped it in the dish.” Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot. <sup>27</sup> As soon as Judas took the bread, Satan entered into him.

So Jesus told him, “What you are about to do, do quickly.” <sup>28</sup> But no one at the meal understood why Jesus said this to him. <sup>29</sup> Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor. <sup>30</sup> As soon as Judas had taken the bread, he went out. And it was night.

**John 13:1-30****Lesson 12 Self Disclosure: The Last Supper****LOOK at the text****1. 5 W's & H (Who, What, Where, When, Why, How)**

**Who** are the main characters in this passage? List everything we learn about the individuals or groups listed below.

- What do we learn about Jesus?
  - vs 1 - 3
  - vs 4-11 (especially vs 8 & 11)
  - vs 12-30 (especially vs 15, 18, 20, 21)
- What do we learn about Judas?
  - vs 2, vs 26-30

- What do we learn about Simon Peter?
  - vs 5-10
  
- Who is the “disciple whom Jesus loved” in vs 23-25?

**What** don't the disciples understand in this text? Several things are listed (see verses 7, 12, 28)

- What don't you understand about this text!? What questions do you have?

**What** is Jesus calling his disciples to do? (see verses 8, 15-20)

**What** do you think it means to be clean? (see verses 10-11)



**What** are the three things Jesus “very truly” wants people to know?

- v 16
- v 20
- v 21

**When** did the events in this text take place?

**Why** is Jesus telling his disciples things that they don’t understand? (v 7, v 19)

**How** would you summarize the main point of this passage? What does John want you to know?

## 2. Whole Bible Connections

**“He poured water into a basin and began to wash his disciples’ feet”** Footwashing occurred regularly in the ancient world. Look up the following verses and see what you learn. List the individuals (or groups of people) involved in these stories, and note whose feet are being washed.

- Genesis 18:1-5
- Genesis 19:1-2
- Genesis 43:17-25
- After reading all these texts, how would you summarize what footwashing signified?
- What would be a comparable gesture of hospitality today?

**“He who shared my bread has turned against me”.** In John 13:18, Jesus quotes from Psalm 41:9. In the last half of John’s gospel, Jesus quotes from several of David’s psalms, demonstrating that he is the Messiah who is to come from David’s line, and also that he is a righteous sufferer (like David) who faced opposition but who would be vindicated by God.<sup>2</sup>

- Read Psalm 41:1-13

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<sup>2</sup> Köstenberger, A. J. (2007). John. In *Commentary on the New Testament use of the Old Testament* (p. 487). Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos.

- What circumstances faced by David are also being faced by Jesus?
- What hope does David cling to? Do you think Jesus clings to this same hope?

**3. Reflection:**

- **Adoration**
- **Confession**
- **Supplication**

**John 13:31-14:31****Lesson 13 Self-Disclosure: The Farewell Discourse (Part 1)**

<sup>31</sup> When he was gone, Jesus said, “Now the Son of Man is glorified and God is glorified in him. <sup>32</sup> If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.

<sup>33</sup> “My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.

<sup>34</sup> “A new command I give you: Love one another. As I have loved you, so you must love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you love one another.”

<sup>36</sup> Simon Peter asked him, “Lord, where are you going?”

Jesus replied, “Where I am going, you cannot follow now, but you will follow later.”

<sup>37</sup> Peter asked, “Lord, why can’t I follow you now? I will lay down my life for you.”

<sup>38</sup> Then Jesus answered, “Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times!

**14** “Do not let your hearts be troubled. You believe in God; believe also in me. <sup>2</sup> My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? <sup>3</sup> And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. <sup>4</sup> You know the way to the place where I am going.”

<sup>5</sup> Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?”

<sup>6</sup> Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. <sup>7</sup> If you really know me, you will know my Father as well. From now on, you do know him and have seen him.”

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

<sup>9</sup> Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? <sup>10</sup> Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. <sup>11</sup> Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves. <sup>12</sup> Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. <sup>13</sup> And I will do whatever you ask in my name, so that the Father may be glorified in the Son. <sup>14</sup> You may ask me for anything in my name, and I will do it.

<sup>15</sup> “If you love me, keep my commands. <sup>16</sup> And I will ask the Father, and he will give you another advocate to help you and be with you forever— <sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. <sup>18</sup> I will not leave you as orphans; I will come to you. <sup>19</sup> Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. <sup>20</sup> On that day you will realize that I am in my Father, and you are in me, and I am in you. <sup>21</sup> Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them.”

<sup>22</sup> Then Judas (not Judas Iscariot) said, “But, Lord, why do you intend to show yourself to us and not to the world?”

<sup>23</sup> Jesus replied, “Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them. <sup>24</sup> Anyone who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

<sup>25</sup> “All this I have spoken while still with you. <sup>26</sup> But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of

everything I have said to you. <sup>27</sup> Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

<sup>28</sup> “You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. <sup>29</sup> I have told you now before it happens, so that when it does happen you will believe. <sup>30</sup> I will not say much more to you, for the prince of this world is coming. He has no hold over me, <sup>31</sup> but he comes so that the world may learn that I love the Father and do exactly what my Father has commanded me.

“Come now; let us leave.





**John 13:31-14:31****Lesson 13 Self-Disclosure: The Farewell Discourse (Part 1)****LOOK at the Text****1. 5 W's & H (Who, What, Where, When, Why, How)**

**Who** are the main characters in this passage? List everything we learn about the individuals or groups.

- Jesus
  - What do we learn about who Jesus is in this passage?
  - What does Jesus say he has come to do?
  - What does Jesus call people to do? What are his commands in this passage?
  - *Which command is the most challenging to you? Why?*

- The Disciples
  - Simon Peter
  - Thomas
  - Philip
  - Judas (not Iscariot!)
- God the Father
- The Holy Spirit
  - How is Holy Spirit described in this passage? What titles are given to him?

- What will the Holy Spirit do, according to this passage?
- What is the difference between the disciples' relationship with the Holy Spirit and the world's relationship with the Holy Spirit?
- The world
  - What do we learn about the state of unbelievers (referred to as “the world”) in this passage?
- The devil or Satan
  - What title is given to him in this passage?
  - How does this passage indicate that Satan's power is limited? What does Jesus say about his power?

**What** is an advocate?

- Look up the word advocate and write down its definitions as a noun (not verb).

<https://www.merriam-webster.com/dictionary/advocate>

- How do these definitions shape your idea of the Holy Spirit? What is his role?

**What** is troubling the disciples, according to this passage?

**What** events are recorded in these chapters? How would you summarize each section?

- John 13:31-35
- John 13:36-38
- John 14:1-14
- John 14:15-31

**What** words are repeated throughout these verses? When anyone repeats words or phrases, they generally want you to pay attention to these ideas!

**Where & When** is this conversation taking place?

**Why** is Jesus leaving, according to this passage?

**Why** is the prince of the world coming, according to this passage?

**How** would you summarize the main point of this passage? What does John want you to know?

## 2. Whole Bible Connections:

**“A new command I give you: Love one another”.** Many people believe its ok to love Jesus but belittle or cut themselves off from other Christians. What does scripture say about this idea?

- Romans 12:9-11
  
- Ephesians 4:1-6
  
- 1 John 4:7-12
  - How do these scriptures challenge or convict you today?

**“Do not let your hearts be troubled.”** Jesus says these words twice in today’s text (John 14:1, 27). Look up the following Old Testament passages which echo the same sentiments and note: a) What challenges were the characters facing when these words were said to them? b) Why are they not supposed to be afraid?

- Deuteronomy 20:1-4
  - a)
  
  - b)

- Joshua 1:1-9
  - a)
  - b)
  - What reasons are given in John 14:2-3, and John 14:28 give for why they should not be afraid?
  - How do these words line up with the reasons that the Israelites and Joshua were not supposed to be afraid?
  - How does it encourage you today, to be reminded that the LORD is with his people, wherever they go (Josh 1:9 > John 14:16).

**“I am the way, the truth and the life.”** Jesus is drawing on Old Testament imagery when he makes this statement. Look up the following passages to see what they say about the way, the truth and the life.

- Psalm 119:25-32
- Psalm 16:11

- Proverbs 15:24

**“If you love me you, keep my commands.”** It is impossible to say that we know and love God and yet refuse to obey him. This concept runs throughout scripture. Look up the following verses and summarize what they say.

- Deuteronomy 6:4-9
- Deuteronomy 11:1
- Deuteronomy 30:1-6
- 1 John 2:1-6



What does Scripture say about God's role in helping us to obey His commands?

- Jeremiah 31:31-34
- Ezekiel 36:24-27
- Philippians 2:12-13

**3. Reflection:**

- **Adoration**
- **Confession**
- **Supplication**

**John 15:1-16:33****Lesson 14 Self-Disclosure: The Farewell Discourse (Part 2)**

**15** “I am the true vine, and my Father is the gardener. <sup>2</sup> He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. <sup>3</sup> You are already clean because of the word I have spoken to you. <sup>4</sup> Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

<sup>5</sup> “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. <sup>6</sup> If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. <sup>7</sup> If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. <sup>8</sup> This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.

<sup>9</sup> “As the Father has loved me, so have I loved you. Now remain in my love. <sup>10</sup> If you keep my commands, you will remain in my love, just as I have kept my Father’s commands and remain in his love. <sup>11</sup> I have told you this so that my joy may be in you and that your joy may be complete. <sup>12</sup> My command is this: Love each other as I have loved you. <sup>13</sup> Greater love has no one than this: to lay down one’s life for one’s friends. <sup>14</sup> You are my friends if you do what I command. <sup>15</sup> I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. <sup>16</sup> You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you. <sup>17</sup> This is my command: Love each other.

<sup>18</sup> “If the world hates you, keep in mind that it hated me first. <sup>19</sup> If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. <sup>20</sup> Remember what I told

you: 'A servant is not greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. <sup>21</sup> They will treat you this way because of my name, for they do not know the one who sent me. <sup>22</sup> If I had not come and spoken to them, they would not be guilty of sin; but now they have no excuse for their sin. <sup>23</sup> Whoever hates me hates my Father as well. <sup>24</sup> If I had not done among them the works no one else did, they would not be guilty of sin. As it is, they have seen, and yet they have hated both me and my Father. <sup>25</sup> But this is to fulfill what is written in their Law: 'They hated me without reason.'

<sup>26</sup> "When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. <sup>27</sup> And you also must testify, for you have been with me from the beginning.

**16** "All this I have told you so that you will not fall away. <sup>2</sup> They will put you out of the synagogue; in fact, the time is coming when anyone who kills you will think they are offering a service to God. <sup>3</sup> They will do such things because they have not known the Father or me. <sup>4</sup> I have told you this, so that when their time comes you will remember that I warned you about them. I did not tell you this from the beginning because I was with you, <sup>5</sup> but now I am going to him who sent me. None of you asks me, 'Where are you going?' <sup>6</sup> Rather, you are filled with grief because I have said these things. <sup>7</sup> But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. <sup>8</sup> When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: <sup>9</sup> about sin, because people do not believe in me; <sup>10</sup> about righteousness, because I am going to the Father, where you can see me no longer; <sup>11</sup> and about judgment, because the prince of this world now stands condemned.

<sup>12</sup> "I have much more to say to you, more than you can now bear. <sup>13</sup> But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. <sup>14</sup> He will glorify me because it is from me that he will receive what he will make known to you.

<sup>15</sup> All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.”

<sup>16</sup> Jesus went on to say, “In a little while you will see me no more, and then after a little while you will see me.”

<sup>17</sup> At this, some of his disciples said to one another, “What does he mean by saying, ‘In a little while you will see me no more, and then after a little while you will see me,’ and ‘Because I am going to the Father’?” <sup>18</sup> They kept asking, “What does he mean by ‘a little while’? We don’t understand what he is saying.”

<sup>19</sup> Jesus saw that they wanted to ask him about this, so he said to them, “Are you asking one another what I meant when I said, ‘In a little while you will see me no more, and then after a little while you will see me’?” <sup>20</sup> Very truly I tell you, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy. <sup>21</sup> A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. <sup>22</sup> So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. <sup>23</sup> In that day you will no longer ask me anything. Very truly I tell you, my Father will give you whatever you ask in my name. <sup>24</sup> Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.

<sup>25</sup> “Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. <sup>26</sup> In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. <sup>27</sup> No, 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 entered the world; now I am leaving the world and going back to the Father.”

<sup>29</sup> Then Jesus' disciples said, "Now you are speaking clearly and without figures of speech. <sup>30</sup> Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God."

<sup>31</sup> "Do you now believe?" Jesus replied. <sup>32</sup> "A time is coming and in fact has come when you will be scattered, each to your own home. You will leave me all alone. Yet I am not alone, for my Father is with me.

<sup>33</sup> "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

**John 15:1-16:33****Lesson 14 Self-Disclosure: The Farewell Discourse (Part 2)****LOOK at the Text****1. 5 W's & H (Who, What, Where, When, Why, How)**

**Who** are the main characters in this passage? List everything we learn about the individuals or groups.

- Jesus
  - What do we learn about who Jesus is in this passage?
  - What does Jesus say he has come to do?
  - What does Jesus call people to do? What are his commands in this passage?
- God the Father

- The branches
  - Who are the branches?
  - What are the branches supposed to produce? How does this happen?
  - What happens to branches which produce fruit?
  - What happens to branches which do not produce fruit?
    - Although these words are spoken directly to the disciples, they are also applicable to all who are joined to Jesus in faith. In light of this truth, think through your current situation: Are you experiencing fruitlessness or pruning? What does this passage teach you to do in either circumstance?
- The World
- The Holy Spirit
  - What is his role? What will He do?



- The Disciples

**What** does Jesus say we must do in order to remain in his love and be his friends?

**What** is confusing the disciples, according to this passage?

**What** events are recorded in these chapters? How would you summarize each section?

- John 15:1-17
- John 15:18-16:4a
- John 16:4b-16:15
- John 16:16 - 16:33

**What** words are repeated throughout these verses? When anyone repeats words or phrases, they generally want you to pay attention to these ideas!

**Where & When** is this conversation taking place?

**Why** does Jesus tell them “these things”?

- 4 times in this text Jesus says “I have told you this so that...” What are the 4 “so that’s”?

- What do these “so that’s” demonstrate about Jesus’ concern for his people? What is important to him?

**Why** does the world respond negatively to Jesus and to his followers? What reasons are given in this text?

**How** would you summarize the main point of this passage? What does John want you to know?

## **2. Whole Bible Connections:**

These verses are full of Old Testament references which would have been familiar to the original readers of John's gospel. In order to understand the significance of Jesus' words and actions in this passage, we need to investigate these references. Look up the passages below and record what you learn.

**“I am the true vine, and my Father is the gardener.”**

- Read Isaiah 5:1-7.
  - Who is the vineyard in this passage?
  - Who is the gardener?
  - How has he cared for the vineyard? What does the text say about his attitude and his actions?
  - What is the problem with the vines in this vineyard?
  - What will happen to the vineyard as a result of its fruitlessness?
- Read Psalm 80
  - What problem is identified in Psalm 80:1-13?
  - What solution is identified in Psalm 80:15-19?

- With these scripture passages in mind, what does Jesus mean when he calls himself the true vine (John 15:1)?

**“They hated me without cause”** is a quotation from Psalm 35 and Psalm 69. For the sake of time, we’ll focus on only one of these Psalms to see what Jesus is referring to as he quotes these words from King David.

- Read Psalm 35.
  - What type of enemy or opposition is King David experiencing? How does King David’s experience foreshadow the experience of Jesus (as recorded in John 15:18-25)?
  - How does King David’s prayer for deliverance foreshadow the experience of Jesus?
    - Who does David hope in?
    - What does he hope for?

The phrase, “**whatever you ask in my name the Father will give you**” is difficult to understand. What does it mean to ask for something in the name of Jesus or God the Father? Look up the following passages and let’s try to sort this out.

- Exodus 5:22-23.
  - Who is asking in God’s name here?
  
  
  
  
  
  
  
  
  
  
  - What do you think this means?
  
  
  
  
  
  
  
  
  
  
- Deuteronomy 18:17-22. Who is speaking in God’s name here?
  - What are the marks of someone truly speaking for God?
    - What will happen to them?
  
  
  
  
  
  
  
  - What are the marks of someone falsely speaking for God?
    - What will happen to them?

■ What does Jeremiah 14:14-16 add to this picture?

- Read 1 Kings 18:16-39
  - Why did Elijah ‘call on the name’ of the Lord in this story? What was his purpose?

In this context, Craig Keener writes, *“name” means something like: those who seek his glory and speak accurately for him, who are genuinely his authorized representatives. Nothing could be further from the pagan magical use of names that sought to manipulate spiritual forces for one’s own ends.*”<sup>3</sup>

- Return to each time the phrase “ask in my name” comes up in the text (John 15:16, 16:23 and 16:24) and write the words “ask for, seeking his glory and speaking accurately for him” above.
  - How does adding this explanation to the phrase “ask in my name” help you understand what Jesus is saying?

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<sup>3</sup> Keener, C.S. (1993) IVP Bible Background Commentary: New Testament (Jn 14:12-14)

**3. Reflection:**

- **Adoration**
- **Confession**
- **Supplication**





**John 17:1-26****Lesson 15 Self-Disclosure: The Prayer of Jesus**

**17** After Jesus said this, he looked toward heaven and prayed:

“Father, the hour has come. Glorify your Son, that your Son may glorify you. <sup>2</sup> For you granted him authority over all people that he might give eternal life to all those you have given him. <sup>3</sup> Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. <sup>4</sup> I have brought you glory on earth by finishing the work you gave me to do. <sup>5</sup> And now, Father, glorify me in your presence with the glory I had with you before the world began.

<sup>6</sup> “I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. <sup>7</sup> Now they know that everything you have given me comes from you. <sup>8</sup> For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. <sup>9</sup> I pray for them. I am not praying for the world, but for those you have given me, for they are yours. <sup>10</sup> All I have is yours, and all you have is mine. And glory has come to me through them. <sup>11</sup> I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one. <sup>12</sup> While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

<sup>13</sup> “I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. <sup>14</sup> I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. <sup>15</sup> My prayer is not that you take them out of the world but that you protect them from the evil one. <sup>16</sup> They are not of the world, even as I am not of it. <sup>17</sup> Sanctify them by the truth; your word is truth. <sup>18</sup> As you sent me into the world, I have sent

them into the world. <sup>19</sup> For them I sanctify myself, that they too may be truly sanctified.

<sup>20</sup> “My prayer is not for them alone. I pray also for those who will believe in me through their message, <sup>21</sup> that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. <sup>22</sup> I have given them the glory that you gave me, that they may be one as we are one— <sup>23</sup> I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

<sup>24</sup> “Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

<sup>25</sup> “Righteous Father, though the world does not know you, I know you, and they know that you have sent me. <sup>26</sup> I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

**John 17:1-26****Lesson 15 Self-Disclosure: The Prayer of Jesus****LOOK at the Text****1. 5 W's & H (Who, What, Where, When, Why, How)**

**Who** are the main characters in this passage? List everything we learn about the individuals or groups.

- Jesus
  - What do we learn about who Jesus is in this text?
  - Who is Jesus praying for in this text? (Hint: there are 2 distinct groups of people)
  - What does Jesus say he has come to do?
- The Father
  - What do we learn about the relationship between the Father and the Son?
- “Those whom you gave me” (See John 17:6-19) refers to the disciples.
  - What do we learn about the disciples in this text?
  - How does the world feel about them, and why?

- “Those who will believe” (see John 17:20-23) refers to another group of people.
  - Through whose message will these people come to believe?
  - What do we learn about “those who will believe?”

**What** are Jesus’ petitions (what is he asking God for)?

Who	What is Jesus asking God for on behalf of Himself? (17:1-5)	What is Jesus asking God for, on behalf of “Those whom you gave me?” (17:6-19)	What is Jesus asking God for, on behalf of “Those who will believe?” (17:20-23)
What does he pray for each group? List the reason he is asking if one is given. (hint: “that” or “so that” lets us know there is a reason for the previous statement)			

- **What** is eternal life according to this passage?
  
- **What** is truth according to this passage?
  
- **What** events are recorded in this chapter? How would you summarize each section?
  - John 17:1-5
  
  - John 17:1-19
  
  - John 17:20-26
  
- **What** words are repeated throughout these verses? When anyone repeats words or phrases, they generally want you to pay attention to these ideas!

- **Where** and **When** is Jesus saying these things? Why is he saying these things at this time?
  - In the broader context of the story, **when** is this prayer taking place? (See Ch.18 to get an idea of what directly follows this prayer)
- **Why** does Jesus want to continue to make God known?
- **How** would you summarize the main point of this passage? What does John want you to know?

## 2. Whole Bible Connections

**They are not of the world, even as I am not of it...** Jesus says his disciples are not “of the world”, and yet he doesn’t pray that they be taken out of the world (v 15). As believers we are to be in the world, and yet not of the world. To get a better understanding of what this looks like, we will examine some NT letters that explain the same idea.

- Read 1 Peter 1:17-24 and 2:11-12
  - How does Peter refer to the believers living in this world? (see 1:17, 2:11-12)
  - Different versions use different words to describe believers here. The most common are “exile”, “foreigner” and “sojourner”. Look up these words in a dictionary. What does each word mean?
    - Based on these definitions, how do you think you should live differently if you view yourself as an exile, a foreigner and/or a sojourner?

- How does Peter describe the differences between their old way of life and their new way of life?
  
  
  
  
  
  
  
  
  
  
- Read Hebrews 11:1-17
  - What do the people who are examples of faith in this passage understand about their position in this world? What do they understand about the nature of their “citizenship”? (11:13-16)
  
  
  
  
  
  
  
  - How has this understanding helped them to live? List the people mentioned in these verses and describe what they were able to do because they had a proper understanding of their citizenship.
  
  
  
  
  
  
  
  
  
  
- How do these passages describing our citizenship as Christians challenge or convict you today?



**...that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity...** It is God's desire that believers live in unity with one another. This a repeated theme in the letters written to the early church, as the writers of the NT continue to implore Christians to live in unity, and explain how to live in that way?

- Read Acts 4:32-35
  - How is the prayer Jesus prayed in John 17 answered in this passage in Acts?
  
- Ephesians 4:1-6
  - What characteristics will promote unity? (4:1-3)
  
  - What understanding will help us to strive for unity? (4:4-6)
  
- Romans 15:1-7
  - Who is the example believers can follow?
  
  - What is the result of unity among believers according to this passage in Romans?
  
  - Look back to John 17. Why was Jesus praying for the believers to be unified? (John 17:21-23)?

- What similarities do you see between the priorities expressed in Romans 15 and John 17? How do these passages challenge or convict you today? Is there a specific attitude you need to embrace or a person / group of people with whom you need to reconcile?

**My prayer is not for them alone. I pray also for those who will believe in me through their message...**If you are a believer, this is a prayer that Jesus prayed for you!

- Read Romans 8:32-35
  - What does this passage say Jesus is doing for us? Why is this important?
  
- John 17 is often called the “High Priestly Prayer”, and other Biblical writers pick up this idea of Jesus being the better High Priest.
  - Read Hebrews 7:22-28. In this passage the “he” refers to Jesus. As the “better” High Priest”, how is Jesus described?
  
  - In this role, what is Jesus doing? (7:25)
  
- How does it change your perspective on your current life situation to know that Jesus is interceding for all his people (and consequently for you if you are one of his people!) at all times?

**3. Reflection:**

- **Adoration**
- **Confession**
- **Supplication**



**John 18:1-18:27****Lesson 16 Self-Disclosure Jesus Arrested-Peter's 3rd Denial**

**18** When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

<sup>2</sup> Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. <sup>3</sup> So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.

<sup>4</sup> Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

<sup>5</sup> "Jesus of Nazareth," they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.) <sup>6</sup> When Jesus said, "I am he," they drew back and fell to the ground.

<sup>7</sup> Again he asked them, "Who is it you want?"

"Jesus of Nazareth," they said.

<sup>8</sup> Jesus answered, "I told you that I am he. If you are looking for me, then let these men go." <sup>9</sup> This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

<sup>10</sup> Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

<sup>11</sup> Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

<sup>12</sup> Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him <sup>13</sup> and brought him first to Annas, who was the

father-in-law of Caiaphas, the high priest that year. <sup>14</sup> Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

<sup>15</sup> Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, <sup>16</sup> but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.

<sup>17</sup> "You aren't one of this man's disciples too, are you?" she asked Peter.

He replied, "I am not."

<sup>18</sup> It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

<sup>19</sup> Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

<sup>20</sup> "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. <sup>21</sup> Why question me? Ask those who heard me. Surely they know what I said."

<sup>22</sup> When Jesus said this, one of the officials nearby slapped him in the face. "Is this the way you answer the high priest?" he demanded.

<sup>23</sup> "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" <sup>24</sup> Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup> Meanwhile, Simon Peter was still standing there warming himself. So they asked him, "You aren't one of his disciples too, are you?"

He denied it, saying, "I am not."

<sup>26</sup> One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the garden?" <sup>27</sup> Again Peter denied it, and at that moment a rooster began to crow.

**John 18:1-18:27****Lesson 16 Self-Disclosure Jesus Arrested-Peter's 3rd Denial****LOOK at the Text****1. 5 W's & H (Who, What, Where, When, Why, How)**

**Who** are the main characters in this passage? List everything we learn about the individuals or groups.

- Jesus
  - What do we learn about Jesus?
  - What is Jesus' response to those looking for him? What words does he use to identify himself?
  - What does Jesus command in this passage?
- Judas
  - List what the passage tells us about Judas.

- The soldiers and officers
  - List what the passage tells us about the soldiers and officers.
  
- Peter
  - What actions does Peter take in this text?
  
  - How does Peter respond to those who think they recognize him? How is this different from Jesus' response to those looking for him?
  
- Annas and Caiaphas
  - What do we learn about Annas in this text?
  
  - What do we learn about Caiaphas?

**What** events are recorded in this passage? How would you summarize them?

- John 18:1-14
  
- John 18:15-18
  
- John 18:19-24
  
- John 18:25-27



**What** words are repeated throughout these verses? When anyone repeats words or phrases, they generally want you to pay attention to these ideas!

**What** attitude does Jesus seem to have toward the coming events?

**Where** are these events taking place? Write down every location you see mentioned in the text. Note any details about the settings.

**Where** does Jesus say he has always taught?

**When** are these events taking place? What indications are in the text?

**How** would you summarize the main point of this passage? What does John want you to know?

## 2. Whole Bible Connections

**When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley...** This location would be familiar to many of the original readers of John's gospel.

- Read 2 Samuel 15:1-23
  - Who is the king in this passage? Why does he cross the Kidron Valley in verse 23?
  - Why is Jesus crossing the valley?
  - How are these two kings acting differently?

**Put your sword away, shall I not *drink the cup* the Father has given me?** Jesus willingly walks into coming events knowing what lies before him. Look up the following Old Testament texts so that you will be able to understand what Jesus knew about the “cup” he was about to drink

- Read Isaiah 51:17-18. What cup is being referred to?

- Read Psalm 75. What is “the cup” referring to in this passage?
  
- Read Jeremiah 25:15-16. What is the cup for?
  
- With all these passages in mind, who are the rightful recipients of this cup?
  - What does Jesus then know he is going to face? Why does he do this?

**Looking back** to John 13, what predictions did Jesus make that have come to pass in John 18:1-27?

**“I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret”... When the high priest questioned Jesus about his teaching and his disciples, Jesus let his accusers know they could ask anyone who heard him. His teaching was not a secret. This statement alludes to the Old Testament and the way God spoke. God was not trying to keep the truth about Himself hidden.**

- What does Isaiah 45:18-19 say about the way God has spoken?

- Read Deuteronomy 4:25-31 what does verse 29 say about those looking for God?
- Read Isaiah 48:12-22. How has God spoken? What would result if the people had listened to him?

God does not work in secret in a way that obscures Him from being known.

What could Jesus' public and open teaching have accomplished for those who were truly seeking God?

**3. Reflection:**

- **Adoration**
- **Confession**
- **Supplication**



**John 18:28-19:42****Lesson 17 Self-Disclosure: Trial Before Pilate-Death and Burial**

<sup>28</sup> Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. <sup>29</sup> So Pilate came out to them and asked, “What charges are you bringing against this man?”

<sup>30</sup> “If he were not a criminal,” they replied, “we would not have handed him over to you.”

<sup>31</sup> Pilate said, “Take him yourselves and judge him by your own law.”

“But we have no right to execute anyone,” they objected. <sup>32</sup> This took place to fulfill what Jesus had said about the kind of death he was going to die.

<sup>33</sup> Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?”

<sup>34</sup> “Is that your own idea,” Jesus asked, “or did others talk to you about me?”

<sup>35</sup> “Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”

<sup>36</sup> Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

<sup>37</sup> “You are a king, then!” said Pilate.

Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

<sup>38</sup> "What is truth?" retorted Pilate. With this he went out again to the Jews gathered there and said, "I find no basis for a charge against him. <sup>39</sup> But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?"

<sup>40</sup> They shouted back, "No, not him! Give us Barabbas!" Now Barabbas had taken part in an uprising.

**19** Then Pilate took Jesus and had him flogged. <sup>2</sup> The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe <sup>3</sup> and went up to him again and again, saying, "Hail, king of the Jews!" And they slapped him in the face.

<sup>4</sup> Once more Pilate came out and said to the Jews gathered there, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." <sup>5</sup> When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

<sup>6</sup> As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

<sup>7</sup> The Jewish leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."



<sup>8</sup> When Pilate heard this, he was even more afraid, <sup>9</sup> and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer.

<sup>10</sup> “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

<sup>11</sup> Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

<sup>12</sup> From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

<sup>13</sup> When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). <sup>14</sup> It was the day of Preparation of the Passover; it was about noon.

“Here is your king,” Pilate said to the Jews.

<sup>15</sup> But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

<sup>16</sup> Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. <sup>17</sup> Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). <sup>18</sup> There they crucified him, and with him two others—one on each side and Jesus in the middle.

<sup>19</sup> Pilate had a notice prepared and fastened to the cross. It read: jesus of nazareth, the king of the jews. <sup>20</sup> Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. <sup>21</sup> The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews."

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

<sup>23</sup> When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

<sup>24</sup> "Let's not tear it," they said to one another. "Let's decide by lot who will get it."

This happened that the scripture might be fulfilled that said,

"They divided my clothes among them  
and cast lots for my garment."

So this is what the soldiers did.

<sup>25</sup> Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, "Woman, here is your son," <sup>27</sup> and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

<sup>28</sup> Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, "I am thirsty." <sup>29</sup> A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips.

<sup>30</sup> When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

<sup>31</sup> Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. <sup>32</sup> The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. <sup>33</sup> But when they came to Jesus and found that he was already dead, they did not break his legs. <sup>34</sup> Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. <sup>35</sup> The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. <sup>36</sup> These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," <sup>37</sup> and, as another scripture says, "They will look on the one they have pierced."

<sup>38</sup> Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. <sup>39</sup> He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. <sup>40</sup> Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. <sup>41</sup> At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. <sup>42</sup> Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.



**John 18:28-19:42****Lesson 17 Self-Disclosure: Trial Before Pilate-Death and Burial****LOOK at the Text****1. 5 W's & H (Who, What, Where, When, Why, How)**

**Who** are the main characters in this passage? List everything we learn about the individuals or groups.

- Jesus
  - What is all done to Jesus in this passage?
  - How does Jesus answer Pilate?
  - What does Jesus say he has come to do?
  - What are Jesus' last words?

- Pilate
  - What are Pilate's questions for Jesus?
  - What verdict does Pilate come to?
  - What stops him from freeing Jesus?
  - What title does Pilate give Jesus? What sign does he have placed on the cross?
- The Jewish Leaders
  - What do we learn about the limits of the Jewish leaders' power in this passage?
  - Why don't the Jewish leaders go into Pilates palace?
  - What is the only outcome the leaders are willing to accept?

- The Soldiers
  - What do the soldiers do to Jesus?
  
- Joseph of Arimathea
  - What do we learn about Joseph of Arimathea?
  
- Nicodemus
  - What does Nicodemus do in this passage? What is the significance of this?

**What** events are recorded in this passage? How would you summarize them?

- John 18:28-19:16
  
- John 19:17-27
  
- John 19:28-30
  
- John 19:31-37
  
- John 19:38-42

**What** does Pilate think he has power over? Does he?

**What** is the significance of Pilate having the sign which reads, “King of the Jews” written in several different languages? Why do you think he does this?

**What** new relationship did Jesus create while he hung on the cross (John 19: 26-27)?

- What does this reveal about Jesus’ character?

**What** words are repeated throughout these verses? When anyone repeats words or phrases, they generally want you to pay attention to these ideas!

**Where** are these events taking place? Write down every location you see mentioned in the text. Note any details about the settings.

**When** did the events in this text take place?



**Why** do the Jewish leaders want the legs of those crucified to be broken?

**How** would you summarize the main point of this passage? What does John want you to know?

## 2. Whole Bible Connections

**...they wanted to be able to eat the Passover...** John wants his readers to remember that Jesus' death occurred during the Passover festival so that they can understand the significance of the events.

- Read Exodus 12:1-14
  - What is the purpose of the Passover lamb?
  - What is this yearly festival a reminder of?
- Read Exodus 12:43-51, Numbers 9:9-12.
  - What are the instructions for the passover lamb?
  - Read John 19:33 again. In light of what you've read in Exodus 12 and Numbers 9, what is John suggesting by highlighting this detail?
- Read 1 Corinthians 5:6-8
  - What is this confirming about Jesus?

- Read 2 Corinthians 5:14-21
  - What do we learn about the importance of the role of Jesus death?
  
- Read Colossians 1:19-23
  - What has been accomplished through Christ's death?

Spend some time reflecting on what Jesus has done for you by dying on the cross!  
How is your life and your status before God different as a result? What do you want to specifically praise him for today?

**These things happened so that the scriptures would be fulfilled...** Many predictions in the Old Testament are fulfilled in exact ways in the death of Jesus.

- What is predicted in Psalm 34:19-22 that is fulfilled in this scene in John?
  
- What do we see in Psalm 22:1-18 that is fulfilled in this scene in John?

- How specifically do we see Isaiah 53 being fulfilled in the description of events in John 18:28-19:42?

**They will look on the one they have pierced...**John is quoting the OT book of Zechariah.

- Zechariah 12:10-13:2
  - What is Zechariah predicting?
- Read Revelation 1:7
  - Who will be seeing the one who is pierced?
  - How and when will Zechariah's predictions be fulfilled?

**3. Reflection:**

- **Adoration**
- **Confession**
- **Supplication**



**John 20:1-31****Lesson 18 Self-Disclosure: Resurrection**

**20** Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. <sup>2</sup> So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, “They have taken the Lord out of the tomb, and we don’t know where they have put him!”

<sup>3</sup> So Peter and the other disciple started for the tomb. <sup>4</sup> Both were running, but the other disciple outran Peter and reached the tomb first. <sup>5</sup> He bent over and looked in at the strips of linen lying there but did not go in. <sup>6</sup> Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, <sup>7</sup> as well as the cloth that had been wrapped around Jesus’ head. The cloth was still lying in its place, separate from the linen. <sup>8</sup> Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. <sup>9</sup> (They still did not understand from Scripture that Jesus had to rise from the dead.) <sup>10</sup> Then the disciples went back to where they were staying.

<sup>11</sup> Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb <sup>12</sup> and saw two angels in white, seated where Jesus’ body had been, one at the head and the other at the foot.

<sup>13</sup> They asked her, “Woman, why are you crying?”

“They have taken my Lord away,” she said, “and I don’t know where they have put him.” <sup>14</sup> At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

<sup>15</sup> He asked her, “Woman, why are you crying? Who is it you are looking for?”

Thinking he was the gardener, she said, “Sir, if you have carried him away, tell me where you have put him, and I will get him.”

<sup>16</sup> Jesus said to her, “Mary.”

She turned toward him and cried out in Aramaic, “Rabboni!” (which means “Teacher”).

<sup>17</sup> Jesus said, “Do not hold on to me, for I have not yet ascended to the Father. Go instead 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 went to the disciples with the news: “I have seen the Lord!” And she told them that he had said these things to her.

<sup>19</sup> On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, “Peace be with you!” <sup>20</sup> After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

<sup>21</sup> Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.”

<sup>22</sup> And with that he breathed on them and said, “Receive the Holy Spirit. <sup>23</sup> If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven.”

<sup>24</sup> Now Thomas (also known as Didymus), one of the Twelve, was not with the disciples when Jesus came. <sup>25</sup> So the other disciples told him, “We have seen the Lord!”

But he said to them, “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe.”

<sup>26</sup> A week later his disciples were in the house again, and Thomas was with them.

Though the doors were locked, Jesus came and stood among them and said, “Peace be with you!” <sup>27</sup> Then he said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.”

<sup>28</sup> Thomas said to him, “My Lord and my God!”

<sup>29</sup> Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”



<sup>30</sup> Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. <sup>31</sup> But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.



**John 20:1-31****Lesson 18 Self-Disclosure: Resurrection****LOOK at the Text****1. 5 W's & H (Who, What, Where, When, Why, How)**

**Who** are the main characters in this passage? List everything we learn about the individuals or groups.

- Mary Magdalene
  - What does this passage tell us about Mary's actions?
  - Why is Mary crying?
  - Why does Mary not recognize Jesus?
  - What does Mary do in response to Jesus?
- The Disciples
  - Peter
    - What does this passage tell us about Peter's actions?

- What does this passage suggest about Peter's belief?
  
  
  
  
  
  
  
  
  
  
- The Disciple Whom Jesus Loved
  - What does this passage tell us about this disciple's actions?
  
  
  
  
  
  
  
  - What does this passage tell us about this disciple's belief?
  
  
  
  
  
  
  
  
  
  
- The Rest of the Disciples
  - Why are they hiding in a locked room?
  
  
  
  
  
  
  
  - What is their response to Jesus' appearance?
  
  
  
  
  
  
  
  - How are they commissioned by Jesus in this passage? What words does Jesus use to describe their mission?

- Thomas
  - What does this passage tell us about Thomas's belief?
  - How does Thomas come to true belief in the resurrection?
  - In what way is modern belief different than that of Thomas?
- Jesus
  - What do we learn about Jesus in this passage?
  - What does Jesus call people to do? What are his commands in this passage?
  - How does Jesus appear to people in this chapter?

**What** events are recorded in these chapters? How would you summarize each section?

- John 20:1-10
- John 20:11-18
- John 20:19-23
- John 20:24-29
- John 20:30-31

**What** words are repeated throughout these verses? When anyone repeats words or phrases, they generally want you to pay attention to these ideas!

**Where** are all these events taking place?

**When** are all these events taking place? Note the different days and times of days.

**How** would you summarize the main point of this passage? What does John want you to know?

**How** would you summarize the main point of this book? What does John want you to know? How does John want you to respond?

## 2. Whole Bible Connections

**“Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.”**

Jesus crucifixion (told in John 19) is a central event in Christian history, but the crucifixion on its own, apart from resurrection, is meaningless. Everybody dies—but only one person has ever been raised from the dead, and this is what the empty tomb helps us understand. Read the empty tomb narratives in the other gospels, noting the similarities and differences with the story as told in John.

- Matthew 28:1-8
  - Similarities

- Differences

- Mark 16:1-8
  - Similarities



- Differences
  
  
  
  
  
  
  
  
  
  
- Luke 24:1-12
  - Similarities
  
  
  
  
  
  
  
  
  
  
  - Differences

The fact that the gospel accounts are slightly different from one another has caused some people to wonder if the Bible is true. People who study eye-witness testimony and writing techniques of ancient biographies, however, argue that the fact that different writers emphasize different things is evidence for their truthfulness. These differences demonstrate that the various Biblical authors were not trying to concoct a word-for-word similar story but simply recording what they saw or were told by eye-witnesses. For further explanations regarding this idea see the article on page 93.

**“[Mary] turned around and saw Jesus standing there, but she did not realize that it was Jesus.”** Mary was crying because the body of her Saviour had been taken away, or so she thought. Some commentators have suggested that Mary did not recognize Jesus because of the depth of her sorrow and tears, but there may be more going on here than that.

- Read Luke 24:13-32.
  - In this story, why are the disciples unable to recognize Jesus?
  
- Jump ahead and read John 21:4.
  - In this story, why are the disciples unable to recognize Jesus?
  
- Read John 20:16. Finally, Mary recognizes who she has been speaking to.
  - What precedes Mary’s understanding?
  
- Read John 10:3-4.
  - How do these verses help us understand the way in which people come to recognize and believe in Jesus?

- Read 2 Corinthians 4:1-6. What is the reason people do not see or understand the message of the gospel?
- How does God work to bring people to know and follow Him?

**“And with that [Jesus] breathed on them and said, ‘Receive the Holy Spirit’”**

**(20:22).** While the Holy Spirit is not recorded as actually descending upon the disciples until Jesus has ascended to the right hand of the Father (see Acts 1:8, 2:1-4), there is significance in how this event is recorded. This is not the first time in the Biblical narrative that God breathes into His people.

- Read Genesis 2:7.
  - What is happening in this verse?
- Read John 20:22 again.
  - How is this moment similar to that which took place in Gen 2:7?
  - Read John 3:5-8
    - What does John say must happen for someone to enter the kingdom of God?
  - What do you think the significance of this moment is in John 20:22?
  - What are the implications of this in your own life? Have you received the Holy Spirit? How do you know?

**3. Reflection:**

- **Adoration**
- **Confession**
- **Supplication**

## **Why Don't the Gospel Writers Tell the Same Story?**

*New Testament scholar and apologist Michael Licona's new book argues that ancient literary devices are the answer—and that's a good thing for Christians.*

Interview by Caleb Lindgren, April 21, 2017

*Though Michael Licona became a Christian at a young age, he experienced strong doubts while working on a master's degree in religious studies at Liberty University. That led him to explore the evidence for the resurrection of Jesus in his PhD work, and to engage in public debates with leading skeptics and atheists. Driven by a desire to follow the evidence wherever it led, Licona understood that journey might lead him away from Christianity.*

*In 2010, Licona released his book *The Resurrection of Jesus: A New Historiographical Approach*, which showed that the evidence for the historical resurrection of Jesus is much stronger than any competing explanations, such as the idea that Jesus' body was stolen by his followers or by his enemies, or that the disciples simply experienced hallucinations of the resurrected Jesus.*

*Licona, formerly apologetics coordinator at the North American Missions Board, is now teaching at Houston Baptist University and has founded [RisenJesus.com](http://RisenJesus.com). He recently released a new book, *Why Are There Differences in the Gospels?: What We Can Learn from Ancient Biography* (Oxford University Press).*

## **What was your upbringing like? Did you grow up as a Christian?**

My parents were Catholic and split up when I was five. My mom remarried and we started attending a Presbyterian church. When I was very young, I was obsessed with getting to heaven. I was always asking, "How do I get to heaven, Mom?" And she said,

“You just have to do more good than bad.” So, I was constantly thinking, *Where am I on that scale?*

When I was ten years old, the Presbyterian church had a combined youth group event and they brought this Christian magician in. He did magic to illustrate the message of the gospel. He focused on what God had done, not what I was supposed to do. And for the first time I understood the gospel: It wasn't what I did; it was what Christ did. They gave an invitation to come forward and make a profession of faith. I went forward to become a Christian; it was what I'd been looking for.

### **How did you become interested in apologetics?**

Toward the end of my graduate studies, I started doubting my Christian faith. I believed I had a relationship with the Lord, that the Bible was true. But what if I was wrong? Don't people from other religions say the same thing? How could I know that I'm not a Christian because that's what I learned from my parents?

These questions bothered me. I knew it could mean the eternal destiny of my soul if I got it wrong. So I was determined to be open-minded and seek truth. That led me into apologetics, which I had no interest in before. But even that wasn't enough. I quickly realized that I was just seeking the answers I wanted to find, which led to further doubts and more investigation. I was studying the Resurrection for my PhD at the time, initially just wanting to find another way to prove it. But I became interested in approaching the Resurrection differently, as a historian. If we subjected the resurrection of Jesus to strictly controlled scrutiny using the historical method, what would it look like? What would it yield for us? My goal was to answer these questions.

### **Is this what led to the public debates you've had with prominent skeptics like Bart Ehrman and Evan Fales?**

I intentionally got involved with debates with the leading skeptics out there because I knew that someone like Bart [Ehrman], who's more intelligent than me, who'd been doing this a whole lot longer than me, would be likely to find any weaknesses in my arguments. I had to cross every *t*, dot every *i*, and be very careful not to overstate my conclusions, because he was going to challenge everything I said. It was all meant to test my ideas, to find the truth.

I prayed before each debate. I did believe God existed. But I prayed, "If Christianity is false, I want to know. Please show me. Even if you have to humiliate me, show me it's false and I'll follow you wherever it leads me."

After each debate, I would go back, consider their objections, and see what legitimate things they had to say. If my case needed adjustment, I adjusted it. If a portion needed to be abandoned, I would abandon it. If I had concluded that the evidence pointed against the resurrection of Jesus, I would have left Christianity.

### **Where did that lead? Were your doubts ever settled?**

I had studied the historical evidence for Jesus' resurrection enough to know that it's pretty good. But I didn't know at the time how good it really was. I did my best to bracket my desired outcome while my investigation proceeded, which took deliberate and sustained effort. I wasn't surprised that the Resurrection came out on top, but I was surprised at how much it outdistanced other theories. So, yes, it settled many of my doubts.

### **Is the evidence as good for the bodily Resurrection as it is for the disciples' experiences of the Resurrection?**

One thing that virtually all scholars agree on is that Jesus' disciples had experiences that they sincerely interpreted as the risen Jesus appearing to them. So, I weighed the hypothesis that Jesus' actual resurrection is the explanation for those experiences

against competing explanations, and the resurrection hypothesis came out way ahead. And after looking into it, I believe the evidence is actually incontrovertible that they claimed Jesus was raised bodily. Not only is this crystal clear in the Gospels, but we get this even in Paul.

**Since Gospel harmonization is not exactly a new field, what makes your new book, *Why Are There Differences in the Gospels?*, different?**

If we want to understand the Gospels properly, it's best to understand the genre in which they were written. For nearly two decades now, the majority of New Testament scholars have agreed that the Gospels belong to the genre of Greco-Roman biography, or at least they share a lot in common with it.

Most scholars admit that ancient biographers had a flexible way of reporting events. In my book, I explore some of those flexibilities to see if they can explain the differences in the gospel accounts. This differs from harmonization efforts, which sometimes subject the Gospels to a sort of hermeneutical waterboarding until they tell the harmonizer what he wants to hear.

I think whatever view of the Scriptures we choose to have should be in concert with what we observe in Scripture. I like the way Mark Strauss describes it, reading Scripture “from the bottom up.” We read Scripture and we base our view of Scripture on what we observe. In contrast, a “top down” approach begins with a certain view of Scripture, then reads Scripture with that assumed view in mind. I take the “bottom up” approach, because I think if I am truly to have a high view of Scripture, then I must submit to Scripture, love Scripture, and accept Scripture as God has given it to us rather than forcing it into a mold. If I fail to do this, I deceive myself, claiming to have a high view of Scripture when in reality I would have a high view of *my view* of Scripture.

What my book does is look at how one of the most highly regarded biographers of antiquity—Plutarch—reported the same events differently. By looking at those different



accounts, I can identify patterns in those differences, infer compositional devices from those patterns, and then read the Gospels with those devices in mind. It's truly amazing to see the Gospel authors using many of the same compositional devices employed by Plutarch!

### **Can you give me an example?**

Here's one that I didn't find mentioned by classicists. I call it literary spotlighting. Imagine you're viewing a theatrical performance. You've got multiple actors on the stage. All of a sudden the lights go out and a spotlight shines on one of the actors, who starts to give a monologue. You know other actors are there on stage but you can't see them because the spotlight is focused on that one character. Literary spotlighting is when an author mentions only one person performing an action, even when he is aware of several characters who are involved.

In 63 BC there was a Roman senator named Lucius Sergius Catilina who was planning a rebellion. Letters describing the plot reached a famous general, Crassus. So Crassus, with two other prominent Roman senators, went to Cicero's home that night and delivered the letters. Cicero was the most powerful person in Rome that year, serving as lead consul. The following morning, Cicero called the senate together and alerted them to the conspiracy. That is what is reported in Plutarch's *Life of Cicero*. But when you read Plutarch's *Life of Crassus*, he shines a spotlight on his main character, Crassus, and there is no mention of the two senators who accompanied Crassus to the home of Cicero.

### **So this same sort of "spotlighting" appears in the Gospels as well?**

Yes. Take, for example, the Resurrection narratives. In Matthew and Mark, there is one angel who is mentioned at the tomb. In Luke and John, you have two. Could it be that Mark, followed by Matthew, is shining his literary spotlight on the angel who's announcing that Jesus has been raised, even though they know of another angel who

was present? Some scholars would say that Luke and John embellished the story by adding a second angel. But embellishment is certainly not a tendency of Luke. Spotlighting was a common practice and explains the difference better, in my opinion.

We can see probable literary spotlighting several more times in the Resurrection narratives, with the number of women who went to the tomb and how many disciples went to confirm what the women had seen.

Every book and letter of the Bible was written within various genres that were contemporary to the authors. We can either think that God departed from the rest of Scripture and had the Gospels written in a genre unique to Scripture, or we can think that the Gospel authors were writing biographies of Jesus. If you view the Gospels as biographies, then understanding the biographical genre of that era becomes important.

### **Does this affect the historical reliability of the Gospels?**

My book doesn't argue one way or the other about the historical reliability of the Gospels. I was looking to gain a deeper understanding of the biographical genre of the Gospels, so that we can read them closer to how their authors intended us to.

That said, those who want to argue against the historical reliability of the Gospels on account of contradictions in them are going to find that is no longer a legitimate argument—if it ever was. Most ancient biographers were trying to be accurate. I disagree with the claim that the Gospel authors did not intend to report historical events accurately. Although ancient biographers did not have the same commitment of reporting with the precision we expect in modern biography, most of them were committed to preserving accurate portraits of their main character.

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### **Want to learn more about this? Check out the following resources:**

- [risenjesus.com](http://risenjesus.com)
- [coldcasechristianity.com](http://coldcasechristianity.com)

**John 21:1-25****Lesson 19 Epilogue**

<sup>21</sup> Afterward Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: <sup>2</sup> Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. <sup>3</sup> “I’m going out to fish,” Simon Peter told them, and they said, “We’ll go with you.” So they went out and got into the boat, but that night they caught nothing.

<sup>4</sup> Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

<sup>5</sup> He called out to them, “Friends, haven’t you any fish?”

“No,” they answered.

<sup>6</sup> He said, “Throw your net on the right side of the boat and you will find some.” When they did, they were unable to haul the net in because of the large number of fish.

<sup>7</sup> Then the disciple whom Jesus loved said to Peter, “It is the Lord!” As soon as Simon Peter heard him say, “It is the Lord,” he wrapped his outer garment around him (for he had taken it off) and jumped into the water. <sup>8</sup> The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. <sup>9</sup> When they landed, they saw a fire of burning coals there with fish on it, and some bread.

<sup>10</sup> Jesus said to them, “Bring some of the fish you have just caught.” <sup>11</sup> So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. <sup>12</sup> Jesus said to them, “Come and have breakfast.” None of the disciples dared ask him, “Who are you?” They knew it was the Lord. <sup>13</sup> Jesus came, took the bread and gave it to them, and did the same with the fish. <sup>14</sup> This was now the third time Jesus appeared to his disciples after he was raised from the dead.

<sup>15</sup> When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?”

“Yes, Lord,” he said, “you know that I love you.”

Jesus said, “Feed my lambs.”

<sup>16</sup> Again Jesus said, “Simon son of John, do you love me?”

He answered, “Yes, Lord, you know that I love you.”

Jesus said, “Take care of my sheep.”

<sup>17</sup> The third time he said to him, “Simon son of John, do you love me?”

Peter was hurt because Jesus asked him the third time, “Do you love me?” He said, “Lord, you know all things; you know that I love you.”

Jesus said, “Feed my sheep. <sup>18</sup> Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.” <sup>19</sup> Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, “Follow me!”

<sup>20</sup> Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, “Lord, who is going to betray you?”) <sup>21</sup> When Peter saw him, he asked, “Lord, what about him?”

<sup>22</sup> Jesus answered, “If I want him to remain alive until I return, what is that to you? You must follow me.” <sup>23</sup> Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, “If I want him to remain alive until I return, what is that to you?”

<sup>24</sup> This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

<sup>25</sup> Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.



**John 21:1-25****Lesson 19 Epilogue****LOOK at the Text****1. 5 W's & H (Who, What, Where, When, Why, How)**

**Who** are the main characters in this passage? List everything we learn about the individuals or groups.

- Jesus
  - What do we learn about Jesus in this passage?
  
  
  
  
  
  
  - What does Jesus call people to do? What are his commands in this passage?
  
  
  
  
  
  
- The Disciples
  - Peter
    - What does Peter do in this text. List all his actions.
  
  
  
  
  
  
    - What do his actions suggest about his character and personality?

- The Disciple Whom Jesus Loved
  - Who does this disciple say Jesus is?
  
  - Who does this text tell us this disciple is?
  
- The Rest of the Disciples
  - **How** did the rest of the disciples respond to Jesus?

**What** events are recorded in these chapters? How would you summarize each section?

- John 21:1-14
  
- John 21:15-19
  
- John 21:20-23
  
- John 21:24-25



**What** was Jesus doing on the shore when the disciples got there?

- Do you notice anything odd about what happens in verses 9-10?

**What** words are repeated throughout these verses? When anyone repeats words or phrases, they generally want you to pay attention to these ideas!

- The Biblical authors often mention things three times in order to emphasize them. In this text, 4 different things are highlighted 3 times. What are these 4 things?
  - **What** might this repetition suggest about the importance of these four things?
  - **Why** do you think Jesus asked Peter if he loved Him three times?

**What** rumor spread concerning the disciple whom Jesus loved?

- How does John clear up the misunderstanding in 21:23?
- It is interesting to note that, from the very beginning, people have misunderstood or misrepresented the words of Jesus. This demonstrates the importance of learning to “stay on the line” - being committed to not saying more or less than what Jesus (and the rest of the scripture) says.

**How** does the author close this gospel?

- What do these final statements suggest about the works of Jesus?
- What do these final statements suggest about the nature of this book?

**How** are the disciples fishing results different after they do as Jesus commands?

**How** does Jesus tell Peter that He is going to die?

**Where** are all these events taking place?

**When** are all these events taking place? Note the different days and times of days.

**How** would you summarize the main point of this passage? What does John want you to know?

## 2. Whole Bible Connections

**“I’m going out to fish”** (John 21:3). Fish and fishing is mentioned a few different times throughout the gospels. Peter is a fisherman by trade, and surely he needs to eat and make a living while the church is being founded, but this is an interesting story nonetheless.

- Read Luke 5:1-11.
  - List all of the similarities between this story and the one in John 21.
    - What is the role of faith in Jesus in both of these stories?
    - How does Peter respond to Jesus’ miracle in Luke 5?
    - How is Peter’s response different in John 21?
- What do Peter’s different responses to a similar event at the start of his relationship with Jesus (in Luke 5) and 3 years later (in John 21) demonstrate about the progression of his relationship with Jesus? What does he know about Jesus in John 21 that he didn’t in Luke 5?

**“Simon son of John, do you love me?”** (John 21:15-17). With this, Jesus sets off asking Peter three times if he truly loves Him. There is another story in John when Peter is questioned about Jesus.

- Read John 18:15-18, 25-27.
  - In this story, what is Peter asked?
  - How does he respond to the question?
  - How many times does Peter deny Jesus?
- Look at John 21:15-17 again.
  - Upon Jesus asking Peter a third time if he truly loves Him, how does Peter feel?
  - In spite of Peter’s denial of Jesus, he is still given a foundational role in the church. What is the task that Jesus gives to Peter specifically?
  - How does Peter’s denial and reconciliation give us hope for the moments when we fail to hold fast to Christ?

- Shepherding the flock of Christ is a serious task. Read the following passages and record what they teach us about the role of shepherding and the warning(s) for those who shepherd poorly.
  - 2 Samuel 5:1-5
    - Who is the shepherd in this text?
  
  
  
  
  
  
  
  
  
  
    - What is his role?
  
  
  
  
  
  
  
  
  
  
  - Ezekiel 34:1-10 Who are the shepherds in this text?
    - How have they failed in their role?
  
  
  
  
  
  
  
  
  
  
    - What should they have done for the sheep?
  
  
  
  
  
  
  
  
  
  
  - John 10:11-18
    - Who is the shepherd in this text?
  
  
  
  
  
  
  
  
  
  
    - What is the role of this shepherd?

- Acts 20:17-35
  - Who are the shepherds in this text (Who is Paul speaking to in vs 17)?
  - What is the role of these shepherds (vs 28-31, 35)
- 1 Peter 5:1-3
  - Who are the shepherds in this text?
  - What is the role of these shepherds?
- Both the Old Testament and New Testament use shepherd imagery to refer to leaders. In the Old Testament, shepherds referred to the leaders of Israel, and in the New Testament, shepherd imagery refers to the leaders of the church. All of us working through these scripture passages may not be appointed elders or pastors of a congregation, and yet each of us has influence over, or has been entrusted with caring for a portion of Jesus' flock. To some degree we all have a "flock that is under [our] care" (1 Peter 5:2).
  - Who are the people in your flock?
  - How can you shepherd them well?
  - How can we pray for you as you shepherd your flock?

**“Lord, what about him?”** (John 21:21). After being restored and hearing of his impending death, Peter turns back and asks Jesus about what will come of the disciple whom Jesus loved, to which Jesus gives an odd answer, “What’s it to you?” Often it can be easy, in the moments of difficulty and pain, to look at others and wonder, ‘what about them?’

- Read Hebrews 12:1-3
  - How would you summarize these verses?
  
- As we are sent out to the world with the commission to spread the good news of Jesus Christ, it can be easy to compare our race to that of those around us.
  - How does Jesus’s answer to Peter, paired with Hebrews 12:1-3, help us focus on the task and race set before us?



**How has the study of John's Gospel impacted you this year?**

- Your love for Jesus and willingness to follow him?
- Your love and understanding for the Bible as a whole?
- Your certainty in the truthfulness of the gospel? The gospel continually calls us to BELIEVE! Has this study helped you to believe?
- Your love for God's people (the church)?
- Other ways in which it has impacted you?

**3. Reflection:**

- **Adoration**
- **Confession**
- **Supplication**