

“I Am the Resurrection and the Life”

The Gospel of John

John 11:1–37

Read John 11:1–37.

1. Re-read verses 1–14, 21, 32.
 - a. Describe the drama that is unfolding from Martha and Mary’s point of view. (Allow yourself to take in the gravity of the situation – flesh out what it must have been like for them to go through this experience.)

 - b. Now describe what the events look like from Jesus’ point of view.

2. How does John describe Jesus’ relationship with these siblings? (vv. 3, 5)

3. What is the connection between God’s glory and Jesus’ glory? (v. 4; Jn. 1:14; 5:19–21; Heb. 1:1–3a)

4. What is surprising about Jesus’ response when he hears that Lazarus is sick? (v. 6)

5. What confidence does Jesus have regarding Lazarus? (vv. 4a, 11–15, 23; 📖* vv. 41, 42)

6. Jesus is finally ready to go to Bethany.
 - a. What do his disciples fear? (vv. 8, 16)

 - b. Why doesn’t Jesus fear what they fear? (vv. 9–10; Jn. 7:30; 9:4; 10:17–18)

7. What do Martha and Mary (and some of the Jews) believe about Jesus? (vv. 21, 32, 37)

*The 📖 symbol indicates verses for further study.

“I Am the Resurrection and the Life”

The Gospel of John

John 11:38–54

Review John 11:17–37. Read John 11:38–44.

1. John tells us the purposes behind the sickness, death and resurrection of Lazarus. What are they? (vv. 4, 15, 25, 40, 42b, 45b)

2. As Jesus comes to the tomb, John tells us he is “once more deeply moved” (v. 38). This phrase does not refer to sadness; instead it refers to “deep-seated anger.”¹ What do you think causes this intense emotional response?

3. What is Martha’s response to Jesus’ instruction to take away the stone? (v. 38)

What does this reveal about what she believes?

How does Jesus respond to her? (v. 40)

4. Why does Jesus audibly thank God? (v. 42b)

5. What happens when Jesus calls Lazarus out from the tomb? (v. 44)

6. John does not describe how Mary and Martha respond when their brother is restored to them; nor does he comment on how Lazarus feels. Why do you think John leaves this out (consider again the purpose of Lazarus’ resurrection)? (vv. 4, 40; Jn. 20:30–31)

¹ Grant Osborne, *The Gospel of John*. Cornerstone Biblical Commentary. (Carol Stream, IL: Tyndale, 2007), 171.

Read John 11:45–54.

7. What two different responses does this event produce among the Jews? (vv. 45–46)

8. The chief priests and Pharisees (the Sanhedrin) meet to discuss the miracle of Lazarus' resurrection.
 - a. What do they fear will happen if Jesus continues to perform miraculous signs? (v. 48)

 - b. What does this fear reveal about them and their belief system?

 - c. What would have been an appropriate response to someone who has just raised a man from the dead?

9. What does Caiaphas the high priest propose to solve the “problem” of Jesus? (vv. 49–50)

10. Caiaphas believes that the death of Jesus will save the Jewish nation from the Romans, but how does Caiaphas unwittingly speak the truth about Jesus and his death? (vv. 49–51)

11. Who else will Jesus die for? (v. 52; Jn. 1:29)

12. What impact do the decisions of the Sanhedrin have on the life of Jesus? (v. 54)

13. It would be easy to come away from this passage thinking that the Sanhedrin is the “enemy.” But Jesus' intense anger at the tomb of Lazarus shows that the true enemy is death.
 - a. How will Jesus ultimately defeat death? (Acts 2:22–24)

 - b. Why is Jesus' resurrection so important? (1 Cor. 15:17–26)

“I Am the Resurrection and the Life”

The Gospel of John

John 11:55–12:19

Read John 11:55–12:11.

1. What important event does the Passover commemorate, and what significance does it hold for God’s people? (v. 55; Exod. 12:21–27; Deut. 16:1)

2. What are the crowds asking in the temple area? Why is there such uncertainty? (vv. 53–57)

3. What is occurring at a home in Bethany six days before the Passover? (vv. 1–2)

4. Mary anoints Jesus’ feet with perfume. How does this change the mood of the celebration? (vv. 3–7)

5. Consider what the gospels tell us about Mary (Jn. 11:28–33; 12:1–3; Lk. 10:38–42). What do you think prompts her to honor Jesus with such a lavish act?

6. Contrast Mary’s action with Judas’ response (📖* Jn. 3:19–21).
 - a. What value systems are in competition here?

 - b. How does Jesus respond to Mary and Judas? (vv. 7–8)

*The 📖 symbol indicates verses for further study.

7. Even though Mary's act is extreme and startling, it appropriately expresses her devotion and gratitude. What act of devotion to Jesus – big or small – would be appropriate for you at this point in your life?
8. Why is Lazarus a major problem for the Jewish leaders? (vv. 9–11)

For background read Psalm 118:19–29 and Zechariah 9:9–10. The crowds in Jerusalem knew “Hosanna!” (“God save us!”) from singing Psalm 118 at the time of the feasts.

Read John 12:12–19.

9. Why is there such excitement among the great crowd that has come to the Passover feast? (vv. 12–13; Jn. 6:14–15)
10. Typically a conquering ruler would enter a city riding a horse with soldiers behind him and captives in tow. In contrast, how does Jesus enter Jerusalem? (v. 14)

What does this difference reveal about Jesus the King? (Jn. 18:36; Zech. 9:9–10)

11. This passage contains several instances of people speaking and acting in ways that they themselves do not fully understand. From our perspective, what more are we able to see?
Mary (Jn. 12:3, 7; 19:39–40):

The Crowds (Jn. 12:13; Rev. 17:14; 19:13–16):

Pharisees (Jn. 12:19; 12:32; Zech. 9:10b):

12. Look back over your life. How has Jesus fulfilled expectations above and beyond what you originally understood? Worship him as your true King.

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John 12:20–36

Read John 12:20–36.

1. What does Jesus announce in verse 23?

2. Look up the meaning of glory. What do verses 23–24 and 32–33 tell us will be a critical (but surprising) part of Jesus’ glorification?

3. What other related events complete his glorification? (Note the double meaning of the phrase “lifted up” in verse 32.)

Acts 2:24

Phil. 2:9; Heb. 1:3b

4. Death by crucifixion would seem at first glance to be anything but glorious, but this passage gives us glimpses of some of the glorious things Jesus’ death will bring about. What are they?

v. 24

v. 28

v. 31a

v. 31b (* 1 Jn. 3:8b)

v. 32

5. In the word picture Jesus gives in verse 24, he himself is the seed that must die. What kind of “crop” does Jesus’ death produce? (Jn. 3:16; Rev. 5:9–10; 7:9–10)

*The  symbol indicates verses for further study.

6. Verse 24 describes the way Jesus brings life to others through his death. Similarly, his servants must undergo a sort of death to experience true life (vv. 25–26).
 - a. What do you think Jesus means by loving one’s life? What does this look like?

 - b. What do you think “hating” one’s life looks like?

 - c. What rewards does serving Jesus bring? (vv. 25–26)

7. As Jesus looks ahead to his death on the cross, “[his] heart is troubled” (v. 27)—that is, he feels “revulsion, horror, anxiety, agitation.”¹ In the face of such unimaginable suffering, what does Jesus resolutely pray in verse 28a?

8. The Father answers Jesus’ prayer from above (v. 28b).
 - a. How has the Father already glorified his own name through Jesus? (Jn. 8:28–29; Acts 2:22)

 - b. How will the Father glorify his name again? (Jn. 17:4; 19:30; Col. 1:19–20)

9. When Jesus states in verse 32 that he will “draw all men” to himself, he does not mean literally every person. What does he mean? (vv. 19–22; Jn. 11:51–52; Is. 49:6)

10. What expectation does the crowd have for the Christ, or Messiah? (v. 34)

11. Jesus warns the crowd that he will be with them “just a little while longer” (v. 35).
 - a. What are the two possible responses the people can have to Jesus, the “light of the world” (9:5)? (vv. 35–36)

 - b. What are the consequences of each? (vv. 35–36)

12. Consider the trust it took for Jesus to allow himself to be crucified and cut off from the Father, with only God’s promise that there would be glory in the suffering, and resurrection and exaltation on the other side of it.

In what areas do you struggle to “hate your life” -- lay down your goals, your enjoyment, your plans--in order to “keep it for eternal life” (v. 25)?

How could knowing God’s character and promise free you to do this?

¹ D.A. Carson, *The Gospel According to John*. The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 440.

6. How do we know it is God's desire for people to turn to him, believe in him, and have life? (Jn. 6:37–40; 1 Tim. 2:3–4; 2 Pet. 3:9)

7. What do you think the glory was that Isaiah saw? (v. 41; Is. 6:1–7; * 1 Pet. 1:10–11)

8. Some of the Jewish leaders believe in Jesus after seeing his miracles.
 - a. What are they focusing on that keeps them from confessing their faith in Jesus? (vv. 42–43;  Jn. 5:44)

 - b. What has made you afraid to openly confess your faith?

 - c. What focus can free you from your fear(s)? (v. 43b; Col. 3:1–3)

9. What does Jesus say will happen when people believe in him?
 - v. 44

 - v. 45

 - v. 46b

10. There are two possible responses to the words of Jesus.
 - a. What response will result in judgment and condemnation? (v. 48;  Jn. 3:18)

 - b. What response will result in eternal life? (vv. 46, 49–50)

11. The Father and the Son are deeply connected but their roles are different. Read verses 46–50.
 - a. What is the role of the Father?

 - b. What is the role of the Son?

12. The things Jesus said and did called for a response from the people. You have before you the same evidence of who Jesus is. What will your response be?

*The  symbol indicates verses for further study.

“I Am the Resurrection and the Life”

The Gospel of John

John 13:1–30

Read John 13:1–17.

1. How would you describe Jesus’ love for his disciples? (v. 1c; Jn. 15:9)

2. What is significant about this “time” (v. 1) in Jesus’ life? (vv. 1a, 2; Jn. 12:27b)

3. Jesus is about to be betrayed, humiliated, tortured, and crucified.
 - a. What confidence does he have in the face of such evil? (v. 3)

 - b. What will this confidence enable him to do on this evening and in the next few days? (vv. 1c, 4–5; Phil. 2:5–8)

4. Imagine an honored guest doing the most menial task in your home such as cleaning the toilets! That gives you a little taste of what it would have been like for Jesus to stoop down and wash his disciples’ feet at this final meal together.
 - a. Why does Peter object so vigorously?

 - b. What overcomes Peter’s objection to having his feet washed by Jesus (and even motivates him to request more from him)? (vv. 8–9)

 - c. How does this act point forward to Jesus’ crucifixion? (Titus 2:14; 3:3–5)

5. Jesus is not teaching his disciples about getting dirty feet clean.
 - a. What is he teaching them? (vv. 14–15)

 - b. How is Jesus’ example supposed to significantly change the way his followers treat one another? (Jn. 15:12; Eph. 4:1–2, 32)

 - c. How can we possibly do what Jesus calls us to do? (v. 1c; 1 Jn. 3:16; 4:10–11, 19)

Read John 13:18–30.

6. Among the twelve disciples at the meal with Jesus is Judas Iscariot. Jot down what we know about him from these verses.

v. 5

vv. 2, 18, 21

vv. 10–11

vv. 26–30

7. Given what Jesus knows about Judas, what surprises you about the way Jesus treats him?

8. Jesus seeks to prepare his disciples for the onslaught of evil they are about to witness.

a. How does he do this? (vv. 18–19, 21)

b. Why do you think he does this? (Consider Jn. 13:1, 27)

9. Clearly Satan is at work seeking to carry out his evil plans. How do we know that Jesus was not a victim of these plans? (vv. 1, 3, 18–19, 27; Acts 2:23)

10. Most scholars believe that John (the writer of this gospel) is “the disciple whom Jesus loved” (v. 23;

 * Jn. 21:20–25).

a. Why do you think John refers to himself this way?

b. Do you refer to yourself in this way too? Why or why not? (1 Jn. 3:1)

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John 13:31–38

Read John 13:31–38

John 13–17 takes place on the Thursday night and early Friday morning right before Jesus is arrested and crucified. Jesus and the disciples begin the evening eating together (Jn. 13–14:31), then they leave Jerusalem (Jn. 14:31) and walk out to the Kidron Valley and into an olive grove (Jn. 18:1). Jesus uses this time to teach the disciples and to prepare them for his impending death. He reassures and comforts them in their grief and confusion. This is the longest section of Jesus’ teaching in the book of John. Meanwhile, the forces of evil are preparing their final attack.

1. Who is the “he” in the first part of verse 31? (Review verses 21–30.)

2. What is Judas intent on doing? (Lk. 22:1–6; Jn. 18:2–3)

3. The departure of Judas symbolically marks the beginning of “the night” (v. 30).
 - a. What will happen during “the night”? (v. 33; Jn. 8:40; 12:31–33; 19:30)

 - b. What has Jesus said that will encourage the disciples even in the darkness? (Jn. 8:12; 12:35–36)

 - c. How will Peter be overtaken by the darkness? (v. 38)

4. Jesus refers to himself as “the Son of Man” (v. 31). What is the calling of the “Son of Man”? (Jn. 3:13–14; Mt. 12:40; 20:18, 28)

5. Jesus speaks about glory five times in verses 31–32. One way to understand “glory” is to think of it in theatrical terms. So to “glorify” someone is to pull back the curtain and shine a spotlight onto him so that **everyone can see exactly who he is**.
 - a. What does the glory that Jesus speaks of in verse 31a look like? (Jn. 12:23–24, 32–33; Is. 53:3–10a; Phil. 2:7–8)

- b. How does Jesus bring glory to God, his Father (vv. 31b–32a)? (Jn. 1:18; 17:4, 26)
 - c. How will God glorify Jesus (v. 32b)? (Acts 13:28–30, 37; Phil. 2:9–11)
6. Peter is having a difficult time processing what Jesus has just said in verse 33.
- a. Why is he troubled? (vv. 36–37)
 - b. What does Peter say he is willing to do for Jesus? (v. 37b)
 - c. How would you characterize Jesus' response? (v. 38)
7. Jesus commands his disciples to love one another (vv. 34–35).
- a. While this command is not new, how is it different? (Compare Lev. 19:18 with verse 34.)
 - b. How will Jesus' death on the cross completely redefine love forever?
 - c. How is this kind of love unlike the emotional love we generally experience?
 - d. If we as a Christian community obey this command, what will happen? (v. 35)
 - e. What might obedience to this command look like for you this week?

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John 14:1–14

Read John 14:1–14.

1. Jesus has just told his disciples that he is leaving and they cannot now follow him. Judas is about to betray Jesus. Peter, though having just declared his utmost loyalty to Jesus, learns that he will disown him before daybreak. What does Jesus want his disciples to focus on? (v. 1)

2. At this crucial moment Jesus tells his disciples about his Father’s house.
 - a. How does he describe it? (v. 2)

 - b. What will he do there? (v. 2)

 - c. What does he promise that will comfort them? (v. 3; * 1 Thess. 4:15–18)

 - d. This language of returning home to the Father’s house where preparations are being made for our arrival is full of comfort, security and affection. What is the only way we can be a part of the “going home”? (Jn. 1:12–13; 8:34–36)

3. Thomas was troubled because he was “looking for a literal road map, complete with specific directions that would enable him to know how to get to where Jesus is going.”¹ What does Jesus say is the only way to the Father? (v. 6;  Mt. 11:27; Eph. 2:17–18)

4. How is Jesus...

THE way? (v. 6b; Col. 1:19–22;  Heb. 10:19–22)

THE truth? (Jn. 1:17–18; Col. 2:2–3; Heb. 1:1–2)

THE life? (Jn. 1:4; 5:24–26; 11:25–26)

*The  symbol indicates verses for further study.

¹ Andreas J. Köstenberger, *Baker Exegetical Commentary on the New Testament: John*. (Grand Rapids, MI: Baker Academic, 2004), 428.

5. Why is it essential that the Father sent Jesus? (v. 6b; Jn. 1:18)

6. Philip now says that all he wants is to see the Father.
 - a. What does Philip's question show that he has clearly missed in his relationship with Jesus? (v. 9; Jn. 12:44–45)

- b. How can Philip get what he wants? (v. 11)

7. Jesus' relationship with the Father is unlike any human relationship.
 - a. What is unique about their relationship? (vv. 10–11)

- b. What evidence does Jesus say proves this? (v. 11;  Jn. 5:36; 10:37–38)

8. What does Jesus say his followers will do? (v. 12)

What will enable them to do these things? (v. 12b; Jn. 15:26–27)

9. Though Jesus is departing, his followers will still have access to him through prayer.
 - a. What is the goal of our prayers? (v. 13)

- b. Within the context of doing what Jesus has been doing (v. 12) and bringing glory to the Father (v. 13), what promise does Jesus make? (v. 14; consider also 1 Jn. 5:14)

10. By faith, believe Jesus' promise and pray boldly for the kingdom and your part in it.

“I Am the Resurrection and the Life”

The Gospel of John

John 14:15–31

Read John 14:15–31.

1. What pronoun is used in place of “the Spirit of truth” in verse 17? What does even this little word begin to teach us about this Spirit?

2. What words are used to name the person whom Jesus will send from the Father? (If you are able, look in a variety of translations.) (vv. 16, 17, 26)

3. Jesus says that the disciples already know the Spirit (v. 17).
 - a. In what way has the Spirit been with them? (Jn. 1:32–34)

 - b. How will their relationship with the Spirit of truth become more personal? (vv. 16–17; * Ezek. 36:26–27; Acts 4:31–33; Eph. 3:16–17b)

4. Jesus promises comfort to his disciples just hours before his arrest.
 - a. Complete these promises:

I will not _____; I will _____ . (v. 18)

The world will not see me anymore, but you will _____ . (v. 19a)

Because I live, you also will _____. (v. 19b)

You will _____ . (v. 20)
 - b. How do these promises comfort you in the midst of your day to day life?

*The  symbol indicates verses for further study.

Believe and Have Life

The Gospel of John

John 15:1–17

Read John 15:1–17.

1. If you were the one creating headings for Bible passages, what would you use for this passage?

2. The vine imagery Jesus uses in John 15 is not new in Scripture. “In the Old Testament the vine is a common symbol for Israel, the covenant people of God.”¹ Although loved by God, the Israelites tragically failed to produce the good fruit God desired (📖 * Ps. 80:8-16; Is. 5:1-7; Jer. 2:20-22). In light of this, why do you think Jesus refers to himself as the “true” vine?

3. In this passage, as in the Old Testament, the Father is the gardener. Who do the branches represent?

4. Jesus describes two types of branches.
 - a. What is the difference between them? (v. 2)

 - b. What does the gardener do with the branches that do not bear fruit? (vv. 2, 6)

 - c. What does the gardener do with the branches that do bear fruit? Why? (v. 2)

 - d. What is the purpose of pruning? Have you experienced pruning in your life that has made you “more fruitful” (v. 2)?

5. Jesus uses the word “remain” 11 times in this passage. What benefits do the branches receive from remaining in the vine?
 - v. 1

 - v. 2

 - v. 4

 - v. 5

 - v. 7

 - v. 8

6. Choose one of the benefits from the above list and consider what it might look like in your life.

*The 📖 symbol indicates verses for further study.

¹ D.A. Carson, *The Gospel According to John*. The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 513.

7. Jesus exhorts his disciples to remain in his love, just as he remains in the Father's love (v. 10). How do the following verses show how Jesus' relationship with his Father models the disciples' relationship with Jesus?

Compare Jn. 5:19	with Jn. 15:5
Compare Jn. 5:20	with Jn. 15:15
Compare Jn. 15:9	with Jn. 15:12
Compare Jn. 13:1	with Jn. 15:17
Compare Jn. 20:21	with Jn. 15:16

8. What does Jesus say his followers need to do to remain in his love? (v. 10)
9. Understanding the love Jesus has for us and obeying his commands are designed to be inseparable.
- Fill in the blanks and compare the following statements.
 If you _____ me, you will _____. (Jn. 14:15)
 If you _____, you will _____. (v. 10)
 - How do love and obedience nurture and encourage each other?
10. In verse 17, Jesus sums up the commands his disciples must obey into one: Love each other.
- How will the disciples know how to do this? (v. 12)
 - How does Jesus demonstrate what love looks like? (vv. 13, 15)
11. The theme and importance of bearing fruit runs through this entire passage. It would be easy to feel overwhelmed or weighed down with this responsibility. How do we bear fruit? (v. 5)
12. The fruit we bear is not a result of what we do, but of what God produces in us. D.A. Carson puts it this way, "This fruit is nothing less than the outcome of persevering dependence on the vine."² Read through the passage again and identify the fruit that will come from such dependence. (vv. 10a, 11, 13, 17; see also Jn. 14:27)
13. Jesus says being connected to him will result in fruit in our lives. Sometimes it's hard to see. Share together in your group ways you see fruit being produced in one another.

² Ibid, 511.

7. Most of the world will “hate,” or reject, Jesus; however, there will always be some people who “obey” his teaching (15:20). What does obedience to Jesus’ teaching look like?

Jn. 6:29; 12:44

Jn. 14:1

Jn. 10:27; 12:26

Jn. 15:4–5, 9b

Jn. 15:12

8. Look again at John 15:22–24. Sin has existed from the early days of humanity. Nevertheless, Jesus’ presence on earth and teaching of the people brought out in them the gravest sin of all, namely, their rejection of the grace and truth and light God offered in his only begotten Son, his last and greatest revelation. In rejecting the Son, the people rebelled against the Father, embraced the darkness fully and finally, and brought on themselves the ultimate guilt.¹

How is rejecting Jesus more dangerous than being hated or persecuted by the world? (Jn. 3:36; Mt. 10:28; *Heb. 2:3–4)

9. In the midst of telling the disciples about the suffering they will face, Jesus promises to send the Counselor, the Holy Spirit, to be with them after his departure.
- a. What will the Counselor do? (15:26;  Lk. 12:11–12)

b. Jesus also calls the Counselor “the Spirit of truth” (15:26). How is this title appropriate for the work he will be doing?

10. Why do you think the disciples might be tempted to “go astray” (16:1) after Jesus’ departure?

11. Jesus tells the disciples about the coming persecution and about the Holy Spirit. How will knowing all of this in advance help the disciples weather the temptation to fall away? (15:26; 16:4)

12. At first, much of what Jesus says in this week’s passage seems sobering, and not terribly encouraging.

a. How is it sobering for you?

b. What encouragement do you find?

*The  symbol indicates verses for further study.

¹ D.A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 526.

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The Gospel of John

John 16:5–15

Read John 16:5–7.

1. What has Jesus repeatedly told the disciples that has filled them with grief? (vv. 5, 16; Jn. 13:33, 36)
2. When Jesus talks about leaving the disciples and returning to his Father, he is talking about an entire series of events: his death, his resurrection, and finally his ascension.
 - a. What does Jesus promise them about his departure? (v. 7a)
 - b. Why will this be true? (v. 7b; Jn. 14:16–18)

Read John 16:8–11.

3. The Counselor that Jesus promises to send will resume Jesus’ evangelistic ministry on earth and will help the disciples (and us) to complete it (Jn. 15:26–27).
What is the Counselor’s role in the world? (v. 8)
4. In this context, the verb “convict” literally means “to show someone his sin and to summon him to repentance.”¹ “‘Expose’ is probably the best single term”² because it carries the same meanings as “convict,” but can also mean “reveal.”
 - a. What is **the** sin that the Counselor will expose? (v. 9; Jn. 15:22–25; * Jn. 3:16–21)
 - b. What truth will the Counselor continue to expose about who Jesus is and what was done to him, even when Jesus is no longer physically present? (v. 10; Acts 3:14–15; 7:51–53; 1 Pet. 3:18–19)
 - c. What truth will the Counselor continue to expose about “the prince of this world” (v. 11) and all those who follow him? (v. 11; Jn. 12:30–31; Rom. 2:5–6, 8;  Rev. 20:10)

*The  symbol indicates verses for further study.

¹ George R. Beasley-Murray, *Word Biblical Commentary Volume 36 (Second Edition): John*, (Nashville, TN: Thomas Nelson, 2000), 280.

² Bruce Milne, *The Bible Speaks Today: The Message of John*, (Downers Grove, IL: Inter-Varsity Press, 1984), 230.

5. How will the disciples (and us) be partners with the Counselor in this ministry of conviction and exposure? (Jn. 15:26–27; Acts 2:14, 22–24, 38; 10:42)

6. How do we see the Holy Spirit at work in the disciples' preaching in the early church? (Acts 2:37, 41; 10:44–46; 📖 Acts 24:24–25)

7. Think about people you know who need to believe in Jesus. How does the Counselor's work take some of the pressure off you to come up with an eloquent and convincing gospel presentation?

Read John 16:12–16.

8. The disciples are unable to process most of what Jesus has been saying to them on this eventful night (v. 12).
 - a. How will the Counselor, the Spirit of truth, help them after Jesus leaves? (vv. 13–15; Jn. 14:26)

 - b. Why is this particularly comforting for the disciples, especially someone like John, the writer of this gospel?

9. What will the Spirit of truth **not** do? (v. 13b)

10. The Spirit's job is to constantly redirect our focus back onto who Jesus is and what he has done, so we can **know** Jesus better. How is this 'knowing' much deeper than simple information about Jesus? (Phil. 3:7–11; 1 Jn. 2:1–6)

11. How has the Spirit of truth been working in you--convicting, exposing, and revealing--as you have studied the Bible?

12. Write a brief summary of the good news that you could share with someone about Jesus using these three points:
Sin
Righteousness
Judgment

“I Am the Resurrection and the Life”

The Gospel of John

John 16:16–33

Read John 16:16–22.

1. Jesus sees that his disciples are perplexed.
 - a. What do we know that they do not yet understand (vv. 16–17)? (Mt. 16:21; Jn. 16:28)

 - b. What emotions are the disciples about to experience? (vv. 20, 22)

 - c. How is giving birth a fitting illustration for what Jesus’ disciples are about to experience? (v. 21)

2. As the disciples are grieving over Jesus’ death, how will the world respond? (v. 20)

Read John 16:23–28.

3. A time is coming when Jesus will no longer be with them bodily.
 - a. “In that day,” to whom will they be able to pray directly? (vv. 23, 26)

 - b. How will the Father respond? (vv. 23b, 24)

 - c. What do you think it means to pray in the name of Jesus (vv. 23–24, 26)?

4. What does Jesus say to give his disciples the confidence to pray in this way? (v. 27)

5. In what ways, if any, will you think or pray differently after studying these verses about prayer?

6. Are you hesitant to address your prayers to God the Father? Take a moment to reconsider the love God has for you. (Rom. 8:38–39; I Jn. 3:1; 4:9–10)

Read John 16:29–33.

7. What do the disciples affirm about Jesus in verse 30?

8. A better translation of verse 31 is, “Do you now believe?” Why is Jesus questioning the strength of their faith? (v. 32)

9. Even though he knows his disciples will abandon him, why will Jesus not be alone? (v. 32)

10. Jesus is concluding his conversation with his disciples in the upper room (Jn. 14–16).
 - a. Why has he told them all these things? (v. 33a)

 - b. What else will they experience? (v. 33b)

 - c. What declaration does he use to reassure them? (v. 33c)

11. Think about a trial you are facing. How are you encouraged by what Jesus declares?

“I Am the Resurrection and the Life”

The Gospel of John

John 17:1–19

Read John 17:1–19.

The first words of Jesus in this passage are “Father, the time has come” (v. 1). Jesus knows his arrest, trial and crucifixion are imminent. In the preceding chapters of John, Jesus has been preparing his disciples for his departure. In our passage, he continues teaching them by letting them listen in on his prayer.

1. How would you describe Jesus’ state of mind as he prays?
2. As Jesus looks ahead to his suffering and death, how is his response different from what yours might be?
3. Why does Jesus ask God to glorify him? (v. 1b)
4. For what purpose did the Father give Jesus authority over all people? (v. 2)
5. How is your understanding of eternal life the same or different from that of Jesus (v. 3)?
6. Jesus says he has brought the Father glory by completing the work God gave him to do (v. 4). What was this work? (Hint: Look for statements Jesus makes that start with “I ____.”)
v. 6

vv. 8, 14

v. 12

v. 18

“I Am the Resurrection and the Life”

The Gospel of John

John 17:20–26

1. Jesus has prayed for himself and his disciples. Who does he now expand the focus of his prayer to include? (v. 20)
2. What is the message that the disciples will bring to the world (v. 20)? (v. 23; Jn. 3:16; 5:24; 14:6–7; 1 Jn. 1:1–5)
3. Think about the unbroken chain of believers that has gone before you. How do you respond to the fact that you are included in this prayer?
4. What does Jesus ask the Father for on behalf of all believers in verse 21?
5. What does the unity that comes from believing in Jesus reflect? (vv. 21a, 22b)
6. This unity of believers is meant to be visible. What should it reveal to the world? (vv. 21c, 23b)
7. What does Jesus say he has given us in verse 22?

What is the result of that gift? (v. 22)

8. In John, what is Jesus' glory frequently connected to? (Jn. 12:23–24, 32-33; 17:4)

9. As we walk in the footsteps of the suffering servant we reflect his glory. How does laying down our lives for others result in unity?

10. Jesus, who was loved by the Father before the creation of the world, says that the Father loves us with the same love (vv. 23–24).
 - a. How does this love transform you?

 - b. How does this love transform us as a community of believers, especially in the midst of our individualistic society?

11. What does it mean for Christ to be “in” us (vv. 23, 26)? (Jn. 14:16–20; Eph. 2:22)

12. What are the desires that Jesus expresses to the Father in verse 24?

13. Why was Jesus able to make the Father known? (v. 25; Jn. 1:18; 14:9; Col. 1:15; Heb. 1:3)

14. Read Colossians 3:12–17 to see how Paul describes the unity that Jesus prays for. How does this passage challenge you to grow in unity so that the world will believe in Jesus?

“I Am the Resurrection and the Life”

The Gospel of John

John 18:1–14

1. In this account of Jesus’ passion—his suffering and death—John highlights Jesus’ control over the situation. This control reflects both his kingly authority and his steadfast determination to obey his Father even to the point of sacrificing himself.
Look up John 10:17-18. Notice how the two emphases of authority and obedient self-sacrifice are tied together. Write these two verses below. (If you wish, see Jn. 13:1–5 for further study.)

Read John 18:1–11, paying attention to Jesus’ authority and his self-sacrificing obedience.

2. Scan back over the headings in chapters 13–17. How has Jesus deliberately prepared his disciples for the events he knows will begin on this night?
3. How has Jesus even, in a sense, cleared the way for his own arrest? (Jn. 13:2, 27–30; 18:2)
4. What does John tell us in the first half of verse 4?
5. This knowledge spurs Jesus to take the initiative.¹ What does he do? (v. 4)
6. The words “I am he” are repeated three times in this passage (vv. 5–8). What is the significance of these “I am” statements? (Ex. 3:13–14; compare Jn. 8:58)
7. How does the large group of armed men respond to Jesus when he identifies himself? (v. 6)
8. What does Jesus then instruct his captors to do? (v. 8)
9. John notes in verse 9 that “This happened so that the words he had spoken would be fulfilled.”
 - a. What words has Jesus spoken? (v. 9; Jn. 17:12)

¹ Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2004), 503.

- b. How do you think these words are fulfilled?
 - c. What implication is John making about Jesus' words here? (Mk. 13:31; Jn. 8:28; Heb. 1:1–2)
10. Peter doesn't like the way things are going.
- a. What does he do to try to turn events in another direction? (v. 10)
 - b. What does this action show Peter fails to understand?
Mt. 16:21–23
- Jn. 18:36
11. Jesus will not be deterred from his mission.
- a. What language does he use to describe what he must do? (v. 11b)
 - b. What cup is he referring to? (Is. 51:17, 20; Jer. 25:15)
 - c. What does it mean for Jesus and for us that he drank this cup? (Is. 53:5–10a; Gal. 3:13; 1 Pet. 2:24)

Read John 18:12–14.

12. Jesus is taken to the religious authorities for an informal hearing. John makes a point of repeating words Caiaphas, the high priest, spoke earlier (v. 14). How do these words get at the heart of Jesus' mission? (Jn. 11:49–52)
13. Look back over this passage, and consider all the opposition Jesus faces (vv. 2–3, 10, 12–13). Who is behind all this opposition? (Jn. 13:2, 27a)
14. The battle that opens in this passage "is not simply one more skirmish in the unending conflict between light and darkness, good and evil.... John's point in writing his gospel is to share the great and glorious news that this is the decisive conflict..., the outcome of which determines the whole war for ever. That and nothing less is the significance of Jesus' poise and mastery."²
- a. In what area of life are you experiencing struggle or opposition or discouragement?
 - b. How does knowing that Jesus has authority and has won the ultimate victory over darkness change your perspective on your situation?

² Bruce Milne, *The Message of John*, The Bible Speaks Today (Downers Grove, IL: InterVarsity Press, 1984), 255.

“I Am the Resurrection and the Life”

The Gospel of John

John 18:15–27

Read John 18:15–27

1. Peter and “another disciple” follow Jesus to the High Priest’s palace.
 - a. What do we learn about this other disciple from this passage?

 - b. What other details in this passage indicate that this is an eyewitness account?

 - c. Who do you think this disciple is? (Jn. 13:23; 21:20–24)

2. What has been happening in Peter’s life during the last week?

Jn. 12:12–16

Jn. 13:5–9

Jn. 13:36–38

Jn. 18:2–11

3. So, what would you say is Peter’s emotional state as he lingers in the courtyard?

4. Once in the courtyard, why is Peter in danger both physically and spiritually? (vv. 19, 26; Mk.14:32–38; Lk. 22:31–32; *Jn. 15:18–21)

5. Peter’s genuine attempt to be loyal turns into terrible disloyalty. What happens and why? (vv. 17, 25–27)

6. Meanwhile, Jesus’ trial is progressing. The Old Testament prophet Isaiah predicted that the Messiah would be a suffering servant (Is. 53). How are we beginning to see the fulfillment of this prophecy? (Jn. 18:12–14, 22–24)

*The  symbol indicates verses for further study.

7. Why was Jesus' "trial" before these Jewish authorities a sham? (Jn. 11:45–53)

8. With what "crime" is Annas trying to charge Jesus? (vv. 19–21; Deut. 13:1–5)

9. While Peter is out in the courtyard cowering with fear and telling lies, Jesus is inside being interrogated by Annas, the powerful father-in-law of the high priest.
 - a. How are Jesus' attitude and words strikingly different from Peter's?

 - b. Why? (Jn. 17:1–5; 18:11; Acts 2:22–24; Ps. 23)

10. How does the crowing of the rooster (v. 27) testify to Jesus' true identity, which was prophesied by Moses? (Jn. 13:38; Deut. 18:15, 18, 22)

11. Jesus is questioned by Annas, a previous high priest, and then by Caiaphas, the ruling high priest (v. 28). These men are supposed to mediate between God and humanity. Sadly, they show themselves to be corrupt and evil by unashamedly plotting Jesus' death in order to hold onto political power (Jn. 11:47–50). In contrast, how is Jesus the true and perfect High Priest? (Heb. 7:24–27)

12. Luke tells us that when Peter realized what he had done he "went outside and wept bitterly" (Lk. 22:62). How will Jesus' suffering and death bring about the healing that Peter so desperately needs now? (Eph. 1:7; Heb. 9:14–15)

13. If we were being honest we would admit that we, too, are just like Peter and need the same kind of healing. Why? (Rom. 3:9–18, 23; 7:21–25a)

Have you experienced this kind of healing forgiveness from God, through Jesus?

Write a brief prayer asking for this healing or praising Jesus for having received it already.

“I Am the Resurrection and the Life”

The Gospel of John

John 18:28–40

Read John 18:28–40.

John doesn't include Jesus' trial before the Jewish ruling authorities but instead gives us a detailed account of his trial before Pilate, the Roman ruler of the Jews.

1. Why don't the Jewish authorities enter the palace? (v. 28;  * Acts 10:28a)

2. The Passover feast commemorates God's deliverance of the Israelites from Egypt (Ex. 12:25–27).
 - a. What role did the Passover lamb play? (Ex. 12:21–23)

 - b. As the Jews take such pains to keep themselves ceremonially clean, what are they missing? (Jn. 1:29; I Cor. 5:7b;  I Pet. 1:18–19)

3. The Jewish leaders were wrapped up in their ritual observances, but were unable to see the true Passover Lamb. How do you sometimes fall into the trap of going through the rituals of religion and miss Jesus?

4. Why do the Jewish authorities involve the Roman governor, Pilate? (vv. 29–31)

5. The Law of Israel prescribed stoning as the primary method for carrying out the death penalty, but the Roman method was often crucifixion. Why does Jesus have to die on a cross (v. 32)?
 Jn. 3:14–15; 12:32–33 ( Num. 21:4–9)

Gal. 3:13

Heb. 9:22

*The  symbol indicates verses for further study.

“I Am the Resurrection and the Life”

The Gospel of John

John 19:1–16a

As Pilate decides what to do with Jesus in response to the charges made against him by the religious rulers, the action moves back and forth between the outside of the palace and the inside seven times. Take note of this as you read the passage below.

Read John 18:28—19:16a.

1. What is the charge made against Jesus by the religious leaders? (Jn. 18:30; 19:7)

2. What punishment do they call for? (Jn. 18:31b; 19:6)

3. The religious leaders are trying to use Pilate to carry out their evil intent. From the verses below, list ways that Pilate tries to avoid condemning Jesus to death.
 - Jn. 18:31

 - Jn. 19:4

 - Jn. 19:6

 - Jn. 19:10

 - Jn. 19:15

4. In an effort to appease the religious leaders, Pilate punishes Jesus. Describe the punishment. (v. 1)

5. The abuse of Jesus continues.
 - a. What do the soldiers do? (vv. 2–3)

 - b. How is the soldiers’ mockery of Jesus ironic? (Jn. 18:36–37)

6. Who seems to have the power over all that's happening to Jesus?

7. Throughout this passage Jesus is being abused and humiliated. How is Jesus able to withstand such treatment?
Matt. 26:39b

Matt. 26:53–54

Jn. 10:18

1 Pet. 2:23

8. Who really has the power over what's happening? (v. 11a, Acts 3:17–18, 4:25–28; 📖* Is. 53:4–6, 10–11)

9. How do the religious leaders now try to manipulate Pilate to give them what they want? (v. 12)

10. Why do you think their claim “We have no king but Caesar” (v. 15) is so shocking and hypocritical? (📖 Is. 26:13)

11. The Jewish leaders are committed to strict adherence to the law and use it to justify Jesus' execution. What have they so clearly missed? (Jn. 5:39–40; Gal. 3:24a, 📖 Jn. 16:2–3)

12. After a night and morning of interrogation and torture, around noon, Jesus is finally handed over to be crucified. Yet God the Father allows this injustice to continue, and Jesus willingly submits.
Why? (1 Pet. 2:24; 3:18a; 1 Jn. 3:16a)

13. All the action in this passage rests on Jesus' claims to be the King and the Son of God.
Take time to respond to Jesus' claims in prayer. Maybe it will be a prayer of worship and submission, or perhaps a prayer for insight into who Jesus really is.

*The 📖 symbol indicates verses for further study.

“I Am the Resurrection and the Life”

The Gospel of John

John 19:16b–37

Read John 19:16b–37.

1. Jesus has been up all night, questioned, beaten, and viciously flogged. What is he now forced to do? (v. 17)

2. In verse 18 John very simply states that they crucified Jesus. How does this method of execution fulfill the way Jesus has already spoken of his death? (Jn. 8:28; 12:32–33)

3. John spends a lot of time (four verses) discussing the sign that bears the official “charge” against Jesus. Clearly the subject is important to him.
 - a. What does the sign say? (v. 19)

 - b. Through this sign, how does Pilate unknowingly proclaim what has already been prophesied about Jesus? (Is. 9:6-7; Lk. 1:30-33)

 - c. The sign is written in three languages: Aramaic, the everyday language spoken by Jews; Latin, the official language of the Roman Empire; and Greek, the main language of trade and international communication. How does the sign testify to the truth of Caiaphas’ prophecy? (Jn. 11:49-52)

4. How does Jesus provide for his mother from the cross? (vv. 26–27)

What do you think this says about him?

5. The last words of Jesus that John records are, “It is finished” (v. 30)—or better, “It is *accomplished!*”¹ These simple words carry a great deal of weight. What has Jesus finished or accomplished?
 - a. Jn. 4:34; 17:4; Phil. 2:8 (📖* Rom. 5:19)

 - b. Rom. 3:21–25a; Heb. 9:25–28; 10:10

*The 📖 symbol indicates verses for further study.

¹ George R. Beasley-Murray, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2004), 352.

6. Read verse 30 again. What phrase does John use to describe Jesus' death?

Compare this with John 10:17–18. Putting these verses together, what can you say about Jesus' death?

7. What major goal of his gospel does John bring up again here, in his account of this central event? (v. 35; Jn. 20:30–31;  3:14–18)
8. What evidence does John offer his readers so that they will believe in Jesus?
- v. 35a ( Jn. 1:32–34; 21:24)
 - vv. 24b, 28, 36a
9. In his account of Jesus' death, John highlights no fewer than four ways in which Jesus' death fulfills Old Testament prophecy. Note how these Old Testament prophecies are fulfilled in John 19.
- Ps. 22:18; Jn. 19:23–24
 - Ps. 69:21; Jn. 19:28–29
 - Ps. 34:20; Jn. 19:33, 36 ( See instructions for the Passover lamb in Ex. 12:46; compare 1 Cor. 5:7b.)
 - Zech. 12:10; Jn. 19:34, 37
10. If one focused only on the *actions* in this passage, the picture would seem bleak: Pilate hands Jesus over to the soldiers; they crucify him; they stab him to make sure he is dead. In short, Jesus' death would look like a victory for the Jewish religious leaders, the ruthless Romans, and "the prince of this world" (Jn. 16:11).
- How should seeing the fulfillment of Scripture give John's readers hope that Jesus' death is not a mere senseless tragedy?
 - How does Jesus see his death? (Jn. 12:23; 17:1)
11. How does Jesus' death on the cross intersect with your daily life? *Does* it intersect with your daily life? You may want to consider Hebrews 12:1–3.

“I Am the Resurrection and the Life”

The Gospel of John

John 19:38-20:18

Read John 19:38-20:18

1. Joseph of Arimathea gets permission to take the body of Jesus down from the cross and bury him (v. 38). Why do you think he is able to do this?
Mt. 27:57-60; Lk. 23:50–54

vv. 31; 41-42

2. Why is this an encouraging end to Nicodemus’ story? (v. 39; Jn. 3:1-11; 7:45-52)

3. Mary Magdalene is shocked when she arrives at the tomb on Sunday morning and finds that the stone has been removed (Jn. 20:1). What does she immediately assume and how does she react? (v. 2)

4. Compare how Peter and John respond to Mary’s news. (vv. 3-10)

5. Why is it important that Peter and John are eye witnesses to the empty tomb?
Deut. 19:15

Peter: Mt. 16:15-19; Lk. 22:31-32

John: v. 8; Jn. 20:30-31; 21:24

6. John describes the burial linens four times in verses 5-7. Why do you think they are such an important part of the resurrection story? (See also Jn. 19:39-40)

7. Mary is so blinded by her grief that she doesn't see that something amazing has happened.
 - a. What are some of the obvious signs that she is missing? (Jn. 20:1, 5-7, 11-15)

 - b. How does Jesus finally get her attention? (v.16)

8. Based on what Jesus says to Mary in verse 17, what do you think her natural response was to seeing Jesus?

How does he redirect her? (v. 17a)

Previously Mary brought the disciples bad news (v. 2). What good news does she take to them now? (vv. 17b-18)

9. Previously Jesus had told the disciples, "I no longer call you servants...instead I have called you friends" (Jn. 15:15). Now what does he call them, and why is this so significant? (v. 17b; Heb. 2:11-13;  *Rom. 8:15-17)

10. Belief in the bodily resurrection of Jesus is central to Christianity and sets it apart from all other religions. This is the main focus of the early church's message.
 - a. What does God declare about Jesus in raising him from the dead? (Acts 2:31-33; 36; 5:29-31)

 - b. What does the resurrection mean for believers? (1 Cor. 15:17-22;  1 Thess. 4:13-18)

 - c. What does the resurrection mean to you?

*The  symbol indicates verses for further study.

“I Am the Resurrection and the Life”

The Gospel of John

John 20:19–31

Read John 20:19–31

In the preceding lessons, we saw Christ’s disciples forsake, deny and abandon him. In contrast, the risen Jesus demonstrates his forgiveness, love and concern for the disciples by sending word that he is alive, going to find them, and repeatedly making himself known to them.

1. John tells us that the disciples were hiding out behind locked doors because they were fearful of the Jews.
 - a. Why do you think they are afraid? (Consider Jn. 15:20, 16:1–2)

 - b. Jesus appears to his disciples in spite of locked doors (vv. 19, 26). What do you think this tells us about the nature of Jesus’ resurrected body?

2. How is Jesus’ promise in Jn. 16:16, 19–20 fulfilled? (v. 20)

3. Why does Jesus show the disciples his hands and side? (Lk. 24:36–40; Acts 1:3)

4. Jesus addresses the disciples’ fear by saying, “Peace be with you” (v. 19). What new and deeper meaning does this greeting carry because of his death and resurrection? (Rom. 5:1; Col. 1:19–23)

5. Having provided his disciples peace, what does Jesus now do? (v. 21)

6. To carry on the work Jesus began during his earthly ministry, the disciples will need wisdom, guidance, and power from a source outside themselves.
 - a. In whom will they find these resources? (v. 22)

 - b. When will the disciples experience the full impact of the promised Spirit and have boldness replace their fear? (Acts 1:4–5; 2:1–4, 32–33)

7. At first reading, verse 23 seems to be saying that Jesus has given the disciples the power to forgive (or not forgive) the sins of others, but only God can forgive sins (Ps. 130:3–4). As the disciples are being sent out to proclaim who Jesus is and what he has done, people will either accept or reject Jesus. Look at these verses (Jn. 3:17–18; Acts 10:42–43; 1 Jn. 1:9) and answer the following questions:
 - a. If they believe in Jesus, what can be said about their sins?

 - b. If they choose not to believe in Jesus, what can be said about their sins?

8. Thomas is not present the first time Jesus appears to his disciples.
 - a. How does Thomas respond when they tell him they have seen the Lord? (v. 25)

 - b. Why do you think Thomas is so adamant about seeing the risen Jesus himself?

9. Jesus appears to the disciples a week later and addresses Thomas' doubts.
 - a. What characterizes Jesus' interaction with Thomas? (vv. 26–27)

 - b. How does Thomas respond when given the opportunity to touch the wounds in Jesus' hands and side? (v. 28)

10. Jesus knows future believers will not have the same opportunity as Thomas.
 - a. What does he say about them? (v. 29)

 - b. What does Jesus provide for those who have not seen him? (vv. 30–31; Acts 10:41–42; 1 Jn. 1:1–3)

11. Thomas sees the hard evidence of Jesus' resurrection and then takes the next step to believe and worship. How do you respond to the evidence John gives us in his gospel (vv. 30–31)?

“I Am the Resurrection and the Life”

The Gospel of John

John 21:1–14

Read John 21:1–14. (Note: the Sea of Tiberias is the Sea of Galilee.)

1. The disciples have left Jerusalem and have traveled almost 100 miles north into Galilee. Why? (Mk. 14:28, 16:6–7)
2. Why do you think Peter goes fishing? (Mt. 4:18–20)
3. How do the others respond to Peter’s decision to go fishing? (v. 3)
4. What does Jesus’ question in verse 5 force the experienced fishermen to admit?
5. What does the stranger on the shore tell the fishless disciples to do? (v.6)

What is the result? (vv. 6, 8, 11)

6. What does this miraculous catch of fish reveal about the stranger?
7. What could this miracle have brought to the disciples’ minds? (Lk. 5:1–10a)

8. How does this miracle remind them of their calling and their mission? (Lk. 5:10b–11)

9. We are told how two of the disciples immediately respond. What are their responses? (v. 7)
The disciple Jesus loved:

Peter:

10. What has Jesus graciously provided for his weary disciples on the shore? (v. 9)

11. Jesus invites the disciples to “Come and have breakfast” (v. 12). How is Peter’s experience by the fire very different from his last experience by a fire? (18:18, 25)

12. What do these seven witnesses know without even asking? (vv. 12, 14)

13. Write down the response of those who experience these three post-resurrection encounters with Jesus.
20:20

20:27–28

21:12

14. How do you respond to Jesus’ resurrection?

“I Am the Resurrection and the Life”

The Gospel of John

John 21:15–25

Read John 21:15–25.

1. When Jesus first called “Simon son of John” to be a disciple, he gave him the new name “Peter” (Jn. 1:42). Why do you think Jesus uses Peter’s old name to address him in this passage?

2. Peter is probably still damp from his early morning swim (Jn. 21:7) when he takes a walk with Jesus after breakfast. Fill in the chart below to begin your own observations of this passage.

	Jesus’ question	Peter’s answer	Jesus’ call
v. 15			
v. 16			
v. 17			

3. What “these” could Jesus be referring to in verse 15? (Review vv. 1–14. You may have more than one answer.)

4. John is the only gospel writer to include this conversation between Jesus and Peter.
 - a. What do you think Jesus’ three questions here in John 21 would have reminded Peter of?

 - b. Read Matthew 26:31–35. How is the way Peter interacts with Jesus in today’s passage different from the way he interacted with him before his denial?

5. Peter may have thought that his public denial of Jesus disqualified him from being included in Jesus’ kingdom, never mind being made a leader in it.
 - a. Jesus “know[s] all things” (v. 17). What had he said just before and just after he predicted Peter's denial? (Lk. 22:28–32)

- b. In John 10:11, Jesus said, “I am the good shepherd. The good shepherd lays down his life for the sheep.” What does the good shepherd, who has made the ultimate sacrifice for his sheep, now commission Peter to do? (vv. 15–17)
 - c. This commission puts to rest Peter’s fears that he has been disqualified. What does this tell us about the kind of people God uses to build his kingdom?
6. What are some ways Peter fulfilled Jesus’ call? (Acts 2:38–41; 1 Pet. 5:12; 2 Pet. 1:12–15)
7. What more does Jesus say about Peter’s calling? (vv. 18–19; compare Jn. 13:36)
8. Jesus has just instructed Peter, “Follow me” (v. 19), yet where does Peter’s focus quickly turn? (vv. 20–21)

How does Jesus address Peter’s concern? (v. 22)

9. Both Peter and John are to follow Jesus, but what that looks like is significantly different. How does this help you as you consider Jesus’ call on your life?
10. In writing his gospel, John’s purpose was not to record everything Jesus said and did (v. 25; Jn. 20:30).
- a. What great word picture does John use to describe what he left unrecorded in his gospel? (v. 25)
 - b. John is bringing his account of Jesus to a close. What final words of instruction does John record in verse 22b?

***SPOILER ALERT:** These final words lead beautifully into our study of the book of Acts next year. We will witness an amazing transformation in Peter and the other disciples and also see how the kingdom of God extends from Jerusalem to the ends of the earth!*

11. As for this week, review the things that have impressed you during the study of John this year. Consider sharing with the group one highlight from your study of the life, works, and words of Jesus. What effect has looking into John’s gospel had on your life?