



*the
book of*

J O H N

FLATIRONS

SERIES

2026





TABLE OF CONTENTS

WEEK 1	06
WEEK 2	18
WEEK 3	30
WEEK 4	42
WEEK 5	56
WEEK 6	68
WEEK 7	82
WEEK 8	96
WEEK 9	110
WEEK 10	126
WEEK 11	142
WEEK 12	156
WEEK 13	170
AUTHORS	182



JOHN 1:1-18

In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made. ⁴ In him was life, and the life was the light of men. ⁵ The light shines in the darkness, and the darkness has not overcome it.

John starts the same as Genesis 1:1. Why? To tell the reader that when the beginning began, the Word was already there. The word being Jesus!

⁶ There was a man sent from God, whose name was John. ⁷ He came as a witness, to bear witness about the light, that all might believe through him. ⁸ He was not the light, but came to bear witness about the light.

This is John the Baptist—different John than the author of this gospel.

⁹ The true light, which gives light to everyone, was coming into the world. ¹⁰ He was in the world, and the world was made through him, yet the world did not know him. ¹¹ He came to his own, and his own people did not receive him. ¹² But to all who did receive him, who believed in his name, he gave the right to become children of God, ¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

This is one of most startling statements in the Bible. God would put on flesh and move into your neighborhood. God made the first move towards you!

¹⁴ And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. ¹⁵ (John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) ¹⁶ For from his fullness we have all received, grace upon grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸ No one has ever seen God; the only God, who is at the Father’s side, he has made him known.

We don’t have to wonder about the nature and personality of God. Jesus has declared it with both his teaching and his life.

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DATE:

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JOHN 1:19-23

¹⁹ And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” ²⁰ He confessed, and did not deny, but confessed, “I am not the Christ.” ²¹ And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” ²² So they said to him, “Who are you? We need to give an answer to those who sent us. What do you say about yourself?” ²³ He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.”

NOTES:

CONTEXT:

John the Baptist was a prophet uniquely chosen by God to prepare the way for Jesus. His message was repentance. People thought he might be the Messiah, but John made it clear ... “I’m just the guy pointing to the Messiah.” His entire life was centered around making sure people knew who the true Savior is ... Jesus!

CONTEXT:

Israel had gone 400 years without hearing from a prophet. God seemed silent, and people were desperate for Him to show up. So, when John came out of the wilderness preaching repentance with fire in his voice, everyone wondered ... is this the Messiah we’ve been waiting for? Crowds were ready for rescue. But John made it clear: he wasn’t the Savior. His whole job was to get hearts ready so that when the real Savior showed up, people would recognize Him.

DEFINITION:

Messiah or Christ: just means “rescuer.” The Jews had been waiting hundreds of years for the one God promised who would show up, fix what was broken, and save His people. In Greek, that word is “Christ.” So anytime you see “Messiah” or “Christ” in the Bible, think: the Savior we’ve all been waiting for.

BOOK OF JOHN

DAY 1

REFLECTION QUESTIONS:

1. Where in your life are you tempted to carry responsibilities or fix people in ways only Jesus can? How does that reveal whether you're trusting Him or trusting yourself?

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2. In your relationships, habits, and words, what would it look like for you to intentionally create space for someone else to encounter Him? Who in your life is God prompting you to take a next step with—and what keeps you from doing it?

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3. How secure do you feel you are in Christ, and how do you discern what He has not called you to carry? Write down not only your identity and mission, but also the false identities or roles you need to release in order to fully live into His calling.

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JOHN 1:24-28

²⁴ (Now they had been sent from the Pharisees.)
²⁵ They asked him, “Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?” ²⁶ John answered them, “I baptize with water, but among you stands one you do not know, ²⁷ even he who comes after me, the strap of whose sandal I am not worthy to untie.” ²⁸ These things took place in Bethany across the Jordan, where John was baptizing.

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CONTEXT:

Back then, baptism wasn’t for everyone. It was usually something only Gentiles did when they wanted to convert to Judaism—it was their way of saying, “I’m leaving my old life behind and joining God’s people.” So, when John started baptizing Jewish people, it was shocking. He was saying, “Everybody—religious or not—needs repentance and a fresh start with God.”

CONTEXT:

In John’s day, untying sandals was the lowest servant’s job—something even disciples weren’t asked to do. So, when John says he’s unworthy to untie Jesus’ sandals, he’s showing just how far above him Jesus truly is.

DEFINITION:

*Baptize: The word used here is the Greek word **baptizō**, which literally means “to immerse or submerge.” In John’s day, it carried the idea of being completely washed or dipped into something new. That’s why we baptize by full immersion today—it’s not just a ritual, it’s a symbol. The old life is buried under the water, and a brand-new life is raised up in Jesus.*

BOOK OF JOHN

DAY 2

REFLECTION QUESTIONS:

1. John said Jesus was already standing among them, but they didn't recognize Him. Where might Jesus already be at work in your life that you've been blind to?

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2. When John said he wasn't worthy, it wasn't self-hate—it was worship. How can humility like that free you from shame and help you step into who Jesus says you are?

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3. What old habits, loyalties, or identities might you still be holding onto that baptism invites you to let go of? If you've been baptized, how has that moment continued to shape your life with Christ—or have you drifted from the commitment you publicly declared?

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JOHN 1:29-34

29 The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!” 30 This is he of whom I said, ‘After me comes a man who ranks before me, because he was before me.’ 31 I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.” 32 And John bore witness: “I saw the Spirit descend from heaven like a dove, and it remained on him. 33 I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’” 34 And I have seen and have borne witness that this is the Son of God.”

NOTES:

CONTEXT:

This phrase carries massive weight. Annually at Passover, a lamb was sacrificed to remind the people how God rescued them from Egypt with lambs' blood on doorposts. Daily at the Temple, lambs were offered for people's sins. So when John points to Jesus and says these words, he declares Jesus the ultimate sacrifice—the one who, once and for all, will do what no animal sacrifice ever could: remove sin permanently.

CONTEXT:

John baptized with water on the outside for those who desired a fresh start. But Jesus came to go deeper. Throughout the Old Testament, God promised a day when His Spirit wouldn't just show up for a moment, but would dwell inside His people forever. When John says these words, he means Jesus' baptism is more than external; He fills you with God's presence and power internally, so you can live a brand-new life.

DEFINITION:

Sin of the World: Biblically, sin is humanity's rebellion against God. It means missing His standard, or missing the mark, of holiness. Sin results in guilt, shame, and brokenness. When John calls Jesus "the Lamb of God, who takes away the sin of the world," he's pointing to Jesus as the once-for-all sacrifice who removes sin's power, penalty, and ultimately, its presence.

REFLECTION QUESTIONS:

1. In what ways are you still living as if guilt and shame define you? How would your decisions, relationships, or daily outlook change if you trusted—at a functional level—that Jesus has already carried what you keep holding onto?

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2. If someone pressed you—not just for church words, but for a lived-out testimony—how would you articulate who Jesus is and what He has done in your life? Where do your words and your lived story align, and where do they drift apart?

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3. In what areas of your life are you subtly making yourself the focus—whether through performance, image, or control? What would it look like to intentionally redirect the attention toward Jesus in those places?

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JOHN 1:35-42

35 The next day again John was standing with two of his disciples, ³⁶ and he looked at Jesus as he walked by and said, “Behold, the Lamb of God!” ³⁷ The two disciples heard him say this, and they followed Jesus. ³⁸ Jesus turned and saw them following and said to them, “What are you seeking?” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” ³⁹ He said to them, “Come and you will see.” So, they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour. ⁴⁰ One of the two who heard John speak and followed Jesus was Andrew, Simon Peter’s brother. ⁴¹ He first found his own brother Simon and said to him, “We have found the Messiah” (which means Christ). ⁴² He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John. You shall be called Cephas” (which means Peter).

NOTES:

CONTEXT:

These are Jesus' first words in John's Gospel—and they go straight to the heart. This isn't just small talk. Jesus is pressing them to consider why they follow Him. Is it curiosity, or a genuine desire to know Him? Then He invites them to come and see. That's not just an address—it's a picture of discipleship. Following Jesus always begins with curiosity, but it grows into a real relationship with Him.

CONTEXT:

Andrew can't keep it to himself. The first thing he does is go and get his brother Simon, who Jesus renames Peter. That's significant because Jesus is already showing His authority to give new identity. This whole passage shows the shift from curiosity » following » sharing » transformation.

DEFINITION:

Rabbi: Calling someone Rabbi wasn't just saying they were smart. It meant you chose them as your guide; you shaped your life around their teaching. In Jesus' day, people said, "May you be covered in the dust of your Rabbi" because disciples followed so closely that the dust from their teacher's sandals would cover them. This is discipleship: arranging your life so closely to Jesus that His dust, His way of life, covers you.

BOOK OF JOHN

DAY 4

REFLECTION QUESTIONS:

1. Jesus' first words in John's Gospel are, "What are you seeking?" If He asked you that today, what's the real answer ... what are you honestly chasing in life?

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2. When Jesus said, "Come and see," He invited them into relationship, not just information. What would it look like for you to move from knowing about Jesus to actually living with Him?

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3. Who in your life needs you to take intentional action to bring them closer to Jesus? What fears, excuses, or distractions keep you from stepping into that role—and what would obedience look like this week?

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JOHN 1:43-51

⁴³ The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” ⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵ Philip found Nathanael and said to him, “We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.” ⁴⁶ Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” ⁴⁷ Jesus saw Nathanael coming toward him and said of him, “Behold, an Israelite indeed, in whom there is no deceit!” ⁴⁸ Nathanael said to him, “How do you know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.” ⁴⁹ Nathanael answered him, “Rabbi, you are the Son of God! You are the King of Israel!” ⁵⁰ Jesus answered him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” ⁵¹ And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”

NOTES:

CONTEXT:

In that culture, if you wanted to follow a Rabbi, you had to ask him—and if you were good enough, he might say yes. But Jesus flips the script. He doesn't wait for applications. He doesn't look for the most qualified. He steps in and says, "Follow me." That's authority, and grace. Jesus is doing the choosing, and He moves first toward people who never would've qualified on their own.

CONTEXT:

Jesus references Genesis 28 and Jacob's dream of a ladder from earth to heaven, with angels going up and down, showing God's presence breaking into the world. Every Jew knew this story about God making a way for His people. Now Jesus says, "That ladder? That's me. I'm the bridge. I'm the access point." The connection to God everyone longs for isn't a place or a ritual ... it's a person, and His name is Jesus.

DEFINITION:

Son of Man: You might think this just means “a human,” but for Jews who knew the Scriptures, it was loaded with meaning. In Daniel 7:13-14, “one like a son of man” comes before God’s throne and is given all authority, glory, and an everlasting kingdom. So, when Jesus calls Himself the Son of Man, He’s claiming to be that figure—the one who brings God’s rule and connects heaven and earth.

REFLECTION QUESTIONS:

1. If Jesus said “follow me” to you today, what specific things—habits, comforts, relationships, even good things—would you have to loosen your grip on in order to actually follow Him?

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2. What doubts or questions about Jesus do you carry right now? Instead of running from them, where might He be inviting you to bring those doubts honestly and simply take the next step with Him?

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3. Are you living with low expectations of what God can do in your life? Where do you need to start believing that He wants to do more in you and through you than what you’ve already seen?

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JOHN 2:1-12

² On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. ² Jesus also was invited to the wedding with his disciples. ³ When the wine ran out, the mother of Jesus said to him, “They have no wine.” ⁴ And Jesus said to her, “Woman, what does this have to do with me? **My hour has not yet come.**” ⁵ His mother said to the servants, “Do whatever he tells you.”

“Hour” refers to Jesus’ future death and resurrection. He’s operating on God’s timetable, showing that every miracle even at a wedding, points forward to His ultimate purpose.

⁶ Now there were **six stone water jars** there for the Jewish rites of purification, each holding twenty or thirty gallons. ⁷ Jesus said to the servants, “Fill the jars with water.” And they filled them up to the brim. ⁸ And he said to them, “Now draw some out and take it to the master of the feast.” So they took it. ⁹ When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom ¹⁰ and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” ¹¹ This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

These were used for religious cleansing. Jesus turns ritual water into celebration wine, symbolizing the shift from old religion to new life and overflowing grace in Him.

¹² After this he went down to Capernaum, with his mother and his brothers and his disciples, and they stayed there for a few days.

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JOHN 2:13-14

¹³ The Passover of the Jews was at hand, and Jesus went up to Jerusalem. ¹⁴ In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there.

REFLECTION PRAYER:

Lord,
I don't want my life to get cluttered with noise
that pushes You out. Clear out anything that dis-
tracts me from real worship. Help me make space
for Your presence, not just in church, but in the
middle of my everyday life. Make my heart a place
where You're honored and at home.
Amen.

NOTES:

CONTEXT:

After performing His first miracle in Cana, Jesus travels to Capernaum with His family and disciples. This short stop marks a transition from His private ministry moments to a more public display of His authority. As the Passover approaches, Jesus heads to Jerusalem, a central place of worship and power, setting the stage for His bold confrontation in the temple.

CONTEXT:

The temple was the heart of Jewish faith and life, meant as a place to meet with God. But by Jesus' time, it had become cluttered with merchants and moneychangers, turning worship into profit. Jesus' anger wasn't random; it was a defense of God's holiness and a call to pure worship, showing that reverence for God always outweighs convenience or tradition.

DEFINITION:

Passover was an annual Jewish festival celebrating God's rescue of Israel from Egypt. Every family would travel to Jerusalem to sacrifice and worship, which filled the city with pilgrims and vendors. Selling animals for sacrifice wasn't wrong in itself, but doing it inside the temple courts corrupted the sacred space meant for prayer and communion with God.

JOHN 2:15-16

¹⁵ And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. ¹⁶ And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade.”

REFLECTION PRAYER:

Lord,
Show me what tables need turning over in my own heart. Help me care more about purity than comfort, more about reverence than routine. Teach me to protect what's sacred like my time with You, my integrity, my worship, and give me the boldness to remove what doesn't belong.
Amen.

NOTES:

CONTEXT:

As Jesus enters the temple, His righteous anger leads Him to make a whip of cords and drive out the merchants and animals. This moment reveals more than emotion; it shows divine authority in action. Jesus is cleansing God's house, not out of rage, but out of a deep passion for true worship and reverence.

CONTEXT:

The temple marketplace had become a place of profit under the oversight of religious leaders. Pilgrims were often overcharged for sacrifices or currency exchanges, turning worship into exploitation. When Jesus overturned tables and scattered coins, He was exposing hypocrisy and reclaiming the temple's purpose: a holy place where people could freely encounter God without greed or corruption getting in the way.

DEFINITION:

Money changers exchanged Roman coins, which bore images of Caesar and couldn't be used in temple offerings, for Jewish temple currency. Sellers provided animals for sacrifice, often at inflated prices. By cleansing the temple, Jesus was challenging not just a marketplace but an entire system that placed profit above worship and accessibility above holiness.

BOOK OF JOHN

DAY 2

REFLECTION QUESTIONS:

1. What does Jesus' boldness here reveal about His heart for authentic worship and justice?

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2. How might God be calling you to remove what distracts or corrupts your personal worship space?

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3. What would it look like for you to defend sacred spaces in your life with that same passion?

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JOHN 2:17-18

¹⁷ His disciples remembered that it was written, “Zeal for your house will consume me.”

¹⁸ So the Jews said to him, “What sign do you show us for doing these things?”

REFLECTION PRAYER:

Father,
give me a heart that beats for what matters to
You. When I don't understand what You're doing,
remind me that Your ways are higher. Help me
trust Your timing and truth, even when it challeng-
es my expectations. Fill me with the kind of zeal
that reflects Your love, not my pride.
Amen.

NOTES:

CONTEXT:

After Jesus cleanses the temple, the disciples recall the Scriptures, seeing His actions as fulfillment of God's promises. Their memory connects the anger and zeal of Jesus with a deep love for God's holiness. This shows how Jesus' ministry is rooted in Scripture, guiding His actions and giving His followers insight into God's heart for worship and justice.

CONTEXT:

The crowd and religious leaders were confused by Jesus' actions, prompting questions about His authority. This response highlights a common theme in John: misunderstanding often meets truth. While people expected a passive Messiah, Jesus' boldness revealed a divine authority that challenges human assumptions and points to the coming kingdom. Scripture and action work together to show that God's ways are higher than our expectations.

DEFINITION:

The disciples connected Jesus' zeal to Psalms, particularly Psalm 69:9, which speaks of a love for God's house. In Jewish culture, quoting Scripture in response to events was a way to interpret life and understand God's work. Their insight shows how Scripture helps believers make sense of what they witness, linking God's promises to real-world actions and deepening their faith and understanding.

BOOK OF JOHN

DAY 3

REFLECTION QUESTIONS:

1. How does remembering Scripture help you understand what God is doing around you?

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2. When have you seen God act in ways you didn't expect? How did you respond?

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3. What might God be inviting you to see or do that challenges your usual expectations?

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JOHN 2:19-22

¹⁹ Jesus answered them, “Destroy this temple, and in three days I will raise it up.” ²⁰ The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” ²¹ But he was speaking about the temple of his body. ²² When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

NOTES:

A large area of dotted lines for taking notes.

CONTEXT:

Jesus responds to the religious leaders' challenge with a statement about destroying the temple and raising it in three days. At first, they misunderstand Him, thinking He means the physical building. This moment shows how Jesus often spoke in ways that revealed deeper spiritual truths. His words point to His body as the true temple, highlighting His identity and the coming resurrection that will bring life and access to God.

CONTEXT:

The Jewish temple was central to worship, sacrifice, and the presence of God among His people. Jesus' claim that His body is the temple shifts the focus from stone and rituals to Himself. This radical idea challenges religious expectations, showing that God's ultimate plan centers on relationship and redemption through Christ rather than human institutions or buildings. Understanding this helps believers see the continuity between God's promises and Jesus' mission.

DEFINITION:

In Jewish culture, the temple was the most sacred place on earth, symbolizing God dwelling with His people. Sacrifices were offered daily, and only priests could enter certain areas. When Jesus calls His body the temple, He is claiming that through His death and resurrection, God will dwell directly with humanity, offering forgiveness and access without the need for the physical temple or traditional rituals.

REFLECTION QUESTIONS:

1. How does Jesus being the true temple change the way you think about worship?

2. Are there ways you rely on traditions or routines instead of focusing on Jesus Himself?

3. What might it look like to invite Jesus into every area of your life as your temple?

JOHN 2:23-25

²³ Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. ²⁴ But Jesus on his part did not entrust himself to them, because he knew all people ²⁵ and needed no one to bear witness about man, for he himself knew what was in man.

NOTES:

CONTEXT:

During the Passover in Jerusalem, many people believed in Jesus because of the signs He performed. Miracles drew attention, but belief at that point was often shallow, based on what they saw rather than a true understanding of His identity. John emphasizes that Jesus knows the hearts of all people, showing that outward belief without inward trust is incomplete. This sets the stage for a deeper call to genuine faith throughout His ministry.

CONTEXT:

In Jewish culture, miraculous signs were seen as confirmations of divine favor or authority. While crowds were impressed by Jesus' miracles, He discerns their motivations and intentions. Unlike human leaders, Jesus sees beyond appearances, knowing who is genuinely seeking God and who is following out of curiosity or desire for spectacle. This reminds believers that God values sincerity and heart-level faith over superficial approval or public admiration.

DEFINITION:

The word "signs" in John refers to miracles that reveal God's power and glory. In first-century Judaism, miraculous acts were expected to point to God's Messiah. While the crowd saw these as reasons to follow Jesus, John clarifies that true discipleship involves more than witnessing miracles—it requires understanding, trust, and surrender to His authority and divine mission.

BOOK OF JOHN

DAY 5

REFLECTION QUESTIONS:

1. Are there times you've believed in God more for what He does than who He is?

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2. How can you grow in faith that comes from knowing Jesus, not just seeing signs?

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3. What is God inviting you to trust Him with, even when you don't fully understand?

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JOHN 3:1-21

³ Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ² This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do **unless** God is with him.” ³ Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” ⁴ Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” ⁵ Jesus answered, “Truly, truly, I say to you, unless **one is born of water and the Spirit, he cannot enter the kingdom of God.** ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ Do not marvel that I said to you, ‘You must be born again.’ ⁸ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

⁹ Nicodemus said to him, “How can these things be?” ¹⁰ Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? ¹¹ Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. ¹² If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? ¹³ No one has ascended into heaven except he who descended from heaven, the Son of Man. ¹⁴ And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ **that whoever believes in him may have eternal life.**

¹⁶ **“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.** ¹⁷ For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. ¹⁹ And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. ²⁰ For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. ²¹ But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.”

The word “unless” is mentioned a number of times here. It makes it clear to us that God is the one that makes any of this possible.

This is emphasizing the importance of being born again, and later in verse 16 it’s made known to us how one can enter into the Kingdom of God.

“Believes in him” is mentioned right here in verse 15 and again in verse 16. It also uses the word “whoever” twice. It’s clear that God loves everyone and wants a relationship with those who believe in Him.

This is probably the most famous verse in all of the Bible, and there is good reason for this. The gospel could be pretty much summed up in this one verse. Eternal life means that we can have a life with God forever into eternity. It also means that we can experience aspects of heaven right here and now on earth as well.

NOTES

DATE:

TIME:

PASTOR:

JOHN 3:22-24

²² After this Jesus and his disciples went into the Judean countryside, and **he remained** there with them and was baptizing. ²³ John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized ²⁴ (for John had not yet been put in prison).

REFLECTION PRAYER:

Jesus,
Slow me down. Teach me what it means to stay
present instead of rushing to the next thing. Help
me create space for real connection, with You and
with people. Let my ministry, my home, and my
rhythms reflect Your unhurried way of love.
Amen.

NOTES:

CONTEXT:

There is an overlap here where Jesus and John the Baptist are both baptizing people. The passage mentions that John is still baptizing before his imprisonment.

CONTEXT:

The current scene is being set for the final testimony of John. Jesus is baptizing with his disciples in Judea and John is baptizing in Aenon. The name Aenon means springs, which would provide the plentiful water needed by John for baptizing.

DEFINITION:

“He remained” means tarried, and this shows us that Jesus was not in a hurry. He was hanging out, spending some time with his followers, and they were getting to know one another better. “People were coming and being baptized.” This shows us that John’s ministry was still effective and growing before he was put in prison.

BOOK OF JOHN

DAY 1

REFLECTION QUESTIONS:

1. Jesus and his disciples spent “some time” with the people in Judea. In what areas of your life can you be more intentional about spending unhurried time with people, rather than rushing through an objective?

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2. What does Jesus’ choice to spend time in the countryside with his disciples (John 3:22) tell you about the importance of intentional time for discipleship?

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3. What does the parallel existence of two baptizing ministries (Jesus and John) reveal about the purpose of John’s ministry in preparing the way for Jesus?

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JOHN 3:25-26

²⁵ Now a discussion arose between some of John's disciples and a Jew over purification. ²⁶ And they came to John and said to him, "Rabbi, he who was with you across the Jordan, to whom you bore witness—look, he is baptizing, and all are going to him."

REFLECTION PRAYER:

Lord,
Keep my heart from comparison and envy. When others succeed, help me celebrate instead of compete. Remind me that Your Kingdom isn't a contest, it's collaboration. Make my loyalty to You stronger than my pride and keep my focus on what really matters: Your name, not mine.
Amen.

NOTES:

CONTEXT:

This is pointing to a dispute that took place over ceremonial washing. Possibly the difference in John's baptism and Jesus baptism. In the KJV version of the Bible it states that a question arose. The original Greek word for question can mean dispute or controversy.

CONTEXT:

It appears that the disciples are coming to John with some urgency or concern. It's highlighting a fear that their ministry is shrinking, and the ministry of Jesus is growing. This is setting the stage for a transitional moment. John's ministry is preparing the way and really the focus is shifting to Christ and Christ alone.

DEFINITION:

The discussion over purification points to a deeper theological distinction between John and Jesus. John's baptism is one of repentance. Jesus offers the Holy Spirit and true spiritual renewal/cleansing.

BOOK OF JOHN

DAY 2

REFLECTION QUESTIONS:

1. Have you ever felt envious or defensive of your leader or ministry when another one seemed more popular or successful? What does this story teach about the nature of true spiritual success?

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2. The disciples of John were loyal to their teacher but misunderstood his ultimate purpose. How can loyalty to a human leader become an obstacle to following Christ?

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3. The dispute was over “purification.” What rituals or traditions might you be tempted to focus on today instead of the more profound spiritual reality that Christ offers?

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JOHN 3:27-28

²⁷ John answered, “A person cannot receive even one thing **unless it is given him from heaven.** ²⁸ You yourselves bear me witness, that I said, ‘I am not the Christ, but I have been sent before him.’”

REFLECTION PRAYER:

Father,
Thank You for every gift You've given me; none of
it is mine to own. Help me live with open hands,
grateful for what You've entrusted me with and con-
tent with my place in Your story. Teach me humility
that's rooted in confidence, not insecurity.
Amen.

NOTES:

CONTEXT:

In the last couple verses before we get here, we see concern coming from John's disciples but not John. It's clear to us here that he understands what is going on. He responds with a humble attitude and he's pointing them to God's sovereignty ("Unless it is given him from Heaven"). This includes himself and even Jesus.

CONTEXT:

John is declaring that he is not the Christ, but that he's been preparing the way for Christ to come. He is the forerunner. In doing this he's keeping himself in the proper place. Not too high and not too low because he most certainly had a call on his life. This is a beautiful picture of humility. "Humility is not thinking less of yourself, it's thinking of yourself less."—C.S. Lewis

DEFINITION:

John is letting his disciples know that every single good thing comes from God and it's all a gift from above. We should always be thankful for the good fruit and blessings that come our way. John makes it clear that he knew who Christ was, and he also knew who he was.

BOOK OF JOHN

DAY 3

REFLECTION QUESTIONS:

1. How does John's response challenge modern ideas of personal ambition and self-importance?

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2. How can we apply the principle of recognizing that our own gifts and roles are given by God, not earned on our own?

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3. In what ways did John model humility and contentment in his ministry?

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JOHN 3:29-30

²⁹ “The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom’s voice. Therefore this joy of mine is now complete. ³⁰ He must increase, but I must decrease.”

REFLECTION PRAYER:

Jesus,
I want my joy to come from seeing You lifted higher, not from being noticed. Help me get out of the way when it's Your turn to shine. Decrease my ego, my need for control, my craving for credit, and increase Your presence, Your power, and Your glory in my life.
Amen.

NOTES:

CONTEXT:

John uses a marriage ceremony as the picture for what's happening here. Jesus is the Bridegroom, the One everything is moving toward. John is the friend of the Bridegroom, similar to a best man who handles details and helps bring the two together. Doing this brought John tremendous joy, because he's been preparing the way faithfully, and now he's gladly stepping aside.

CONTEXT:

"He must increase, but I must decrease." This is a huge statement that John the Baptist makes here. This signifies a pivotal transition moment between John and Jesus. John the forerunner, who had the main event, is saying, "not anymore." Jesus is now the main attraction. "Eyes on Him, not me." It's now time for His ministry to increase for Jesus to be made more visible and known.

DEFINITION:

John speaks to how his joy is now complete. This shows us that his preparation work has been fulfilled. John the Baptist provides us with a picture of what Biblical humility looks like.

JOHN 3:31-36

³¹ He who comes from above is **above all**. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is **above all**. ³² He bears witness to what he has seen and heard, yet no one receives his testimony. ³³ Whoever receives his testimony sets his seal to this, that God is true. ³⁴ For he whom God has sent utters the words of God, for he gives the Spirit without measure. ³⁵ The Father loves the Son and has given all things into his hand. ³⁶ **Whoever believes in the Son has eternal life**; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

NOTES:

CONTEXT:

There is a clear focus on the importance of placing faith in the “Son of God.” John’s testimony and his final words are pointing to Jesus being above all. Again, this is pointing to his divine nature. He is superior, He is greater, and He is different than any other prophet. John knew it and wanted everyone to experience this powerful life altering truth.

CONTEXT:

This passage also reveals to us that Jesus receives the Holy Spirit nonstop and without measure. The Father loves the Son and has given him all things. Those who believe in the Son can have access to eternal life and they get to experience the abundance of what an obedient life with Jesus looks like. The opposite of this is a life of disobedience, and the wrath of God remains on them.

DEFINITION:

John breaks it down very clearly for us. Whoever believes this testimony, that God is true, will receive the greatest gift ever ... eternal life! Go live a life of faith and obedience.

JOHN 4:1-30

Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John ² (although Jesus himself did not baptize, but only his disciples), ³ he left Judea and departed again for Galilee. ⁴ And he had to pass through Samaria. ⁵ So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. ⁶ Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

⁷ A woman from Samaria came to draw water. Jesus said to her, "Give me a drink." ⁸ (For his disciples had gone away into the city to buy food.) ⁹ The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.) ¹⁰ Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." ¹¹ The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? ¹² Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." ¹³ Jesus said to her, "Everyone who drinks of this water will be thirsty again, ¹⁴ but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." ¹⁵ The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

¹⁶ Jesus said to her, "Go, call your husband, and come here."

¹⁷ The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; ¹⁸ for you have had five husbands, and the one you now have is not your husband. What you have said is true." ¹⁹ The woman said to him, "Sir, I perceive that you are a prophet. ²⁰ Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." ²¹ Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. ²² You worship what you do not know; we worship what we know, for salvation is from the

"Had to pass through Samaria" makes it sound like this was his only route to Galilee, but most Jews would have taken a different route. Read this more like, Jesus "must" pass through Samaria as part of his mission to bring salvation to the world.

Wells are sites of betrothal in the Old Testament. And Jesus is called the bridegroom, as John the Baptist indicates: "The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice." John 3:29.

Samaritans and Jews share a common ancestor, tracing back to one of the patriarchs, Jacob.

Many years before this story, Jews in Samaria disobeyed God's law by marrying people who didn't follow Him, called Gentiles. This evolved into prejudice against Samaritans.

WEEK 4

Jews. ²³ But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. ²⁴ God is spirit, and those who worship him must worship in spirit and truth.” ²⁵ The woman said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.” ²⁶ Jesus said to her, “I who speak to you am he.”

²⁷ Just then his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?” ²⁸ So the woman left her water jar and went away into town and said to the people, ²⁹ “Come, see a man who told me all that I ever did. Can this be the Christ?” ³⁰ They went out of the town and were coming to him.

The Samaritan woman is often depicted as a prostitute, but here we see that's not the case. They aren't having a conversation about her sin; they're having a rich theological debate.

Jesus breaks every dividing wall: gender, race, religion, and geography. He reveals Himself to a Samaritan woman, and through her, to an entire people.

NOTES

DATE:

TIME:

PASTOR:

*“But whoever drinks
of the water that I will
give him will never be
thirsty again.*

*The water that I will
give him will become
in him a spring of
water welling up to
eternal life.”*

JOHN 4:31-34

³¹ Meanwhile the disciples were urging him, saying, “Rabbi, eat.” ³² But he said to them, “I have food to eat that you do not know about.” ³³ So the disciples said to one another, “Has anyone brought him something to eat?” ³⁴ Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work.”

NOTES:

CONTEXT:

Jesus uses this moment to call out the contrast in priorities. The disciples are concerned with the here and now and the physical needs of their teacher. Jesus uses this to call their attention to the bigger picture by stating that fulfilling the will of God the Father is what truly gives him life.

CONTEXT:

Jesus isn't dismissing His physical needs. He's showing that obedience to God can fill you up in ways food can't. His mission, to bring people who are far from God back home, is what sustains Him. This is about what really satisfies your soul when you're doing what you were made for.

DEFINITION:

*The Greek word for “food” here is **brōsis**, meaning what sustains or nourishes. For Jesus, that nourishment comes from doing the Father’s will. It’s the kind of strength that doesn’t fade when the work gets heavy.*

BOOK OF JOHN

DAY 1

REFLECTION QUESTIONS:

1. Where are you spending your energy on things that don't actually fill you?

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2. How might your priorities shift if your focus were to help others experience life with God?

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3. What does this story reveal about Jesus' heart, and what does it stir up in yours?

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JOHN 4:35-38

³⁵ Do you not say, ‘There are yet four months, then comes the harvest?’ Look, I tell you, lift up your eyes, and **see that the fields are white for harvest.**

³⁶ Already the one who reaps is receiving wages and gathering fruit for eternal life, so that **sower and reaper may rejoice together.** ³⁷ For here the saying holds true, ‘One sows and another reaps.’ ³⁸ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

NOTES:

A large grid of dotted lines for taking notes, consisting of 20 rows and 40 columns.

CONTEXT:

Sowing and reaping often point to people being ready to hear and respond to the gospel. Jesus has just shared the good news with the Samaritan woman, who’s now planting seeds of faith in her community. The disciples are about to reap the results of that work, even though they weren’t the ones who planted it.

CONTEXT:

Harvest time shows up often in Scripture to describe the Kingdom of God. But Jesus isn’t talking about crops. He’s talking about people. He wants His disciples to recognize the moment they’re standing in. People searching for truth are about to encounter salvation face-to-face.

DEFINITION:

“To reap” means to gather what’s already been planted and brought to life. The disciples didn’t do the planting, but they’re invited into the joy of collecting the fruit of God’s work, a reminder that we’re part of something much bigger than ourselves.

BOOK OF JOHN

DAY 2

REFLECTION QUESTIONS:

1. Where in your life might God already be working, even if you haven't noticed yet?

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2. Who helped plant spiritual seeds in your story, and who might you help bring closer to Jesus?

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3. What does this reveal about how God invites you to partner with Him instead of doing it all yourself?

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JOHN 4:39-42

³⁹ Many Samaritans from that town believed in him because of the woman's testimony, "He told me all that I ever did." ⁴⁰ So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. ⁴¹ And many more believed because of his word. ⁴² They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

NOTES:

A large grid of dotted lines for taking notes, consisting of 20 rows and 40 columns.

CONTEXT:

The seeds Jesus and the Samaritan woman planted are now producing a harvest. Her testimony draws her whole community to meet Jesus, and what began as her story becomes their encounter. Faith multiplies fast when people see and hear Jesus for themselves.

CONTEXT:

This moment is massive. The gospel breaks past every barrier: gender, race, religion, geography. For the first time, people outside Israel call Him the "Savior of the world." The harvest Jesus hinted at is happening right here in Samaria. What started with one woman becomes the doorway for all nations.

DEFINITION:

"Savior of the world" was a title used for emperors and gods. John flips it, declaring that Jesus alone has the power to redeem all creation. Through Him, God fulfills His promise in Isaiah 45:22: "Turn to me and be saved, all the ends of the earth!"

REFLECTION QUESTIONS:

1. How does your story of encountering Jesus create space for others to see Him more clearly?

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2. Where might God be asking you to cross boundaries to bring His love to someone who's far from Him?

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3. What does this moment teach you about the scope of who Jesus came to save and what that means for you?

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JOHN 4:43-47

⁴³ After the two days he departed for Galilee. ⁴⁴ (For Jesus himself had testified that a prophet has no honor in his own hometown.) ⁴⁵ So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast. For they too had gone to the feast.

⁴⁶ So he came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an official whose son was ill. ⁴⁷ When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death.

NOTES:

CONTEXT:

Jesus returns to Cana, where He began His ministry. First, the wedding, a celebration, and now ending with a healing, an act of restoration. Both reveal the same truth: the Kingdom of God is breaking through by bringing joy to Israel, salvation to Samaria, and life to all the nations.

CONTEXT:

The man who approaches Jesus is most likely a Gentile official, someone outside Israel's covenant family. Yet here he is, pleading for mercy. His desperation is the beginning of faith. He doesn't fully understand who Jesus is yet, but he knows where to go when life is falling apart. This story shows us what faith looks like before it's mature: raw, honest, and hungry for help.

DEFINITION:

The word for “official” basilikos means a man of royal connection. Someone with authority. But when he meets Jesus, rank doesn’t matter. Faith levels the field. Whether powerful or poor, everyone comes to Jesus the same way: with open hands and deep need.

BOOK OF JOHN

DAY 4

REFLECTION QUESTIONS:

1. When have you come to God from a place of desperation or fear?

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2. How can someone else's pain or need become an invitation for you to show compassion and faith?

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3. What does this story teach you about who Jesus listens to and how He responds?

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JOHN 4:48-54

⁴⁸ So Jesus said to him, “Unless you see signs and wonders you will not believe.” ⁴⁹ The official said to him, “Sir, come down before my child dies.” ⁵⁰ Jesus said to him, “Go; your son will live.” The man believed the word that Jesus spoke to him and went on his way. ⁵¹ As he was going down, his servants met him and told him that his son was recovering. ⁵² So he asked them the hour when he began to get better, and they said to him, “Yesterday at the seventh hour the fever left him.” ⁵³ The father knew that was the hour when Jesus had said to him, “Your son will live.” And he himself believed, and all his household. ⁵⁴ This was now the second sign that Jesus did when he had come from Judea to Galilee.

NOTES:

CONTEXT:

Jesus challenges the official's expectations. "Unless you see signs and wonders you will not believe." He's speaking to not only this man, but to a whole group of people who depend on miracles before they'll trust Him. The official doesn't argue. He just pleads, and Jesus responds with authority: "Go; your son will live."

CONTEXT:

John calls Jesus the “Word,” and here we see why. When the Word speaks, life happens. The man takes Jesus at His word and finds that his faith is confirmed on the way home; his son lives. Life begets life. What began with one desperate prayer becomes a belief that spreads to an entire household.

DEFINITION:

The word “you” in verse 48 is plural, like saying “y’all.” Jesus is addressing more than just the official. He’s exposing a faith that depends on proof.

REFLECTION QUESTIONS:

1. Have you been waiting for God to prove Himself before you believe what He's already said?

2. Who around you might be experiencing new life because of your faith and obedience?

3. How does this story expand your understanding of the kind of life Jesus came to bring?

JOHN 5:1-15

¹ After this there was a feast of the Jews, and Jesus went up to Jerusalem.

² Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. ³ In these lay a multitude of invalids—blind, lame, and paralyzed. ⁵ One man was there who had been an invalid for thirty-eight years. ⁶ When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” ⁷ The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” ⁸ Jesus said to him, “Get up, take up your bed, and walk.” ⁹ And at once the man was healed, and he took up his bed and walked.

Now that day was the Sabbath. ¹⁰ So the Jews said to the man who had been healed, “It is the Sabbath, and it is not lawful for you to take up your bed.” ¹¹ But he answered them, “The man who healed me, that man said to me, ‘Take up your bed, and walk.’” ¹² They asked him, “Who is the man who said to you, ‘Take up your bed and walk?’” ¹³ Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. ¹⁴ Afterward Jesus found him in the temple and said to him, “See, you are well! Sin no more, that nothing worse may happen to you.” ¹⁵ The man went away and told the Jews that it was Jesus who had healed him.

Verse 4 is missing in most manuscripts. Scholars believe it wasn't written by John but was written later by Tertullian. Verse 4 says, "From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease they had."

This sounds like Jesus is being sarcastic, but this is a sincere question from Jesus. Jesus knew some people are so discouraged that they have put all hope away of ever being healed.

NOTES

DATE:

TIME:

PASTOR:

JOHN 5:16-20

16 And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. 17 But Jesus answered them, "My Father is working until now, and I am working." 18 This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. 19 So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. 20 For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel."

NOTES:

CONTEXT:

The religious ruling council, the Jewish Sanhedrin, had the responsibility of investigating new preachers and teachers who appeared in the land, to avoid false prophets leading the people astray. They had investigated the ministry of John the Baptist and more recently had been scrutinizing the ministry of Jesus.

CONTEXT:

Jesus claimed to be one with His Father in His works. If healing on the Sabbath were sinful, then the Father Himself would be guilty of sin—which is impossible. Jesus did nothing “of Himself” but only that which the Father was doing. The Father and the Son worked together, doing the same deeds in the same way.

DEFINITION:

Sabbath: The Sabbath is a day of rest and worship observed in various religions, particularly Judaism and Christianity. The concept originates from the biblical creation story, where God rested on the seventh day after creating the world.

BOOK OF JOHN

DAY 1

REFLECTION QUESTIONS:

1. Has there been a time when you were more about religion than a relationship with Jesus?

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2. Why do you think the Sabbath was so important in the Old Testament as well as today?

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3. What do you think these verses teach about the importance of the love of the Father and the Son?

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JOHN 5:21-23

21 “For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.” 22 For the Father judges no one, but has given all judgment to the Son, 23 that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.”

REFLECTION PRAYER:

Jesus,
You hold power over life and death, and that changes everything. Teach me what it really means to honor You in how I think, speak, and love. I want my life to show deep reverence for who You are, not just words of praise but a heart that lives it out. Amen.

NOTES:

CONTEXT:

For Jesus to claim to have power to raise the dead was a blasphemous thing in the eyes of the Jewish leaders; they gave that power to God alone.

CONTEXT:

To the orthodox Jew, Jehovah God was “the Judge of all the earth”; and no one dared to apply that title to himself. But Jesus did! By claiming to be the Judge, He claimed to be God.

DEFINITION:

Honor: The biblical definition of "honor" involves showing respect, esteem, and high regard—especially toward God, parents, elders, and those in authority. It goes beyond just polite behavior; it reflects an inward attitude of reverence and a commitment to uphold someone's dignity and worth through one's actions and words.

BOOK OF JOHN

DAY 2

REFLECTION QUESTIONS:

1. How does verse 21 cause you to think about Jesus and His resurrection?

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2. When you read the definition of “honor” how does that make you feel when it comes to your relationship with Jesus and those around you?

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3. What are some other questions in your mind that these verses raise about Jesus?

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JOHN 5:24-29

24 “Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.” 25 Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. 26 For as the Father has life in himself, so he has granted the Son also to have life in himself. 27 And he has given him authority to execute judgment, because he is the Son of Man. 28 Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice 29 and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.”

NOTES:

CONTEXT:

For a second time, Jesus introduces His words with the solemn “truly, truly.” More than twenty times in John’s Gospel you will find Jesus using this solemn form of address. It is as though He were saying, “Pay attention to this! What I am about to say is important!”

CONTEXT:

In this set of verses Jesus mentions four different resurrections: the resurrection of lost sinners into eternal life (25), His own resurrection (26), the future resurrection of believers (28), and the final resurrection of the lost (29b).

DEFINITION:

Son of Man: The title “Son of Man” used in John 5:27 refers to Daniel 7:13-14 and is a definite messianic title. It is used twelve times in John’s Gospel and over eighty times in all four Gospels. The Jews would know this title from their reading of the Book of Daniel; and they would know that, by using it, Jesus was claiming to be the Messiah, and the Judge.

JOHN 5:30-39

30 “I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. 31 If I alone bear witness about myself, my testimony is not true. 32 There is another who bears witness about me, and I know that the testimony that he bears about me is true. 33 You sent to John, and he has borne witness to the truth. 34 Not that the testimony that I receive is from man, but I say these things so that you may be saved. 35 He was a burning and shining lamp, and you were willing to rejoice for a while in his light. 36 But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. 37 And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, 38 and you do not have his word abiding in you, for you do not believe the one whom he has sent. 39 You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me.”

NOTES:

CONTEXT:

Whenever God raises up a spiritual leader who commands attention, there is always a danger of attracting people who want to bask in popularity but not submit to authority. The prophets and apostles, as well as the great leaders in church history, all had to put up with shallow people who followed the crowd but refused to obey the truth.

CONTEXT:

The Old Testament Scriptures bear witness to Jesus Christ, yet the people who received and preserved that Word were blind to their own Messiah. For one thing, they did not permit that Word to generate faith in their hearts. They counted the very letters of the text, but they missed the spiritual truths that the text contained.

DEFINITION:

Judgment refers to the act of discerning, deciding, or making a declaration—especially by God, who judges people with perfect justice, righteousness, and truth. It can mean both condemnation and triumph, depending on the situation.

JOHN 5:40-47

40 “Yet you refuse to come to me that you may have life. 41 I do not receive glory from people. 42 But I know that you do not have the love of God within you. 43 I have come in my Father’s name, and you do not receive me. If another comes in his own name, you will receive him. 44 How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? 45 Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. 46 For if you believed Moses, you would believe me; for he wrote of me. 47 But if you do not believe his writings, how will you believe my words?”

NOTES:

CONTEXT:

The Jews may have thought that Jesus was upset because He was not officially endorsed by the leaders. But He denied that idea. They thought they knew His motivation, but in contrast He knew them and the cause of their unbelief: they did not have the love of God in their hearts. The great command is that people should love God; the great sin is that they reject Him, and love and serve created things rather than the Creator (Romans 1:25).

CONTEXT:

Jesus came as the Savior, not as the Judge. It was unnecessary for Him to accuse the people. Moses, whom they claimed to follow, would condemn them because they had broken the covenant he instituted and missed the Person he wrote about. "On whom you have set your hope" implies that they thought being saved would come by their good deeds in keeping the Law.

DEFINITION:

Believe: The biblical definition of "believe" goes far beyond merely accepting that something is true. In Scripture, to believe means to fully trust in, rely on, and be faithful to God and His Word. It involves the heart, mind, and actions, and it's central to salvation and relationship with God.

JOHN 6:41-71

⁴¹ So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” ⁴² They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven?’” ⁴³ Jesus answered them, “Do not grumble among yourselves. ⁴⁴ No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. ⁴⁵ It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me— ⁴⁶ not that anyone has seen the Father except he who is from God; he has seen the Father. ⁴⁷ Truly, truly, I say to you, whoever believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and they died. ⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹ I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

This is the same word used for Israel’s complaints in the wilderness (Exodus 16). The crowd mirrors their ancestors’ unbelief in God providing.

Jesus reminds them faith isn’t self-produced; it’s initiated by the Father. Grace starts with God’s invitation.

⁵² The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” ⁵³ So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵ For my flesh is true food, and my blood is true drink. ⁵⁶ Whoever feeds on my flesh and drinks my blood abides in me, and I in him. ⁵⁷ As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. ⁵⁸ This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” ⁵⁹ Jesus said these things in the synagogue, as he taught at Capernaum.

⁶⁰ When many of his disciples heard it, they said, “This is a hard saying; who can listen to it?” ⁶¹ But Jesus, knowing in himself that his disciples were grumbling about this, said to them, “Do you take offense at this? ⁶² Then what if you were to see the Son of Man ascending to where he was before? ⁶³ It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken

WEEK 6

to you are spirit and life. ⁶⁴ But there are some of you who do not believe.” (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) ⁶⁵ And he said, “This is why I told you that no one can come to me unless it is granted him by the Father.”

A sobering moment. When Jesus’ teaching gets hard, some walk away. Following Him means staying when others leave.

⁶⁶ After this many of his disciples turned back and no longer walked with him. ⁶⁷ So Jesus said to the twelve, “Do you want to go away as well?” ⁶⁸ Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life, ⁶⁹ and we have believed, and have come to know, that you are the Holy One of God.” ⁷⁰ Jesus answered them, “Did I not choose you, the twelve? And yet one of you is a devil.” ⁷¹ He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray him.

Here is a reminder that proximity to Jesus doesn’t equal relationship with Him. Belief and surrender to Jesus are personal choices that we all must decide to make or not make.

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DATE:

TIME:

PASTOR:

*Simon Peter
answered him,
“Lord, to whom shall
we go? You have the
words of eternal life,
and we have believed,
and have come to
know, that you are the
Holy One of God.”*

BOOK OF JOHN

WEEK 6

JOHN 6:1-9

After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. ² And a large crowd was following him, because they saw the signs that he was doing on the sick. ³ Jesus went up on the mountain, and there he sat down with his disciples. ⁴ Now the Passover, the feast of the Jews, was at hand. ⁵ Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, “Where are we to buy bread, so that these people may eat?” ⁶ He said this to test him, for he himself knew what he would do. ⁷ Philip answered him, “Two hundred denarii worth of bread would not be enough for each of them to get a little.” ⁸ One of his disciples, Andrew, Simon Peter’s brother, said to him, ⁹ “There is a boy here who has five barley loaves and two fish, but what are they for so many?”

NOTES:

CONTEXT:

Passover was the yearly celebration remembering how God freed Israel from slavery in Egypt and provided for them in the wilderness with manna from heaven. As Jesus prepares to feed this crowd, He’s about to remind them (and us) that God still provides bread for His people. But this time, the true bread is standing right in front of them.

DEFINITION:

A denarius was a common Roman silver coin used during Jesus’ time, roughly equal to one day’s wage for a laborer or soldier. So, when Philip says that “two hundred denarii worth of bread would not be enough,” he’s basically saying, “Even eight months of pay couldn’t feed this crowd.”

JOHN 6:10-15

¹⁰ Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, about five thousand in number. ¹¹ Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted. ¹² And when they had eaten their fill, he told his disciples, “Gather up the leftover fragments, that nothing may be lost.” ¹³ So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. ¹⁴ When the people saw the sign that he had done, they said, “This is indeed the Prophet who is to come into the world!” ¹⁵ Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

NOTES:

CONTEXT:

In verse 11, Jesus gives thanks and multiplies a small meal into a feast for thousands echoing how God fed Israel with manna in the wilderness. The crowd's reaction in verses 14-15 shows they were thinking about a political savior, not a spiritual one. They wanted a king who would fix their circumstances, but Jesus came to transform their hearts.

DEFINITION:

The Prophet: The people are referring to Moses' prophecy in Deuteronomy 18:15, where God promised to raise up another prophet like Moses. They recognized Jesus' power but misunderstood His mission; He didn't come just to fill empty stomachs, but to fill empty souls.

REFLECTION QUESTIONS:

1. Where are you tempted to want Jesus to fix your situation rather than change your heart?

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2. What does this story teach you about how Jesus provides, both physically and spiritually?

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3. Take a few minutes today to thank Jesus for specific ways He's provided for you. Ask Him to help you see beyond the temporary needs in front of you and trust Him for the deeper work He's doing in your life.

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JOHN 6:16-24

¹⁶ When evening came, his disciples went down to the sea, ¹⁷ got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. ¹⁸ The sea became rough because a strong wind was blowing. ¹⁹ When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were frightened. ²⁰ But he said to them, "It is I; do not be afraid." ²¹ Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going.

²² On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. ²³ Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. ²⁴ So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

CONTEXT:

In verses 16-18, the disciples are caught in the dark on a rough sea (something that often symbolized chaos, danger, or even certain death at that time). Jesus walks toward them on the water and says, “It is I; do not be afraid” (v. 20). That phrase, “It is I,” echoes God’s words in Exodus 3:14 (“I AM”), revealing Jesus’ divine identity. What terrified them moments before became the very thing that showed them who He really was.

DEFINITION:

*“It is I” (Greek: **ego eimi**): Literally translated, it means “I AM.” This phrase directly connects Jesus to God’s covenant name revealed to Moses. By using it, Jesus shows He is not just a miracle worker, He is the Lord over creation itself, the same God who brings peace in the storm.*

NOTES:

REFLECTION QUESTIONS:

1. What “storms” in your life make it hard to see Jesus clearly?

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2. How might you respond differently if you truly believed the same God who walks on water is with you right now?

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3. Spend a few quiet minutes today naming the storms you’re facing. Then pray, “Jesus, I invite You into this boat with me.” Trust that His presence is stronger than the waves around you.

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JOHN 6:25-34

25 When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” 26 Jesus answered them, “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves.” 27 Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.” 28 Then they said to him, “What must we do, to be doing the works of God?” 29 Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” 30 So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform?” 31 Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” 32 Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is he who comes down from heaven and gives life to the world.” 34 They said to him, “Sir, give us this bread always.”

CONTEXT:

In verses 26-27, Jesus confronts the crowd's motives. They've followed Him for more free food, not faith. When they bring up Moses and manna, Jesus redirects them. He's not just another prophet handing out bread; He is the true Bread from heaven, sent by the Father to give life. Just like the manna sustained Israel in the desert, Jesus is the one who sustains the soul.

DEFINITION:

*“The bread of God”: This phrase isn’t talking about physical food but the life-giving presence of Jesus Himself. The Greek word **zoe** for “life” means more than existence; it points to spiritual vitality, eternal life that starts now through faith in Him.*

NOTES:

REFLECTION QUESTIONS:

1. What “temporary bread” (comforts, habits, achievements) do you find yourself chasing instead of going to Jesus?

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2. How can you make space this week to pursue the kind of life only He can give?

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3. Take time today to ask Jesus, “What am I feeding my soul with that doesn’t last?” Then read verse 35 to remind yourself that the true Bread of Life is not something ... but someone: Jesus.

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JOHN 6:35-40

³⁵ Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. ³⁶ But I said to you that you have seen me and yet do not believe. ³⁷ All that the Father gives me will come to me, and whoever comes to me I will never cast out. ³⁸ For I have come down from heaven, not to do my own will but the will of him who sent me. ³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. ⁴⁰ For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

NOTES:

CONTEXT:

In verse 40, Jesus reveals the heart of the Father's plan: eternal life comes through believing in the Son. The phrase "looks on the Son" echoes the story from Numbers 21:8-9, when Moses lifted up a bronze serpent and the people who looked upon it were healed. Jesus is pointing ahead to His own crucifixion, where all who "look" to Him in faith will be saved and raised up on the last day. It's not about effort or achievement, but about trust and dependence on what He's done.

DEFINITION:

In verse 35, Jesus makes His first of seven “I Am” statements in John’s Gospel: “I am the bread of life.” This would’ve hit hard for His listeners who just mentioned the manna from heaven (v. 31). He’s saying, “That bread filled your stomachs; I fill your souls.” The promise here isn’t just survival, it’s eternal security. Jesus reveals that those who come to Him in faith are fully accepted, fully kept, fully satisfied, and will be raised to new life in the end.

REFLECTION QUESTIONS:

1. Where are you still trying to find satisfaction apart from Jesus?

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2. How does knowing He will never cast you out (v. 37) give you confidence in your relationship with Him today?

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3. Verse 40 reminds us that eternal life begins the moment we “look on ” or put our faith in Jesus. If you’ve never done that, today can be your “from now on” moment choosing to trust Him with your life and your future. And if you already follow Jesus, take a moment to “look on” Him again. Forget what’s behind and fix your eyes on the One who promises life, hope, and resurrection. Say it out loud if you need to: “From now on, Jesus, my eyes are on You.”

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JOHN 8:31-59

³¹ So Jesus said to the Jews who had believed him, “If you **abide** in my word, you are truly my disciples, ³² and you will know the truth, and the truth will set you free.” ³³ They answered him, “We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, ‘You will become free?’”

“Abide” means to remain, stay, and make your home in Jesus’ teaching. True disciples don’t just believe; they continue to follow and obey.

³⁴ Jesus answered them, “Truly, truly, I say to you, everyone who **practices sin is a slave to sin**. ³⁵ The slave does not remain in the house forever; the son remains forever. ³⁶ So if the Son sets you free, you will be free indeed. ³⁷ I know that you are offspring of Abraham; yet you seek to kill me because my word finds no place in you. ³⁸ I speak of what I have seen with my Father, and you do what you have heard from your father.”

Jesus reveals a deeper kind of slavery: not political or physical captivity, but spiritual bondage. Only He can set a person free from the power of sin.

³⁹ They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would be doing the works Abraham did, ⁴⁰ but now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. ⁴¹ You are doing the works your father did.” They said to him, “We were not born of sexual immorality. We have one Father—even God.” ⁴² Jesus said to them, “If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me. ⁴³ Why do you not understand what I say? It is because you cannot bear to hear my word. ⁴⁴ You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. ⁴⁵ But because I tell the truth, you do not believe me. ⁴⁶ Which one of you convicts me of sin? If I tell the truth, why do you not believe me? ⁴⁷ Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God.”

⁴⁸ The Jews answered him, “Are we not right in saying that you are a Samaritan and have a demon?” ⁴⁹ Jesus answered, “I do not have a demon, but I honor my Father, and you dishonor me.

⁵⁰ Yet I do not seek my own glory; there is One who seeks it, and

WEEK 7

he is the judge. ⁵¹ Truly, truly, I say to you, if anyone keeps my word, he will never see death.” ⁵² The Jews said to him, “Now we know that you have a demon! Abraham died, as did the prophets, yet you say, ‘If anyone keeps my word, he will never taste death.’” ⁵³ Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?” ⁵⁴ Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’” ⁵⁵ But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word. ⁵⁶ Your father Abraham rejoiced that he would see my day. He saw it and was glad.” ⁵⁷ So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” ⁵⁸ Jesus said to them, “Truly, truly, I say to you, before Abraham was, **I am.**” ⁵⁹ So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

Jesus directly uses God’s covenant name “I AM” from Exodus 3:14. This is a clear declaration of divinity, which is why the crowd immediately attempts to stone Him for blasphemy.

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DATE:

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*“And you
will know
the truth,
and the
truth will
set you free.”*

JOHN 7:1-13

After this Jesus went about in Galilee. He would not go about in Judea, **because the Jews were seeking to kill him.** ² Now the Jews' Feast of Booths was at hand. ³ So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing." ⁴ For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world." ⁵ For not even his brothers believed in him. ⁶ Jesus said to them, "My time has not yet come, but your time is always here. ⁷ The world cannot hate you, but it hates me because I testify about it that its works are evil. ⁸ You go up to the feast. I am not going up to this feast, for my time has not yet fully come." ⁹ After saying this, he remained in Galilee.

¹⁰ But after his brothers had gone up to the feast, then he also went up, not publicly but in private. ¹¹ The Jews were looking for him at the feast, and saying, “Where is he?” ¹² And there was much muttering about him among the people. While some said, “He is a good man,” others said, “No, he is leading the people astray.” ¹³ Yet for fear of the Jews no one spoke openly of him.

NOTES:

CONTEXT:

The religious leaders at the time had long been looking for a reason to condemn Jesus, refusing to believe he was the promised Messiah. His growing influence drew people's hearts away from their rigid system and toward genuine relationship with God—something the leaders could not understand or accept. Through their influence of the people, the leaders persuaded many around them to see Jesus not as their long-awaited Savior, but as a man worthy of death.

CONTEXT:

Throughout the Gospel of John, Jesus continually challenges the expectations people placed on Him. When they wanted a warrior to defeat their enemies, He chose to love them. When they expected Him to condemn sinners, He welcomed them instead. In John 7:4, this continues. The people were eager for Jesus to reveal Himself publicly—but He wasn't driven by human timelines. Jesus moved according to the perfect timing and will of His Father.

DEFINITION:

Feast of Booths: This was a time of remembrance and celebration for the Jewish people. For seven days, they would gather, live in temporary shelters, and present daily offerings to God. These booths symbolized the tents their ancestors lived in during their journey through the wilderness, and the celebration served as a powerful reminder of how God led His people out of Egypt toward the land He had promised them.

BOOK OF JOHN

DAY 1

REFLECTION QUESTIONS:

1. Where in my life am I asking God to conform to my timeline? How might it look if I started to trust God's timeline?

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2. Where might I be holding onto my own expectations of who Jesus should be, and what would it look like to let Him show me who He truly is?

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3. How can I intentionally remember and celebrate God's faithfulness this week, especially in areas of my life that feel uncertain or unfinished?

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JOHN 7:14-24

¹⁴ About the middle of the feast Jesus went up into the temple and began teaching. ¹⁵ The Jews therefore marveled, saying, “How is it that this man has learning, when he has never studied?” ¹⁶ So Jesus answered them, “My teaching is not mine, but his who sent me.” ¹⁷ If anyone’s will is to do God’s will, he will know whether the teaching is from God or whether I am speaking on my own authority. ¹⁸ The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood. ¹⁹ Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?” ²⁰ The crowd answered, “You have a demon! Who is seeking to kill you?” ²¹ Jesus answered them, “I did one work, and you all marvel at it. ²² Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. ²³ If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man’s whole body well? ²⁴ Do not judge by appearances, but judge with right judgment.”

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CONTEXT:

In Jesus’ day, those who taught with such wisdom often had years of scholarly training and deep study of Scripture. Jesus, a carpenter by trade, stood in contrast, yet spoke with wisdom and authority far greater than these learned men. Why? His teaching didn’t come from human education but directly from God. The people failed to see this, blinded by their reliance on human wisdom instead of recognizing the divine wisdom of the Father before them.

CONTEXT:

When Jesus points out the practice of circumcision on the Sabbath, He reveals a deeper truth. The Jewish people had become so consumed by strict rule-keeping that they missed the heart of God entirely. While circumcision, done on the Sabbath, affected only one part of the body, Jesus’ act of healing restored a man’s entire body, and yet one is lawful and one they call sin. Jesus asks them which truly honors God: ritual or restoration?

DEFINITION:

Sabbath was a day God commanded His people to observe each week, a sacred time to rest from all work on the seventh day, just as God rested after creating the world. It was meant to be a gift of rest and renewal from God. Over time, the religious leaders turned this day of rest into one burdened with rules, losing sight of the freedom and joy God intended it to bring.

BOOK OF JOHN

DAY 2

REFLECTION QUESTIONS:

1. When have I relied more on human knowledge rather than seeking truth that comes from God?

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2. Where might I be not loving those around me like God loves?

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3. In what areas of my life do I need to “judge with right judgment”—seeing things through God’s perspective rather than outward appearances?

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JOHN 7:25-31

²⁵ Some of the people of Jerusalem therefore said, “Is not this the man whom they seek to kill? ²⁶ And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ? ²⁷ But we know where this man comes from, and when the Christ appears, no one will know where he comes from.” ²⁸ So Jesus proclaimed, as he taught in the temple, “You know me, and you know where I come from. **But I have not come of my own accord. He who sent me is true, and him you do not know.** ²⁹ I know him, for I come from him, and he sent me.” ³⁰ So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come. ³¹ **Yet many of the people believed in him.** They said, “When the Christ appears, will he do more signs than this man has done?”

NOTES:

CONTEXT:

Jesus was both fully God and fully man. He had an earthly home, a birthplace, and a family line—just like everyone else. Yet his true origin was far greater. He came directly from God. The people searching for a Messiah who fit their expectations could not see beyond what they understood. In declaring that He was sent by God, Jesus exposed their unbelief—if they truly knew God, they would have recognized the One He sent.

CONTEXT:

Throughout John 7, Jesus continually faced strong opposition from the crowds and religious leaders. But amid doubt and hostility, many still believed in Him. It's easy to focus on the loudest voices of criticism, but John reminds us that God was still at work, quietly stirring faith in the hearts of many who recognized the truth of Jesus' words. Even during resistance, belief was growing.

DEFINITION:

“The hour” refers to the time when Jesus would go to the cross, offering Himself as the ultimate sacrifice for all people. Though that moment was approaching, it had not yet come; Jesus still had work to do in revealing who God truly is. No matter how many tried to stop Him, nothing could change God’s perfect timing or plan.

JOHN 7:32-39

³² The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent officers to arrest him. ³³ Jesus then said, “I will be with you a little longer, and then I am going to him who sent me. ³⁴ You will seek me and you will not find me. Where I am you cannot come.” ³⁵ The Jews said to one another, “Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? ³⁶ What does he mean by saying, ‘You will seek me and you will not find me,’ and, ‘Where I am you cannot come?’”

³⁷ On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. ³⁸ Whoever believes in me, as the Scripture has said, ‘**Out of his heart will flow rivers of living water.**’” ³⁹ Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

NOTES:

CONTEXT:

Jesus knew the time was coming soon for Him to return to the Father, and His heart longed for the people to come to Him while there was still time. He knew the day was coming when, after His death and resurrection, many would finally realize what they had missed. In this moment, Jesus is urging them to open their eyes, to recognize that the very Savior they were waiting for was standing right in front of them.

CONTEXT:

Like water that refreshes the weary, Jesus promises to satisfy the deepest thirst of our souls, but we must choose to come to Him to find it. Too often, we turn to the temporary things of this world, hoping they will fill what only He can. When we feel tired, anxious, or overwhelmed, Jesus offers living water that brings true life and peace. The invitation is open, but we must choose to come and drink.

DEFINITION:

The Pharisees were a group of Jewish religious leaders known for their strict devotion to the Law of Moses and the many additional rules they created to help people follow it. They were deeply respected by many for their knowledge and discipline, yet Jesus often challenged them because they focused more on outward obedience and appearances than on true faith, humility, and love for God and others.

REFLECTION QUESTIONS:

1. What “thirsts” or longings in my life have I been trying to satisfy with things other than Jesus?

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2. How might I be missing Jesus’ presence or invitation because I’m focused on temporary concerns rather than eternal truth?

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3. Jesus promises that those who believe in Him will have “rivers of living water” flowing from their hearts. What would it look like for that living water—the Holy Spirit—to flow through my life this week?

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JOHN 7:40-52

⁴⁰ When they heard these words, some of the people said, “This really is the Prophet.” ⁴¹ Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? ⁴² Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?” ⁴³ So there was a division among the people over him. ⁴⁴ Some of them wanted to arrest him, but no one laid hands on him.

⁴⁵ The officers then came to the chief priests and Pharisees, who said to them, “Why did you not bring him?” ⁴⁶ The officers answered, “No one ever spoke like this man!” ⁴⁷ The Pharisees answered them, “Have you also been deceived? ⁴⁸ Have any of the authorities or the Pharisees believed in him?” ⁴⁹ But this crowd that does not know the law is accursed.” ⁵⁰ Nicodemus, who had gone to him before, and who was one of them, said to them, ⁵¹ “Does our law judge a man without first giving him a hearing and learning what he does?” ⁵² They replied, “Are you from Galilee too? Search and see that no prophet arises from Galilee.”

NOTES:

CONTEXT:

Much like today, the people were divided over who Jesus truly was. Even with all the signs and truth before them, many still chose to question and doubt. Instead of opening their hearts to the possibility that He was the promised Savior, they tried to explain Him in ways that fit their own expectations. Their desire for control kept them from seeing the truth standing right in front of them.

CONTEXT:

The Pharisees once again reveal their pride and spiritual blindness. Though they spent their lives studying the very Scriptures that pointed to Jesus, they refused to recognize Him when He stood before them. Their question, essentially “If we don’t believe in Him, who else should?”, exposed hearts more concerned with authority and reputation than with truth. Instead of submitting to what was greater than themselves, they let pride keep them from seeing the Savior they had long awaited.

DEFINITION:

Nicodemus, a Pharisee and respected teacher, had previously sought out Jesus with genuine curiosity, unlike many of his peers who opposed Him. His journey throughout the Gospel of John reflects a heart in tension, caught between the disbelief of his fellow leaders and the growing conviction that Jesus truly was from God. Nicodemus stands at a crossroads, quietly wrestling between fear, doubt, and the pull of genuine faith.

BOOK OF JOHN

DAY 5

REFLECTION QUESTIONS:

1. When have I struggled to see Jesus clearly because I expected Him to work or speak in a certain way?

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2. How do pride or fear of others' opinions hold me back from fully following Jesus, like the Pharisees and Nicodemus wrestled with?

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3. How can I be bold in standing for truth and faith in Jesus, even when those around me doubt or disagree?

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JOHN 10:1-42

“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. ² But he who enters by the door is the shepherd of the sheep. ³ To him the gatekeeper opens. **The sheep hear his voice,** and he calls his own sheep by name and leads them out. ⁴ When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. ⁵ A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” ⁶ This figure of speech Jesus used with them, but they did not understand what he was saying to them.

Jesus knows each person by name. He calls us because we belong to Him.

⁷ So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. ⁸ All who came before me are thieves and robbers, but the sheep did not listen to them. ⁹ **I am the door.** If anyone enters by me, he will be saved and will go in and out and find pasture. ¹⁰ The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

Jesus is the way to a full and secure life. When we come to Him, we find peace.

¹¹ **I am the good shepherd.** The good shepherd lays down his life for the sheep. ¹² He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. ¹³ He flees because he is a hired hand and cares nothing for the sheep. ¹⁴ I am the good shepherd. I know my own and my own know me, ¹⁵ just as the Father knows me and I know the Father; and I lay down my life for the sheep. ¹⁶ And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. ¹⁷ For this reason the Father loves me, because I lay down my life that I may take it up again. ¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

Jesus gave His life for us. He protects and cares for His people.

¹⁹ There was again a division among the Jews because of these words. ²⁰ Many of them said, “He has a demon, and is insane; why listen to him?” ²¹ Others said, “These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?”

²² At that time the Feast of Dedication took place at Jerusalem. It was winter, ²³ and Jesus was walking in the temple, in the colonnade of Solomon. ²⁴ So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.” ²⁵ Jesus answered them, “I told you, and you do not believe. The works that I do in my Father’s name bear witness about me, ²⁶ but you do not believe because you are not among my sheep. ²⁷ My sheep hear my voice, and I know them, and they follow me. ²⁸ I give them eternal life, and they will never perish, and no one will snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. ³⁰ I and the Father are one.”

³¹ The Jews picked up stones again to stone him. ³² Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?” ³³ The Jews answered him, “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.” ³⁴ Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’? ³⁵ If he called them gods to whom the word of God came—and Scripture cannot be broken— ³⁶ do you say of him whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? ³⁷ If I am not doing the works of my Father, then do not believe me; ³⁸ but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.” ³⁹ Again they sought to arrest him, but he escaped from their hands.

⁴⁰ He went away again across the Jordan to the place where John had been baptizing at first, and there he remained. ⁴¹ And many came to him. And they said, “John did no sign, but everything that John said about this man was true.” ⁴² And many believed in him there.

NOTES

DATE:

TIME:

PASTOR:

*“The thief comes
only to steal
and kill
and destroy.
I came that
they may have
life and have
it abundantly.”*

JOHN 8:1-11

But Jesus went to the Mount of Olives. ² Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them.

³ The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst ⁴ they said to him, “Teacher, this woman has been caught in the act of adultery. ⁵ Now in the Law, Moses commanded us to stone such women. So what do you say?” ⁶ This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground.

⁷ And as they continued to ask him, he stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.” ⁸ And once more he bent down and wrote on the ground. ⁹ But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him.

¹⁰ Jesus stood up and said to her, “Woman, where are they? Has no one condemned you?” ¹¹ She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and from now on sin no more.”

NOTES:

CONTEXT:

The religious leaders wanted to trap Jesus in front of the crowd. They used the woman's mistake to test Him. In those days, the Law of Moses said adultery should be punished by death. If Jesus showed mercy, they could accuse Him of breaking God's law. If He agreed to punish her, He would look cruel. They wanted to catch Him in a lose-lose situation.

CONTEXT:

Being shamed in public was one of the worst things that could happen in that culture. Everyone expected Jesus to point out her guilt. Instead, He pointed out everyone's need for grace. When He said, "Neither do I condemn you," He wasn't saying sin is okay. He was showing that mercy is stronger than judgment.

DEFINITION:

Condemn: to declare someone guilty and deserving of punishment. The religious leaders wanted Jesus to condemn the woman, but instead He offered grace. Jesus has the authority to condemn, yet He chose mercy instead.

BOOK OF JOHN

DAY 1

REFLECTION QUESTIONS:

1. When have you been quick to judge or condemn someone instead of showing mercy? What do you think keeps us from offering the same grace Jesus offered this woman?

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2. Jesus said, “Neither do I condemn you.” How does hearing those words change the way you see your own mistakes and failures today?

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3. What does it look like for you to walk in both grace and truth, to receive mercy from Jesus and also take steps to leave behind what holds you back?

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JOHN 8:12-20

¹² Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

¹³ So the Pharisees said to him, “You are bearing witness about yourself; your testimony is not true.”

¹⁴ Jesus answered, “Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going.

¹⁵ You judge according to the flesh; I judge no one.

16 Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me. 17 In your Law it is written that the testimony of two people is true. 18 I am the one who bears witness about myself, and the Father who sent me bears witness about me.” 19 They said to him therefore, “Where is your Father?” Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father also.”

²⁰ These words he spoke in the treasury, as he taught in the temple; but no one arrested him, because his hour had not yet come.

NOTES:

CONTEXT:

During the Feast of Tabernacles, large lamps were lit in the temple courts to remind Israel how God led them by fire in the wilderness.

In that same place, Jesus declared, “I am the light of the world.” It was a bold claim that He, not the temple lamps, was the true presence of God guiding His people.

CONTEXT:

When the Pharisees questioned Jesus, they were challenging His right to speak with divine authority. But Jesus reminded them that His Father confirmed His words and His works. In the very temple where people offered sacrifices, He was inviting them to know God personally through Him.

DEFINITION:

Light: A symbol of God's truth and presence. Light reveals what is hidden and shows the way forward. When Jesus calls Himself the light of the world, He is saying that He alone can expose darkness and guide people into true life.

BOOK OF JOHN

DAY 2

REFLECTION QUESTIONS:

1. Where in your life do you need Jesus to bring light and direction?

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2. What might it look like for you to live as someone who reflects His light this week?

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3. How does knowing Jesus as the light of the world give you hope when life feels dark or uncertain?

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JOHN 8:21-24

²¹ So he said to them again, “I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come.” ²² So the Jews said, “Will he kill himself, since he says, ‘Where I am going, you cannot come?’” ²³ He said to them, “You are from below; I am from above. You are of this world; I am not of this world. ²⁴ I told you that you would die in your sins, for unless you believe that I am he you will die in your sins.”

NOTES:

CONTEXT:

When Jesus said, “I am going away,” He was pointing toward His coming death, resurrection, and return to the Father. The people who rejected Him would not be able to follow because they refused to believe.

CONTEXT:

“Unless you believe that I am he” points to faith as the dividing line between life and death. Jesus was revealing Himself as the promised Savior. Belief in Him was not optional. It was the only way to be rescued from sin and separation from God.

DEFINITION:

World: The world means the way people live apart from God. It includes values and habits that focus on self instead of Him. When Jesus says He is not of this world, He is showing that His way is different and leads us back to God.

REFLECTION QUESTIONS:

1. Where in your life do you feel pulled toward the world's way of thinking or living?

2. What would it look like for you to choose Jesus' way instead, even when it feels hard or different?

3. How does knowing that Jesus came from above give you confidence to trust Him with your life today?

JOHN 8:25-27

²⁵ So they said to him, “Who are you?” Jesus said to them, “Just what I have been telling you from the beginning. ²⁶ I have much to say about you and much to judge, but he who sent me is true, and I declare to the world what I have heard from him.” ²⁷ They did not understand that he had been speaking to them about the Father.

NOTES:

A large grid of dotted lines for taking notes, consisting of 20 rows and 50 columns.

CONTEXT:

The religious leaders kept questioning Jesus because they could not accept who He was claiming to be. When they asked, “Who are you?” it showed their spiritual blindness. Jesus had been revealing His identity all along, but their hearts were not open to see it.

CONTEXT:

When Jesus said, “He who sent me is true,” He was talking about His Father in heaven. Everything Jesus said and did came directly from God. His mission was not about personal fame but about helping people to know what the Father is truly like.

DEFINITION:

True: In the Bible, true means trustworthy and dependable. When Jesus says the Father is true, He is saying that God can be completely trusted. His words never fail, and His character never changes.

BOOK OF JOHN

DAY 4

REFLECTION QUESTIONS:

1. What stands out to you about the way Jesus answered the question “Who are you?”

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2. How can remembering that God is true help you trust Him when life feels uncertain or confusing?

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3. What are some ways you can keep your heart open to hear and understand who Jesus really is?

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JOHN 8:28-30

28 So Jesus said to them, “When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me. 29 And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him.” 30 As he was saying these things, many believed in him.

REFLECTION PRAYER:

Father,
Teach me to live like Jesus. Confident, not because
of control, but because of trust. When I don't
understand what You're doing, help me remember
that You never leave me alone. I want my choices
to please You. Lead me to surrender what I can't
fix and rest in Your authority today.
Amen.

NOTES:

CONTEXT:

When Jesus said, “When you have lifted up the Son of Man,” He was pointing to His crucifixion. The phrase “lifted up” meant being raised on the cross. In that moment of suffering, His identity would be revealed to the world.

CONTEXT:

When Jesus said, “He has not left me alone,” He showed His complete trust in the Father. Even when facing death, He knew God was with Him. His confidence came from obedience and His deep relationship with the Father.

DEFINITION:

Authority: The right and power to act or speak with God's backing. Jesus didn't act on His own but followed the Father's direction. His authority came from perfect unity with God, showing that true strength comes from trusting and obeying Him.

REFLECTION QUESTIONS:

1. What does Jesus' dependence on the Father teach you about how to use the influence or authority you've been given?

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2. How does knowing that Jesus' authority comes from His relationship with the Father help you trust Him more fully?

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3. In what area of your life do you need to surrender control and let God's authority lead the way?

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JOHN 12:12-50

¹² The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. ¹³ So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” ¹⁴ And Jesus found a young donkey and sat on it, just as it is written,

¹⁵ “Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey’s colt!”

¹⁶ His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. ¹⁷ The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. ¹⁸ The reason why the crowd went to meet him was that they heard he had done this sign. ¹⁹ So the Pharisees said to one another, “You see that you are gaining nothing. Look, the world has gone after him.”

²⁰ Now among those who went up to worship at the feast were some Greeks. ²¹ So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.” ²² Philip went and told Andrew; Andrew and Philip went and told Jesus.

²³ And Jesus answered them, “The hour has come for the Son of Man to be glorified. ²⁴ Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. ²⁵ Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. ²⁶ If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

²⁷ “Now is my soul troubled. And what shall I say? ‘Father, save me from this hour’? But for this purpose I have come to this hour. ²⁸ Father, glorify your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.” ²⁹ The crowd that stood there and heard it said that it had thundered. Others said, “An angel has spoken to him.” ³⁰ Jesus answered, “This voice has come for your sake, not mine. ³¹ Now is the judgment of this world; now will the ruler of this world be cast out. ³² And I, when I am lifted up from the earth, will draw all people to myself.” ³³ He said this to show by what kind of death he was

This is the Jewish Passover feast. Jews from all over the country would have traveled to Jerusalem, which explains the large crowd.

This is the fulfillment of the prophecy found in Zechariah 9:9.

Philip was Jewish, but had a Greek name. This explains why the Greeks came to him first among the disciples.

This is a callback to Numbers 21, when Moses “lifted up” a serpent on a pole to save the Israelites from venomous snakes. In the same way, when Jesus is lifted up on the cross, he will provide the way by which anyone drawn to himself might be saved.

going to die. ³⁴ So the crowd answered him, “We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?”

³⁵ So Jesus said to them, “The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. ³⁶ While you have the light, believe in the light, that you may become sons of light.”

When Jesus had said these things, he departed and hid himself from them. ³⁷ Though he had done so many signs before them, they still did not believe in him, ³⁸ so that the word spoken by the prophet Isaiah might be fulfilled:

“Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?”

{ Isaiah 53:1

³⁹ Therefore they could not believe. For again Isaiah said,

⁴⁰ “He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.”

{ Isaiah 53:1

⁴¹ Isaiah said these things because he saw his glory and spoke of him. ⁴² Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; ⁴³ for they loved the glory that comes from man more than the glory that comes from God.

⁴⁴ And Jesus cried out and said, “Whoever believes in me, believes not in me but in him who sent me. ⁴⁵ And whoever sees me sees him who sent me. ⁴⁶ I have come into the world as light, so that whoever believes in me may not remain in darkness. ⁴⁷ If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world.

⁴⁸ The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. ⁴⁹ For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. ⁵⁰ And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

NOTES

DATE:

TIME:

PASTOR:

*“I have come
into the world
as light,
so that whoever
believes in me
may not remain
in darkness.”*

JOHN 10:1-10

“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. ² But he who enters by the door is the shepherd of the sheep.

³ To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. ⁴ When he has brought out all his

own, he goes before them, and the sheep follow him, for they know his voice. ⁵ A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” ⁶ This figure of speech Jesus used with them, but they did not understand what he was saying to them.

⁷ So Jesus again said to them, “Truly, truly, I say to you, **I am the door of the sheep.** ⁸ All who came before me are thieves and robbers, but the sheep did not listen to them. ⁹ I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. ¹⁰ The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.”

NOTES:

CONTEXT:

In the world of shepherding, the sheep in a herd would become accustomed to the voice of their shepherd. Even amid other voices, sheep would recognize the voice of their shepherd and follow his direction. They had grown to trust him. Jesus is likening himself to a shepherd, and us to sheep. The more we spend time with him, the more we grow not only in our awareness of his voice but also in our trust in him to lead us.

CONTEXT:

Earlier in this passage, Jesus seems to be saying that he is the shepherd in this illustration—the one whose voice the sheep hear and are led by. Here, Jesus seems to suggest he is also the door of the sheepfold—the way by which the sheep find shelter and safety. So, which is it? Both. Much like in John 14, Jesus is stating the reality of his being the way, the truth, and the life. He is the voice of truth to follow, and the way by which we find true life.

DEFINITION:

The thief: This is a reference to the devil, or Satan. Jesus uses this title to highlight the reality that, much like a thief, Satan's only desire is to take from us that which Jesus would desire for us: abundant life.

BOOK OF JOHN

DAY 1

REFLECTION QUESTIONS:

1. Where in your life are you most tempted to listen to another voice that isn't the voice of Jesus?

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2. What tends to hold you back from following or obeying Jesus' voice in your life?

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3. What new habits or rhythms can you explore putting in place to best position yourself to listen for the voice of Jesus and what he might want to tell you?

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JOHN 10:11-21

¹¹ I am the good shepherd. ¹² The good shepherd lays down his life for the sheep. ¹³ He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. ¹⁴ I am the good shepherd. I know my own and my own know me, ¹⁵ just as the Father knows me and I know the Father; and I lay down my life for the sheep. ¹⁶ And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. ¹⁷ For this reason the Father loves me, because I lay down my life that I may take it up again. ¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

¹⁹ There was again a division among the Jews because of these words. ²⁰ Many of them said, “He has a demon, and is insane; why listen to him?” ²¹ Others said, “These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?”

NOTES:

CONTEXT:

Jesus is describing the kind of shepherd, or leader, we have available to us in him: one who is ready and willing to lay down his very life for our good. This is a foreshadowing of Jesus' death on a cross, an act of total surrender on our behalf and for our good. One that cements Jesus as not just shepherd and leader, but also Savior.

CONTEXT:

Just like in Luke 19, Jesus is reminding us that his mission will always include seeking and saving the lost (those who are not yet “of the fold”). Even those who are not yet following Jesus, according to him, can still hear and respond to his voice. This clearly makes their pursuit incredibly important to Jesus.

DEFINITION:

Authority: Jesus is referring to at least two important implications behind the word “authority” in this passage. The first is his commission (or “charge”) from God. Much like an ambassador, God has given Jesus authority on earth to speak and operate on his behalf. This leads to the second implication, which has to do with power. When Jesus says he has the “authority” to take his life up again, he’s foreshadowing his power over even the grave.

REFLECTION QUESTIONS:

1. What is your response to the idea that Jesus lays down his life for you? Is it to try to earn that grace? Is it to push him away because you know you don't deserve it? Is there something else that tends to get in the way of you simply receiving the gift he offers?

2. Do you tend to spend more time with people who are already following Jesus, or with those who aren't yet? Why do you think that's the case?

3. Who has Jesus strategically positioned in your life to “hear his voice” through you? (Your story, your encouragement, the way you parent, the way you love your spouse)

JOHN 10:22-30

²² At that time the Feast of Dedication took place at Jerusalem. It was winter, ²³ and Jesus was walking in the temple, in the colonnade of Solomon.

²⁴ So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.” ²⁵ Jesus answered them, “I told you, and you do not believe. The works that I do in my Father’s name bear witness about me, ²⁶ but you do not believe because you are not among my sheep. ²⁷ My sheep hear my voice, and I know them, and they follow me. ²⁸ I give them eternal life, and they will never perish, and no one will snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand.

³⁰ I and the Father are one.”

NOTES:

CONTEXT:

Jesus is making an appeal to logic here. Specifically, that a person can witness miraculous signs on the part of Jesus—which might otherwise prove he’s more than just an ordinary man—and still choose not to believe who he says he is. This is not the typical doubt and questions that come up in the journey of faith. This is a willful ignorance, which Jesus says is quite different.

CONTEXT:

For Jesus to even suggest that he and the Father (God) are one—equal in nature and divinity—would be blasphemous and worthy of the death penalty according to Jewish law. The Jews in this passage demanded that Jesus answer them “plainly” regarding his identity. This statement from Jesus is one of total clarity.

DEFINITION:

Feast of Dedication: This Jewish festival is the precursor to the modern celebration of Hanukkah. While Hanukkah is never mentioned in the Old Testament, the Feast of Dedication in the New Testament is the conclusion of an entire season of celebration outlined in the gospel of John (Sabbath, Passover, Tabernacles, Dedication). John’s goal is to show how each festival reveals more of the character of Jesus.

REFLECTION QUESTIONS:

1. Be honest. What are some of the most common situations or scenarios that tempt you to doubt Jesus' power and presence in your life?

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2. How does the truth expressed in this passage—that Jesus and God the Father are one—affect your day-to-day life? Do you embrace that truth? Do you doubt or wrestle with that truth? Do you question how that truth can, or even should, make a difference?

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3. If you could ask Jesus to reveal to you some piece of his character—as in, if Jesus could help you see a part of himself that you're struggling to believe is real or true—what would it be? (That he's good, that he's in control, that he's always with you) Ask him to reveal more of that to you today.

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JOHN 10:31-42

³¹ The Jews picked up stones again to stone him.

³² Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?” ³³ The Jews answered him, “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.” ³⁴ Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’?”

³⁵ If he called them gods to whom the word of God came—and Scripture cannot be broken—³⁶ do you say of him whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? ³⁷ If I am not doing the works of my Father, then do not believe me; ³⁸ but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.” ³⁹ Again they sought to arrest him, but he escaped from their hands.

⁴⁰ He went away again across the Jordan to the place where John had been baptizing at first, and there he remained. ⁴¹ And many came to him. And they said, “John did no sign, but everything that John said about this man was true.” ⁴² And many believed in him there.

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CONTEXT:

In response to Jesus’ claim that he is one with God, the Jews pick up stones to kill him in adherence to their law. They would rather silence Jesus on the spot than consider the truth behind his claim, and how that could totally change their lives.

CONTEXT:

Jesus is defusing an incredibly tense situation by quoting a portion of Psalm 82. In that passage, God is addressing angelic beings—created by God—using words like “gods” and “sons of the Most-High.” Jesus calls out the Jews’ hypocrisy: If you’re okay with using that language in Psalm 82, why do you have such a problem with me using the same language to describe myself, God’s true son?

DEFINITION:

Blasphemy: In the Bible, blasphemy could refer to words or behaviors that disrespect or insult God, that point to a person’s claim to be God, or that attribute the power or work of God to evil or demonic entities. In Leviticus 24, the penalty for any form of blasphemy is death.

BOOK OF JOHN

DAY 4

REFLECTION QUESTIONS:

1. In what areas of your life are you most tempted to ignore what Jesus says is right, true, and best?

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2. The Jews in this passage want to debate the truth of Jesus' words, to the point of silencing his voice in their lives. In what ways are you debating or arguing with Jesus right now?

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3. What could be true (or become true) in your life if what Jesus is telling you is actually true, and that his best version of your life is better than your best version of your life?

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JOHN 11:1-57

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. ² It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. ³ So the sisters sent to him, saying, “Lord, he whom you love is ill.” ⁴ But when Jesus heard it he said, “This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it.”

⁵ Now Jesus loved Martha and her sister and Lazarus.

⁶ So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was. ⁷ Then

after this he said to the disciples, “Let us go to Judea again.” ⁸ The disciples said to him, “Rabbi, the Jews were just now seeking to stone you, and are you going there again?” ⁹ Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. ¹⁰ But if anyone walks in the night, he stumbles, because the light is not in him.” ¹¹ After saying these things, he said to them, “Our friend Lazarus has fallen asleep, but I go to awaken him.” ¹² The disciples said to him, “Lord, if he has fallen asleep, he will recover.” ¹³ Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep.

¹⁴ Then Jesus told them plainly, “Lazarus has died, ¹⁵ and for your sake I am glad that I was not there, so that you may believe. But let us go to him.” ¹⁶ So Thomas, called the Twin, said to his fellow disciples, “Let us also go, that we may die with him.”

¹⁷ Now when Jesus came, he found that Lazarus had already been in the tomb four days. ¹⁸ Bethany was near Jerusalem, about two miles off, ¹⁹ and many of the Jews had come to Martha and Mary to console them concerning their brother. ²⁰ So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house.

²¹ Martha said to Jesus, “Lord, if you had been here, my

CONTEXT:

In verses 5-6, John highlights that Jesus deeply loved Mary, Martha, and Lazarus, yet He waited before going to them. This delay can feel confusing, but it's intentional. Jesus isn't being careless or slow; He is working with a purpose that goes beyond what they can see. Sometimes God's timing doesn't match our urgency, not because He doesn't care, but because He is preparing a greater revelation of His glory.

CONTEXT:

Some Jews at the time of Jesus believed that a person's spirit lingered near its body for three days following that person's death. In any case, calling attention to the amount of time since Lazarus' death (four days) indicates that this isn't simply a state of sickness or unconsciousness. Revival here must be an act of total supernatural power.

CONTEXT:

Martha's statement in verses 21-22 carries both sorrow and faith. She believes Jesus could have prevented Lazarus' death, yet she still trusts that God will respond to Jesus now. This moment shows the tension many believers experience, grief and hope existing side by side. Jesus meets her in that tension and leads her deeper, shifting her focus from what could have happened to who He is right now: the Resurrection and the Life.

brother would not have died.²² But even now I know that whatever you ask from God, God will give you.”²³ Jesus said to her, “Your brother will rise again.”²⁴ Martha said to him, “I know that he will rise again in the resurrection on the last day.”²⁵ Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live,²⁶ and everyone who lives and believes in me shall never die. Do you believe this?”²⁷ She said to him, “Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world.”

²⁸ When she had said this, she went and called her sister Mary, saying in private, “The Teacher is here and is calling for you.”²⁹ And when she heard it, she rose quickly and went to him.³⁰ Now Jesus had not yet come into the village, but was still in the place where Martha had met him.³¹ When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there.³² Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.”³³ When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled.³⁴ And he said, “Where have you laid him?” They said to him, “Lord, come and see.”³⁵ Jesus wept.³⁶ So the Jews said, “See how he loved him!”³⁷ But some of them said, “Could not he who opened the eyes of the blind man also have kept this man from dying?”

³⁸ Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it.³⁹ Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, by this time there will be an odor, for he has been dead four days.”⁴⁰ Jesus said to her, “Did I not tell you that if you believed you would see the glory of God?”⁴¹ So they took away the stone. And Jesus lifted up his eyes and said, “Father, I thank you that you have heard me.⁴² I knew that

DEFINITION:

This is one of Jesus’ “I Am” statements, linking His identity to God’s divine name in Exodus 3:14. Jesus is not just promising life someday in the future, He is claiming to be the source of life itself. Resurrection isn’t merely an event; it’s found in a person. Whoever trusts in Him receives a life that death cannot end.

CONTEXT:

In verse 35, “Jesus wept” reveals the compassion and humanity of Christ. Even though He knows He is about to raise Lazarus, He still enters fully into the grief of those He loves. This shows that God is not distant from our pain. He doesn’t rush us past loss; He stands with us in it. Jesus’ tears demonstrate that comfort is not just something He gives; it is something He shares.

you always hear me, but I said this on account of the people standing around, that they may believe that you sent me.” ⁴³ When he had said these things, he cried out with a loud voice, “Lazarus, come out.”

⁴⁴ The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, “Unbind him, and let him go.” ⁴⁵ Many of the Jews therefore, who had come with Mary and had seen what he did, **believed** in him,

⁴⁶ but some of them went to the Pharisees and told them what Jesus had done. ⁴⁷ So the chief priests and the Pharisees gathered the council and said, “What are we to do? For this man performs many signs.

⁴⁸ If we let him go on like this, everyone will **believe** in him, and the Romans will come and take away both our place and our nation.” ⁴⁹ But one of them, **Caiaphas**, who was high priest that year, said to them,

“You know nothing at all. ⁵⁰ Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish.”

⁵¹ He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, ⁵² and not for the nation only, but also to gather into one the children of God who are scattered abroad. ⁵³ So from that day on they made plans to put him to death.

⁵⁴ Jesus therefore no longer walked openly among the Jews, but went from there to the region near the wilderness, to a town called Ephraim, and there he stayed with the disciples.

⁵⁵ Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves. ⁵⁶ They were looking for Jesus and saying to one another as they stood in the temple, “What do you think? That he will not come to the feast at all?” ⁵⁷ Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should let them know, so that they might arrest him.

CONTEXT:

Pay attention to the number of times when the words “believe” or “believed” are used in this passage. This is a major clue behind the purpose of the story. Jesus’ actions here are intended to force a response: Based on what you see and experience—the power to bring a dead man back to life—will you choose to believe?

DEFINITION:

Caiaphas was the high priest during the final year of Jesus’ ministry. His statement that “it is better...that one man should die for the people” was intended politically, to prevent Rome from reacting against the Jewish nation. Yet John notes that Caiaphas spoke more truth than he understood. His words became an unintended prophecy that Jesus’ death would bring salvation not just for Israel, but for all of God’s scattered children.

REFLECTION QUESTIONS:

1. If Jesus said “follow me” to you today, what specific things—habits, comforts, relationships, even good things—would you have to loosen your grip on in order to actually follow Him?

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2. What doubts or questions about Jesus do you carry right now? Instead of running from them, where might He be inviting you to bring those doubts honestly and simply take the next step with Him?

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3. Are you living with low expectations of what God can do in your life? Where do you need to start believing that He wants to do more in you and through you than what you’ve already seen?

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JOHN 14:1-31

“Let not your hearts be troubled. Believe in God; believe also in me. ² In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? ³ And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. ⁴ And you know the way to where I am going.” ⁵ Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” ⁶ Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. ⁷ If you had known me, you would have known my Father also. From now on you do know him and have seen him.” ⁸ Philip said to him, “Lord, show us the Father, and it is enough for us.” ⁹ Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? ¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. ¹¹ Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. ¹² Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. ¹³ Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. ¹⁴ If you ask me anything in my name, I will do it. ¹⁵ If you love me, you will keep my commandments. ¹⁶ And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. ¹⁸ I will not leave you as orphans; I will come to you. ¹⁹ Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. ²⁰ In that day you will know that I am in my Father, and you in me, and I in you. ²¹ Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” ²² Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” ²³ Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home

Jesus says this during the Last Supper right after predicting His betrayal and departure. He meets their fear with a call to trust (faith over fear).

This is one of Jesus’ strongest identity declarations. He isn’t one path among many. He is the only access point to the Father and eternal life.

*The word “Helper” (Greek: **paraklētos**) means advocate, comforter, counselor. Jesus promises the Holy Spirit will continue His presence and work within His people.*

WEEK 10

with him. ²⁴ Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me. ²⁵ These things I have spoken to you while I am still with you. ²⁶ But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. ²⁷ Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. ²⁸ You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. ²⁹ And now I have told you before it takes place, so that when it does take place you may believe. ³⁰ I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, ³¹ but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here."

NOTES

DATE:

TIME:

PASTOR:

*“Peace I leave
with you;
my peace I give
to you ...*

*Let not your
hearts be troubled,
neither let them
be afraid.”*

JOHN 12:1-8

Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. ² So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at table. ³ Mary therefore took a pound of expensive ointment made from pure nard and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. ⁴ But Judas Iscariot, one of his disciples (he who was about to betray him), said, ⁵ “Why was this ointment not sold for three hundred denarii and given to the poor?” ⁶ He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it. ⁷ Jesus said, “Leave her alone, so that she may keep it for the day of my burial. ⁸ For the poor you always have with you, but you do not always have me.”

NOTES:

CONTEXT:

Bethany was a small village just outside Jerusalem where Jesus often stayed with friends. This dinner happens six days before Passover, right before His death. Lazarus had just been raised from the dead, drawing crowds and tension. As they gather to celebrate, Mary's act becomes more than a gesture of gratitude; it is a prophetic act of love, devotion, and recognition of who Jesus really is.

CONTEXT:

Mary's worship stands in sharp contrast to Judas' criticism. One heart is moved by love and surrender, the other by greed and pretense. This moment reveals what true discipleship looks like: extravagant, uncalculated devotion. Jesus affirms Mary, showing that worship rooted in relationship will always outweigh appearances of doing “good” for show. She honors Him before the cross, while others are still missing what's coming.

DEFINITION:

“Nard” was an imported, extremely costly perfume from the Himalayas which was worth nearly a year's wage. By breaking the jar, Mary wasn't saving any for herself. She gave it all to honor Jesus, symbolizing total surrender and love. Her act foreshadows His burial, filling the house with fragrance just as His sacrifice would fill the world with grace.

BOOK OF JOHN

DAY 1

REFLECTION QUESTIONS:

1. What might costly worship look like for you...something that feels extravagant but flows from love for Jesus?

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2. How do you respond when others misunderstand or criticize your faith or devotion?

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3. Where in your life might Jesus be inviting you to give something up as an act of worship, not duty?

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JOHN 12:9-19

9 When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead. ¹⁰ So the chief priests made plans to put Lazarus to death as well, ¹¹ because on account of him many of the Jews were going away and believing in Jesus. ¹² The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. ¹³ So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" ¹⁴ And Jesus found a young donkey and sat on it, just as it is written, ¹⁵ "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" ¹⁶ His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. ¹⁷ The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. ¹⁸ The reason why the crowd went to meet him was that they heard he had done this sign. ¹⁹ So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him."

NOTES:

CONTEXT:

As crowds gathered for Passover, news of Lazarus's resurrection spread fast. People came hoping to see both him and Jesus. When Jesus entered Jerusalem, the crowd waved palm branches, a national symbol of victory and freedom. In Jewish culture, palms represented triumph and were used in celebrations to honor kings and heroes. The people believed Jesus was the promised deliverer who would rescue them from Roman oppression, so they welcomed Him like a conquering ruler.

CONTEXT:

The same voices that welcomed Jesus would soon cry for His death. The people expected a political king to overthrow Rome, not a suffering Savior who would conquer sin. The religious leaders feared losing control and influence, missing that God Himself had arrived. Jesus came humbly, showing a kingdom that begins in hearts, not thrones.

DEFINITION:

“Hosanna” means “save us now.” It’s both a plea and a praise. The crowd saw Jesus’ miracles and thought He might finally free them from Roman rule. Yet His plan was far greater..freedom from sin and death itself. Their temporary hope would soon meet eternal salvation through His cross and resurrection.

JOHN 12:20-36

²⁰ Now among those who went up to worship at the feast were some Greeks. ²¹ So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.” ²² Philip went and told Andrew; Andrew and Philip went and told Jesus. ²³ And Jesus answered them, “The hour has come for the Son of Man to be glorified. ²⁴ Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. ²⁵ Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. ²⁶ If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him. ²⁷ Now is my soul troubled. And what shall I say Father, save me from this hour But for this purpose I have come to this hour. ²⁸ Father, glorify your name.” Then a voice came from heaven “I have glorified it, and I will glorify it again.” ²⁹ The crowd that stood there and heard it said that it had thundered. Others said, “An angel has spoken to him.” ³⁰ Jesus answered, “This voice has come for your sake, not mine. ³¹ Now is the judgment of this world; now will the ruler of this world be cast out. ³² And I, when I am lifted up from the earth, will draw all people to myself.” ³³ He said this to show by what kind of death he was going to die. ³⁴ So the crowd answered him, “We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” ³⁵ So Jesus said to them, “The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. ³⁶ While you have the light, believe in the light, that you may become sons of light.”

CONTEXT:

When some Greeks came to Philip asking, “Sir, we wish to see Jesus,” it marked a pivotal moment in His ministry. These were non-Jews, and their desire to meet Him showed that His message was spreading beyond Israel. Jesus’ response, “The hour has come for the Son of Man to be glorified,” revealed that the time for His death and resurrection had arrived. Salvation would now extend to all people, not just the Jewish nation.

CONTEXT:

Jesus compared His coming death to a seed falling into the ground. Only through dying could new life multiply. The cross would look like loss, but it would birth eternal victory. His words call followers to the same posture: letting go of self-preservation to experience true life. Light was present, but the moment to respond was short.

DEFINITION:

Glorified here does not mean fame or applause; it means revealing God’s character through obedience. Jesus’ glory was not in avoiding pain but in fulfilling His purpose. Through His death, the love and power of God would be fully seen. Glory, in God’s Kingdom, looks like sacrifice that leads to redemption.

BOOK OF JOHN

DAY 3

REFLECTION QUESTIONS:

1. What might dying to self look like in your current season?

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2. How can you walk in the light instead of staying in what feels familiar but dark?

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3. What fruit might God want to bring from your obedience, even if it costs something?

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JOHN 12:37-50

³⁷ Though he had done so many signs before them, they still did not believe in him, ³⁸ so that the word spoken by the prophet Isaiah might be fulfilled: “Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?” ³⁹ Therefore they could not believe. For again Isaiah said, ⁴⁰ “He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.” ⁴¹ Isaiah said these things because he saw his glory and spoke of him. ⁴² Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; ⁴³ for they loved the glory that comes from man more than the glory that comes from God. ⁴⁴ And Jesus cried out and said, “Whoever believes in me, believes not in me but in him who sent me. ⁴⁵ And whoever sees me sees him who sent me. ⁴⁶ I have come into the world as light, so that whoever believes in me may not remain in darkness. ⁴⁷ If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. ⁴⁸ The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. ⁴⁹ For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment, what to say and what to speak. ⁵⁰ And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

CONTEXT:

Despite miracle after miracle, many still refused to believe in Jesus. Isaiah had prophesied this hard truth centuries before: some hearts would stay blind even in the presence of light. Fear of rejection held others back. They believed secretly but stayed silent publicly, valuing approval from people more than truth from God.

CONTEXT:

Jesus' final public message summarizes His mission. He came not to condemn but to save. Rejecting Him does not erase truth; it simply delays judgment. He speaks on the Father's authority, offering eternal life to all who believe. The invitation is still open: light or darkness, belief or disbelief. Every heart must decide.

DEFINITION:

Glory means weight or worth; what holds the most importance in your life. Some loved the glory of people, their opinions and praise, more than God's. Jesus redefines glory as obedience to the Father. Real faith shows up when God's approval matters more than anyone else's.

REFLECTION QUESTIONS:

1. Where in your life are you tempted to stay quiet about your faith?

2. What does it look like to seek God's glory over people's approval?

3. How can you step out of fear and into the light Jesus offers?

JOHN 13:1-38

Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. ² During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, ³ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, ⁴ rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. ⁵ Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. ⁶ He came to Simon Peter, who said to him, "Lord, do you wash my feet?" ⁷ Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." ⁸ Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." ⁹ Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰ Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." ¹¹ For he knew who was to betray him; that was why he said, "Not all of you are clean." ¹² When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?" ¹³ You call me Teacher and Lord, and you are right, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you also should do just as I have done to you. ¹⁶ Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. ¹⁷ If you know these things, blessed are you if you do them. ¹⁸ I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.' ¹⁹ I am tell-

CONTEXT:

John emphasizes that Jesus served from a place of security and authority. He knew He had come from the Father and was returning to the Father, and He still chose to kneel and wash feet. This reminds us that true humility does not come from insecurity or weakness, but from confidence in identity. Jesus shows that when you know who you are in God, you are free to serve without needing recognition.

CONTEXT:

This moment takes place the night before Jesus' crucifixion. The disciples still did not understand the depth of what was coming. As tension rose, Jesus modeled humility in action. He washed their feet, a task reserved for servants. It was His final teaching before the cross: greatness in His Kingdom comes through serving.

DEFINITION:

To wash symbolizes cleansing from sin, not just physical dirt. Jesus wanted His followers to grasp that only He can make them clean. Foot washing was not about hygiene but heart posture. Humble love stoops low to lift others. This kind of love is the evidence of those who truly follow Him.

ing you this now, before it takes place, that when it does take place you may believe that I am he. ²⁰ Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.” ²¹ After saying these things, Jesus was troubled in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me.” ²² The disciples looked at one another, uncertain of whom he spoke. ²³ One of his disciples, whom Jesus loved, was reclining at table at Jesus’s side, ²⁴ so Simon Peter motioned to him to ask Jesus of whom he was speaking. ²⁵ So that disciple, leaning back against Jesus, said to him, “Lord, who is it?” ²⁶ Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. ²⁷ Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” ²⁸ Now no one at the table knew why he said this to him. ²⁹ Some thought that, because Judas had the moneybag, Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor. ³⁰ So, after receiving the morsel of bread, he immediately went out. And it was night. ³¹ When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. ³² If God is glorified in him, God will also glorify him in himself, and glorify him at once. ³³ Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’” ³⁴ A new commandment I give to you, that you love one another; just as I have loved you, you also are to love one another. ³⁵ By this all people will know that you are my disciples, if you have love for one another.” ³⁶ Simon Peter said to him, “Lord, where are you going?” Jesus answered him, “Where I am going you cannot follow me now, but you will follow afterward.” ³⁷ Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” ³⁸ Jesus answered, “Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times.”

CONTEXT:

This (31-33) moment marks a shift in tone as Judas leaves the room. Jesus speaks of glory, not despair. The cross is not a tragic detour but the very means by which God’s love and redemption will be revealed. Then Jesus gives a new command rooted in His example: love one another as He has loved them. This love is not theoretical; it is costly, active, and sacrificial, just like His.

CONTEXT:

Jesus’ love is both gentle and strong. He washes Judas’s feet knowing betrayal is minutes away. Then He gives a new command: love one another as I have loved you. This is the mark of real discipleship. Peter’s bold promise reveals good intentions but human weakness. Jesus knows Peter will fail yet still calls him His own.

DEFINITION:

“Glorified” (v. 31-32): In John’s Gospel, “glory” is not about fame, praise, or public victory; it refers to revealing the true character and nature of God. When Jesus says the Son of Man is “glorified,” He is pointing to the cross. The crucifixion is where God’s love, justice, and mercy are displayed most clearly. What looks like defeat to the world is actually the fullest revelation of God’s saving love.

REFLECTION QUESTIONS:

1. What would it look like to love and serve others the way Jesus did here?

2. How do you respond when you realize Jesus loves you even knowing your failures?

3. Where might God be asking you to humble yourself, forgive someone, or choose service over comfort?

*“By this all
people will
know that
you are
my disciples,
if you have
love for
one another.”*

JOHN 15:26-27

²⁶ “But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. ²⁷ And you also will bear witness, because you have been with me from the beginning.

The Helper is another name for the Holy Spirit, also described as the Spirit of Truth.

JOHN 16:1-15

“I have said all these things to you to keep you from falling away. ² They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. ³ And they will do these things because they have not known the Father, nor me. ⁴ But I have said these things to you, that when their hour comes you may remember that I told them to you. I did not say these things to you from the beginning, because I was with you. ⁵ But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ ⁶ But because I have said these things to you, sorrow has filled your heart. ⁷ Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. ⁸ And when he comes, he will convict the world concerning sin and righteousness and judgment: ⁹ concerning sin, because they do not believe in me; ¹⁰ concerning righteousness, because I go to the Father, and you will see me no longer; ¹¹ concerning judgment, because the ruler of this world is judged. ¹² I still have many things to say to you, but you cannot bear them now. ¹³ When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. ¹⁴ He will glorify me, for he will take what is mine and declare it to you. ¹⁵ All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.”

Jesus leaving does not sound like an advantage, but His sacrifice allows us to receive the Holy Spirit. There is only one Jesus, but His Holy Spirit can be universally present!

The Holy Spirit is Christ's spirit in us, and it not only guides, but speaks on its own and relays what it hears from God.

NOTES

DATE:

TIME:

PASTOR:

JOHN 14:1-7

“Let not your hearts be troubled. Believe in God; believe also in me. ² In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? ³ And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. ⁴ And you know the way to where I am going.” ⁵ Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” ⁶ Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. ⁷ If you had known me, you would have known my Father also. From now on you do know him and have seen him.”

NOTES:

CONTEXT:

Jesus just told the disciples that he is leaving them. This is a direct reference to his death and resurrection, although Jesus never told them directly that he was going to die. In their sorrow, Jesus is reassuring them that he is going to prepare a place for them in Heaven. He also promises that he will return to bring them to Heaven with him.

CONTEXT:

Jesus is explaining that as “the way” he is the pathway to a relationship with God the Father. As “the truth” Jesus embodies divine wisdom and the ultimate definitive truth. As “the life” Jesus asserts that he is the source of eternal life for all. The statement “No one comes to the Father except through me” emphasizes that access to God is only through a personal relationship with Jesus.

DEFINITION:

“To Prepare” means more than to get something ready; it means that Jesus is going to make a pathway, through his death and resurrection, which will secure a permanent place in God’s house for believers. Jesus is making sure that there is an eternal home with God for believers that was paid for with his blood on the cross. As such, Jesus bridges the gap between humanity and God.

BOOK OF JOHN

DAY 1

REFLECTION QUESTIONS:

1. Where might you be struggling to trust that Jesus is preparing something good for you?

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2. What does it look like for you to live the kind of life Jesus offers—not just existing, but living abundantly and eternally?

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3. How can you stay spiritually connected to Christ as your life source when distractions and exhaustion hit hard?

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JOHN 14:8-14

8 Philip said to him, “Lord, show us the Father, and it is enough for us.” 9 Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?”

¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. ¹¹ Believe me

that I am in the Father and the Father is in me, or else believe on account of the works themselves.

¹² “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. ¹³ Whatever you ask in my name, this I

will do, that the Father may be glorified in the Son.

¹⁴ If you ask me anything in my name, I will do it.”

NOTES:

CONTEXT:

Philip, one of Jesus' disciples asks Jesus to show them the Father. Jesus explains his intimate unity with God the Father. The words that Jesus speaks are not derived from Jesus alone; they are the words of God the Father. Jesus is not a separate messenger, but the embodiment of God the Father. This solidifies the inseparable union between Jesus Christ and God as one essence.

CONTEXT:

Prayer is a primary mode of communication with Jesus. He hears all prayers and will answer all things that are asked of him that bring glory to God. This is not just a blank check for someone to fulfill selfish wants or desires. When we pray in Jesus' name we need to make sure that our requests are consistent with God's will and priorities for His Kingdom.

DEFINITION:

Glorified: To have the Father's greatness and honor openly revealed. To show or make known something that is hidden, bringing honor and exaltation to it. The ultimate purpose of Jesus' actions is to give honor and praise to God the Father. Requests in prayer that line up with God's purpose, intent, will, and love for the world will be answered so that the Father's character and power are made evident to the world.

BOOK OF JOHN

DAY 2

REFLECTION QUESTIONS:

1. How might this passage reshape the way you approach your relationship with God in daily life?

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2. How can believers reflect this same unity with God in their thoughts, actions, and relationships with others?

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3. When have you experienced God answering a prayer in a way that ultimately brought Him glory, not you?

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JOHN 14:15-21

¹⁵ “If you love me, you will keep my commandments. ¹⁶ And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.” ¹⁸ “I will not leave you as orphans; I will come to you. ¹⁹ Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. ²⁰ In that day you will know that I am in my Father, and you in me, and I in you. ²¹ Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

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CONTEXT:

The world will not receive the Holy Spirit or Spirit of Truth, because they don't believe in him and don't know him. Believers know the Holy Spirit because the Holy Spirit will live inside of them. The Holy Spirit will continue to be their guide and comforter. While Jesus was providing this information to his disciples, it holds true today. As believers in Jesus Christ the Holy Spirit lives inside of you.

CONTEXT:

This is such a powerful statement that Jesus is making. “In that day” holds so much clarity for believers. Jesus is talking about a day after his death, after his resurrection and after the Holy Spirit has been sent. When this day happens, believers are able to fully grasp the unity between God the Father, the Son, and themselves. This is a recognition that we are alive in Christ and Christ is alive in us.

DEFINITION:

Spirit of Truth: Also known as the Holy Spirit or Helper. The Spirit of Truth is considered the third person in the trinity and lives within believers, providing a standard against which to test all false teachings. The Spirit of Truth highlights the role of empowering and guiding believers with God's truth. The Spirit of Truth can bring new life and prosperity and is seen as the comforter and helper.

REFLECTION QUESTIONS:

1. What does it truly mean to love Jesus in a way that compels us to obey His commandments daily?

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2. How do you recognize the difference between your own thoughts and the prompting of the Holy Spirit?

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3. How can the assurance of God's presence help you lead with more compassion, confidence, and courage toward others?

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JOHN 14:22-25

²² Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” ²³ Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. ²⁴ Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me. ²⁵ “These things I have spoken to you while I am still with you.”

NOTES:

A large grid of dotted lines for taking notes.

CONTEXT:

This is a promise from Jesus that if anyone keeps his word, they will have a permanent spiritual relationship with both Jesus and God the Father. This is accomplished through the Holy Spirit living within them. Keeping Jesus’ word is an expression of love for Jesus through obeying, observing, and following his commandments and teachings that are recorded in the Bible. It’s not enough to just know the word, you must practice the word.

CONTEXT:

Love has a direct correlation between keeping the commandments, or the word. This verse suggests that someone who does not practice the commandments in their daily lives demonstrates a lack of love for Jesus. Love is not merely an emotion, but it requires action and commitment. The rejection of the word is also a rejection of the Father and further underscores the connection between Jesus and God.

DEFINITION:

The “Word” in Greek is Logos, which is so much more than just a spoken or written word. It refers to divine reason, principle, or speech. In context, the Word is often referred to as God’s powerful creative speech, the Bible as divinely inspired scriptures, and most profoundly, the Word made flesh in Jesus Christ. The miracle of creation and salvation are impossible without God’s creative word and the sacrifice of the word in flesh through Jesus Christ.

REFLECTION QUESTIONS:

1. How can you move from simply knowing what Jesus teaches to consistently living out His truth with conviction?

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2. What might be at stake, personally and spiritually, when believers choose comfort or convenience over obedience to Jesus' commands?

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3. How does viewing “the Word” as divine reason and power, not just text, change your approach to Scripture?

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JOHN 14:26-31

²⁶ “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.” ²⁷ Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. ²⁸ You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. ²⁹ And now I have told you before it takes place, so that when it does take place you may believe. ³⁰ I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, ³¹ but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.

CONTEXT:

Jesus is reassuring his disciples that he is not abandoning them and that the Father will send a helper or the Holy Spirit. During the last supper the disciples are listening to Jesus lay out the plan for his death and their grief is starting to overwhelm them. Jesus’ promise helps to calm them in the fact that the Holy Spirit will be with them forever.

DEFINITION:

Peace: This is the inner calm, security, and wholeness that comes from an intimate relationship with God through Jesus Christ. It is not the absence of trouble, trials, or tribulations. It is a relational calmness and confidence that with Christ all things are possible.

JOHN 15:1-25

“I am the true vine, and my Father is the vine-dresser. ² Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. ³ Already you are clean because of the word that I have spoken to you. ⁴ Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵ I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. ⁶ If anyone does not abide in me, he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. ⁷ If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. ⁸ By this my Father is glorified, that you bear much fruit and so prove to be my disciples. ⁹ As the Father has loved me, so

CONTEXT:

Jesus uses metaphors to illustrate the importance of our interconnected relationship with Him and the Father. God has made Jesus fruitful by removing anything that is not pure and true so that truth and grace may grow in abundance. Jesus did the same for his disciples. Through a deep connection to Jesus, the disciples were cleansed so that they can bear more fruit and take the good news of the gospel to the world.

have I loved you. Abide in my love. ¹⁰ If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. ¹¹ These things I have spoken to you, that my joy may be in you, and that your joy may be full. ¹² This is my commandment, that you love one another as I have loved you. ¹³ Greater love has no one than this, that someone lay down his life for his friends. ¹⁴ You are my friends if you do what I command you. ¹⁵ No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. ¹⁶ You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. ¹⁷ These things I command you, so that you will love one another. ¹⁸ If the world hates you, know that it has hated me before it hated you. ¹⁹ If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰ Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. ²¹ But all these things they will do to you on account of my name, because they do not know him who sent me. ²² If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin. ²³ Whoever hates me hates my Father also. ²⁴ If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father. ²⁵ But the word that is written in their Law must be fulfilled: 'They hated me without a cause.'

CONTEXT:

The disciples and Jesus experienced a master and servant or teacher and student relationship. In this dynamic the master shares information or lessons with the servant or student to help them grow and learn. When Jesus elevates the disciples to friends, he now shares the entire plan with them that they may now become the teachers. As friends of Jesus, they now experience a level of intimacy and confidence that was not afforded them previously.

DEFINITION:

Abide: The general definition is to accept or act in accordance with, but that does not justify the place it holds in the Bible. Abide means to stay, remain, and continue in a steadfast connection and relationship with Jesus. To "abide in" is to live in Jesus and allow Jesus to live in you. Abiding is persevering in faith to ensure our alignment with God's will.

REFLECTION QUESTIONS:

1. What habits or influences might be hindering your ability to remain rooted deeply in Christ's sustaining presence?

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2. How do you recognize when you're spiritually withering rather than thriving in close connection with Jesus?

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3. How does friendship with Jesus deepen your sense of purpose, identity, and belonging in God's Kingdom?

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*“I am the vine;
you are
the branches.
Whoever abides
in me and I in him,
he it is that bears
much fruit,
for apart from me
you can do nothing.”*

JOHN 17:1-26

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

In this passage we get a behind-the-scenes look at the prayer life of Jesus.

⁶ “I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. ⁷ Now they know that everything that you have given me is from you. ⁸ For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. ⁹ I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. ¹⁰ All mine are yours, and yours are mine, and I am glorified in them. ¹¹ And I am no longer in the world, but they are in the world, and I am coming to you. **Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.** ¹² While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the **son of destruction**, that the Scripture might be fulfilled. ¹³ But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. ¹⁴ I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. ¹⁵ I do not ask that you take them out of the world, but that you keep them from the evil one. ¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Sanctify them in the truth; your word is truth. ¹⁸ As you sent me into the world, so I have sent them into the world. ¹⁹ And for their sake I consecrate myself, that they also may be sanctified in truth.

Jesus’ desire is for his followers to be unified in the same way he is unified with God!

Jesus calls Judas, the disciple who would betray him, the “son of destruction.”

WEEK 12

²⁰ “I do not ask for these only, but also for those who will believe in me through their word,²¹ that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.²² The glory that you have given me I have given to them, that they may be one even as we are one,²³ I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.²⁴ Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.²⁵ O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.²⁶ I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”

With these words Jesus prays for all the believers who will come. That means you and me!

The reason Jesus desires his church to be unified is “so that” the world will know that we are the people of God.

NOTES

DATE:

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PASTOR:

*“And this is
eternal life,
that they
know you,
the only
true God,
and Jesus Christ
whom you
have sent.”*

JOHN 16:16-20

16 “A little while, and you will see me no longer; and again a little while, and you will see me.”

¹⁷ So some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I am going to the Father'?"

¹⁸ So they were saying, “What does he mean by ‘a little while’? **We do not know what he is talking about.**” ¹⁹ Jesus knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’? ²⁰ Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy.”

NOTES:

CONTEXT:

Jesus knew that the crucifixion was coming, but he also knew his resurrection was coming. He wanted the disciples to have hope, but he knew he couldn't tell them all the details of God's plan to rescue humanity for sin.

CONTEXT:

Time and time again we've seen the disciples misunderstand Jesus and his words. They're often confused and drawing the wrong conclusions from what he has to say. Even now, after spending three years following Jesus, they aren't quite sure what he's talking about.

DEFINITION:

Truly, Truly: Why does Jesus say “truly” twice? In the original language Jesus spoke, he didn’t—but when we translate his words into English the only way to communicate the intensity of what Jesus is saying is to say them twice! It’s like he says to the disciples, “HEY — make sure you pay attention to what I’m about to say.”

REFLECTION QUESTIONS:

1. Have you ever been confused by something Jesus says in the Bible? How does it make you feel to know the disciples felt confused sometimes too?

2. In verse 20, Jesus says, “you will weep and lament, but the world will rejoice.” Why do you think the world rejoiced at the death of Jesus?

3. Has Jesus ever turned a situation that brought you sorrow into a situation that brought you joy? What was that like for you?

JOHN 16:21-24

21 “When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. 22 So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. 23 In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. 24 Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.”

NOTES:

CONTEXT:

Like a woman approaching the hour of her childbirth, and the extreme pain that comes with it, Jesus was approaching the hour of his gruesome death by crucifixion. In the same way, Jesus compares the emotional pain the disciples will feel at his death to the intense pain of childbirth.

CONTEXT:

When Jesus rose from the dead he defeated the powers of death and darkness. No longer are they able to steal the joy of the disciples. The risen Jesus brings a joy and a peace that the powers of the world can never understand and can never take away.

REFLECTION QUESTIONS:

1. This passage reminds us that Jesus didn't just raise from the dead, but he's going to return one day and make all things new. How does this truth bring you hope during the sorrows of today?

2. What do you need to ask Jesus for? What if he's just waiting for you to ask so he can fill you with joy?

JOHN 16:25-28

25 “I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in **figures of speech** but will tell you plainly about the Father. 26 In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; 27 for the Father himself loves you, **because you have loved me** and have believed that I came from God. 28 I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”

NOTES:

CONTEXT:

Throughout Jesus' ministry on earth he spoke in parables and figures of speech. In Matthew 13 Jesus explains to the disciples that he speaks to people in parables on purpose—so that the secrets of God's Kingdom will be revealed to only those God has chosen.

CONTEXT:

It is only through Jesus that we have access to the Father. It is because of our faith and love for Jesus that the Father spares us—apart from Jesus we receive judgment and condemnation for our sin.

REFLECTION QUESTIONS:

1. If you knew that God was going to answer your next prayer with a “yes,” what would you pray for?

2. What are three characteristics of God you've seen through Jesus while reading the Gospel of John?

JOHN 16:29-32

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

NOTES:

A large rectangular area with a light gray dotted grid pattern, intended for handwritten notes.

CONTEXT:

After three years of following Jesus—traveling, eating, learning, doing ministry together—it is at the end of Jesus’ earthly life that the disciples finally believe fully. However, even with sincere belief Jesus knows he will face his crucifixion alone.

CONTEXT:

In this section of John we’ve read Jesus say that we will be connected to God the same way he is connected to God. It is incredible to realize that even when everyone else abandoned Jesus—God was with him. And the same thing is true for followers of Jesus—even when it feels like we’re all alone God is with us.

BOOK OF JOHN

DAY 4

REFLECTION QUESTIONS:

1. Do you remember when you first believed in Jesus? What happened and what was your experience of belief like?

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2. How do you think it made Jesus feel for the disciples to finally believe the truth about him at the end of his ministry?

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3. Has there ever been a time you felt completely alone but looking back God was with you? What was that time like?

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JOHN 16:33

³³ “I have said **these things** to you, that in me you may have peace. In the world you will have tribulation. **But take heart; I have overcome the world.**”

REFLECTION PRAYER:

Jesus,
Fill me with the kind of peace that can stand in
the middle of chaos. The world is loud and broken,
but You've already won. Help me take heart today,
not because it's easy, but because You've overcome
everything that could ever take me down.
Amen.

NOTES:

CONTEXT:

When Jesus says “these things” he is most likely referencing everything from John 13 until John 17. The entirety of what scholars call the “Upper Room Discourse” is given by Jesus so that we may have peace! Read through these four chapters again to remind yourself of the context.

CONTEXT:

Jesus knew the victory of his resurrection was coming and he knew that the victory of Easter Sunday meant the world, the flesh, and the devil would be powerless against him. Jesus knew that the spiritual forces of darkness would not accept their defeat quietly, but he also knew he would completely overcome them.

JOHN 18:1-18

¹ When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. ² Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. ³ So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. ⁴ Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" ⁵ They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, "I am he," they drew back and fell to the ground. ⁷ So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." ⁸ Jesus answered, "I told you that I am he. So, if you seek me, let these men go." ⁹ This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." ¹⁰ Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) ¹¹ So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

One interesting note on Judas. We never see Judas call Jesus "Lord." Judas would only refer to Jesus as "Teacher."

Jesus shows his divinity and power by saying "I am." But He immediately shows his humility and servanthood by willingly giving himself up.

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

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

We read about a charcoal fire again in John 21 when Jesus resurrects from the dead and comes to find Peter. Interesting that Peter is around a charcoal fire after he denies Jesus and again when Jesus forgives him.

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DATE:

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JOHN 18:19-24

¹⁹ The high priest then questioned Jesus about his disciples and his teaching. ²⁰ Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. ²¹ Why do you ask me? Ask those who have heard me what I said to them; they know what I said." ²² When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" ²³ Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?" ²⁴ Annas then sent him bound to Caiaphas the high priest.

NOTES:

CONTEXT:

According to Jewish law, a trial couldn't happen at night. So, this isn't even a formal trial; it's more like an illegal pre-trial interrogation. The way they were handling Jesus was clearly unjust and a rigged process ... they were going to kill Jesus no matter what he said.

CONTEXT:

Even though Jesus is struck in the face for speaking truth, He responds with courage and composure—not anger and fear. Here's what that shows us ... Jesus is not a helpless victim here. Jesus is in complete control, he knows what is coming, and he is willing to bear it for you.

DEFINITION:

High Priest: the highest religious leader in Israel, the guy who was supposed to represent the people before God. He had power, influence, and authority. So, when Jesus stands before the high priest, He's standing in front of the most powerful religious voice in the nation—the one who should've recognized Him first.

BOOK OF JOHN

DAY 1

REFLECTION QUESTIONS:

1. Jesus spoke the truth openly and confidently, even when He was being treated unjustly. Where in your life do you need to stand firm in truth instead of shrinking back?

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2. The high priest—the one who should’ve recognized Jesus—missed Him. Where might you be so focused on religion, rules, or control that you’re missing Jesus right in front of you?

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3. When Jesus was struck, He didn’t retaliate ... He responded with calm strength. How can you reflect that kind of strength and grace when you face unfair criticism or opposition?

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JOHN 18:25-27

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

REFLECTION PRAYER:

Lord,
I know what it feels like to fail You. When fear or shame makes me pull away, remind me that You don't walk off, you meet me there. Give me the courage to stand with You in the small moments that matter most, and the humility to let You restore me when I fall.
Amen.

NOTES:

CONTEXT:

Matthew 26:74 tells us that Peter denied Jesus with cursing and swearing, hoping that this would make them think he was not associated with Jesus. It wasn't Peter's faith that failed him, it was his courage.

CONTEXT:

Notice the contrast. Jesus stands inside, boldly telling the truth. Outside, Peter crumbles, afraid to be associated with Him. And then the rooster crows, just as Jesus had predicted (John 13:38).

DEFINITION:

Denied: not just a casual “I don’t know Him,” but a full disowning—cutting ties to protect yourself. Peter wasn’t just quiet; in that moment, he turned his back on the One he loved most.

BOOK OF JOHN

DAY 2

REFLECTION QUESTIONS:

1. Peter was bold when things felt safe, but fear made him deny Jesus. Where in your life does fear keep you quiet about your faith?

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2. Peter's denial didn't happen in front of powerful leaders—it happened around a fire with ordinary people. Where are the “small moments” in your life where it's actually hardest to stand with Jesus?

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3. The rooster's crow wasn't the end of Peter's story—it was the turning point. Where do you need to let Jesus meet you in your failure and bring restoration instead of shame?

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JOHN 18:28-32

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

NOTES:

CONTEXT:

Notice the irony in this. They refuse to enter Pilate's headquarters so they won't be "defiled" before Passover, yet they have no problem plotting to kill the Son of God. They're more worried about ritual purity than actual righteousness. They care more about religion than about Jesus.

CONTEXT:

Under Jewish law, execution would have been by stoning, but Roman crucifixion was the method Rome used for traitors and rebels. They were set on wanting to kill Jesus in this way, which fulfills Jesus' own words about how he would die—lifted up on a cross (John 12:32-33).

DEFINITION:

Passover: the biggest Jewish celebration of the year, remembering how God rescued His people from Egypt when the blood of a lamb covered their homes. The wild part? While they're getting ready to celebrate that rescue, they're handing over the true Passover Lamb—Jesus.

BOOK OF JOHN

DAY 3

REFLECTION QUESTIONS:

1. Where are you more focused on looking right than actually following Jesus?

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2. Passover was about rescue, but they missed the Rescuer. Where might you be missing Jesus right in front of you?

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3. Pilate tried to keep control. Where are you trying to keep Jesus at a safe distance in your life?

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JOHN 18:33-40 + 19:1-15

³³ So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” ³⁶ Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. **But my kingdom is not from the world.**” ³⁷ Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose, I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” ³⁸ Pilate said to him, “What is truth?”

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

*Also read John 19:1-15

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CONTEXT:

This has been the message of Jesus throughout the gospels. He is bringing an upside-down kingdom—a new way of life. His rule isn’t about military power, politics, or force. It’s a kingdom built on truth, grace, and the reign of God in people’s hearts.

CONTEXT:

Barabbas was a known criminal, yet the crowd chose to set him free over Jesus. This is a beautiful picture of substitution. The guilty man goes free while the innocent one is condemned.

DEFINITION:

Kingdom: it’s not a place on a map or a political power grab. It’s God taking back what’s His. It’s His rule and authority breaking into the world through Jesus—restoring what’s broken and setting people free. The kingdom is already here because Jesus is here, and one day it’ll be fully here when He makes everything right.

BOOK OF JOHN

DAY 4

REFLECTION QUESTIONS:

1. Pilate knew Jesus was innocent but gave in to the pressure of the crowd. Where in your life are you letting fear of people's opinions override what you know is right?

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2. The soldiers mocked Jesus as "King," not realizing He actually is the King. Where might you be underestimating the weight of who Jesus really is?

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3. The crowd chose Caesar over Jesus. In your daily life, who or what are you really giving your allegiance to? Who's your king?

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BOOK OF JOHN

WEEK 13

JOHN 19:16-42 + JOHN 20, 21

As we prepare for Easter, in your own time, read all of John 19:16-42. Read all of John 20. Read all of John 21. This is the full story of Jesus' death, burial, and resurrection.

NOTES:

CONTEXT:

Crucifixion was the most brutal, shameful form of execution Rome had. It was meant to humiliate and crush a person publicly—physically, emotionally, spiritually. When Jesus goes to the cross, He's stepping fully into our suffering and shame, not just dying but being publicly crushed so we could be free.

CONTEXT:

*When Jesus says, "It is finished" (John 19:30), He's not saying, "I'm done." He's declaring, "The mission is accomplished." In Greek, the word *tetelestai* was stamped on receipts to mean "paid in full." Jesus is announcing that the debt of sin has been completely paid.*

CONTEXT:

In John 21, Jesus meets Peter on the beach. The last time Peter was around a fire, he denied Jesus. This time, around another fire, Jesus restores him. It's a powerful picture that failure doesn't disqualify you—grace restores and redeems.

DEFINITION:

Resurrection: not just coming back to life but stepping into a brand-new kind of life. Jesus didn't just wake up from the dead—He conquered death once and for all. His resurrection is the proof that sin doesn't get the last word, and neither does your past. If Jesus resurrected from the dead—it changes everything about everything.

BOOK OF JOHN

DAY 5

REFLECTION QUESTIONS:

1. Jesus' last words were "It is finished." If the debt is already paid in full, what would it look like for you to stop striving to earn what's already yours?

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2. The empty tomb proves that death and sin don't get the final say. Where do you need to start living like resurrection power is real in your life right now?

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3. Peter failed big but Jesus met him, restored him, and called him forward. Where do you need to let Jesus meet you in your failure and rewrite your story?

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AUTHORS OF WEEKLY CONTENT

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