

A STUDY OF JOHN 13-17

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The Serendipity Bible (NIV) for Groups by Lyman Coleman (out of print) was used as a resource for the Discussion Questions. Curriculum may be copied and used for personal and ministry purposes, as long as content remains unchanged.

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HOW TO USE THIS STUDY GUIDE

> John 13-17 is commonly called The Upper Room Discourse.

It is called the "Upper Room" because of the location where the conversation begins and a "Discourse" because it is an extended block of teaching by Jesus. Nearly 90% of these chapters consists of Jesus' own words, making this one of the longest sustained sections of direct teaching from Christ in the New Testament.

These chapters are also known as the "Farewell Discourse" because much of what Jesus says prepares His disciples for His departure. He speaks of the cross, His return to the Father, the coming of the Holy Spirit, and the future of His followers in a hostile world.

This study guide is designed to help you deepen your understanding of these five remarkable chapters both personally and with others.

WHAT YOU WILL FIND IN THIS STUDY GUIDE

Weekly Lessons

This guide is structured as a twelve-week study.
Each weekly lesson includes:

- Passage Introduction
- Daily Readings
- Discussion Questions
- Memory Verse

Going Deeper

In addition to the weekly lesson, articles for each chapter of John 13-17 are included to provide theological context and clarity. They are designed to help readers further explore the flow of the chapter and navigate some of its more challenging sections.

| DISCUSSION QUESTIONS

The discussion questions are designed to be conversation starters, not rigid scripts. Each week begins with a broad "icebreaker" question to help your group engage personally with the theme of the passage.

Group leaders should feel free to:

- adapt questions to better fit their group's context
- skip questions that may not serve their particular group
- add additional questions that deepen understanding or application

The goal is not to cover every question but to cultivate meaningful engagement with the Word of God.

| INDUCTIVE BIBLE STUDY METHOD

Fellowship's Personal Bible Study class is built on the Inductive Bible Study method. The goal of this approach is to allow the biblical text to speak for itself. It is a helpful tool for personal study of the Scriptures.

Inductive Bible Study consists of five steps: Observation, Interpretation, Application, Correlation, and Communication. For the purposes of this study, we encourage a focus on the first three steps:

1. Observation: What does it say?

Begin by carefully observing the passage, looking for what is actually there. Helpful questions include:

- Who is speaking?
- Who is being addressed?
- What themes or repeated ideas stand out?
- Are there time or place markers?
- Does the passage explain how or why something happens?
- Careful observation lays the foundation for sound interpretation.

2. Interpretation: What does it mean?

Next, ask what the passage meant in its original context. Interpretation grows out of careful observation. Allow the words on the page to shape questions and conclusions.

Seek to understand what the text meant to the original audience before asking what they mean for us today.

Context drives meaning. The themes, setting, and flow of thought all help discern what the text intends to communicate.

3. Application: How should I respond?

Finally, ask how the truth of the passage applies to your life.

Application involves forming a biblical principle–something that is true for all believers in all times–and prayerfully considering how to respond. A helpful prayer in this step is:

"Lord, how do You want me to respond to the truths You have shown me in this passage?" The goal is not merely information, but transformation.

| ADDITIONAL RESOURCES

For additional training on the Inductive Bible Study method, scan the QR code or visit online at **fellowshipnwa.org/upperroom**

SPECTRA ARTISTS

This book was made in collaboration with artists in our Fellowship congregations. Thank you for partnering with us and using your time and talents to bring this study to life.

| CRAIG FORD

"For this series, I made imagery that blends and contrasts our physical world with my visual interpretation of Jesus Christ's divinity and duality of being God in the flesh—including imagery of the Father and Holy Spirit's power, presence, and otherworldliness. My work portrays the range between wide-spanning spiritual imagery and intimate encounters with Christ. The dualities of God and man, dark and light, wide-spanning and intimate are beautifully embodied by the process of relief printmaking used to create this series. My hope and prayer is that God uses this imagery to stir hearts and captivate minds and that viewers will find at least one image that resonates with them deeply."

Artwork on pages: 27, 35, 61, 89

| JENNIFER BOWMAN

"In these prints, I kept returning to the idea of God's presence as the place where we find peace, life, and direction. I represented God's presence through light: the lantern casts His light and love into darkness, and in the stormy ocean, that same light becomes a guide, not removing the troubles of the world but offering calm and direction when our focus stays on Him. In the vine print, the branches that remain in Him flourish and bear fruit, while those that are apart from Him become dry and brittle. Through this process, I felt more connected to these verses, not just recalling their meaning, but spending time with them and feeling what they reveal about life in Christ."

Artwork on pages: 15, 49, 75

For more information about Spectra, visit **fellowshipnwa.org/spectra**

VISUAL INSPIRATION

| AN INTIMATE EVENING WITH JESUS

The design of this study guide aims to capture the intimate, personal, emotional, and authentic atmosphere of Jesus' last night before crucifixion. On this evening with His disciples, He tells of the hope to come and speaks comfort, prayer, and instruction over them. Despite these encouragements, He also tells them He will soon leave. The disciples wrestle with the evident hope and comfort in Jesus' words and fixate on the sobering statement that their Lord and Savior is leaving.

| LINOCUT PRINTMAKING

To illustrate this encounter, printmaking was used as the artistic medium for this study. In this timeless artistic practice, the artist carves a design into the block and impresses it onto paper. Each piece was carved by hand and is completely unique with subtle imperfections. Just as the block impresses its design onto paper, Jesus impresses His image onto believers, forming us more into His likeness. Created in the image of God, believers reflect the original design, even through imperfect prints.



| TYPOGRAPHY

The header type is inspired by letterpress to integrate the authenticity of the style into the typography. This typeface enhances the intentional and personal feel of the book, incorporating the character, history, and uniqueness of letterpress type.

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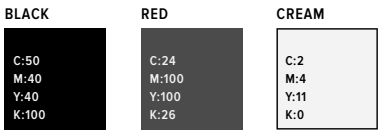
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| COLORS

The stripped-back design cultivates the stillness and intimacy of this special night. The visual darkness sets us in the story alongside the disciples, listening to Jesus speak through the lamplit room. The stark contrast of the dark and light represents the emotional tension of hope and sorrow in the disciples.

Traditional red-letter Bibles emphasize Christ as the central character in Scripture by marking the words of Jesus in red. These chapters in John's gospel are mostly red, recording His parting words to the disciples before His death. Red also represents His blood that would be shed mere hours later. This symbolism is reflected in the book, utilizing only red to contrast the black and white artwork.



We hope and pray that the artwork of this study serves as a reflection of Christ, stirring your affection for who God is.

JOHN 13-17

OVERVIEW OF JOHN

"I would love to have been a fly on the wall in that room."

Many of us have said something like this when reflecting on a crucial conversation that took place behind closed doors. John 13-17 offers us that very opportunity. These chapters invite us into one of the most sacred and significant conversations in history.

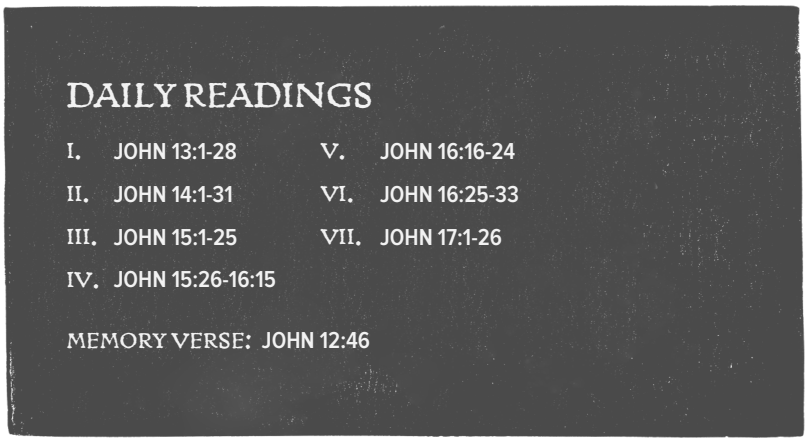
The Bible gives us four accounts of the life and ministry of Jesus—the Gospels. Each records the final Passover meal Jesus shared with His disciples on the night before His crucifixion. Each writer emphasizes different elements of that evening and includes unique details. But only John lingers in the upper room. Only John slows the moment down allowing us to hear what Jesus said and see what He did over the course of those final hours.

Only John tells us that Jesus washed the disciples' feet. Only John records their confusion, their fear, and their questions. Only John preserves Jesus' extended promises about the Helper–the Holy Spirit. Only John invites us to overhear Christ's intimate prayer–not only for the Twelve, but for all who would believe through their message.

In just 155 verses, John 13-17 opens a window into the heart and mind of Jesus on His final night before the cross. We see His compassion for His disciples. We hear His patience as He prepares them for what is to come. We sense His steady resolve as He faces the suffering before Him. And throughout the evening, we encounter promise after promise—glorious promises: promises to prepare a place, to return, to send the Spirit, to give peace, and to love to the very end.

For believers throughout the centuries, these chapters have been a wellspring of comfort, courage, and clarity. What would Jesus say if we had only one night together? We do not have to speculate. Through John's Spirit-inspired Gospel, we are given the answer. The question now is whether we will listen–whether we will read carefully, ponder prayerfully, and allow the words of Jesus to shape our lives.

Welcome to the upper room with Jesus.



JOHN 13-17

Before the cross, before the arrest, Jesus gathers with His disciples in an upper room for one final evening together.

He knows what is coming. The hour has arrived. And with the time that remains, He turns His full attention to those who have been following Him.

John 13-17 captures what He chooses to say.

These chapters are not public teaching meant for the crowds. They are personal and intentional, words given to prepare His disciples for what lies ahead. Jesus is going away, and they will remain. So He gives them what they will need most.

He calls them to love one another. He reminds them that He alone is the way to the Father. He teaches them to remain in Him, like branches connected to a vine. He prepares them for trouble and promises them peace. And He prays, for them and for all who will believe through them.

This is more than a final conversation. It is a foundation for what it means to follow Jesus. These words were meant to shape the lives of His disciples then, and they still shape ours today.

NOTES

DISCUSSION

Imagine you were going on a two-year trip around the world. Who would you want to have over for your last evening at home before you left? What would you want to talk about? How would you feel if your closest friend or family member were the one leaving for two years?

When you think of the last night Jesus spent on the earth before His crucifixion, what are the images that come to your mind? What do you picture when you hear the words “upper room” or “last supper?”

Why is it significant that everything on this final night—leading up to Jesus’ arrest—is directed only to His true disciples, with Judas leaving before the teaching begins? What did Jesus want to entrust to them that He was not offering to the crowds?

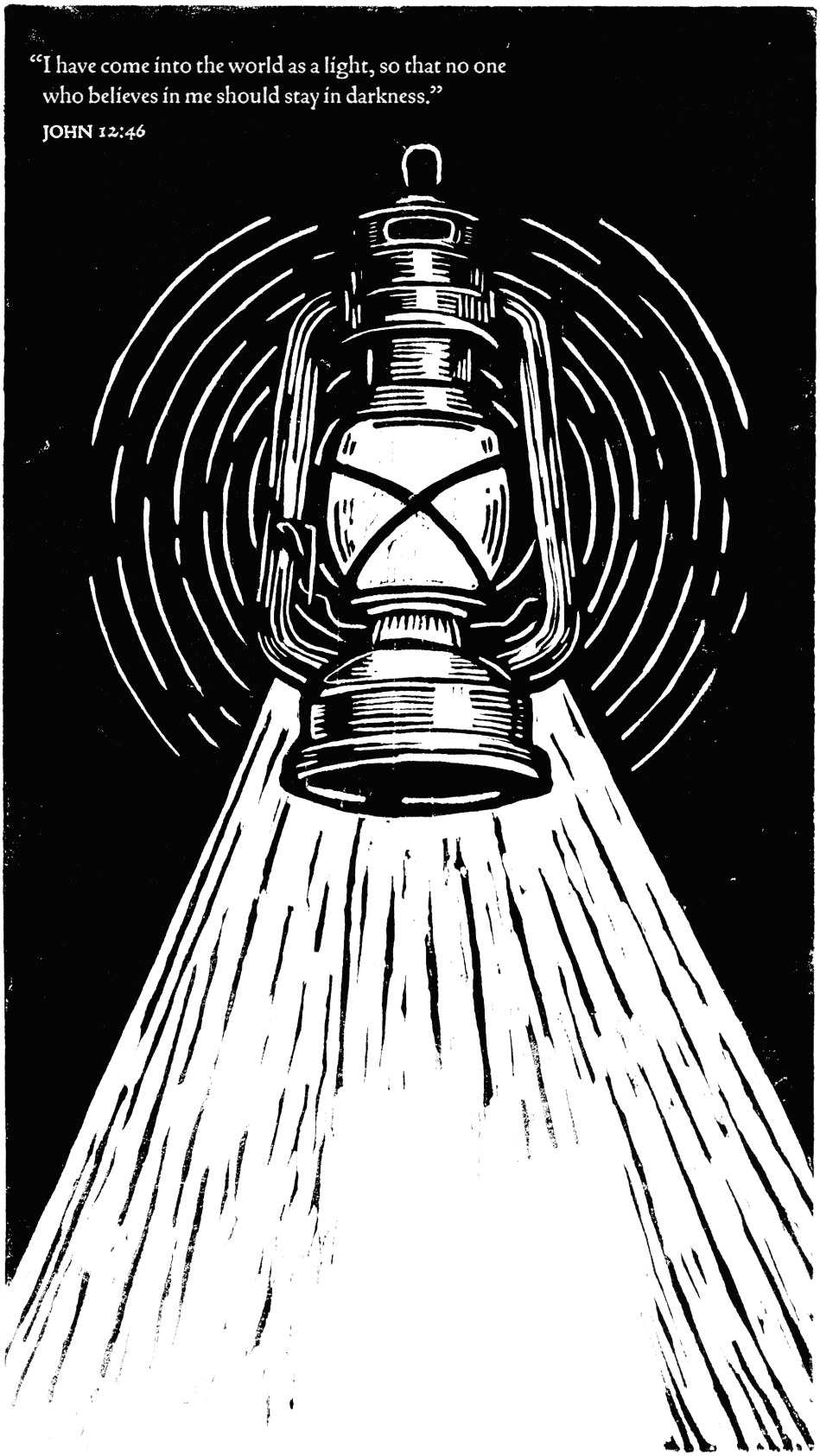
Read these key verses aloud.

Read each one two times, pausing between verses to allow all the individuals to reflect and the group to respond with insights or comments.

- John 13:1
- John 13:34-35
- John 14:6
- John 15:4-5
- John 16:33
- John 17:20-21

Pray for the upcoming study in John 13-17.

Ask God to do what only He can do in and through you and your group as you commit together to engage with these passages.


"I have come into the world as a light, so that no one who believes in me should stay in darkness."
JOHN 12:46

II

JOHN 13:1-20

JESUS WASHES

As John 13 begins, we are brought into the Upper Room on the night before the cross.

Jesus knows that His "hour" has come, the moment when His mission will be fulfilled. In this final evening with His disciples, He shows them what His love truly looks like.

Instead of asserting His authority, Jesus assumes the role of a servant. He kneels and washes the feet of His disciples, a task so low it was reserved for the least. Yet, this is no accident. Fully aware of who He is and where He is going, Jesus uses this moment to reveal the heart of His mission.

This act models the kind of servant leadership Jesus expects from His followers. "I have set you an example" He says, "that you should do as I have done for you" (13:15).

In the kingdom of God, love doesn't rise to the top; it stoops low, Jesus' love serves, gives, and reshapes how we see greatness. The One with all authority chooses to kneel.

DAILY READINGS

I. JOHN 13:1-20
II. MARK 14:10-16
III. LUKE 22:1-13
IV. LUKE 22:14-23
V. LUKE 22:24-30
VI. EXODUS 12:1-28
VII. MATTHEW 20:20-28

MEMORY VERSE: JOHN 13:16

JOHN 13:1-20

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

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

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

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

8 "No," said Peter, "you shall never wash my feet."

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

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

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

12 When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. 13 "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. 14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. 15 I have set you an example that you should do as I have done for you. 16 Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. 17 Now that you know these things, you will be blessed if you do them."

18 "I am not referring to all of you; I know those I have chosen. But this is to fulfill this passage of Scripture: 'He who shared my bread has turned against me."

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

NOTES

DISCUSSION

Growing up, what was the one chore or responsibility you disliked the most? If you managed to avoid it, who ended up doing it instead? Do you still dislike that task today?

Read John 13:1-20 aloud.

What is the setting of this scene? When is it taking place, and who is present?

According to verses 1, 3, and 11, what does Jesus know that the disciples do not yet understand? How does this deepen the significance of His decision to wash their feet?

Why do you think Peter reacts so strongly in verses 6-9? What does Jesus mean in His response in verses 10-11?

Jesus tells His disciples to follow His example (v. 15). What might this look like in everyday life? Who comes to mind as someone who embodies this kind of humble service, and what do they do to serve others?

How will you put Jesus' teaching into practice this week? Whom can you serve—in your home, workplace, or school? Pray for open eyes to see the opportunity and for the blessing Jesus promises in verse 17.



"Very truly I tell you, no servant is greater than his master,
nor is a messenger greater than the one who sent him."

JOHN 13:16

III

JOHN 13:21-38

JESUS COMMANDS

The tone shifts as the meal continues.

What was once a moment of quiet service becomes heavy with tension.

Jesus speaks openly: one of His own will betray Him. The disciples are confused and unsettled. Even as Jesus identifies the betrayer with an act of honor, the weight of what is coming becomes more evident. Judas leaves and John simply notes, "it was night" (13:30b).

With Judas gone, Jesus turns to the remaining disciples and speaks about what lies ahead. Paradoxically, He describes His coming suffering as glory. The cross, marked by betrayal, denial, and death, will reveal the fullness of His love.

And then He gives them a command that will define their lives together: "Love one another. As I have loved you, so you must love one another" (13:34b). This is not a sentimental love, but a costly love shaped by Jesus Himself.

DAILY READINGS

I. JOHN 13:21-38
II. MARK 14:17-31
III. LUKE 22:31-38
IV. PSALM 41:1-13
V. MATTHEW 26:14-25
VI. MATTHEW 26:47-56
VII. LUKE 22:54-62

MEMORY VERSE: JOHN 13:35

JOHN 13:21-38

After he had said this, Jesus was troubled in spirit and testified, "Very truly
I tell you, one of you is going to betray me."

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

25 Leaning back against Jesus, he asked him, "Lord, who is it?"

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

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

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

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

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

36 Simon Peter asked him, "Lord, where are you going?"

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

37 Peter asked, "Lord, why can't I follow you now? I will lay down my life
for you."

38 The Jesus answered, "Will you really lay down your life for me? Very truly
I tell you, before the rooster crows, you will disown me three times!"

NOTES

DISCUSSION

Have you ever talked big but been unable to follow through? Share a time when you made bold statements or predictions that you later realized you couldn't fulfill or wished you had never said.

Read John 13:21-38 aloud.

What has already taken place in the upper room (John 13:1-20)?

What do you imagine the mood is like when Jesus announces that one of them will betray Him? Why is it important that this betrayal fulfills biblical prophecy (John 13:18; Psalm 41:9)?

What is Jesus predicting in verses 31-33? In what sense will He be glorified? Why do you think the disciples struggle to grasp what He means?

How does Jesus' command to love one another fit into the events of John 13? How are we doing with this command as individuals, as a small group, and as a church?

Why do you think Peter makes such bold claims in this passage? How might the experience of denying Jesus, just as Jesus predicts in verse 38, shape Peter's future?

Have you ever experienced betrayal? How does it affect you to know that Jesus endured that same kind of pain from His closest followers? Why is it significant that He understands what it means to have a trusted friend turn against Him? (See Hebrews 4:14-16.)

Looking at everything that unfolds in John 13, what do you think Jesus is inviting His community, then and now, to become? How might we live that out together?


"By this everyone will know that you are my disciples,
if you love one another."
JOHN 13:35

JOHN 13

GOING DEEPER

John 13 recounts the events that unfold during the disciples' Passover meal. The opening of the chapter functions as a prologue to the Upper Room Discourse, building dramatic tension and highlighting the weight of what Jesus will say in 13:31-35. As the narrative progresses, it becomes clear that this is a farewell address. Jesus washes the disciples' feet as an example of humble love (13:4-5), reveals His betrayer (13:21-30), and sets in motion the events that will accomplish His mission of redemption (13:31-35).

Throughout his Gospel, John carefully develops the theme of time. The movement of the story follows the Jewish festival calendar (2:23; 5:1; 6:4; 7:2; 10:22). To appreciate this, imagine a first-century pilgrim journeying from a small Galilean village to Jerusalem for Passover–the annual celebration of God's deliverance of His people from slavery in Egypt. The roads are alive with travelers. The air carries the scent of roasting lamb and the hum of voices recounting God's mighty acts. Anticipation builds as Jerusalem comes into view and the vista of the temple rises above the city. The calendar was not merely a schedule; it was a rehearsal of redemption.



Yet, throughout the Gospel, Jesus speaks of "His hour" (2:4; 4:21; 5:25). This hour is the culmination of His messianic mission. In John 13, these two markers of time converge. As Passover arrives, so does Jesus' hour. The festival that remembered God's past deliverance now becomes the stage for God's ultimate act of redemption. The moment of fulfillment has come.

At this symbolic meal, Jesus redefines glory through an astonishing act of humility. In the Upper Room, He occupies the seat of highest honor. With the disciples around Him, Jesus rises from His position, removes His outer garment, wraps Himself with a towel (the attire of a slave) and begins washing the disciples' feet.

In the first century, foot washing was an act of hygiene and hospitality that conferred honor upon guests. It was customary that this task would be performed by a servant or slave. When Jesus washed the disciples' feet, He willingly took the lowest social position in the room.



This humility flows from authority. John tells us that Jesus acted "knowing that the Father had given all things into His hands" (13:3 ESV). His sacrificial love is rooted in His relationship with the Father and full awareness of His mission. Significantly, the verb John uses for Jesus' removal of His garment, "laid aside," (13:4 ESV) is the same verb used in John 10:11 and 10:18, where the Good Shepherd "lays down" His life for the sheep. The One who lays aside His robe in service is the same One who will lay down His life in sacrifice. John's language invites us to see the foot washing as a living parable of the cross.

In response, the disciples are stunned, and Peter gives voice to the confusion (13:6-9). Through His exchange with Peter, Jesus reveals the profound meaning of His action. The foot washing expresses His enduring love (13:1). It foreshadows the cleansing from sin accomplished through His death. It provides an example for His followers: "…you also should wash one another's feet" (13:14b). The cross-shaped love of Christ is to become the pattern of the community He forms.

The tone of the conversation then darkens as Jesus speaks of betrayal. He is neither surprised nor passive; His foreknowledge reveals His divine authority. He is also "troubled in spirit" (13:21), displaying His full humanity. The tension intensifies as the disciples question one another. Jesus identifies the betrayer by offering him bread, a gesture of honor and intimacy. With that act, the chain of events leading to the crucifixion is set into motion. John closes the scene with chilling simplicity: "And it was night" (13:30b).

As Judas, the betrayer, exits the Upper Room, only the faithful remain. Jesus now speaks openly of glory. Paradoxically, His glorification will come through betrayal, suffering, and death. But in this moment, Jesus gives a new commandment: "Love one another. As I have loved you, so you must love one another" (13:34b). This intentional love would become the defining mark of His followers.

Peter, however, is not ready to grasp Jesus' plan. With sincere but misplaced confidence, he declares that he will "lay down" his life for Jesus. His words echo the language of the Good Shepherd. Yet, Jesus gently exposes the gap between Peter's zeal and his readiness. Jesus predicts that before the night's end, Peter will deny Him three times. Only later will Peter understand that true courage flows not from self-confidence but from grace.

John 13 invites us to behold the glory of Christ, not in spectacle, but in sacrificial love. The King kneels. The Shepherd will lay down His life. A new people will be formed in the pattern of His humility.

IV

JOHN 14:1-14

JESUS SHOWS

The room is filled with uncertainty; Jesus has spoken of betrayal, denial, and His coming departure.

The disciples are unsettled, caught between hope and confusion. In that moment, Jesus speaks tenderly, "Do not let your hearts be troubled" (14:1a).

He does not ignore the trouble. He redirects their focus: "believe in God; believe also in me" (14:1b). Their peace will not come from understanding everything but from trusting Him.

Then Jesus lifts their eyes beyond the moment. He promises that their future is secure: "My Father's house has many rooms" (14:2a). This is not just about a place but about belonging. Through His death and resurrection, Jesus is preparing the way for them to be with Him.

When Thomas asks how they can know the way, Jesus gives one of His clearest declarations: "...I am the way, and the truth, and the life" (14:6a). He is not pointing them toward God; He is the way to God. To know Jesus is to know God.

In a room full of questions, Jesus gives a steady answer: trust Me. Your future is secure, and the way forward is not a path to follow, but a Person to trust.

DAILY READINGS

I. JOHN 14:1-14
II. PHILIPPIANS 4:4-9
III. PSALM 42:1-11
IV. ISAIAH 35:1-10
V. JOHN 1:1-18
VI. JOHN 5:19-29
VII. JOHN 5:30-47

MEMORY VERSE: JOHN 14:6

JOHN 14:1-14

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

5 Thomas said to him, "Lord, we don't know where you are going, so how can
we know the way?"

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

8 Philip said, "Lord, show us the Father and that will be enough for us."

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

NOTES

DISCUSSION

What is something that lifts your spirits when you're feeling sad? Is there a person who can always brighten your mood, a place you go, a song you listen to, or a passage you return to? What never fails to encourage you?

Read John 14:1-14 aloud.

After everything that unfolded in Chapter 13—the foot washing, the announcement of betrayal, and the prediction of Peter's denial—how might the words of John 14:1-14 have encouraged the disciples?

What specific promises does Jesus make in verses 1-3? What do these verses reveal about our future with Him? How can these promises steady us when life feels difficult or uncertain?

In the first part of verse 6, Jesus describes Himself as the way, the truth, and the life. What does each of these claims mean? Spend some time reflecting on how each one shapes our understanding of who Jesus is and what He offers.

In the final segment of verse 6, Jesus makes a claim of exclusivity: "No one comes to the Father except through me." What might the disciples have thought about that statement? What do these words of Jesus mean for us today?

In verses 9-14, what is Jesus telling the disciples about His identity and His relationship with the Father? How would Jesus' followers be able to do "even greater things" after His death, resurrection, and ascension? How should we understand the promises in verses 13-14 for us today?

What does it mean to you personally that, as a follower of Jesus, you will one day be with Him? Who else are you eager to see in the presence of God? If you're unsure about your future hope, talk with your group leader or another trusted Christian friend about your questions. Close your time by thanking God for the gift of Christ and the promises found in this passage.



Jesus answered, "I am the way and the truth and the life.
No one comes to the Father except through me."

JOHN 14:6

V

JOHN 14:15-31

JESUS PROMISES

As the conversation continues, Jesus shifts from their future hope to their present need.

He knows He is going away, but He also knows they will not be alone.

"If you love me, keep my commands" (14:15). Love for Jesus is not just words; it is expressed in trust and obedience. And for those who follow Him, Jesus makes a remarkable promise to send "another advocate" (14:16).

This Helper, the Holy Spirit, will not simply visit them but dwell within them. He will teach, remind, guide, and comfort. Jesus reassures them, "I will not leave you as orphans" (14:18a). Though He is leaving physically, His presence will remain.

In a world that feels uncertain, Jesus offers something deeper than circumstances can provide:

"Peace I leave with you; my peace I give to you" (14:27 ESV).

This is not a fragile or temporary peace. It is grounded in His presence and sustained by the Spirit. The disciples may not fully understand what lies ahead, but they are given what they need—a promise that Jesus will remain with them through the Spirit.

DAILY READINGS

I. JOHN 14:15-31
II. 2 CORINTHIANS 6:16-7:1
III. MATTHEW 28:16-20
IV. ROMANS 8:26-30
V. ACTS 1:4-11
VI. ACTS 2:1-13
VII. ACTS 2:14-41

MEMORY VERSE: JOHN 14:27

JOHN 14:15-31

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

[22] Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

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

[25] "All this I have spoken while still with you. [26] But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. [27] Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

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

"Come now; let us leave."

NOTES

DISCUSSION

Do you have any special items that help you remember someone who has passed away? Maybe it's a photo, a piece of clothing, or a small keepsake tied to a shared memory. What helps you remember them?

Read John 14:15-31 aloud.

As you walk back through the passage, note each reference to the Father, the Son (Jesus), and the Holy Spirit, including pronouns. What do you learn about the Trinity from this section?

Jesus will say much more about the Holy Spirit in the chapters ahead, but what can we learn about the Spirit and His work just from these verses? How have you experienced the Holy Spirit at work in your own life?

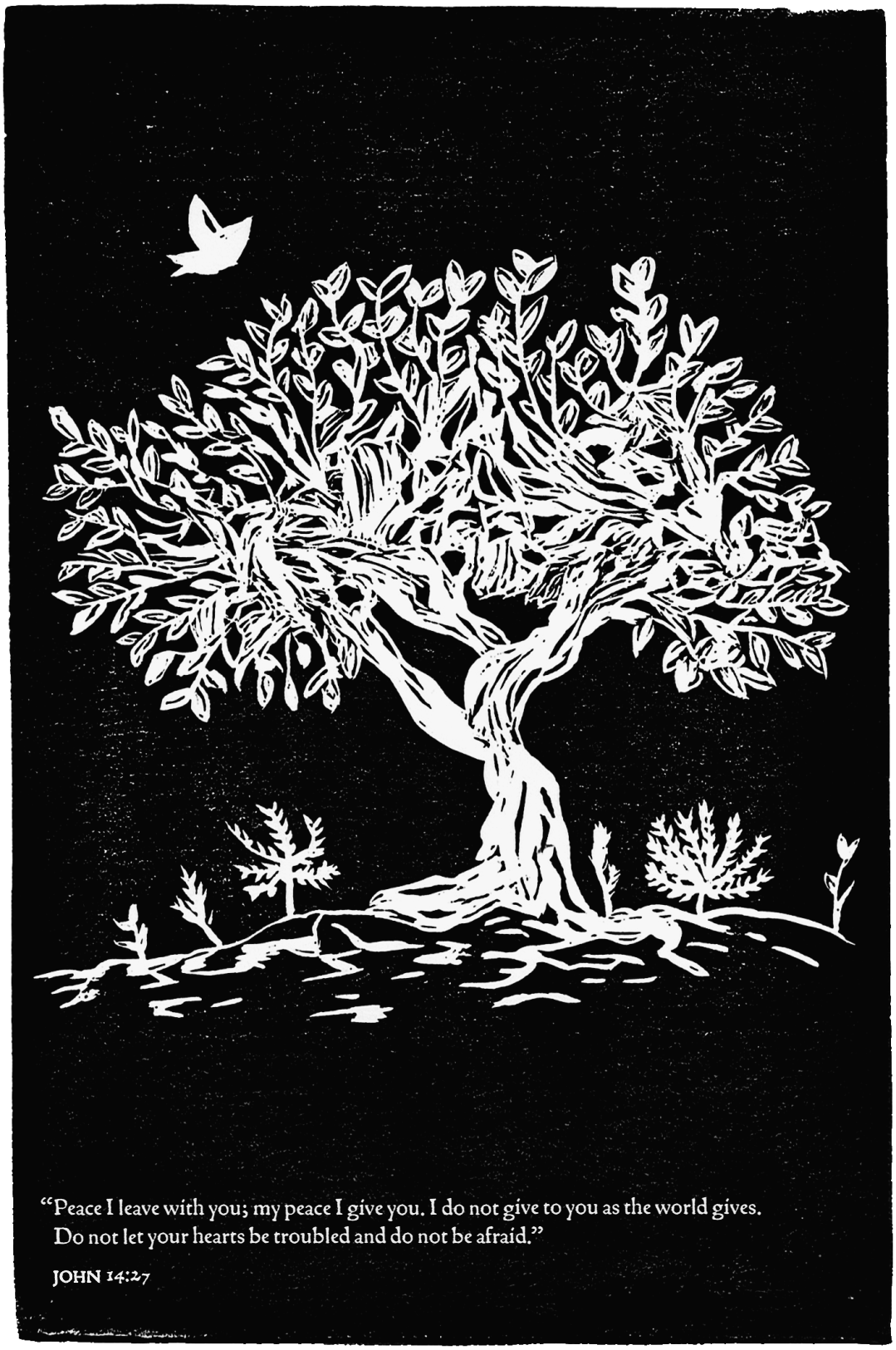
How does Jesus connect love and obedience in this passage? (See verses 14:15, 21, 23, and 24.) What does this reveal about the way we are called to live?

Jesus says the Spirit will remind us of His words (v. 26). What does this teach us about the importance of knowing Scripture? Share a time when the Spirit brought a particular verse to mind right when you needed it.

Jesus promises a peace that the world cannot give (v. 27). Share about a time when you experienced this kind of peace. How is the peace of Christ different from the peace the world offers?

The end of chapter 14 signals a shift in the narrative. Before we "leave" the upper room in our study to take a walk with Jesus and the disciples, take a moment to reflect on John 13 and 14 together. What have you taken away from these chapters?

What is the Lord teaching you? How can your group pray for one another as you continue this journey?



"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."

JOHN 14:27

JOHN 14

GOING DEEPER

John 14 records treasured promises of Jesus to a troubled group of disciples. In the quiet of the Upper Room, He assures them that their future is secure (14:1-4) and that they will receive the gift of the Holy Spirit who will dwell within them (14:15-17). These are not abstract doctrines but living assurances, offered to steady troubled hearts. Jesus invites His followers into a peace the world cannot give (14:27).

The atmosphere in the room is heavy. With troubled hearts, the disciples sit in the space between expectation and uncertainty. Jesus addresses their fear directly. With tenderness, He explains what His death, resurrection, and the coming of the Spirit will accomplish. “Do not let your hearts be troubled” (14:1a), He begins. The command is gentle but firm. Have faith: “…believe in God; believe also in me” (14:1b). In placing Himself alongside the Father as the object of their trust, Jesus makes a staggering claim. Faith in God is inseparable from faith in the Son.

He then lifts their eyes to the future. “In my Father’s house are many rooms” (14:2 ESV). The Greek term (monai) simply means dwelling places. The promise is not luxury but belonging. There is no scarcity in the Father’s house. No disciple will find the door shut or the rooms full. By His redemptive work, Jesus goes to prepare a place. The cross and resurrection secure the welcome of heaven. The hope He offers is concrete: “I will come back and take you to be with me that you also may be where I am” (14:3b). The ultimate gift of heaven is not a place, but a Person.

Thomas voices what the others are thinking: “Lord, we don’t know where you are going, so how can we know the way?” (14:5b). Jesus’ reply stands at the heart of the Gospel: “I am the way, and the truth, and the life” (14:6b). He is not merely a guide who points toward God; He is Himself the living way into the

Father's presence. To know Jesus is to already be on the way. When Philip asks to see the Father, Jesus' response deepens the revelation: "Anyone who has seen me has seen the Father" (14:9b). His words and works are the Father's own.

Jesus then promises the gift of "another Helper" (14:16 ESV). The word paraklētos carries the sense of Advocate, Counselor, and Comforter. The Spirit will stand beside them, teach them, remind them of Jesus' words, and guide them in truth. Additionally, the Spirit will dwell within them. Jesus will not leave them as orphans. The Spirit is not a replacement for an absent Christ but the presence of the risen Christ among His people.

Jesus' promises to His troubled disciples listed in John 14 placed two steadying gifts into their hands: a future being prepared and a Helper already present. Sorrow is not bypassed, but it is reframed. Meanwhile, the disciples are to live in the tension between promise and fulfillment. They are to anticipate the day they will be with Jesus again and they are to experience His presence through the Advocate as they wait.

Chapter 14 begins with Jesus making a gentle command, repeated in verse 27b: "Do not let your hearts be troubled." For the disciples in the Upper Room, and for us today, peace is anchored in a future hope and held fast by the Spirit's presence.



VI

JOHN 15:1-17

JESUS LOVES

As Jesus continues speaking in the upper room, He gives His disciples a simple but powerful picture.

"I am the vine; you are the branches" (15:5a).

It is an image of connection and dependence. Just as a branch cannot live or bear fruit on its own, neither can His followers flourish apart from Him. The life of God flows through Jesus to His people, and everything depends on staying connected.

"Remain in me," Jesus says (15:5b). This is not a one-time decision, but an ongoing relationship. To remain in Jesus is to trust Him, stay close to Him, and walk in His ways. And the result is not just survival but fullness—"that my joy may be in you, and that your joy may be full" (15:11b ESV).

But what does that kind of life look like? Jesus makes it clear: it shows up in love. "Love each other as I have loved you" (15:12b). This is not a shallow or easy love. It is shaped by Jesus Himself. It is a love that gives, serves, and lays down its life for others. In fact, Jesus calls His disciples friends, inviting them into a relationship marked by trust, obedience, and shared purpose.

A life connected to Jesus will bear fruit. And that fruit will be seen most clearly in how we love.

DAILY READINGS

I. JOHN 15:1-17
II. PSALM 80:1-19
III. ISAIAH 5:1-7
IV. 1 JOHN 4:7-12
V. 1 JOHN 4:13-21
VI. JOHN 3:16-21
VII. ROMANS 5:7-10

MEMORY VERSE: JOHN 15:5

JOHN 15:1-17

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

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

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

NOTES

DISCUSSION

What experience do you have with harvesting fruits or vegetables? Have you ever grown a garden or visited a "u-pick" berry patch or orchard? What was that experience like?

Read John 15:1-17 aloud.

Why was the image of the vine so significant for Israel? (See Psalm 80 and Isaiah 5 from the daily readings.) What is Jesus communicating when He declares that He is "the true vine" (v. 1)?

What is spiritual fruit and how does it bring glory to God (v. 8)? How does it identify us as disciples of Jesus? Read Galatians 5:22-23 aloud. How do these fruits of the Spirit connect to the commands Jesus gives in John 15:10-13?

What do you think it meant to the disciples to be called friends by Jesus rather than servants (v. 15)? What does this mean for us today? According to Jesus, what defines this friendship (v. 14)? Jesus is about to lay down His life for the disciples. What does it look like for us to lay down our lives for Christ and for one another?

How does it shape your view of your life to know that Jesus chose you and appointed you to bear fruit that will last (v. 16)? Based on this passage, what should be our life's purpose? Why do you think Jesus ends this section by repeating His command to love one another (13:34; 15:12)?

What keeps you from bearing fruit? As you look at the fruits of the Spirit in Galatians 5:22-23, where do you sense the Lord inviting you to grow?

Pray for one another to abide in Christ and bear much fruit.



"I am the vine; you are the branches. If you remain in me and I in you,
you will bear much fruit; apart from me you can do nothing."

JOHN 15:5

VII

JOHN 15:18-25

JESUS ENDURES

As tone shifts, Jesus prepares His disciples for what lies ahead.

Life with Him will not only produce love; it will also bring opposition. “If the world hates you, keep in mind that it hated me first” (15:18).

Following Jesus in His mission includes facing the world’s response to Him. In John’s gospel, “the world” represents a system that resists and rejects God. And, just as Jesus was misunderstood and opposed, His followers should expect the same.

This is not meant to discourage them, but to prepare them. They no longer belong to the world in the same way. They now identify with Jesus. And that difference will be noticed.

Even in the face of rejection, Jesus reminds them that they are not alone. God sees, knows, and remains with His people. The call is not to retreat, but to remain steadfast in Him, even when it is costly. Following Jesus means sharing in His love. It also means sharing in His endurance.

DAILY READINGS

I. JOHN 15:18-25
II. ISAIAH 53:1-12
III. 2 TIMOTHY 3:10-17
IV. 1 PETER 4:12-19
V. 1 JOHN 3:10-24
VI. JAMES 4:1-12
VII. PSALM 69:1-15

MEMORY VERSE: JOHN 15:19

JOHN 15:18-25

"If the world hates you, keep in mind that it hated me first. [19] If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. [20] Remember what I told you: 'A servant is not greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. [21] They will treat you this way because of my name, for they do not know the one who sent me. [22] If I had not come and spoken to them, they would not be guilty of sin; but now they have no excuse for their sin. [23] Whoever hates me hates my Father as well. [24] If I had not done among them the works no one else did, they would not be guilty of sin. As it is, they have seen, and yet they have hated both me and my Father. [25] But this is to fulfill what is written in their Law: 'They hated me without reason.'"

NOTES

DISCUSSION

Can you remember a time when you deeply wanted to be accepted or included—maybe on a school team, in a social group, or among friends? Have you ever felt the sting of rejection? What was that experience like, and what did you learn from being left out?

Read John 15:18-25 aloud.

Jesus has just been speaking about love and friendship, so this warning about hatred from the world must have felt jarring to the disciples. Why do you think Jesus includes this caution at this moment in His teaching this evening?

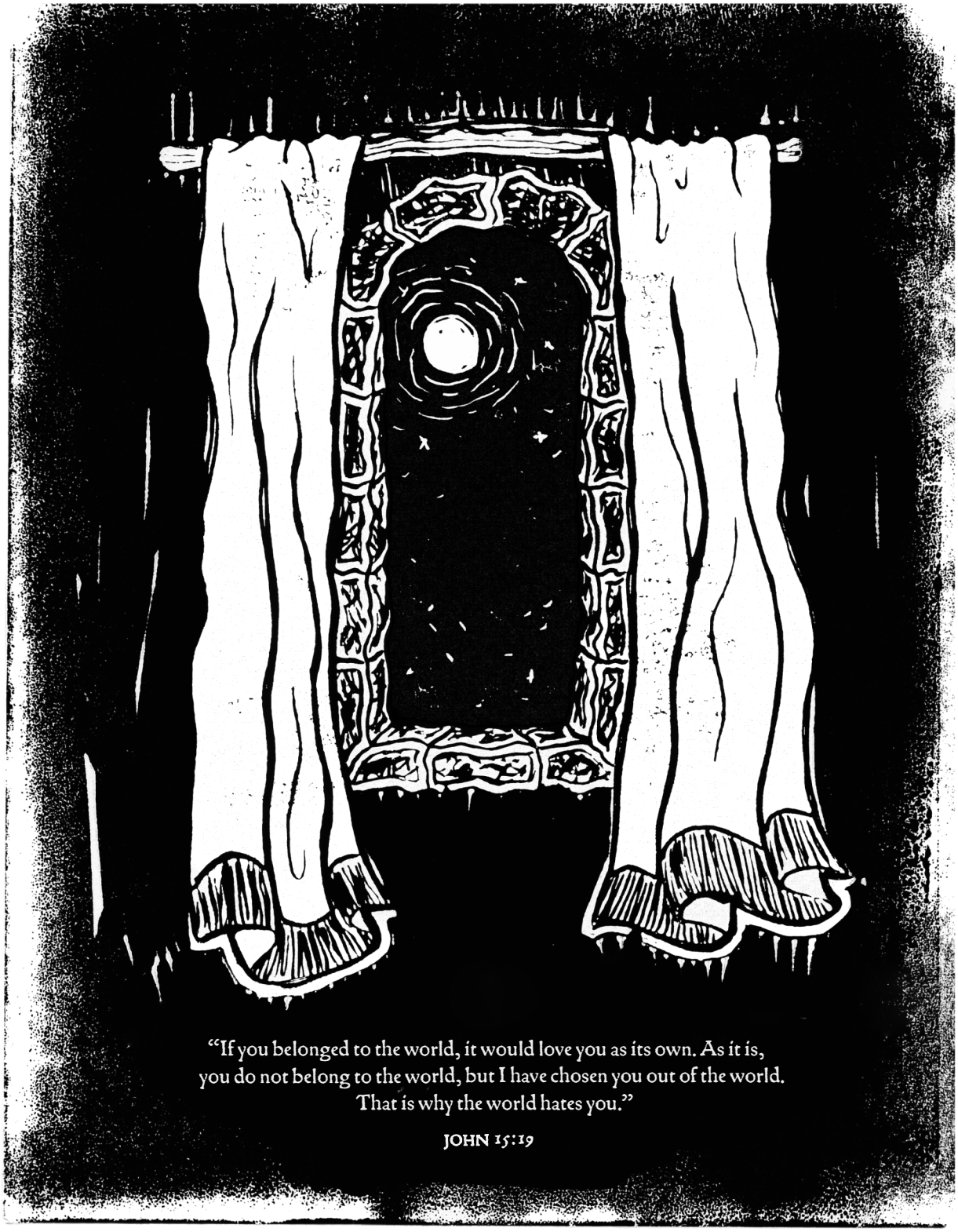
When Jesus speaks of "the world," to what is He referring? Why does the world hate Jesus and His followers? What does it mean that Jesus has chosen His disciples "out of the world" (v. 19)?

In 15:20, Jesus recalls His earlier words from John 13:16. What do those words mean in the context of John 13 and the foot washing scene? How does the context of chapter 15 deepen or expand their meaning?

Jesus says that His rejection fulfills Scripture (v. 25). Why is it important to remember that everything that happened to Him was foretold and part of God's plan?

Do you ever feel rejected because of your faith? Are there moments when you want to speak up but hesitate because you fear how others might respond? Please share with the group.

How can you support and pray for one another as you seek to live faithfully for Christ in a world that can be resistant—or even hostile—to His message?



"If you belonged to the world, it would love you as its own. As it is,
you do not belong to the world, but I have chosen you out of the world.
That is why the world hates you."

JOHN 15:19

VIII

JOHN 15:26–16:15

JESUS PROVIDES

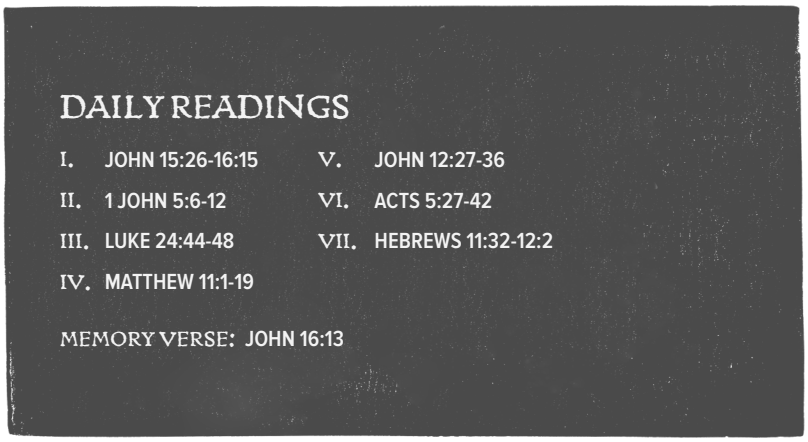
As Jesus continues, He prepares His disciples for what lies ahead.

They will face opposition, confusion, and hardship. But they will not face it alone. Jesus promises to send "the Advocate" ("the Helper"), the Holy Spirit.

This Helper will stand with them, guide them, and remind them of everything Jesus has said. Moreover, the Spirit will reveal truth, helping them understand who Jesus is and what He has accomplished.

Jesus even says something surprising: it is for their good that He is going away. Through the Spirit, Jesus' ministry will expand to every place His people will go. The disciples may feel unprepared, but Jesus is providing exactly what they need.

In a resistant world, the Spirit will also work to convict the world, expose sin, and point to what is true and right.



JOHN 15:26 - 16:15

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

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

12 "I have much more to say to you, more than you can now bear. 13 But when
he, the Spirit of truth, comes, he will guide you into all the truth. He will not
speak on his own; he will speak only what he hears, and he will tell you
what is yet to come. 14 He will glorify me because it is from me that he will
receive what he will make known to you. 15 All that belongs to the Father is
mine. That is why I said the Spirit will receive from me what he will make
known to you."

NOTES

DISCUSSION

In your daily life, who is your "reliable source"—the person you trust to tell you the truth? What is it about them that makes their words dependable? Share a time when you believed something they told you even when others doubted it, and it turned out to be true.

Read John 15:26-16:15 aloud.

Walk back through the passage and identify every description of the Holy Spirit—both who He is and what He does. Have someone jot down the list as you go. After reading it aloud, what stands out to you about the Spirit's character and work?

What does Jesus teach about persecution in this passage? How does this warning fit into the larger message of this teaching that began in John 13?

Why is it for the disciples' good—and for ours—that Jesus is going away (v. 7)? What advantages do we have in this era, when the Holy Spirit is ministering among us, compared to the time when Jesus was physically present with His disciples?

What does Jesus say the Holy Spirit's role is regarding sin, righteousness, and judgment? How would you rephrase verses 8-11 in your own words?

Share ways you've seen evidence of the Spirit's work in your own journey. How have you experienced the Spirit guiding you into truth (v. 13) or glorifying Jesus in your life (v. 14)?

To close your time, consider praying a prayer like this:

Lord, thank You for sending Your Spirit to guide us into all truth. May Jesus be glorified as the Spirit reveals Your truth to us. Everything belongs to You. Thank You for making Yourself known through Your Word and through Your Son, Jesus Christ.



"But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."

JOHN 16:13

JOHN 15

GOING DEEPER



John 15 contains another familiar declaration by Jesus: "I am the vine" (15:1). Yet while the image is simple and memorable, its meaning runs deeper and wider than often realized. In His seventh "I am" statement, Jesus identifies Himself as the true vine, His Father as the gardener, and His followers as the branches. The picture is vivid and organic with life flowing from vine to branch, and fruit growing as a natural result of connection.

The image is easy to visualize. But what did it mean for the disciples gathered in the Upper Room? What does it mean for readers of John's gospel today?

The vineyard had long served as a symbol of God's relationship with Israel. The prophets frequently used this imagery, often with sharp rebuke. Isaiah sang of a vineyard that yielded wild grapes (Isaiah 5:1-7). Jeremiah lamented a vine that had turned corrupt (Jeremiah 2:21). Ezekiel and Hosea repeated the metaphor to expose Israel's unfaithfulness and pride (Ezekiel 15, 17, and 19; Hosea 10:1).

Against this backdrop, Jesus' words about His identity as "the vine" are intriguing. He is the true vine; He does not merely tend the vineyard. John presents Jesus as the fulfillment of Israel's hope for the coming Messiah. There is no life-giving relationship with the Father apart from union with the Messiah. To belong to God, to experience His covenant love and protection, now requires connection to Jesus, the true vine.

This context explains the severity of Jesus' warning concerning branches that do not bear fruit; they are cut off and burned. The language is sobering because the stakes are eternal. Fruit is not optional; it is evidence of living connection.



The structure of the chapter helps us follow Jesus' emphasis. In verses 1-11, He introduces the vine analogy and anchors it with both a command and a purpose statement. The command is clear: "Remain in me" (15:4). Just as a branch must remain organically attached to the vine, so disciples must remain in Christ. The Christian life is sustained by an ongoing dependence and union with Jesus.

Jesus gives the purpose in verse 11: "that my joy may be in you and that your joy may be full." Since Psalm 16:11 declares that fullness of joy is found in God's presence, then an abiding union with Christ is the pathway to that joy.

It is only through this union that we bear fruit pleasing to God. Why? Because in being joined to the Son, we are brought into fellowship with the Father (15:9-11; 16:12-15). The life-giving power of God flows through the Son to His people. This union is rich and multifaceted. It is positional: we are "in Christ." It is relational: we are invited to remain "in His love." It is volitional: we choose to continue in that love through obedience.

In verses 12-17, Jesus expands the analogy by explaining how abiding in the vine expresses itself through that obedience: "You are my friends if you do what I command" (15:14). Jesus elevates His disciples from servants to friends, because He has made known to them the Father's will. Obedient love is not legalism; it is the language of friendship with Christ. This section also closes with the statement, "so that you will love one another" (15:17 ESV). In Christ, God relates to us through covenant friendship, and that love is meant to overflow into how we relate to others.

The final sections (15:18-25; 15:26-16:4) take a sobering turn. Just as branches share in the life of the vine, they also share in its treatment. Since the world hated Jesus, it will hate those who belong to Him. Discipleship, therefore, carries the expectation of hostility. Jesus prepares His followers so that suffering will not surprise them.

As Jesus anticipates their coming trials, He assures them with the promise of supernatural help. The Advocate, the Spirit of Truth, will come from the Father. The Spirit will testify about Christ and empower the disciples to do the same. God's presence will not withdraw in the face of opposition; it will be more intimately known.

John 15 calls us to examine the source of our life. Are we connected to the true vine? Are we abiding in His love? The promise is clear; where there is living union with Christ, there will be fruit, joy, friendship, endurance, and the sustaining presence of God's Spirit, even in a hostile world.

IX

JOHN 16:16-24

JESUS GIVES

As the conversation continues, Jesus turns to the sorrow rising in the hearts of His disciples.

Soon, they will not see Him, and grief will follow–but that grief will not last.

"And then after a little while you will see me" (16:16b). The disciples do not fully understand what He means, but Jesus knows what is coming.

He compares their experience to the pain of childbirth which gives way to the joy of a new life–a joy that cannot be taken away.

What feels like loss in the moment will be transformed through the Resurrection. This very event, that seems like defeat, will become the source of lasting hope.

Jesus also invites His disciples into a new kind of relationship with the Father–one marked by confidence in His sufficiency. Their circumstances may not immediately change, but soon their outlook will.

Sorrow will not have the final word because of what Jesus is about to do. Joy is coming.

DAILY READINGS

I. JOHN 16:16-24
II. JEREMIAH 31:10-17
III. ISAIAH 26:16-21
IV. MATTHEW 7:7-14
V. 1 JOHN 4:4-12
VI. REVELATION 21:1-8
VII. JOHN 20:11-23

MEMORY VERSE: JOHN 16:24

JOHN 16:16-24

Jesus went on to say, "In a little while you will see me no more, and then after a little while you will see me."

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

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

NOTES

DISCUSSION

Look back at the previous chapters in John 15 and 16. What is the setting for these words? What do you imagine the mood is like when Jesus says, "In a little while you will see me no more, and then after a little while you will see me"?

How do you see the relationship between what Jesus the Son is doing, what the Father does, and what the Spirit does? (See verses 13-15 and 27-28.)

What does it mean to "pray in Jesus' name"? Why do we pray in Jesus' name?

What does Jesus mean when He says He has overcome the world? How should that encourage us as His followers? How does lasting joy emerge from the grief of Jesus' death on the cross (v. 22)?

What are you grieving right now? What disappointments or losses are you carrying? How can the hope of Jesus' resurrection bring joy and strength even as you continue to walk through grief?

Pray for healing, hope, and courage for one another. Take heart—Jesus has overcome the world!



"Until now you have not asked for anything in my name.
Ask and you will receive, and your joy will be complete."

JOHN 16:24

X

JOHN 16:25-33

JESUS OVERCOMES

As Jesus brings this time of teaching to a close, He speaks with greater clarity about what lies ahead.

As the disciples are beginning to understand, Jesus tells them plainly the time is coming when they will scatter. Fear will take over. The disciples will abandon their Master. And yet, He is not alone.

In this moment, Jesus also gives the disciples a deeper assurance. Their relationship with God is not distant or uncertain. The Father loves them. They are welcomed, known, and secure because they belong to Jesus.

"In this world you will have trouble…" (16:33b). Jesus does not promise an easy path. The troubles ahead are real, but they will not prevail. Jesus says, "…But take heart! I have overcome the world" (16:33c).

This is the foundation of their peace, not the absence of hardship, but the presence of a victorious Savior. They can take heart because He has overcome.

DAILY READINGS

I. JOHN 16:25-33
II. PSALM 46:1-11
III. ISAIAH 41:8-13
IV. HEBREWS 10:19-25
V. ROMANS 8:31-39
VI. 1 PETER 4:12-19 & 5:6-11
VII. REVELATION 21:1-8

MEMORY VERSE: JOHN 16:33

JOHN 16:25-33

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

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

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

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

NOTES

DISCUSSION

How do wise parents or leaders prepare someone they love for hard things that are about to happen? Has anyone ever done this with you for a specific situation or season in your life? What must be said, and how does it help?

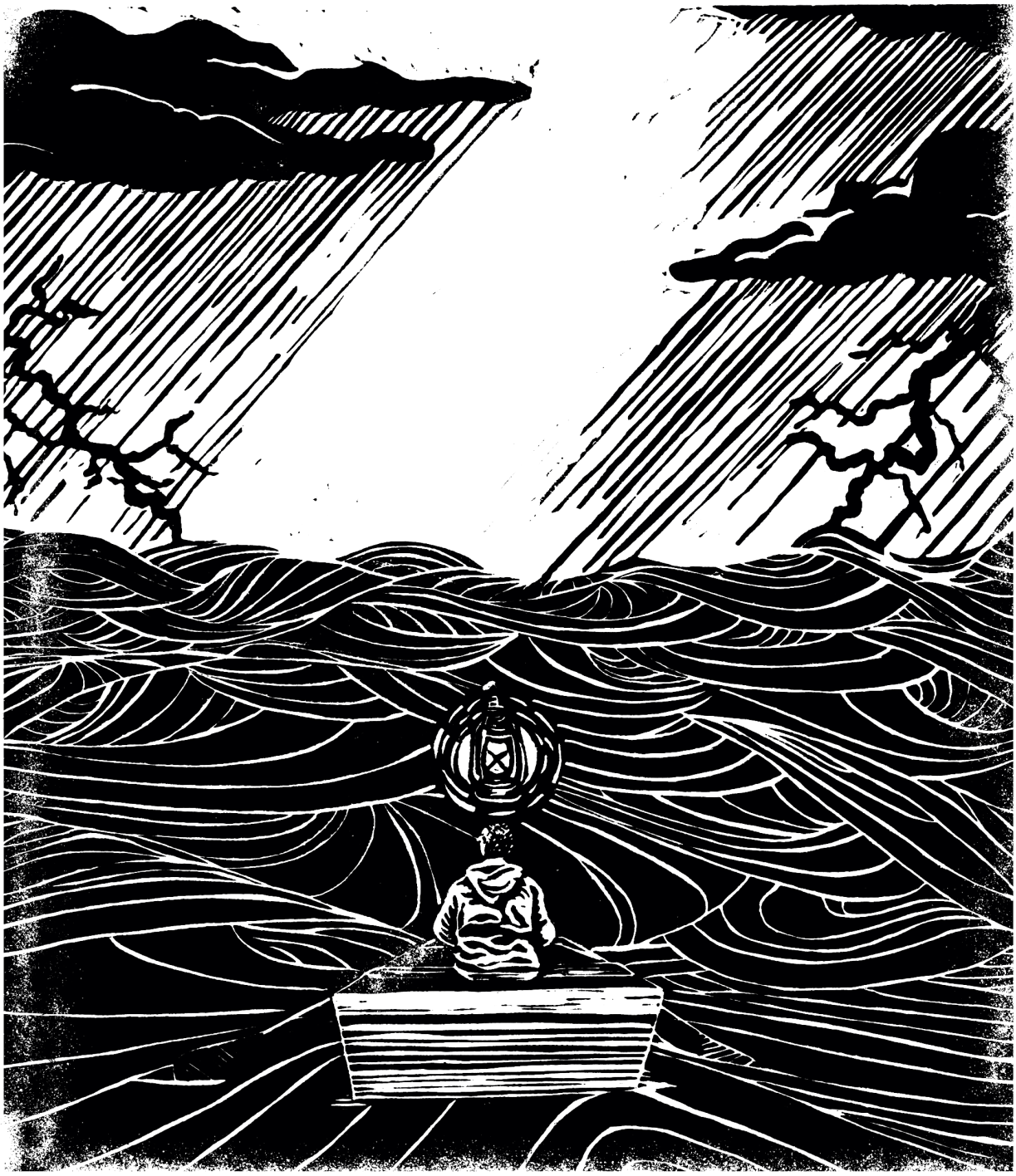
Read John 16:25-33 aloud.

What theological points about Jesus and the Father can be found in verses 27-28? Why are these important for the disciples to grasp at this time? What is the disciples' response in verses 29-30?

If you had been in the room, how might you have felt about Jesus' statements in verse 32? How was this prediction fulfilled on the night of His trials?

Jesus' promise in verse 33 is one that many Christians cling to today during life's troubles. How would it help the disciples in the coming days? What does it mean for our faith journey to know that Jesus has overcome the world?

Who in your family or circle of friends is going through something really hard right now? Who needs the peace that comes from Jesus? How could the truth from John 16:33 help them?



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

JOHN 16:33

JOHN 16

GOING DEEPER

John 16 continues and deepens the themes of abiding and suffering introduced at the end of chapter 15. Jesus has given His disciples two firm expectations: they will face hostility from the world, and they will experience the continuing presence of God through the coming Spirit. The twin realities of suffering and divine help define the path ahead. As in the previous chapters, the structure helps guide our understanding.

In the opening section (16:1-4), Jesus speaks of the coming "hour" of suffering. Just as His hour is approaching, so too an hour of trial awaits His followers (16:2). The hostility in view arises largely from resistance within the Jewish community over Jesus' claim to be the Messiah, the true vine. In the decades following the Resurrection, this tension intensified, eventually leading to a painful separation between the early church and the broader synagogue community.

Jesus gives this warning: "All this I have told you so that you will not fall away" (16:1). Forewarned disciples are steadied disciples. The goal is not fear, but preparation. Jesus' followers must be ready.

The next section (16:4b-15) expands upon the promise of the Advocate, the Holy Spirit. The imagery suggests a courtroom setting. Here, the Spirit will both defend the disciples and prosecute the world. He will convict the world concerning sin, righteousness, and judgment (16:8-11), expose unbelief, and condemn the prince of this world.

Although the disciples' coming adversity will bring them grief, Jesus makes a startling claim: it is to their advantage that He goes away (16:7). The Spirit's coming will accomplish something even greater than Jesus' physical presence. Through the Spirit, believers will be united to the risen Christ and brought into living fellowship with the Father.

The Spirit will guide them into truth and will receive from Christ what is to be made known to them (16:13-15).

The words of Jesus will not fade from memory; the Spirit will make them alive in the hearts of His people, profoundly influencing how they will pray (16:23-24). In union with Christ through the Spirit, believers are drawn into alignment with His purposes. Their prayers increasingly reflect His heart. To pray “in His name” is to pray in communion with His mission and character.

In chapter 16, Jesus also addresses their sorrow. He uses a powerful image: childbirth. Labor brings pain, fear, and anguish, but the joy of new life overwhelms the memory of suffering. In the same way, the disciples’ grief over Jesus’ departure will be transformed into unshakable joy when they see Him again.

In the final section (16:25-33), Jesus speaks openly of His return to the Father and of their future access to Him. In verse 27, He makes a statement that is breathtaking: “The Father himself loves you because you have loved me and have believed that I came from God.” The love the disciples have experienced from Jesus is the very expression of the Father’s own heart. Their access to God is secure because they are loved by the Father Himself. It is an access made possible by Jesus and made available through the Spirit. When believers pray, they approach a Father who already loves them, welcomes them, and desires their fellowship.

With Jesus’ coming departure, the chapter closes with one final statement: “I have told you these things, so that in me you may have peace” (16:33a). Peace is not the absence of trouble. Jesus is candid, saying, “In this world you will have trouble” (16:33b). However, tribulation does not have the last word. “But take heart! I have overcome the world” (16:33c). Jesus makes a deep call for courage. And when His people grasp what is theirs in Christ, they will experience union with Him, the indwelling Spirit, the Father’s love, and the certainty of victory. They can stand firm even in the darkest hour.

John 16 reminds us that suffering is real, but so is peace. The hour of trial is coming but so is the Spirit. The world rages but Christ has overcome.



XI

JOHN 17:1-19

JESUS PRAYS

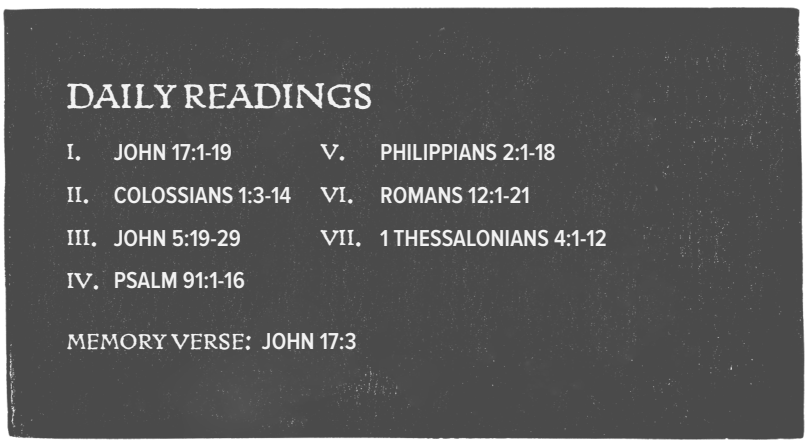
As this final evening comes to a close, Jesus turns from speaking to His disciples and begins praying to His Father.

He prays first about His mission. The "hour" has come when God's glory will be revealed fully through the cross. Jesus has made the Father known; and through Him, eternal life is now open to all who believe.

Then Jesus turns the focus of His prayer toward the disciples. He knows what is coming: confusion and scattering. Yet, He does not ask that they be taken out of the world. Instead, He prays that they would be protected and set apart within it. "Sanctify them by the truth; your word is truth" (17:17).

Like Jesus, they are being sent on a difficult mission in a hostile world. And their strength will not come from themselves, but from being grounded in God's truth and sustained by His care.

In this moment, we see the heart of Jesus—deeply committed to His people. Even as He faces the cross, He is praying for them.



JOHN 17:1-19

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

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

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

13 "I am coming to you now, but I say these things while I am still in the world,
so that they may have the full measure of my joy within them. 14 I have given
them your word and the world has hated them, for they are not of the world
any more than I am of the world. 15 My prayer is not that you take them out of
the world but that you protect them from the evil one. 16 They are not of the
world, even as I am not of it. 17 Sanctify them by the truth; your word is truth.
18 As you sent me into the world, I have sent them into the world. 19 For them
I sanctify myself, that they too may be truly sanctified.

NOTES

DISCUSSION

What makes a great going away gift for close friends? When and how might you want to present a special gift like this?

Read John 17:1-19 aloud.

In verses 1-5, what does Jesus ask the Father for? What do these verses reveal about His relationship with the Father and His mission?

Jesus defines eternal life in verse 3. How is His definition different from how people may think about eternal life?

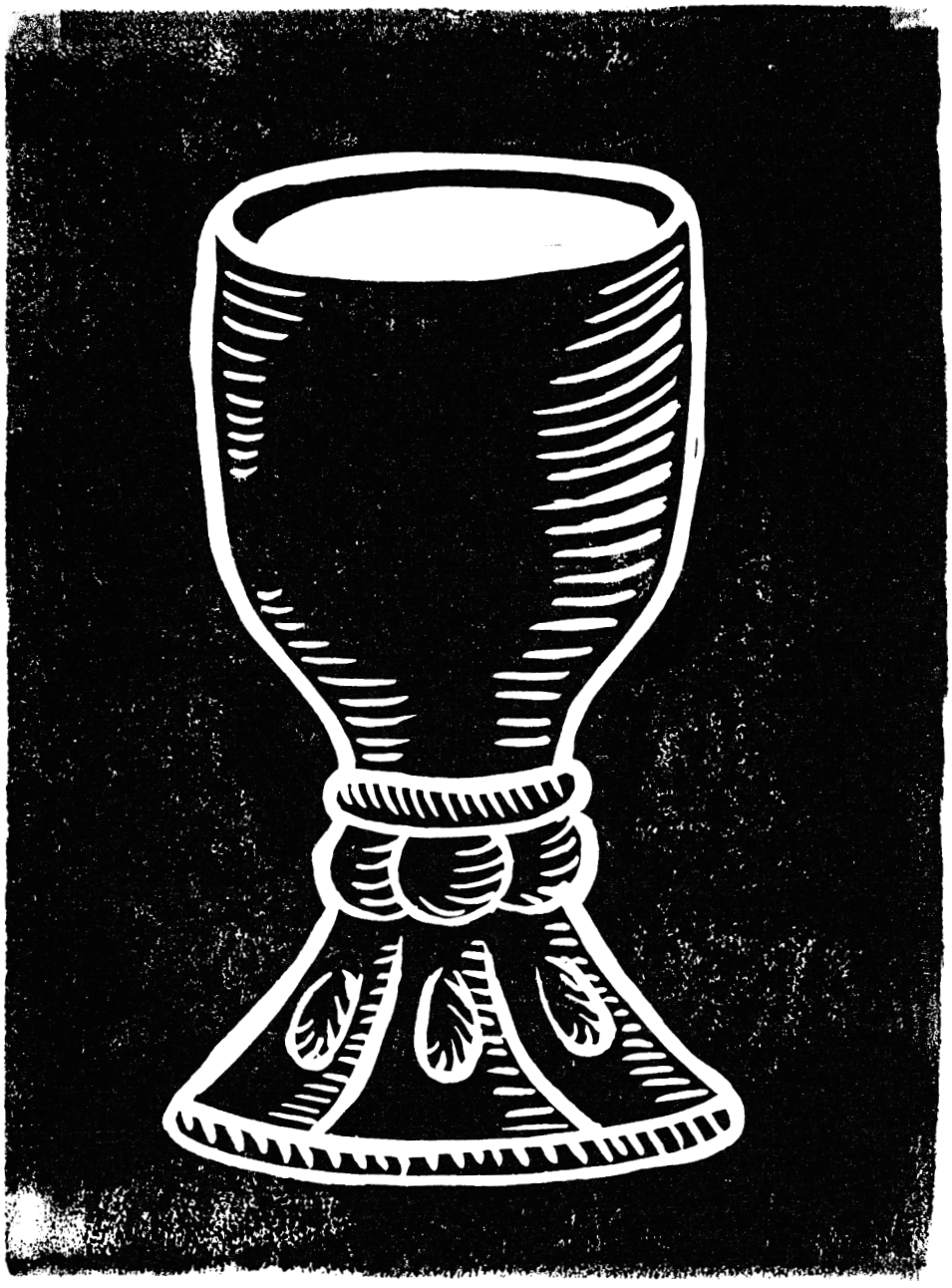
According to verses 6-10, how does Jesus describe His disciples and their relationship to the Father? What stands out to you about how He speaks about them?

In verses 11-16, what specifically does Jesus ask the Father to do for His followers? What kinds of dangers or challenges is He preparing them for?

Jesus says His followers are "in the world but not of the world." What do you think that tension looks like in real life today?

Verse 17 says, "Sanctify them in the truth; your word is truth." What do you think it means to be sanctified? What are some practical ways we can pursue that in our daily lives?

Which part of Jesus' prayer in this passage is most meaningful or encouraging to you personally right now—and why?



"Now this is eternal life: that they know you, the only true God,
and Jesus Christ, whom you have sent."

JOHN 17:3

XII

JOHN 17:20-26

JESUS UNITES

Jesus' prayer now stretches beyond the room.

He looks ahead to all who will believe–including all future believers. And what does He ask for His people? "...that all of them may be one..." (17:21a).

This unity is not based on sameness or agreement alone. It is rooted in something deeper: the relationship between the Father and the Son. Just as the Father and Son are perfectly united, Jesus prays that His followers would share in that same oneness.

This unity matters. Jesus ties it directly to the mission of the Church: "...so that the world may believe" (17:21b). For the Church, life together becomes a living testimony to who He is. But this kind of unity is not something followers of Jesus create on our own. It flows from being connected to Jesus, sharing in His love, His life, and His glory.

On the night before the cross, the heart of Jesus is revealed: His desire for the glory of the Father, the faithfulness of His disciples, and the unity of all who would believe–held together by His love.

DAILY READINGS

I. JOHN 17:20-26
II. JOHN 18:1-14
III. JOHN 18:15-40
IV. JOHN 19:1-27
V. JOHN 19:28-42
VI. JOHN 20:1-31
VII. JOHN 21:1-25

MEMORY VERSE: JOHN 17:20

JOHN 17:20-26

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

[24] "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world."

[25] "Righteous Father, though the world does not know you, I know you, and they know that you have sent me. [26] I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

NOTES

DISCUSSION

When have you experienced a deep sense of unity with other people? What were the circumstances that created that connection, and what made it feel genuine?

Read John 17:20-26 aloud.

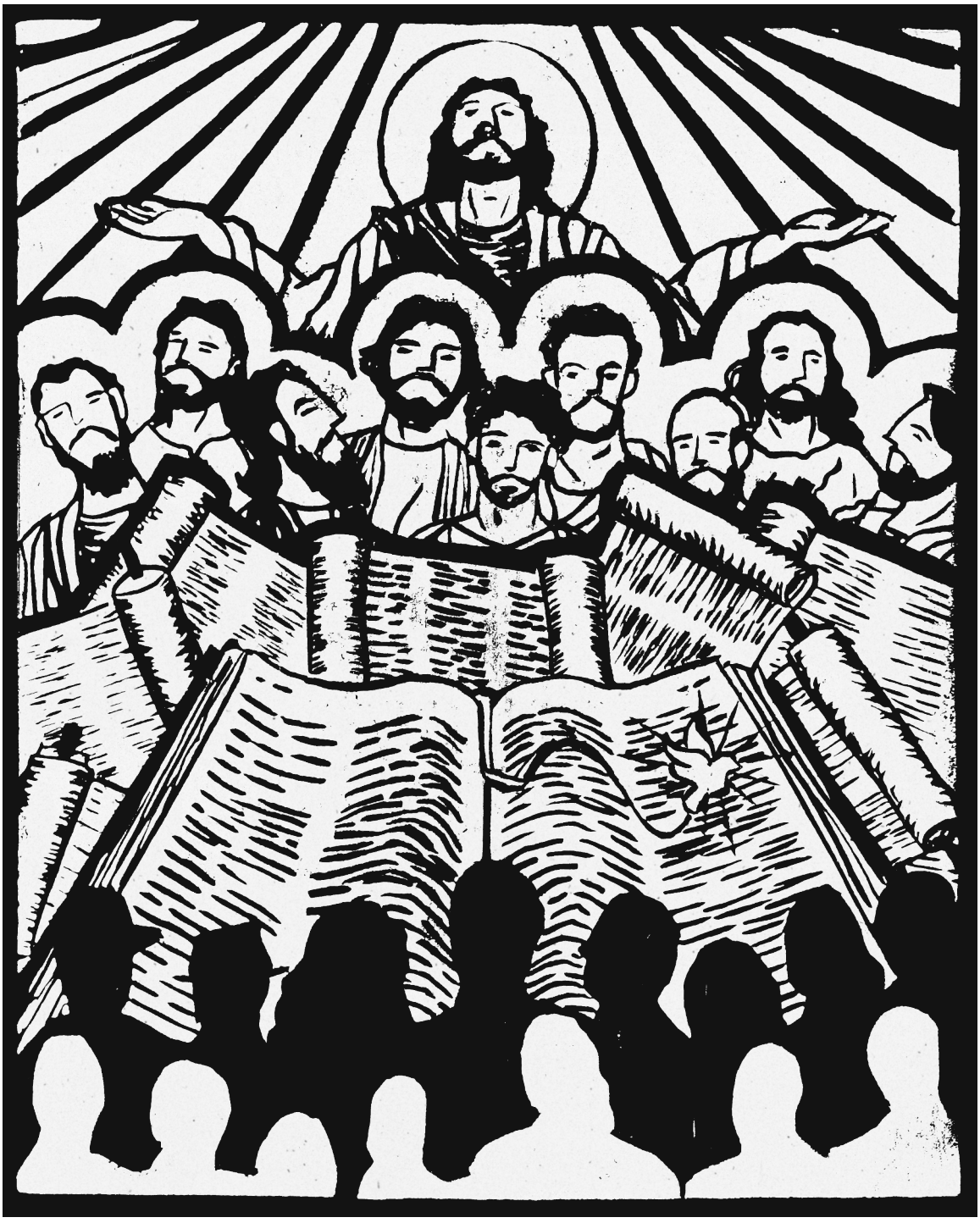
Who is Jesus praying for in verse 20? What does this mean for us today? Do you see ways the Father is answering the prayers Jesus prays in verses 20-26?

How does our unity with one another–and with Christ—show the world that we belong to Him? What practical steps can we take to pursue deeper unity? What can make this kind of unity so difficult to maintain? How might we demonstrate this unity to a watching world?

How does Jesus continue to make the Father's love known (v. 26)? What are some ways we can show the love of the Father through Christ to people today?

Look back through your study guide. What verses, discussions, or moments over these 11 weeks were especially meaningful? What have you learned about God, Jesus, the Holy Spirit, and yourself through this study? What do you think you will carry with you from "the last night with Jesus"?

Consider closing your time with prayers of thanksgiving, followed by taking communion together.



"My prayer is not for them alone. I pray also for those who will believe in me through their message..."

JOHN 17:20

JOHN 17

GOING DEEPER

John 17 records what is often called the "High Priestly Prayer." The gospel accounts frequently show Jesus withdrawing to commune with the Father. Here, Jesus speaks directly to the Father in a deeply personal appeal (17:1-5), intercedes for His closest disciples (17:6-19), and prays for all who will believe (17:20-26). On the brink of crucifixion, Jesus turns His heart toward the glory of God and the good of His church.

The prayer opens with a declaration: "the hour has come" (17:1a). The long-anticipated fulfillment of Jesus' earthly mission has arrived. Jesus asks the Father, "Glorify your Son that the Son may glorify you" (17:1b). Throughout John's gospel, the glory of God has been on display through the person and ministry of Jesus. Now, that glory will be revealed most fully in Jesus' death and resurrection.

Jesus speaks of His mission as complete. He has made the Father known and has opened the way to eternal life. In verse 3, Jesus defines eternal life saying, "...this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent." He describes eternal life as more than a future heavenly destination; it is a present and ongoing relationship with God. It is communion with the Father through the Son.

Having prayed concerning His own mission, Jesus turns His attention to His disciples (17:6-19). With the cross approaching, His heart moves toward those He will soon leave behind. Indeed, His disciples, amidst confusion, will ultimately scatter. Before Jesus' birth, the prophet Zechariah had foretold that the shepherd would be struck and the sheep scattered (Zech. 13:7).

Jesus does not pray for their removal from the world. Instead, He prays for His disciples' protection within it. "Holy Father, keep them in Your name" (17:11b ESV). The world they inhabit is hostile and dark, but they are called to remain as witnesses within it. Their mission echoes Jesus' own: as the Father sent Him, so He sends them to establish His church (17:18).

To fulfill that mission, they must be sanctified–set apart for God's service. "Sanctify them by the truth; Your word is truth" (17:17). Jesus, the Light of the World, will shine through sanctified lives.

Finally, Jesus lifts His eyes to all who will believe through the apostles' message (17:20). The scope of His prayer even stretches across centuries to include future believers. On the eve of His death, what does He ask for His church? Not power, prestige, or worldly success, but unity.

"That they may all be one" (17:21a ESV). This unity is patterned after the relationship between Father and Son: "I in them and you in me—so that they may be brought to complete unity" (17:23a). The unity of believers is meant to reflect the loving relationship between the Father and the Son.

The stakes are high. Jesus describes the impact of this unity saying, "Then the world will know that you sent me and have loved them even as you have loved me" (17:23b). The church's oneness serves as a visible testimony to the truth of Christ's mission. Francis Schaeffer once observed that, "Our relationship with each other is the criterion the world uses to judge whether our message is truthful–Christian community is the final apologetic."

The prayer closes with a breathtaking promise. Jesus desires that His people be with Him where He is, to see His glory (17:24). The end of salvation is not merely rescue from judgment, but everlasting fellowship with Jesus.

John 17 invites us to listen in to a deeply intimate conversation between Jesus and His Father. With the cross before Him, Jesus prays not to be spared but to be glorified. Not to stand alone, but to make His people one. Not just for His first disciples, but for every believer across the ages.



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