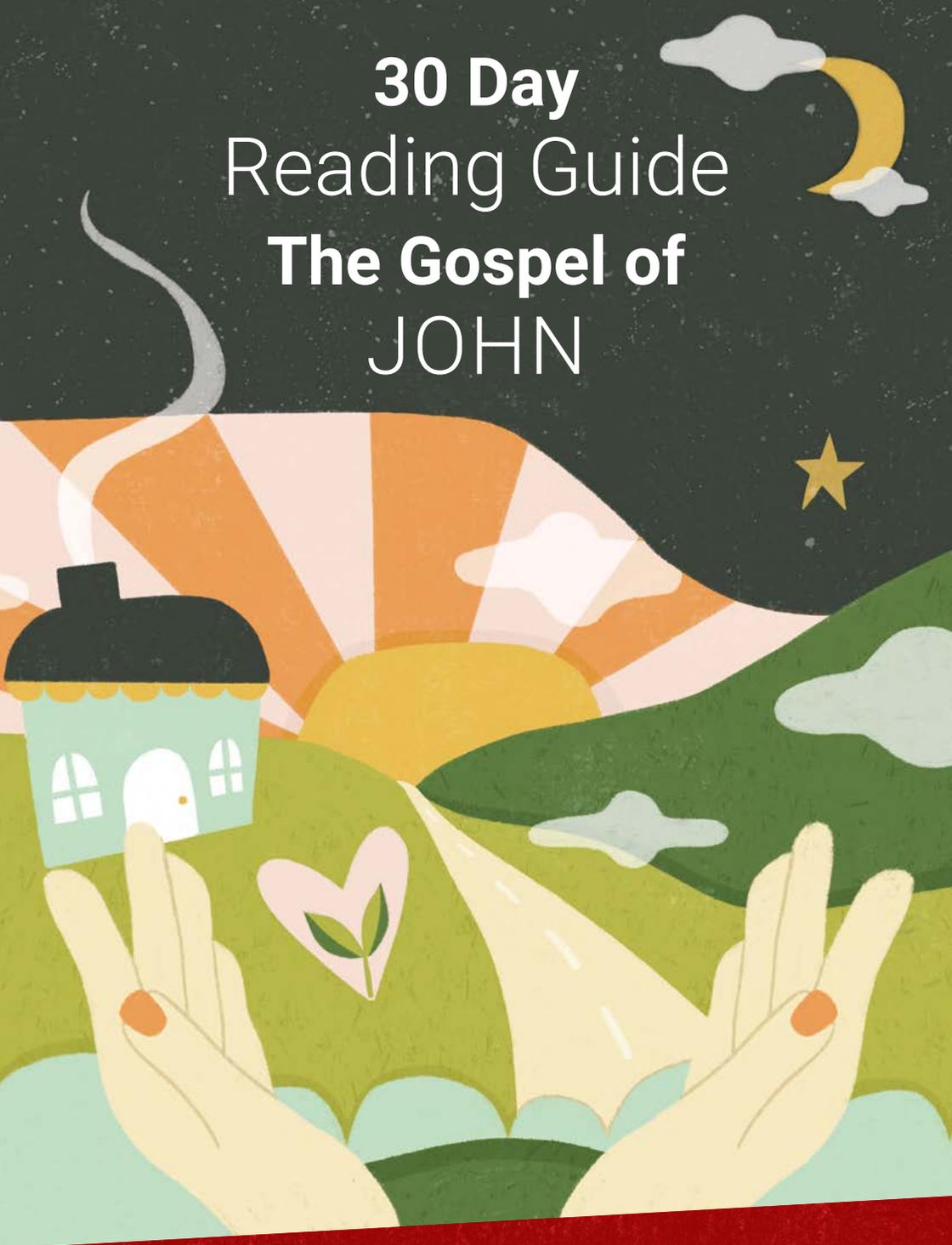


# 30 Day Reading Guide The Gospel of JOHN





# Introduction

**The Gospel of John invites you to journey through the superabundant life Jesus offers.**

John's Gospel opens by presenting Jesus as the Word of God – the source of life and light for all people.

In Jesus, we encounter God's boundless, gracious love, which brings us into a relationship with him as his children.

Through Jesus, the fullness of grace and truth is offered to everyone willing to receive it.

Using this **Daily Reading Guide**, join us as we read through each chapter of John's Gospel and deepen our understanding of Jesus' purpose and the divine abundance he offers.





# day 4

## Water into wine

2:1-12

Jesus' first miracle at the wedding in Cana reveals the abundant and inclusive nature of God's grace. The communal celebration reflects the joy and togetherness of village life, where all were invited to share in the festivities. When the wine runs out, Jesus provides not just any wine but the best wine, exceeding expectations and symbolising God's radical hospitality. This act challenges human tendencies to prioritise the privileged, offering instead a glimpse of a kingdom where generosity and joy are extended to all without exclusion. Jesus' miracle reveals a God who meets needs in ways that defy social hierarchies and demonstrates that abundance is rooted in grace rather than privilege.

*How might you embody this radical generosity, sharing God's blessings and nurturing belonging in places where people often go unseen?*

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# day 5

## Cleansing the Temple

2:13-25

Temple worship needs a fresh start, especially since Jesus came as the Messiah. In John's account of Jesus cleansing the Temple, his anger targets not only the merchants exploiting the poor but also the Temple's exclusionary practices. The outer courts – meant for Gentiles and marginalised people – had become a marketplace, disrupting those seeking a place to worship. Jesus' actions exposed a system that favoured some while sidelining others, confronting both economic injustice and barriers to worship. By implying that he was the true Temple, Jesus changed how we think about God's presence. He made it clear that God is open and accessible to everyone, and he wants us to create communities that are inclusive and welcoming.

*How can we ensure our worship remains focused on God, avoiding routine or transactional tendencies? And how can our worship spaces and practices truly honour and welcome all people, especially those society often overlooks?*









# day 8

## Healing of the nobleman's son

4:43-54

In this story, a powerful man who is used to being in charge finds himself completely helpless as his son is about to die. He turns to Jesus, probably expecting to see some kind of miracle. But Jesus just says, "your son will live" without providing any explanation. The nobleman's whole journey now changes. He goes from wanting Jesus to heal his son right away to trusting in Jesus' promise, even though he doesn't have any proof. This teaches him that true faith doesn't depend on seeing something happen. It's about trusting in God's promise, even when we don't know what's going to happen. The nobleman's experience shows us that real faith often takes time. It shows us that God's work happens in ways we can't always understand, and that we should trust in both the timing and the character of God.

*Why do you think Jesus didn't go with the nobleman right away? In what areas of our lives do you struggle to trust Jesus without needing some kind of proof?*

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# day 11

## Feeding a crowd and walking on water

6:1-21

In today's reading, Jesus performs two extraordinary signs: feeding a large crowd with five loaves and two fish and walking on water. These miracles reveal his authority over both physical needs and the forces of nature. By responding to the hunger of the crowd, Jesus meets their immediate need, demonstrating God's care for the whole person.

As we read this story in our context, we might reflect on the realities of hunger and scarcity in our world. While the text doesn't explicitly challenge political or economic systems, it invites us to question the idea that there isn't enough food for everyone and to consider how our own actions and attitudes can reflect Jesus' generosity.

*How can we, as individuals and communities, work to challenge the systems that create hunger and scarcity in our world and make sure everyone has access to the resources they need to live a happy and healthy life?*

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# day 12

## The bread of life and Peter's confession

6:22-71

In this passage, Jesus challenges the crowd to move beyond their fixation on the signs he performed, particularly the feeding of the 5,000. While they seek him because he provided physical bread, Jesus redirects their attention to a deeper sustenance: himself as the "bread of life". He invites them to see beyond temporary needs and recognise the life-giving relationship he offers.

The crowd struggles to grasp this, focusing on physical provision rather than the spiritual nourishment that comes through faith in Jesus. Peter's confession stands as a pivotal moment of understanding, as he declares that only Jesus has the words of eternal life. This passage calls us to reflect on our own pursuits, encouraging us to seek fulfilment in a relationship with Christ rather than in fleeting or superficial comforts.

*How does Jesus' teaching encourage us to look beyond immediate needs and desires to find lasting sustenance in our relationship with him?*

# day 13

Who is this man?

7:1-52

Who is this man? From the start, John has been quite clear about who he thinks Jesus is. He's the Word of God, the Light of the World. As his Gospel goes on, he adds more and more names to the list. But Jesus remains a mystery. When the annual Feast of Tabernacles arrives, Jesus' brothers suggests he go to Jerusalem. He says no, but then turns up there out of nowhere and starts teaching in the middle of the Temple during the festival. Even there, no one could figure out who he was. Was he a great teacher? A prophet? The Messiah?

*We have to decide for ourselves who Jesus is.*

*Is he a troublemaker, a wise teacher, a wild prophet or even the Saviour of the world? Which name do you find most exciting, and which one do you find most challenging? Who is Jesus to you?*



# day 14

Has no one condemned you?

7:53 – 8:11

The religious experts are out to get Jesus, and they've set a trap for him. We find a woman and a bunch of angry men in a dusty courtyard. There's no sign of the man who supposedly had an intimate relationship with her. Jesus' accusers set him an impossible question: should sin be punished or should the law be ignored? But there's another catch: under Roman law, the death penalty could only be carried out by the Romans, so the men's threats were groundless. Jesus takes his time, creating a tense moment. Then, he sets his own impossible dilemma: if you don't have any sin of your own, you can stone this woman. This was the perfect way to sum up his teachings on sin and forgiveness, and on the ultimate sin of hypocrisy. There was no easy response, and the accusers disappear.

*The scribes and Pharisees were genuinely worried about sin. They wanted to know what could take it away. John tells us who can take away the sin of the world (John 1:29). How does knowing that Jesus takes away sin affect you?*

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# day 15

Light of the world

8:12-59

From the beginning, John names Jesus as the “light”. And Jesus himself says it: “I am the light of the world.” Light shows us the truth, makes things clear, and helps us see things as they really are. Jesus shows us two different ways to live life. He says that even in a complicated world with lots of choices and compromises, there’s a simple choice: are we going to live in the light or hide in the shadows, pretending to be just like everyone else? For Jesus, the choice is as clear as day: if we choose the light, we accept God as our father. But if we choose the shadows, we reject God and take control of our own lives. God will always welcome us back, but will we be ready to come home after wandering so far?

*Jesus suggests in verse 12 that following him is like living in permanent daylight. What difference does that make as we aim to follow Jesus more closely in our work, relationships, hobbies, caring responsibilities and everything else?*

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# day 16

## The miracle of sight

9:1-41

John tells us here about a man's sight being restored. Wouldn't this be a cause for celebration? Not for everyone it seems – the healing miracle sets off a complicated plot to discredit the man and his healer, and to deny the miraculous. John also gives us a memorable glimpse into the choices we make in life. Should we live by safe, comfortable rules that ignore the possibility of life-changing revelations, or should we embrace risk-taking, life-changing possibilities that challenge our assumptions?

Notice how the conversation quickly turns into discussions about sin, guilt and punishment. It seems like we're wired to expect that everything that happens is someone else's fault, and that it's our duty to call them out and blame them. Also, notice how the onlookers lack compassion or empathy. Are we going to stick to our old beliefs, or are we going to follow where the light of the mysterious Messiah might lead us?

*If God did something truly extraordinary today, how do you think you would respond?*

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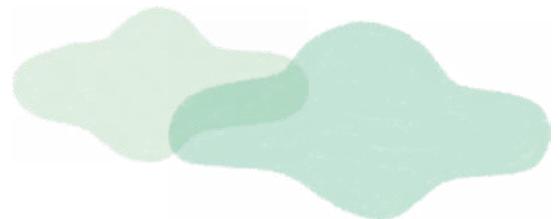
# day 17

## Sheep need protection and guidance

10:1-42

Jesus uses several sheep-related images in this passage. I wonder if his sophisticated, urban audience in Jerusalem really liked being compared to sheep. His first claim is that he's the gatekeeper for the sheepfold, the one who protects the sheep from thieves and rustlers. But his main role isn't to keep the sheep in, rather to keep out those who want to cause them harm, confuse them and lead them astray. Then, Jesus calls himself the real shepherd. He is the one who will lead the sheep out of the fold and into the big, wide world. He gives the sheep some credit – they know who the real shepherd is and will follow him. But as we know, sheep are known for being easily distracted. They need to pay close attention to the one who faithfully leads them.

*If we accept that, like sheep, we depend completely on our shepherd for our survival and well-being, how can we easily recognise his voice? How can we be sure we won't get distracted from following and lose contact with the flock?*



# day 18

## Resurrection and Life

11:1-57

The story of Lazarus is worth reading carefully, full of hidden meanings and deep questions. For example, why didn't Jesus save Lazarus if he could? And why does he say he was glad not to be there so his disciples would believe? Does he think one final miracle will finally convince them of his identity? As you read the story, getting ready for the dramatic moment when Lazarus is raised from the dead, it's easy to miss the real centrepiece: Martha, who we know to have been a loyal friend and disciple of Jesus. She finally confesses her faith: "You are the Messiah, the Son of God, the one coming into the world." Jesus is truly the Resurrection and the Life, and the raising of Lazarus proves it. Martha's confession is just as important as Peter's in Mark 8:29 – even in the middle of all this grief and mourning, Jesus brings life and hope.

*Note down where your faith has been changed by tough times. Take some time to reflect on those experiences and bring your thoughts to God as you pray.*

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# day 19

## The end of the beginning

12:1-50

John wants us to step back and see the bigger picture. He's been reflecting on the life of Jesus, and he sees connections everywhere. He has heard Jesus' words and seen his actions, and now he sees how they fit together into the story of salvation. Events are connected – one thing leads to another. As the story of Jesus' Passion moves towards its conclusion, John puts the pieces together and prepares us for the world we live in now.

The death and resurrection of Jesus are now history, and he still divides opinion. We have the freedom to choose whether to believe or not, even though sometimes those in power try to remove that freedom. The evidence is before us, and we can choose how we respond. The choice we make can transform our life, and open up boundless possibilities.

*Take some time to read this chapter slowly and carefully. Pay attention to all the different threads that are coming together. Allow yourself to be surprised or shocked as you read. If you were there when these events were happening, where would you be standing?*



# day 20

## Humility in action

13:1-30

In the previous few chapters, John has been telling us about Jesus interacting with people who weren't his disciples. These people became increasingly confused, and then they even threatened him because they couldn't understand him. Following our glimpses of Jesus' supportive community in Bethany, the focus now shifts to Jesus' closest group of disciples. The main theme throughout these chapters is about love. It starts with a symbolic act of prophetic love in the washing of feet.

This act of sacrifice and commitment was hugely significant because it was so different from what people were used to. The disciples (like they often do) had a hard time accepting what was happening. For one of them, Judas, maybe this was the thing that finally made him decide to leave this seemingly hopeless cause.

*It can be hard to accept humble service, especially when it's offered by someone we really respect. And it can be just as hard to be humble towards others. But humility, along with mercy and compassion, is at the heart of Jesus' teachings. What would be an equivalent act of humility for you today?*

# day 21

## A commandment and a promise

13:31 – 14:31

The departure of Judas seems to bring a new sense of freedom to the small group of disciples. Jesus openly talks about leaving and questions Peter's bold promise of loyalty. The good times of travelling with Jesus through Galilee and Judea are coming to an end. How can we be disciples when our beloved rabbi has been crucified in shame? The answer is in a community of love – the disciples must now learn to live the radical gospel of unconditional love that Jesus has always modelled. For them, this means living by a new commandment: to love one another with a love so unique that it will be obvious to everyone. Jesus speaks again of the Holy Spirit, who will be a constant source of comfort and reminder of all that Jesus taught and did.

*As people living today in the community of love that is Church, what is our experience of the Holy Spirit, as our teacher, comfort, advocate and guide?*

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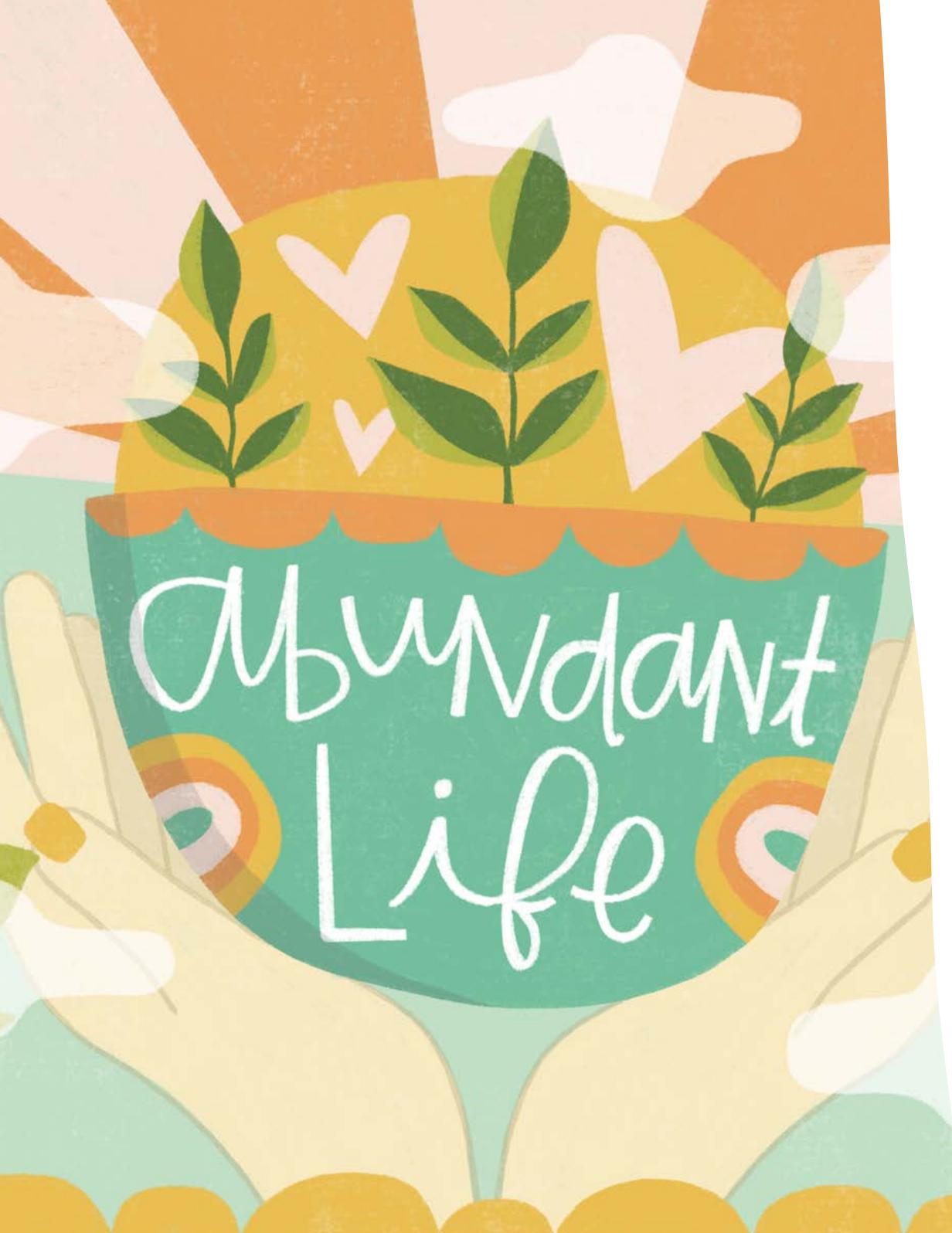
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# day 22

God's vineyard

15:1-25

Jesus presents another fresh perspective on what it means to be part of the community of love. We're all closely connected to Jesus, like the branches of a vine. The question is, are we ready to be cultivated by God? Watered, nourished, cared for, but also pruned and trained so that we can grow and be productive? Or will we be one of the unproductive vines that gets dug up and thrown away?

Even if we do produce fruit, that doesn't mean we'll instantly live in a paradise-like Garden of Eden. The world will always be against God's way, and we should expect to be treated the way Jesus was. The need for love is emphasised again – love is what holds our community together and makes the vineyard grow. Without it, the vineyard can't thrive.

*Vines in a vineyard have one goal – to produce beautiful fruit that will enrich people's lives. If we're branches of the vine, how can we make sure our fruit is of premium quality and brings joy to others?*

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# day 23

## The work of the Holy Spirit 15:26 – 16:15

Jesus continues to explain the Holy Spirit, and here the main idea is truth. It's not just in our complicated and divided world that people have ignored truth. John's readers in the ancient world saw a lot of dishonesty and corruption around them. They often saw people using the truth to benefit themselves and get rich. They were also often accused of lying because people twisted the truth to suit their own needs. The promise of Jesus must have been a great comfort to these early Christians, just like it is to us. But it was also a challenge: we can't hide the truth because the Spirit who guides us is the Spirit of Truth, and the truth must always be on our lips and in our minds.

*Committing ourselves to always live and speak the truth seems like setting ourselves up for a fall. Are you ever 'economical with the truth'? What would it mean to trust the Spirit completely to guide you "into all the truth" (v. 13)?*



# day 24

## What will the future hold? 16:16 – 17:26

Imagine this: your rabbi, Jesus, has just opened your eyes to the tough realities of the world you'll face as his disciple after he's gone. But then, he promises to send the Holy Spirit as your advocate and guide. How can you even begin to understand what's about to happen and when? Everything is changing, and you're probably feeling a mix of excitement and fear. Think about it this way: pregnancy and childbirth are like that too – a time of waiting, filled with both joy and uncertainty, promising both pain and hope.

As followers of Jesus, we can carry the truth that comes from God into a hostile world, knowing that we live with the promised presence of the Holy Spirit.

*Jesus prayed that we, his people, might experience his joy within ourselves (17:13). How does joy affect your experience of being a disciple of Jesus today?*

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# day 25

## The Garden of Gethsemane

18:1-27

In chapter 18, the story takes a big turn from talking to doing. It starts in the Garden of Gethsemane, a place where Jesus and the disciples often visited. Unlike the other Gospels, John writes that Jesus says “I am” three times. This is a big deal because it’s like Jesus is saying, “I’m God.” The disciples are totally blown away and fall down on the ground. This doesn’t happen in the other three Gospels. The scene then moves to a courtyard, where Peter, ever the complex character, denies knowing Jesus three times, directly contrasting Jesus’ affirmations.

*Compare John’s version of the Garden of Gethsemane scene with Mark 14:32-52. What did John leave out?*



# day 26

## Trial before Pilate

18:28 – 19:16

In John’s account of Jesus’ trial before Pilate, we see the interplay of Jewish and Roman power combined to have Jesus sentenced. Verse 32 suggests that this outcome aligns with God’s will. Jesus speaks to Pilate about his “kingdom”, emphasizing that it is “not of this world” (18:36). This highlights the distinct nature of his rule, which transcends earthly power structures.

The soldiers mock Jesus with a crown of thorns and a purple robe, ridiculing his kingship. The final decision is made in a place mentioned in two languages, underscoring its significance. The crowd shouts, “Away with him!” – *airon* in Greek – the same term John the Baptist uses in proclaiming Jesus as the Lamb of God who takes away the sin of the world (John 1:29).

*Look back through your notes in this booklet. Where else do we see Jesus contrasting his kingdom with worldly power, and what does this teach us about his mission?*

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