

Leadership Development Program

Module 5

The Principles of Christian Life

| Module 5 | The Principles of The Christian Life | | |
|-----------|--------------------------------------|------------------------------|---|
| Session 1 | Gospel of John 1 | Temptation & Testing | Introducing Disciplines and Getting Rid of Bad Habits |
| Session 2 | Gospel of John 2 | The Fruit of the Holy Spirit | What is God Showing Me? |

Please record your Study Hours

Name: _____

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Lesson 1 – Part 1

The Gospel of John (Part 1)ⁱ

Who is Jesus of Nazareth? This is the fundamental question which the Gospel of John poses for us. John develops his gospel to answer that question using compelling evidence and eye-witness testimony.

John, the youngest of the twelve apostles, wrote his gospel late in life, around 100 AD, in the city of Ephesus, a Greek-speaking center of commerce and culture. By that time the vast majority of Christians were no longer converts from Jewish communities, but people who lived in a world dominated by the culture, thought, and worldview of Greece and Rome. John appealed to their powers of reason and reflection to consider who Jesus claimed to be.

John's style and focus is very different from the other three gospel accounts by Matthew, Mark, and Luke. Mark presents a clear-cut account of the facts of Jesus' life and ministry; his style is plain, direct, and literal. Matthew focuses on a systematic account of Jesus' teaching. Luke describes Jesus as the friend of all. In contrast to these three, John's gospel is more reflective, profound, and spiritual. Augustine of Hippo likens John to the eagle who can soar higher than any other bird, because John's "spiritual understanding compared to the eagle, has elevated his preaching higher, and far more sublimely, than the other three" (in his *Harmony of the Gospels* 1.6.9).

John had 70 years from Jesus' death and resurrection to reflect upon what Jesus had said and done. He goes beyond the literal message and historical facts to help people understand the deeper spiritual meaning of Jesus himself – including his teaching, life, and miracles.

The author of the fourth gospel

John had a prominent role in the life and ministry of Jesus. He was part of the inner circle of disciples (Mark 3:17; 5:37; 9:2; 14:33; Acts 1:13; Galatians 2:9) along with Peter and James who witnessed Jesus' transfiguration on Mount Tabor with Moses and Elijah. Unlike the other disciples who fled when Jesus was arrested in the Garden of Gethsemane, John follows Jesus and waits in the courtyard of Caiaphas, the high priest who was to charge Jesus with blasphemy and insurrection. John was also with Jesus at the foot of the cross on Golgotha. As Jesus is dying on the cross, he entrusts his mother into John's care and he takes her into his own home.

John was the first apostle who witnessed Jesus' empty tomb and who professed that Jesus had truly risen (John 20:2-10). He was present at the last appearance of Jesus before his departure to his Father in heaven. John states that he bore witness to what he had seen, heard, touched, and experienced firsthand in his encounter with Jesus (John 19:35; 21:24; 1 John 1:1-3). John's relationship with Jesus was marked by a special friendship, familiarity, and intimacy not seen in the other disciples. In the Gospel of John he is described as the *one whom Jesus loved*, and the *one who sat at Jesus' breast* (John 13:23-25; 19:26; 20:2; 21:20).

Some historical reflections from early church sources on John's Gospel

1. Irenaeus (130-200 AD), bishop of Lyons, received his account of John, the disciple of the Lord, from Polycarp (69-155 AD), bishop of Smyrna, who knew John and had conversed with him. Irenaeus wrote: "John, the disciple of the Lord, who also leant upon his breast, himself, also, published the gospel in Ephesus, when he was living in Asia."
2. Clement of Alexandria (150-215 AD) was a teacher, scripture scholar, and head of the catechetical school in Alexandria, Egypt. He took refuge in Jerusalem during the persecution by the emperor Severus in 201-202. He states that John, who wrote the last account, "composed a spiritual gospel." "Last of all, John perceiving that the bodily facts had been made plain in the gospel, being urged by his friends, and inspired by the Holy Spirit, composed a spiritual gospel."
3. The *Muratorian Canon*, a document written in Rome and dating 180-200 AD, contains a list of the books of the New Testament. It explains how the Gospel of John came to be written:

The fourth Gospel is that of John, one of the disciples. When his fellow disciples and bishops pleaded with him, he said, "Fast with me for three days, and then we'll tell each other whatever may be revealed to any of us." That very night it was revealed to Andrew, one of the apostles, that John should write everything in his own name as they remembered them.

As a result, although different points are taught to us in the various books of the Gospels, there is no difference as regards the faith of believers. In all of them under [the influence of] one imperial Spirit, everything is told which concerns the Lord's birth, his suffering, his resurrection, his conduct with his disciples, and his twofold coming: the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is still in the future.

What a marvel it is, then, that John presents these various things so consistently in his letters, too! He says in his own person, "What we have seen with our eyes, heard with our ears, and our hands have handled, that have we written." For in this way he testifies that he is not only the eye-witness, but also the hearer. Besides that, he is also the historian of all the wondrous facts concerning the Lord in their order.

4. Eusebius of Caesarea (260-340), a scholar and church historian, comments on the difference between John's Gospel and the other three accounts written by Matthew, Mark, and Luke :

Matthew at first preached to the Hebrew people. The day came when he had to leave them and to go to other nations. Before he went he set down his story of the life of Jesus in Hebrew, "and thus compensated those whom he was obliged to leave for the

loss of his presence.” After Mark and Luke had published their gospels, John was still preaching the story of Jesus orally. “Finally he proceeded to write for the following reason. The three gospels already mentioned having come into the hands of all and into his hands too, they say that he fully accepted them and bore witness to their truthfulness; but there was lacking in them an account of the deeds done by Christ at the beginning of his ministry.... They therefore say that John, being asked to do it for this reason, gave in his gospel an account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Savior during that period; that is, of the deeds done before the imprisonment of John the Baptist.... John therefore records the deeds of Christ which were performed before the Baptist was cast into prison, but the other three evangelists mention the events which happened after that time.... The Gospel according to John contains the first acts of Christ, while the others give an account of the latter part of his life” (Eusebius, *The Ecclesiastical History* 5:24).

5. Augustine of Hippo (345-430 A.D.), in his *Harmony of the Gospels*, contrasts John with the other three evangelists – Matthew, Mark, and Luke.

In the four Gospels, or rather in the four books of the one Gospel, Saint John the apostle, not undeservedly in respect of his spiritual understanding compared to the eagle, has elevated his preaching higher and far more sublimely than the other three... For the other three evangelists walked with the Lord on earth but this evangelist, as if he disdained to walk on the earth, just as in the very opening of his discourse he thundered on us, soared not only above the earth and above the whole compass of air and sky, but even above the whole army of angels and the whole order of invisible powers, and reached to him by whom all things were made, saying, “in the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). (in his *Harmony of the Gospels* 1.6.9)

1. Preface

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| | | | | John |
| Prologue | | | | 1.1-18 |

2. Preparation

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| | | | | John |
| John the Baptist | | | | 1.19-23 |
| John's Messianic Preaching | | | | 1.24-28 |

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| The Baptism of Jesus | | | | 1.29-34 |
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3. The Beginning of Jesus' Public Ministry (According to John)

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|---------------------------------|--|--|--|------------------------|
| The Call of the First Disciples | | | | John 1.35-51 |
| The Marriage at Cana | | | | 2.1-11 |
| The Sojourn at Capernaum | | | | 2.12 |
| The First Journey to Jerusalem | | | | 2.13 |
| The Cleansing of the Temple | | | | 2.14-22 |
| Jesus' Ministry in Jerusalem | | | | 2.23-25 |
| The Discourse with Nicodemus | | | | 3.1-21 |
| Jesus' Ministry in Judea | | | | 3.22 |
| John's Testimony to Christ | | | | 3.23-36 |

4. Jesus' Ministry in Galilee

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| The Journey into Galilee | | | | John 4.1-3 |
| The Discourse with the Woman of Samaria | | | | 4.4-42 |
| Ministry in Galilee | | | | 4.43-46a |
| The Healing of the Paralytic | | | | 5.8-9a |

5. Jesus' Ministry in Galilee Continued

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|------------------------------|--|--|--|-------------------------|
| The Centurion of Capernaum | | | | John 4.46b-54 |
| The Healing of the Paralytic | | | | 5.8-9a |
| The Fate of the Disciples | | | | 13.16 |
| Conditions of Discipleship | | | | 12.25 |

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| Rewards of Discipleship | | | | 13.20 |
| The Woman with the Ointment | | | | 12.1-8 |
| Jesus' True Kindred | | | | 15.14 |
| The Bread of Life | | | | 6.26-59 |

6. The Way to the Cross

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|--------------------------------------|--|--|--|------------------------|
| Many Disciples Take Offense at Jesus | | | | John 6.60-66 |
| Peter's Confession | | | | 6.67-71 |
| "If Any Man would Come after Me" | | | | 12.25 |
| True Greatness | | | | 13.20 |
| On Reproving One's Brother | | | | 20.23 |

7. Last Journey to Jerusalem (According to Luke)

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| "He who Hears You, Hears Me" | | | | John 13.20 |
| The Day of the Son of Man | | | | 12.25 |

8. Jesus at the Feast of Tabernacles (According to John)

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| Jesus Remains in Galilee | | | | John 7.1-9 |
| Journey to Jerusalem in Secret | | | | 7.10-13 |
| Teaching in the Temple | | | | 7.14-39 |
| Division among the People regarding Jesus | | | | 7.40-52 |
| The Woman Caught in Adultery | | | | 7.53-8.11 |

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| "I am the Light of the World" | | | | 8.12-20 |
| Discussion with the Jews | | | | 8.21-29 |
| "The Truth will Make You Free" | | | | 8.30-36 |
| Children of the Devil | | | | 8.37-47 |
| "Before Abraham was, I am" | | | | 8.48-59 |
| Jesus Heals the Man Born Blind | | | | 9.1-41 |
| "I am the Good Shepherd" | | | | 10.1-18 |
| Division among the Jews again | | | | 10.19-21 |

9. The Ministry in Judea

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| | | | | John |
| Jesus at the Feast of Dedication in Jerusalem | | | | 10.22-39 |
| Jesus Withdraws across the Jordan | | | | 10.40-42 |
| The Raising of Lazarus | | | | 11.1-44 |
| The Chief Priests and Pharisees Take Counsel against Jesus | | | | 11.45-53 |
| Jesus Retires to Ephraim | | | | 11.54-57 |
| The Anointing at Bethany | | | | 12.1-8 |
| The Plot against Lazarus | | | | 12.9-11 |

10. The Final Ministry in Jerusalem

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| | | | | John |
| The Triumphal Entry | | | | 12.12-19 |
| The Cleansing of the Temple | | | | 2.13-17 |

11. Conclusion of the Account before the Passion

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| | | | | John |
| The Last Judgment | | | | 5.29 |

Lesson 1 – Part 2

Temptation and Testing

Every person who comes to Jesus Christ and begins to follow our Lord will be tested. There are two kinds of testing are described in the Bible. Let us make a distinction between them:

1. A testing which is a trial, tribulation, or an affliction. This testing is perhaps an adverse circumstance or a disappointment, and we may find ourselves tempted to rail against God, give up on our Christianity, or become bitter or angry.
2. A testing where we are tempted to do evil, sin, or yield to the desire of the flesh in a sinful way.

Temptation in itself is not a sin. **Sin is the yielding to temptation**, satisfying our own desires, our own carnal nature and those things that the mind conceives that are evil and fleshly. In this study, it is our prayer that in light of scriptural evidence, you will be encouraged to be a “true over-comer” of temptation, and that you will be fortified by the power of the Holy Ghost as you overcome.

SCRIPTURES TO STUDY:

- _____ **1 Timothy 6:9-11**
- _____ **1 Peter 4:12**
- _____ **1 Peter 1:6-7**
- _____ **Luke 22:28**
- _____ **James 1:2**
- _____ **James 1:12**

1. What should my reaction be to temptation? **James 1:2**

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2. When I am tested, I should rejoice and the testing should be a source of joy. Why is it that a believer can be happy instead of sinking into a dejected state of mind, as does the world? **Romans 8:28**

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3. In the midst of suffering, what should we, as Christians, do? **1 Peter 4:16**

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4. What type of an attitude should I reveal when I am tempted? **1 Peter 1:6-7**

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5. The old Adamic nature within me still has sinful desires. How should I treat them?
Colossians 3:5

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6. Where is the real basis of temptation? **Mark 7:20-23**

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7. When is a person really tempted? **James 1:14**

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8. When we are in the Kingdom of God and in a proper relationship with God, what is our confidence? **James 1:17**

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9. Something happens when our will says “yes” to wrong desire. What is it? **James 1:15**

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10. Jesus talked about the man who endures. How did He regard such a man? **Matthew 5:11-12**

PLEASE FILL IN THE BLANKS:

1. "Not only so, but we also _____ in our _____, because we know that _____ produces _____;" " **Romans 5:3**
2. "If this is so, then the Lord knows how to _____ the godly from _____ and to hold the _____ for _____ on the day of _____. " **2 Peter 2:9**
3. "Dear friends, do not be surprised at the _____ that has come on you to _____ you, as though something _____ were happening to you." **1 Peter 4:12**
4. "Consider him who endured such _____ from sinners, so that you will not grow _____ and _____. " **Hebrews 12:3**
5. "No _____ has overtaken you except what is _____ to mankind. And God is _____; he will not let you be _____ what you can bear. But when you are tempted, he will also provide a _____ so that you can endure it." **1 Corinthians 10:13**
6. "Do not be overcome by _____, but overcome _____ with _____. " **Romans 12:21**
7. "Because he himself _____ when he was _____, he is able to _____ those who are _____. " **Hebrews 2:18**
8. "And the God of all grace, who called you to his eternal glory in Christ, after you have _____ a little while, will himself _____ you and make you strong, firm and _____. " **1 Peter 5:10**
9. **Luke 4** is a very interesting chapter of the Bible. Please read this chapter and explain in your own words what is taking place.

PLEASE MEMORIZE THIS VERSE: “*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*” 1 Corinthians 10:13

LET US PRAY TOGETHER! Heavenly Father we appreciate You, and thank You, Jesus, for being our escape from temptation. We desire to let You have our lives. Holy Spirit, work Your will and Your way in all things that pertain to us. Help us, dear Lord, to overcome temptation and to be faithful in serving You. We love You Jesus! In Your Holy Name, Amen.

Lesson 1 – Part 3
Introducing Disciplines and Getting Rid of Bad Habits

INTRODUCTION TO SPIRITUAL DISCIPLINE

1. In **1 Timothy 4:7**, we find Paul exhorting Timothy to “train yourself to be godly.” please write this verse out.

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2. What do you think that this mean?

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3. Compare other translations... “train yourself for Godliness”(ESV,NET), “train yourself to be godly”(NIV,NLT), “discipline yourself for the purpose of godliness”(NASB)

The value of such as spiritual exercise is seen in Timothy 4:8 write this verse out.

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4. What is the promise given?

The disciple, therefore, is to engage in various “exercises” or “disciplines” that cultivate godliness or piety.

THE CONCEPT OF SPIRITUAL DISCIPLINE

In general terms, discipline means: any training intended to develop moral character, or produce a pattern of behavior” it can also be described as “training that corrects, molds, or perfects the mental faculties or moral character – **Merriam-Webster**

Regarding spiritual disciplines in particular: “A spiritual discipline is when practiced faithfully and regularly, a habit or regular pattern in your life that repeatedly brings you back to God and opens you up to what god is saying to you,” spiritual disciplines can be described as behaviors that facilitate spiritual growth.”

Spiritual disciplines, then, are spiritual exercise that one engages in habitually which bring one closer to God and thus become more Godly in character and behavior

What spiritual disciplines help us?

PLEASE FILL IN THE BLANKS

1. **Prayer** – in which one spends time talking to God

1.1 Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem. _____ times a day he got down on his knees and _____, giving _____ to his God, just as he had _____. **Daniel 6: 10**

1.2 Devote yourselves to _____, being _____ I and _____. **Colossians 4:2**

2. **Meditation**- in which one contemplates on God’s word, or other things worthy of such attention.

2.1 Blessed is the one

 who does not walk in step with the wicked
 or stand in the way that sinners take
 or sit in the company of mockers,
 but whose _____ is in the law of the LORD,
 and who _____ on his law _____ and _____. **Psalm 1:1-2**

2.2 Finally, brothers and sisters, whatever is _____, whatever is _____,
whatever is _____, whatever is _____, whatever is _____, whatever is _____, whatever is _____ — if anything is excellent or praiseworthy—think about such

things. **Philippians 4:8**

3. **Fasting** – usually accompanied with prayer, in which one abstains from food.

3.1 When I heard these things, I sat down and _____. For some days I _____ and _____ and _____ before the God of heaven. **Nehemiah 1:4**

3.2 While they were worshiping the Lord and _____, the Holy Spirit said,
“_____ Barnabas and Saul for the _____ to which I have _____ them.”³ So after they had _____, they placed their hands on them and sent them off. **Acts 13:2-3**

3.3 Paul and Barnabas _____ elders for them in each church and, with _____, committed them to the Lord, in whom they had put their trust. **Acts 14:23**

4. **Singing**-through which one can praise God and edified.

4.1 My lips will _____ for joy
when I _____ praise to you—
I whom you have _____. **Psalm 71:23**

4.2 About midnight Paul and Silas were praying and _____ to God, and the other prisoners were listening to them. **Acts 16:25**

5. **Giving & Stewardship**- by which we please God and be blessed. This not only has to do with giving but with how we spend. Stewardship is a term we use to underscore the fact that all that we have belongs to God (including our money). Because of this we are responsible to make sure that we do not waste what has now become God's. We know that we have given everything over to God but now he gives it into our hand to manage. We are expected to manage it well.

5.1 And do not forget to do good and to _____ with others, for with such _____ God is pleased. **Hebrews 13:16**

5.2 In everything I did, I showed you that by this kind of _____ we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to _____ than to _____.’ **Acts 20:35**

6. Assembling – where we can exhort one another.

I rejoiced with those who said to me,

" _____ .” Psalm 122:1

And let us consider how we may spur one another on toward love and good deeds, _____
_____ together, as some are in the _____ of doing, but _____
one another—and all the more as you see the Day _____. Hebrews 10:24-25

7. Hospitality – showing kindness to strangers, which often results in a blessing.

Do not forget to show _____ to strangers, for by so doing _____ people have shown hospitality to _____ without _____ it.
Hebrews 13:2

8. **Teaching** – which usually benefits the teacher more than student

In fact, though by this time you _____ to be _____, you need someone to teach you the _____ truths of God's word all over again. You need _____, not solid _____! ¹³ Anyone who lives on _____, being still an infant, is _____ acquainted with the _____ about _____. ¹⁴ But solid food is for the _____, who by constant use have _____ themselves to distinguish good from evil. **Hebrews 5:12-14**

Such spiritual activities help to discipline or train one to be more Godly

THE CONCEPT OF DISCIPLESHIP

THE WORD “DISCIPLE” literally means a learner. It describes “one who follows another’s teaching” (vine). A disciple was not only a learner, he was also an adherent. For such reason, disciples were spoken of as imitators of their teachers

THE GOAL IN BEING A DISCIPLE was stated by Jesus himself: to be like the teacher.

The student is not above the teacher, but everyone who is fully trained will be like their teacher. **Luke 6:40**

To be a Christian disciple, then, is to strive to be like him! This coincides with God's goal in the redemption of mankind, that they be conformed to the image of His Son.

For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. **Romans 8:29**

CONCLUSION

Are you a disciple of Christ? If so what does Christ command you to do?

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” **Matthew 28:19-20**

With the aid of spiritual disciplines, we are more likely to become what Jesus wanted. Jesus himself often taught his disciples to engage in such activities. Through both precept and example, Jesus taught his disciples regarding such activities.

GETTING RID OF BAD HABITS.

Bad habits are characterized in the bible by four issues which we will look at; the first issue is that of what it produces in us. The habits we are usually concerned with may affect us physically, emotionally, judgmentally, or spiritually. Is it a burden financially? Bad habits may include things like smoking, drinking alcohol, using non-prescription and /or addictive drugs, sex addiction, food, gambling, internet addiction, etc.

When considering this issue; we need to consider:

1. Whether this is beneficial or detrimental to us physically, emotionally, spiritually;
2. Whether it controls us and dominates us;
3. Whether it gives the appearance of evil (bad testimony), and
4. Whether this is a bad way to spend the lord’s money (stewardship considerations).

First, let’s look at what the Bible says:

Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies. **1 Corinthians 6:19-20**

Is the habit harmful to you physically, emotionally, or spiritually? Does the habit impair our judgement, keep us from fellowship with other Christians? Some habits are clearly physically bad for us but we should consider all factors.

Second, does this habit master us? Are we addicted? Is the action undeniably, strongly, addictive. The Bible commands us not to allow our bodies to become “mastered” by anything.

I have the right to do anything,” you say—but not everything is beneficial. “I have the right to do anything”—but I will not be mastered by anything. **1 Corinthians 6:12**

Third, what does it say to others? Here is a verse to consider:

Reject every kind of evil. May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do it.

Brothers and sisters, pray for us. Greet all God’s people with a holy kiss. I charge you before the Lord to have this letter read to all the brothers and sisters.

The grace of our Lord Jesus Christ be with you. **1 Thessalonians 5:22-28**

Fourth is the money spent on any habit a good use of the money? The great preacher John Wesley, when asked about money, told people to “earn as much as they could, to save as much as they could, and to give away as much as they could”. It is good advice. We should not settle for mediocre income. We should do the best we can to earn money but not to worship money. The more money we have/earn, the better. Then, we should not throw it away. We should spend it wisely and save as much as we can. It’s God’s money. Then we should bless the work of the Lord and help people in need as much as we can. This is good stewardship.

Do our habits take the money we could use more wisely?

As a Christian and as a disciple, the question of your habits is an area you will have to work on all your life because there are many traps. We have learned that we have to endure testing, trials and persecution to be true disciples of Jesus. God promises that he is faithful and will help you to overcome your bad habit. Others will pray for you to overcome, but you need to do it.

Augustine said: “Sow a deed, reap a habit, sow a habit, reap a character, reap a destiny”.

What bad habit do you need to get rid of?

Lesson 2 – Part 1
The Gospel of John (Part 2)

12. The Passion Narrative

| | | | | John |
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| | The Anointing in Bethany | | | 12.1-8 |
| | Washing the Disciples' Feet | | | 13.1-20 |
| | Jesus Foretells His Betrayal | | | 13.21-30 |
| | The New Commandment of Love | | | 13.31-35 |
| | Peter's Denial Predicted | | | 13.36-38 |
| | "Let Not Your Hearts be Troubled" | | | 14.1-14 |
| | The Promise of the Paraclete | | | 14.15-26 |
| | The Gift of Peace | | | 14.27-31 |
| | Jesus the True Vine | | | 15.1-8 |
| | "Abide in My Love" | | | 15.9-17 |
| | The World's Hatred | | | 15.18-25 |
| | The Witness of the Paraclete (Holy Spirit) | | | 15.26-27 |

Seven statements and seven signs

John carefully selected seven statements and seven signs to answer the question, “Who is Jesus and how can we be certain that his claims are true?” These statements each begin with the declaration “I am:”

1. “I am the bread of life” (6:35, 41, 48-51)
2. “I am the light of the world” (8:12, 9:5)
3. “I am the door of the sheep” (10:7, 9)
4. “I am the good shepherd; the good shepherd gives his life for the sheep” (10:11,14)
5. “I am the resurrection and the life” (11:25)
6. “I am the way, the truth, and the life” (14:6)
7. “I am the true vine” (15:1,5)

In the Bible, no other person but Jesus dared to speak in this manner, not even Moses or

the prophets who spoke in the name of God. Jesus claims what only God himself can claim. He is the source of life itself, and he has power not only to create, but to sustain, and restore life as well. Jesus' "I am" statements echo the very name which God revealed to Moses in the burning bush at the foot of Mount Horeb.

13 Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" 14 God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'" 15 God also said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': this is my name for ever, and thus I am to be remembered throughout all generations. (**Exodus 3:13-15**)

When people encountered Jesus they recognized that he spoke and acted with extraordinary power and authority. When Nicodemus, a ruler of the Jews, met Jesus, he exclaimed: "For no one could perform the signs you are doing if God were not with him." (**John 3:2**). Nicodemus recognized that Jesus' authority and power came from God. When Nathaniel first heard about Jesus, he refused to believe that the Messiah could come from Nazareth. When Jesus spoke words of life and revelation to him, Nathaniel recognized Jesus' true identity: "Rabbi, you are the Son of God! You are the King of Israel!" (**John 1:49**). Jesus remarked that Nathaniel would come to see even greater things – "heaven opened, and the angels of God ascending and descending upon the Son of man" (**John 1:51**).

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| On Persecutions | | | 16.1-4 |
| The Work of the Paraclete | | | 16.5-15 |
| Sorrow Turned to Joy | | | 16.16-22 |
| Prayer in the Name of Jesus | | | 16.23-28 |
| Prediction of the Disciples' Flight | | | 16.29-33 |
| The Intercessory Prayer | | | 17.1-26 |
| Gethsemane | | | 18.1 12.27 |
| Jesus Arrested | | | 18.2-12 |
| Jesus before the Sanhedrin (Peter's Denial) | | | 18.13-24 |
| Peter's Denial | | | 18.25-27 |
| Jesus Delivered to Pilate | | | 18.28 |
| The Trial before Pilate | | | 18.29-38 |

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|---------------------------------------|--|--|--|------------------|
| Jesus or Barabbas? | | | | 18.39-40 |
| "Behold the Man!" | | | | 19.1-15 |
| Pilate Delivers Jesus to be Crucified | | | | 19.16 |
| Jesus Mocked by the Soldiers | | | | 19.2-3 |
| The Road to Golgotha | | | | 19.17 |
| The Crucifixion | | | | 19.17b-27 |
| The Death of Jesus | | | | 19.28-30 |
| Witnesses of the Crucifixion | | | | 19.25-27 |
| Jesus' Side Pierced | | | | 19.31-37 |
| The Burial of Jesus | | | | 19.38-42 |

13. The Resurrection

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|---|--|--|--|-----------------|
| The Women at the Tomb | | | | John |
| Jesus Appears to the Women | | | | 20.1-13 |
| Jesus Appears to His Disciples (Thomas being Absent) | | | | 20.14-18 |
| Jesus Appears to His Disciples (Thomas being Present) | | | | 20.19-23 |
| Jesus Appears to His Disciples by the Sea of Tiberias | | | | 20.24-29 |
| | | | | 21.1-14 |

14. The Endings of the Gospels

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| The Ending of John | | | | John |
| The Appendix to John: Jesus at the Sea of Tiberias. | | | | 20.30-31 |
| | | | | 21.1-25 |

"Signs and wonders"

Jesus claimed to be more than a great prophet, teacher, and miracle worker. His signs demonstrate the power and presence of God among his people. When Jesus speaks, God speaks. When Jesus acts, God acts. He performs the same "signs and wonders" which God did

when he brought the people of Israel through the Red Sea, through the wilderness, and into the promise land. **Deuteronomy 26:8-9.**

When the people could find no food in the barren wilderness, Moses gave them manna for their daily provision. Jesus offers himself as the “bread of life” and the “bread from heaven” which sustains us on our journey towards heaven. This bread from heaven produces eternal life within us.

Moses gave the people water to drink when they were dying of thirst in the wilderness. Jesus offers himself as a river of living water that never runs dry and that produces everlasting life for those who drink from its fountain.

When the people of Israel were lost in the wilderness, God directed them by means of a pillar of fire by night and a pillar of cloud by day. Jesus is the one true source of light that dispels the darkness of sin and unbelief and shows us the true path to everlasting life with God.

Seven signs reveal Jesus' nature and power

John singles out seven signs which Jesus performed because they reveal his glory and point to a deeper spiritual reality of who Jesus is – “the Christ (the Anointed Messiah), the Son of God” **John 20:30.**

1. Jesus performed his first sign when he changed water into wine at a wedding feast (**John2:1-12**).
2. With a word of command Jesus healed the son of a royal official (**John4:43-54**).
3. Jesus healed a man who had been paralyzed for 38 years (**John5:1-15**).
4. Jesus multiplied seven loaves and fishes to feed the five thousand people who gathered to hear him (**John6:1-15**).
5. Jesus walked on water and calmed the waves to rescue his disciples caught in a life-threatening storm at sea (**John6:16-24**).
6. Jesus healed a man born blind, giving him sight (**John9:1-12**).
7. Jesus raised Lazarus from the dead after Lazarus was in the tomb for three days (**John11:1-44**).

These signs reveal Jesus’ supernatural mastery over the created material world. They demonstrate that Jesus is master over nature, disease, sickness, and death. They show that he had power to create, restore, and make new again what has been broken, lost, or destroyed. These signs point to a power and a kingdom that is greater than the sum of all earthly powers and empires past and present. They point to God who is all-powerful and merciful, all-wise and loving, all-knowing and at the same time compassionate. These signs not only reveal God’s presence, they demonstrate God’s power to heal, restore, and give life. Jesus came to restore a broken, sinful humanity and to raise it to everlasting life with God.

John concludes his description of the seven signs with the statement that “Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written

that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:30-31). John's whole purpose in writing his gospel account is to help us grow in faith and knowledge of who Jesus truly is, the Son of God who died for our sins and who rose victorious over death so that we might have abundant life and be united with him and the Father forever.

Jesus' hour of triumph and glory

The culmination of Jesus' life and mission is what John's Gospel calls Jesus' "hour of glory." This turning point occurs shortly before the feast of Passover, just after Jesus has raised Lazarus from the dead, when Jesus declares:

"The hour has come for the Son of man to be glorified. ..Now my soul is troubled, and what shall I say? 'Father, save me from this hour?' No, it was for this very reason I came to this hour. Now is the time for judgment on this world; now the prince of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to show by what death he was to die. **John 12:23, 27,31-32**

This "hour" marks a definite point in time when Jesus will fulfill the mission he has been given by the Father. This hour of glory is Jesus' crucifixion. John describes Jesus' death on the cross as his exaltation – his being lifted up on high. His atoning death cancels the debt of sin, defeats the power of Satan, the present ruler of the world, and brings pardon, freedom, and new life to all who accept him as Lord and Savior.

On the night before he died, Jesus prays and explains to his disciples how his obedience to his Father's will results in glory for his Father and the reward of everlasting life for all who believe in him.

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

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

(John 17:1-4).

Lesson 2 – Part 2
The Fruit of the Holy Spirit

SCRIPTURES TO STUDY:

- _____ **Galatians, Chapter 5**
- _____ **John 15:1-5**
- _____ **Ephesians 5:1-10**

We are going to look at **Galatians, Chapter 5** for this study. The study deals with the contrast between the “flesh” and the “spirit.” You will notice as you read this chapter, there is much discussion by the Apostle Paul concerning a “fleshy life” and a “spiritual life.” The acts of the flesh and the fruit of the Spirit as seen in **vs. 19** and **vs. 22**.

The acts of the flesh are those of labour, toil and effort; but the fruit of the Spirit are those of accepting, receiving, and yielding to the guidance of the Spirit of God.

This Chapter is a “call to freedom” from the “bondage of flesh.” It is important that you read this chapter of Galatians to see how the works of the flesh are described.

THE ACTS OF THE FLESH: This is the old Adamic nature. It reminds us of the earthly father of all fathers, Adam. Adam sinned against God, and caused the human race to fall. When we speak of an Adamic nature, we are speaking of Adam’s sin. This sin causes us to be born in sin.

Romans 3:23 “*For all have sinned and come short of the glory of God.*”

The old Adamic nature is the person you were before Jesus Christ came into your life. The only way we overcome the person you once were, or the old nature, is to build a strong new man; a new man that walks by the Spirit, lives in the Spirit, and is led by the Spirit according to **Galatians 5:22-23:**

***“But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness,
gentleness and self-control.***

Paul refers to “fruit” because there are many sections to it such as there would be to a tangerine.

The acts of the flesh are plural, and Paul enumerates 17 of them in **Galatians 5:19–21:**

“The acts of the flesh are obvious: sexual immorality, impurity and debauchery;²⁰ idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions²¹ and

envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God."

The “fruit” of the Spirit is singular and consists of three groups:

1. **Personal Fruit**: This is fruit that ministers to the inner man: Love, joy and peace.
2. **Outreach Fruit**: This is fruit that reaches out to others, having an attitude of grace towards others: Longsuffering (patience), gentleness and goodness.
3. **Up-reaching Fruit**: This is fruit that reaches out to God: Faith, meekness and temperance (self-control).

If there is anything that we, as Christian people, need to give to this world, it is the “fruit” of the Spirit. May this lesson prove to be a blessing to each of you, and may your life become productive as you bear precious “fruit” for our Lord!

PLEASE ANSWER THE FOLLOWING QUESTIONS:

1. To be led by the Spirit, you need to know what the “fruit” of the Spirit is according to God’s Holy Word. Please list the “fruit” of the Spirit. **Galatians 5:22-23**

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2. In the introduction to this lesson, we listed three categories. Into what category does instruction in righteousness fall? **Titus 2:12**

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3. What is the difference between spirituality and sensuality according to **Galatians 5:16**?

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4. What are the works of the flesh mentioned in **Galatians 5:19-21?**

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5. Using Galatians 5:17 as your guide, explain the Christian's conflict.

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6. How is it possible to have victory over sensual desires? **Romans 13:14**

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7. Paul talks in this study about the works of the flesh. What does the Bible say about those who practice these things? **1 Corinthians 6:9-10**

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8. There are many Christian “graces.” What is the foremost Christian grace from which all others come? **John 13:34**

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9. Before you became a child of God and part of the Kingdom of God, you had an old life in the flesh. How are you to regard that old life now? **Romans 6:6, 11**

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10. You have received Christ as Saviour, and the new life has come into your heart. What are we to do with it? **Galatians 5:25**

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11. You will notice in studying about the “fruit” of the Spirit that love is the first “fruit.” Tell in your own words why you believe love is first. **1 Corinthians 13:13** will help you.

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12. Please tell in your own words what you believe your union with Christ is, in relation to His “fruit.” Christ talked about the vine in **John 15**. Explain this chapter as it applies to you.

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PLEASE WRITE OUT THE FOLLOWING SCRIPTURES:

1. Galatians 5:17-18

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2. Colossians 3:14

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3. Colossians 3:12

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4. Ephesians 4:1-2

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5. 1 Corinthians 13:4

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6. Galatians 5:13

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7. John 15:11

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8. Romans 5:8

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9. 1 John 4:16

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10. Galatians 5:25

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PLEASE MEMORIZE THIS VERSE: “Since we live by the Spirit, let us keep in step with the Spirit.” Galatians 5:25

Lesson 2 – Part 3

WHAT IS GOD SHOWING ME?

Question: “How can I know when God is telling me to do something?”

Answer: PRAY, when you’re unsure of God’s will for your life. “If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him”

If any of you lacks _____, you should ask God, who gives _____ to all without _____, and it will be given to you. **James 1:5.**

“Be still before the LORD
and wait patiently for him;” **Psalm 37:7a.**

If you don’t know what to pray, you can always personalize & pray verses such as, (**Please fill in the blanks**)

⁵ I _____ the days of long ago;
I _____ on all your works
and _____ what your hands have done.

⁶ I _____ out my hands to you;
I _____ for you like a parched land.

⁷ Answer me quickly, LORD;
my spirit fails.

Do not _____ your face from me
or I will be like those who go down to the pit.

⁸ Let the morning bring me word of your _____,
for I have put my trust in you.

_____ I should go,
for to you I entrust my life. **Psalm 143:8** and

_____ me in your truth and teach me,
for you are God my Saviour,
and my hope is in you _____. **Psalm 25:5.**

The primary way God commands us is through His Word.

“All Scripture is God-_____ and is useful for _____,
_____, correcting and _____ in _____,” **2 Timothy 3: 16.**

If scripture commands something of us, there's no need to hesitate and wonder if it's really God's will for us. He cares so much about us that He already gave a plain and clear guidebook to life-the Bible. "Your word is a _____ for my feet, a _____ on my path." **Psalm 119:105.**

"The law of the Lord is _____, refreshing the soul. The _____s of the lord are _____, making wise the simple" **Psalm 19:7.**

"How can a young person _____ on the path of purity? By _____ according to your word." **Psalm 119:9.**

Likewise, God never contradicts himself, so He'll never ask you to do something contradictory to scripture. He will never ask you to sin. He will never ask you to do something Jesus Christ wouldn't do. We need to immerse ourselves in the Bible, so we will know which actions meet God's standards.

"Keep this Book of the Law _____ on your lips; _____ on it day and night, so that you may be _____ to do _____ written in it. Then you will be _____ and _____." **Joshua 1:8.**

Christians also have the Holy Spirit to discern what is, or not, God's will for our lives.

"The spirit of truth...will guide you into all truth" **John 16:8.**

Sometimes the Holy Spirit will either agitate our conscience if we're making a wrong decision, or he will pacify and encourage us when we're leaning toward the right decision even if he doesn't intervene in such noticeable ways, we can have confidence that he's always in charge. Sometimes God will alter a situation without us even realizing he has acted. "The Lord will guide you always" **Isaiah 58:11**

If God is calling you to take a leap of faith, be encouraged by his presence.

"Have I not commanded you? Be strong and _____. Do not be _____, do not be _____, for the lord your God will be with you _____ you go" **Joshua 1:9.**

And remember, "Cast all your _____ on him because he cares for you" **1 Peter 5:7.**

"Trust in the lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight" **Proverbs 3:5-6**

How many times have you said, even cried out to God, “What do you want me to do? If you just show me, I’ll do it.”

We should lose count of the number of times we speak to God in this way when as a new Christian but despite our pleading he may not give us a specific task or job to do. In hindsight, it’s quite funny because “What makes me think that God needs my help anyway?”

When we become Christian and meet with the risen Lord Jesus Christ, we often want to do things for him. Ok, everyone is different, but quite often, a new Christian will want or feel called to give up their jobs and work full time for God. There is nothing wrong with having zeal for God’s work but we first of all have to grow in our discipleship of Jesus and get our Christian roots firmly embedded in the rock. (**See Matthew 7:24-25**)

Difficult times should not come as a surprise to Christian as Jesus told us they would come,

“I have told you these things, so that in me you may have _____. In this world you will have _____. But take heart! I have _____ the world.” **John 16:33**

And there are many other references in the bible tell us that hardship is the training ground for Christian maturity (e.g. **Hebrews 12:1-11, Zechariah 13:9**)

We know that God has a plan for our lives (**Jeremiah 29:11**) and we know that he is in control but we began pushing him into revealing his pleasure to us not according to his good and perfect timing.

Please write out Jeremiah 29:11

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At times, we so much want to do thing for God that we lose our peace and became frustrated with our church leaders and fellow-Christians, who didn’t seem to have the same burden for our community as us. This judgmental attitude and bitterness towards others can be a blockage in our relationship with the lord.

We may have struggled so much with this for quite a while until we eventually are led to **John 6:28-29**, which tells of the crowds of people questioning Jesus about doing the works of God.

‘Then they asked him, “What must we do to do the works God requires?” ²⁹ Jesus answered, “The work of God is this: to _____ in the _____.”’

His answer is so simple – believe in Him!

These words from Jesus hit us between the eyes and remind us that we’re ‘human beings’ not ‘human doings’. It’s not what we do ,it’s who we are and what we believe in our hearts that is important to God.

For I desire _____, not sacrifice,
and _____ of God rather than burnt _____.’**Hosea 6:6**

Jesus himself quoted this scripture to the Pharisees when they asked why he ate with tax collectors and sinners (Read **Matthew 9:10-13**).

(Believing in Jesus, however, involves much more than belief-look who else believes in him.

You believe that there is one God. Good! Even the demons believe that—and shudder. **James 2:19.**

No, it means actively trusting Jesus in all areas of our lives.

You may need to repent of bitterness and judge mental attitudes towards others to receive our father’s forgiveness. We have to stop striving and simply trust in God and his perfect timing. If we are living as disciples of Jesus, there are many ‘things ‘to be doing.

In (**Mathew 25:34-40**) Jesus tells the parable about the sheep and goats and describes the mercy we can all do every day. By doing these for others Jesus said that we do them for him.

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. ³⁵ For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, ³⁶ I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’

³⁷ “Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? ³⁸ When did we see you a stranger and invite you in, or needing clothes and clothe you? ³⁹ When did we see you sick or in prison and go to visit you?’

⁴⁰ “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’ **Mathew 25:34-40**

This parable tells us that we should love every person and serve anyone we can. You see as disciples, Jesus demands our personal involvement in caring for others' needs and this then also runs throughout the Old Testament.

In this next passage, the Lord is asking what is true fasting.

Is it not to share your food with the hungry
and to provide the poor wanderer with shelter—
when you see the naked, to clothe them,
and not to turn away from your own flesh and blood? **Isaiah 58:7**

If we can be trusted with the “small” things, God promises to trust us with more (**Matthew 25:21**) but we must not be anxious and we must wait on God’s perfect timing.

The Lord doesn’t need us to work for him. He wants us to be faithful in the ‘small’ things, to be content and have a serving heart.

Above all, we are all called to love each other and show the love of Jesus to others. Amen.

Psalms 37 is a psalm you may have read many times before but meditate now on verses 3-8.

Trust in the LORD and do good;
dwell in the land and enjoy safe pasture.

⁴ Take delight in the LORD,
and he will give you the desires of your heart.

⁵ Commit your way to the LORD;
trust in him and he will do this:
⁶ He will make your righteous reward shine like the dawn,
your vindication like the noonday sun.

⁷ Be still before the LORD
and wait patiently for him;
do not fret when people succeed in their ways,
when they carry out their wicked schemes.

⁸ Refrain from anger and turn from wrath;
do not fret—it leads only to evil.

Isn’t God great!

The bible is truly a love letter from him to us and the truths in it will set us free (**James 1:25**)-if only we can see them and put them into practice.

¹ <http://www.rc.net/wcc/readings/johnintro.htm>