

By Alan Piner

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Preface

Because of the 20/20 Snellen visual acuity chart, Americans associate 20/20 with good vision. As a result, the year 2020 has sparked a desire to develop biblical material centered around “Enlightening the Eyes.”

The year 2020 seemed like an opportunity to develop material for a classroom setting, as many are already thinking about the year of the eye in the United States. The goal of this project is to help “Children of the Light” see the eternal; things not seen with the eyes but seen by faith. In 2017, Alan Piner originally wrote “Come and See” to study the gospel of John, but has shared it to the Project 2020 Enlightening the Eyes Bible study material.

In the year of the eye, in 2020, what can Christians do to battle Satan's darkness and enlighten their eyes of understanding to the hope of Christ's calling?

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**Forward**

Following Jesus is to be our daily pursuit. As we do, God goes to work transforming our life into His image, Romans 8:29. A natural outgrowth of this transformation is our desire to share the good news of salvation with everyone we can. This is fulfilling of Jesus’ great commission at the end of Matthew’s gospel; “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you.”

(Matthew 28:19-20a).

We have been given our marching orders by Jesus. Go into all the world and teach everyone. He that believeth and is baptized with be saved. But how do we learn to do that? How can we gain the skills to accomplish this goal? Is there a “Book” that shows us the way? Some new evangelism tip?

This quarter we are going to look to the book of John. We will build on last quarter’s emphasis of following Jesus. Our task will be to study the book of John and be thrilled with those who encountered him in a special way on a daily basis**.** What was it that “attracted” people to Jesus? What were the emotions involved that Jesus shared with his “contacts?” We will learn about how individuals turned to others and said, “COME AND SEE.”

We will see, in John 1-3, how John the Baptist and his disciples said, “Come and see the glorious Lord the Lamb of God!”

We will find a simple woman by the well in John 4 who had an encounter with Jesus. With great joy she told her family to come and see the *“one who told me all I have every done.”* Jesus knows each of us personally.

We will learn how to share with others how Jesus *“made us whole”* and how they can have *freedom from doubt and fear* in John 5.

In John 6, we will experience a storm with Jesus and his disciples and realize that *everyone we meet is going through some storm or trial. It is at that point that we can, if we are watching closely, be the friend in time of need who will point them to the safe waters of Jesus.*

We will witness first-hand what it is like to say, *“Never has anyone spoken like this man,”* as we study John 7. We will be able to caution the world about false teachers, even those who claim sincerity. Yet, never before, or since, had there been anyone who *fulfilled all prophecies, healed the sick, saved the lost or spoke with this kind of authority.*

We will share His words with others in effective ways as we discover John 8together. *“The truth will make you free.”*

We will share the words of John 9, *“I was blind, but now I see.”* So many times, people cannot see, for they are blinded by doubt and fear and pressures of this world.

Today, there are many in poverty wondering how they will make it to the next pay check or what they will eat. We have an answer to the question, ‘*Who will provide?’* Could it be a new politician? No, we can share with them that Jesus is the Shepherd (John 10) who knows His sheep and will provide for their needs. He provides both spiritually and, in his providence, physically.

In John 11:35, the shortest verse in the Bible simply says, “Jesus Wept.” We often identify Jesus with the big moments in life. But here we see his humanity, his emotion, love and care for others and we learn there is a time when we can help people in times of sorrow. Sometimes the best thing to say is nothing at all, but just cry with people and comfort them. “These are the times that try men’s souls.” These were words said by Thomas Payne during our country’s revolution but he did not just sit and watch his fellow men suffer. He motivated them with truth. *We can share the good news of the gospel with those who weep.* We will learn how from a Jesus who weeps over the death of a loved one. And a Jesus who weeps over sin and lost souls.

We will learn, from John 12, that *the world is in for a tragic outcome.* We must tell them they are lost or they won’t know. Judgment is coming. What are we doing? *Jesus teaches us the one way to evangelize is to teach the “Goodness and Severity of God”* (Romans 11:22). We can’t pretend that Hell is not real and everyone is going to heaven. True knowledge can motivate us and our contacts to a greater urgency in making things right with our God.

In John 13, we will learn the great lesson Jesus taught his sometimes arrogant disciples. We must be willing to stoop down and wash the feet of others, even a traitor. *True humility is hard to come by but must be found in abundance in the teacher of the gospel.*

We will conclude in John 17-20 by coming to see Him all His passion and victory over sin! What did it mean for him to “Drink the cup?” Is it just the physical pain of Jesus that we can educate our friends about? What about the emotional and spiritual turmoil that surrounded the garden of tears and the road to the cross? What is the big picture? Why did Christ have to die? What does it mean that he rose from the dead? What does his ascension mean to us? Will he come again?

From John 21, we will learn how Jesus can still use us even when we have failed him. Some will learn the lesson it is sometimes best to mind your own business in the church and not to be a fruit inspector of others. Rather, bear your own fruit. All these and other questions we will discover together, learning effective ways from the text to share Jesus with others saying, “COME AND SEE.”

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**Introduction:**

Charles Colson was a man who, by his own admission, would run over his own grandmother in order to get Richard Nixon reelected to the Presidency of the United States of America, the most powerful nation in the world. Colson was a man in the inner circle of the inner circle.

A president has his cabinet, then he has his closest advisers, and finally, the most inner circle: his chief of staff, vice-president, and secretary of state. The inner circle of the inner circle. Colson witnessed first-hand the rise and the demise of the Nixon empire.

Now when you come to your New Testament, you read of a Kingdom that is nothing like the White House or the United States in comparison. It is the Kingdom of Heaven, the Kingdom of God. There were disciples who followed Jesus, but there was also an inner circle of the inner circle who were with him most of the time. Peter, James, and John. Imagine what it must have been like to see Jesus deal with the masses of humanity. To see him heal the sick, comfort the blind, and rebuke the false teachers. The disciples had the front row seats!

When you open your New Testaments, you come to Matthew, Mark, and Luke. They are often called the Synoptic Gospels. And, rightly so. Those words mean they are similar. You can lay them along side of each other and get a similar account of the facts, details, and events. However, when you come to the Book of John, as we have in our study over the next 12 weeks, you have a rather unique book. For John was in the inner circle of the inner circle.

There are 7 major miracles mentioned in the book of John that are not mentioned anywhere in the other gospels. There are behind the scenes conversations recorded by John which the others do not tell us about. So, the book of John is unique. It is a unique book because of how it tells about the deity and humanity of Jesus. He is king and servant, friend and judge.

We are going to look at the book from an evangelistic point of view. We will concentrate on the words, “COME AND SEE.” And we will see how each of the interactions with the people in this book teach us valuable lessons on how to ask our own neighbors, friends, family and strangers to, “COME AND SEE JESUS.”



**Lesson 1 – 3/5/17 - Come and See the Glorious Lord, the Lamb of God (John 1-3)**

Read John Chapters 1-3 three times before class.

Review Questions:

1. What were the 3 most interesting or valuable points you gathered in the preface, forward and/or the introduction to this lesson?



1. Read (John 1:1-5) What do you think is the key point in our goal of getting others to COME AND SEE JESUS?

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1. Read (John 1:10-14) Why is the world so reluctant to receive Jesus today? How from these verses can we begin to change that mindset? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. Read (John 1:22-27) Why is there such a need for the servant of God to be humble in his presentation to the lost? \_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. Read (John 1:29-30; 34-35) Explain in your own words what the statement, “Behold the Lamb of God!” means in the Big Picture of the Bible. Why would it be important to teach this lesson to a new contact? Or to a young person who is unsure about becoming a Christian and needs to understand the Big Picture of the Gospel Better?

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1. Read (John 1:37-50) There was an eagerness from both the teacher’s perspective and the students’ what was it? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. Read (John 1:40-45) The disciples concluded that Jesus was the Messiah. Upon what did they make this basis? How can that help us in our evangelistic efforts?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. Read (John 1:46-50) What does the saying, “The proof is in the pudding.” mean? Why is it important that some people “SEE” for themselves? Is this where patience comes in on our part? How can we be successful in this? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. What does, “Seeing is believing” mean? Relate this to our church as a whole, also to the individual members. Consider the things we do *in* worship, or together outside of worship. Is this something you truly want others to “COME AND SEE?” Make a list.

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1. Read (John 2:12-17) What must we remember regarding sin in the lives of people and in the church? Although hopefully rare, evangelism sometimes involves what approach?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. Read (John 3:1-6) Compare with 1 Peter 3:15 What should we be ready to do at any moment? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. How can you use these verses to introduce the concepts of baptism, the kingdom and being born of the Spirit?

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1. Read (John 3:12-15) Explain the comparison of the bronze serpent being lifted up in the Wilderness and the need for Christ to be lifted up on the Cross?

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1. How does belief and works play into the receiving benefit of both?

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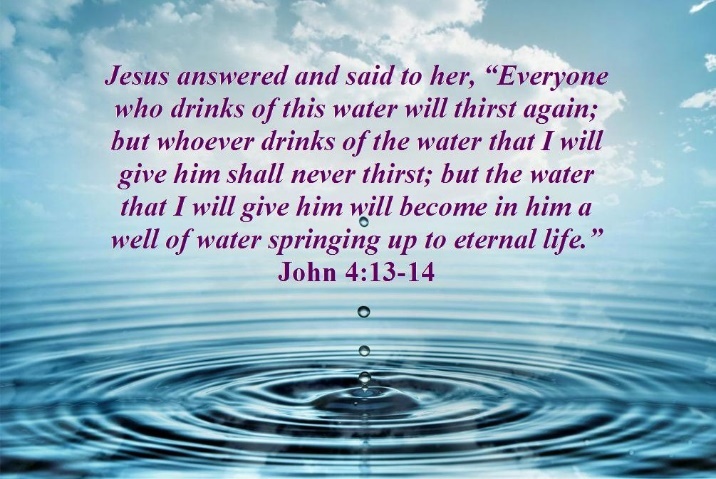
1. Read (John 3:16-22) What points can you make from these verses personally and evangelistically in reaching others? (Try isolating John 3:16 instead of reading it in context.) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. Read (John 3:35-36) Why is there to be a balance in our teaching? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Lesson 2 - 3/12/17 - Come and See He Who Told Me Everything I Ever I Did** **(John 4)**

Read John 4 and Acts 8:1-8 three times before coming to class.

Introduction:

Let’s just stop to make a list. “What is Christianity all about anyway?”

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We are going to jump to the Acts 7:59, where we find the record of Christianity coming to Samaria. We find in this chapter that Saul of Tarsus had ravaged the church and Stephen had been put to death. Let’s pick up the story in Acts 7: 59, “… *and they stoned Stephen as he was calling on God and saying, ‘Lord Jesus, receive my spirit.’ 60 Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep. 1 Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison. 4 Therefore those who were scattered went everywhere preaching the word. 5 Then Philip went down to the city of Samaria and preached Christ to them. 6 And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. 8 And there was great joy in that city.* (Acts 7:59 - 8:8 NKJV)

The text tells us there was great joy in the city. Not just a little joy but “GREAT JOY.”

When you look at the time when Christianity came to Samaria, consider the background that had taken place. There, such persecution that had arisen. They had given up their homes. They had given up their possessions They had given up their loved ones. They were liquidating everything. They had moved out of town. Stephen had not only been beaten but killed. And many of the faithful members were also going to have to give their lives.

Think what it must have been like to have been at the funeral of Stephen. One who had been personally appointed by the apostles to care for the needs of the widows. Think how it must have felt to have been one of those widows, to have stood there at the gravesite of Stephen who died in service not only to the Lord, but in service to them.

Thousands had been baptized. They had turned the city of Jerusalem completely upside down with their teaching. Souls were being saved! And all of the sudden in the midst of this, persecution hits. God was going to do what God specializes in, that is God was going to turn disaster into glory. The disaster of persecution had just crushed their spirits, yet was going to be turned into the Glory of the almighty God as Christianity and the first “Gospel Meeting” came to Samaria!

THE RESULT – “THERE WAS MUCH REJOICING IN THE CITY!” Acts 8:8

*FIRST, WE MUST REALIZE THAT CHRISTIANITY IS ABOUT JOY!* FINDING JOY AND KEEPING JOY!

1. How can this be so?

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Remember the Samaritan woman? She went back into the town and she told everyone. Back in *John 4,* “*29 Come, see a Man who told me all things I ever did. Could this be the Christ? 30 Then they went out of the city and came to Him. 39 And many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all, that I ever did. 40 And many more Samaritans came to him and they urged him to stay two more days 41 and many more believed because of His own words.”*

Now Jesus had died. The New Testament church had been established and as a result we find Philip able to go back and build on the foundation that was laid by an immoral woman at the well.

1. What lesson do we get from the choice to speak to the immoral woman at the well? What do we learn about who we can reach with the gospel and where that might lead?

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By the time Philip comes, truth is being preached and individuals are being baptized. All because Jesus cared enough to be a physician to the woman at the well.

*BRETHREN MARK IT WELL, BRETHREN!*

*CHRISTIANITY IS NOT TO BE A DEAD, BORING EXPERIENCE!*

WHAT IS CHRISTIANITY ALL ABOUT ANYWAY?

1. A TIME FILLER?
2. A DOSE OF MEDICINE?

3)What is your motive for being involved in Christianity? What has it been? What should it be? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4)What do you think happens when we treat Christianity like a dose of medicine?

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5)What do you think happens when we treat Christianity like a time filler? \_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Brethren, motive is everything!

What is your motive for being involved in Christianity? If you believe that something good is going to happen to you and your family…If you believe that Christianity is something fruitful, something beneficial to you…IF YOU BELIEVE THAT, then Christianity will be something more than a dose of Mylanta, or Pepto-Bismol!!!! Or time watching the clock hands go by!

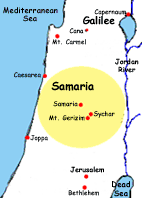
There was much rejoicing in that city! Why? Because the foundation had been laid with the woman at the well, and expectations were high for the return of His messengers when they came with the Gospel plan of salvation.

Sometimes, I believe there is too little joy in our Christianity. If we have the love of the Lord in our hearts, then somehow, we need to get our hearts to tell our faces about. To get a smile out of some Christians you have to turn them upside down. They look like they have been weaned on lemons and raised on pickles! People are drawn to the messenger if the messenger is convicted and convinced himself and is obviously happy about it. Everything about John 4 and Acts 8 demonstrate that motive and joy are essential to spreading the good news.

1. Read (John 4:1-3) Does it matter who does the teaching and who does the baptizing? What is the main point?

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Continuing on in our reading: *“3 He left Judea and departed again to Galilee. 4 But He needed to go through Samaria. 5 So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph.*



*6 Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. 7 A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." 8 For His disciples had gone away into the city to buy food. 9 Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. 10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." (John 4:3-10)*

6) Read 4:4-10 Why was this woman so astonished that this Jewish man would speak to her, let alone ask her for water?

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8) Read (John 4:11-15) What did Jesus offer her? \_\_\_\_\_\_\_\_\_\_\_\_ How as this different from regular water and how could it be obtained? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

What is her reaction?

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9) Read (John 4:16-27) Name 3-6 things you learn from verses 16-27 about the way personal evangelism works with a contact (include the approach).

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11) Read (John 4:31-38) Is your health and wellbeing always, important? How is Jesus and example to us. Is there a time to deny self in order to achieve His goals?

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12) Read (John 4:39-40) What brings others to Christ? Who brings others to Christ? Do we ever compromise the truth for numbers?

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**Lesson 3 –3/19/17- Come and See He Who Made Me Whole Again**

**(John 5)**

Before class read through John 5 three times.

1. What are the circumstances and background as Jesus approaches the man who was lame?

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*John 5:8 Jesus said to him, "Rise, take up your bed and walk." (NKJV).*

1. What may have been a possibility as to why Jesus chose this man?

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There is a reason this man had not given up all these years. Day in and day out he was there with hope. He had expectations. We all have problems. Those we will come in contact with will have all sorts of problems. How do we sort out who is the one we should go to? And who are those we allow to see our actions? Again, we return to one of our earlier questions:

1. What is Christianity all about for those who seek it? And for those who seek the lost? What nugget do you think I am expecting? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

What is Christianity all about? EXPECTATIONS!

*Romans 12:12 states, “Rejoicing in hope, patient in tribulation, continuing instant in prayer.”*

We want to guide others into the expectant JOYFUL life in Christ Jesus. It is not circumstances that dictate true joy. We all have problems. True joy is able to rise above the circumstances of life. The lame man may not have been expecting Jesus that day, but he was expecting healing to take place in that water as it had every day. Someday he would find somebody to take him down to that water. The key to Joy is to have EXPECTATIONS. How did the early Christians survive persecutions? Expectations and hope of a better life with God.

1. Read (Hebrews 10:32-34) What kind of persecutions did the early church face? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_The Lame man may not have had it easy, but he had a purpose filled life. I believe that is what made him stand out. To be joyful in life, we must have expectations. It goes absolutely both ways. You can’t imagine Jesus approaching this man with a downcast, hopeless face, can you? He must have shown a caring, joyful, expectation for what he was about to do in this man’s life. How many people are you going to have pick up their bed and walk, figuratively, who will then go and tell others about what the Lord has done for them. How many if you come on the scene with a downcast, judgmental face and no expectations and joy? To be an effective worker in the Kingdom with the lost we must be joyful in life. This requires that we have expectations.

5)What kind of expectations should you have regarding the person you consider leading to the Lord, helping them find their own joy? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

*John 5, “17 But Jesus answered them, ‘My Father has been working until now, and I have been working’… 19 Then Jesus answered and said to them, ‘Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. 20 For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.*’” *(NKJV)*

When Christians are not joyful in life, we must add expectations. If Christians are not joyful, it is because they are not full of hope. Their minds are so preoccupied with things of this life. Some have just enough Christianity to make them miserable. If they spent more time contemplating the EXPECTATIONS we have as Christians, joy would automatically follow! Of course, it must be expectations based on faith. Hebrews 11:1 admonishes us to:

And where does faith come from? (Romans 10:17) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

*"24 Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. 25 Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. 26 For as the Father has life in Himself, so He has granted the Son to have life in Himself… 36 But I have a greater witness than John's; for the works which the Father has given Me to finish--the very works that I do--bear witness of Me, that the Father has sent Me.” (NKJV)*

However, if people do not read the word their faith is weak, their EXPECTATION is shallow, and their joy is minimal.

John 5:40 *"But you are not willing to come to Me that you may have life.*”

Think about the following groups of people and tell how they illustrate expectation, hardship and victory.

ATHLETES\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

PILGRIMS \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_COLLEGE STUDENTS

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Could this not explain why some Christians do not remain steadfast when things get tough? They do not have the joyful expectation necessary. And why not? Their minds are so preoccupied with worldly things. HOW does this negatively affect our evangelistic work to motivate the spiritually lame to take up their bed and walk?

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Acts 14:3 *“Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their* *hands.”* *(NKJV)*

What did the early disciples expect of themselves in preaching and teaching the lost?

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Ac 15:4 *“And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.” (NKJV)*

Who Did It? ­­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_ \_\_\_\_\_\_\_ \_\_\_\_\_

When you walk out this week or next by the pool of Bethsaida, what are you expecting God to do???

Are you expecting that lives around you will be any different??? Not just because of your efforts, but because of the gospel, the power of god unto salvation, that dynamite of god. will our lives as a congregation be any different??? or is Christianity just a futile, useless, boring, expectation???

One of the greatest problems in the church today is that we are not expecting God to do anything! We are not expecting God to do anything spiritually in our own lives or other’s lives. As a result, Christianity has become something that is dull, dry, and boring. Becoming just an institution where joining the church is like joining the club down the road or the baseball team. That is really all it is. As long as they play well, you’ll stick with it but if not, you’ll just go find another one down the road.

Battles have been fought in pulpits all over this country over institutionalism and liberalism. Those are great dangers. The real issue is we don’t expect God or Jesus Christ to dwell within us as a body. Yes, we can go beyond truth. But we can also hide, not expecting God to do anything either. Those who do things in God’s ways, with full expectation on God to give the increase, will watch a congregation grow.

In the wilderness with the children of Israel God dwelt in the Holies of Holies. We know today that he does not dwell in a building made with hands. He dwells within the hearts of His believers! What are you expecting from Him in Christianity? Expectation will cause you to not passively sit by for a spiritual healing, but it will cause you to go out next to the pool of Bethsaida and look for an expectant one to teach the Gospel. And to do so with all joy.

***Make a list of your Joyful Expectations as you serve in these areas as worker in the Kingdom of Christ.***

***General individual***

***Your Family***

***Church Family***

***Someone seeking Jesus and Truth***

**Lesson 4 – 3/26/17-** **Come and See He Who Knows My Storms of Life**

**(John 6)**

Read John 6 and Mark 6 through three times before coming to class. Verses from both texts are interwoven below.

*****John 6:15 Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, Mark 6:45 Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away. John 6:15b He departed again to the mountain by Himself alone. Mark 6:47 Now when evening came, the boat was in the middle of the sea; and He was alone on the land. John 6:18 Then the sea arose because a great wind was blowing. 19 So when they had rowed about three or four miles, Mark 6: 48 Then He saw them straining at rowing, for the wind was against them. Now about the fourth watch of the night He came to them, walking on the sea, and would have passed them by. 49 And when they saw Him walking on the sea, they supposed it was a ghost, and cried out; 50 for they all saw Him and were troubled. But immediately He talked with them and said to them, "Be of good cheer! It is I; do not be afraid." 51 Then He went up into the boat to them, and the wind ceased. And they were greatly amazed in themselves beyond measure, and marveled. 52 For they had not understood about the loaves, because their heart was hardened. John 6:22 On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone--*

*John 6: 25 And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?" 26 Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.*

Our lives are sometimes like the incident concerning the disciples of Jesus; stormy, gloomy, wildly shifting. Sometimes we feel that the whole thing is going to swamp our boat and bring us to the bottom of the sea.

Problems we all have. If I were to name all the problems in my life, there would be somebody here who could top me. And somebody somewhere who could match or surpass them.

Our contacts will have had, are having, or will face troubled waters in their life. The question is, how can we recognize these storms taking place in their lives and help them through? Teaching them to come to and rely on the Lord for deliverance.

We are going to examine the disciples’ and our perspectives of the storms of our lives. Based on what occurred with the disciples, there are some Biblical principles for helping our friends better deal with their trials and in the process draw them to Christ.

First, help the friend realize that *what* happens in the storms of our lives isn’t as important as *how* we react to those storms. We will all have storms.

The important thing isn’t that we are in a storm, more important is how I react to that storm. How am I dealing with it in my life?

An entire lesson could be spent talking about how trials make us better. However, that not usually needed. Here is an illustration I often tell my contacts about the intent and purpose of trials in our lives.

Maine fishermen when they would go out after the great cod in the ocean had a problem. As they would bring in these fish in their nets, they put them in the big holding tanks. Those tanks are supposed to keep the fish fresh until getting back to land. Once they get to land, of course, they could skin the cod, clean them, and eat or sell them as an eatable product to others. But the cod, once they were caught and put into these holding tanks tend to lie on the bottom of the tank and not move. Their meat then gets flabby, even in the short time it takes to get back to shore. Only a few short days from tank to product, and the meat is uneatable. So, main fishermen figured out a way to solve the problem. They figured out a way to keep the cod moving, active and strong. All they did, and all they do today, is drop a large salt water catfish into that tank with the cod.

You see catfish and cod are mortal enemies. The cod will keep moving in that tank to avoid being stuck and pricked and poisoned by the catfish. Thus, the cod remain strong. Their signs vital. And when brought back to land, their meat is still good, still fresh. They can be eaten. You may say, “Well, that’s not much benefit to the cod.” But it is beneficial to the ones who are using them. I suggest to you that the storms and trials in our lives don’t always benefit us directly, but they may keep us strong and better capable of carrying out the will of God. For, as the cod exist to serve man, we existed to serve God. Sometimes He allows a few ‘catfish’ into our lives. Maybe more catfish than we feel we can deal with, but he does that for the sole purpose of seeing that we remain active and strong. That we keep moving, exercising our faith. This betters us so that we can better serve God. The fact is that we all go through storms and trials. Some of you this day may be going through a severe trial in your life. Consider, the fact that you are going through a trial isn’t important, what is important is *how* are you dealing with that trial. How are you dealing with the catfish in your life? You can allow them to prick you, poison you and kill you. Or, you can react properly and receive the benefit. If not for yourself, then at least God receives benefit from you dealing with those trials in the right way.

The disciples benefited from being out on that stormy sea that night, on the sea of Galilee. As we will see in the course of this study.

There is a second idea I suggest to friends as they are going through troubled waters and the storms of life: Remember what God has done for you in the past during the stormy trials of your past life.

In Mark 6:51-52, let us see what the text teaches. What is Mark referring to in these verses? \_\_\_\_\_\_\_\_\_\_­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

IF only one of the disciples sitting out there in that boat when the waters got a bit high had said, “I am not really worried about this. Why? Because the same Jesus that fed 5000 people today is the same one who sent us out here tonight. And he is not going to send us out here and let us go to the bottom of the sea.”

What this the first time they had been caught out in a storm? Look in Mark 4. What was the situation there?

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They had forgotten what he had done in the past.

What has God done for you to get you through your storms in the past? Share if you like. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Now the question is, have we gained any insight from previous trials? Have we gained anything from the incidents in our lives when we were severely tested and the Lord helped us through? Have we gained anything from it? Has it increased our faith? Are we confident that he is going to take us through the next storm? As we see the squall lines approaching us across the waters, do we begin to tremble? Or do we sit with calm assurance, remembering He helped me through them before, and He’ll help me through them again? How do we react? Are we like the disciples gaining no insight from past incidents of our lives?

You may say, “Well that is fine and I see that, but this storm is different! What I am going through now is worse than anything I’ve ever been through. I have never seen it darker in my life than it is today. I’ve never been through a more severe testing than I am going through right now. Yes, He helped me through the minor tests of my life, but I don’t know what he is going to do now.”

What about when you get a headache or get sick? Have you ever said this is the worse one I have ever had? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

That is the way it is with the storms of our lives. They seem minor afterwards, but at the time we are in the midst, it is the worst storm we have ever been through. Nothing compares.

Do you have a past trial you can share that was like that? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Nothing is as bad as the present trial. Nothing is as dark as the present storm. Surely the disciples didn’t sit out there in that boat and say, “Oh, this storm is not bad. Remember the one back in AD 4. Now that was a bad storm.” No, they were thinking this is the one that is going to kill us. This is the worse one. We are going to die tonight. And you probably feel that way with some of the trials of your life.

What do we tell our contacts Jesus can do for them?

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It doesn’t matter if you are going through the worst trial that has ever existed on the face of the earth. It doesn’t matter if your mental anguish is greater than any other individual who has ever walked the face of the earth. You need to remember something.

THE LORD CAN STILL TAKE YOU THROUGH IT!

What does Luke 18:27 say?

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Are there any impossible trials? Unsurmountable obstacles? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Sometimes it takes an increased faith on our part.

God can deliver us through the storms if we’ve got the faith and trust in Him, nothing is impossible with God.

Remember the song by Simon and Garfunkel, *Bridge Over Troubled Waters*? “Like a bridge over troubled waters I will lay me down.” The point of the song is when you’re weary, when you are tired, when you feel as though there is no place you can go, when you are in the depths of it all. I’ll be there like a bridge over troubled waters. I’ll be there and lay down across those troubled water for you to cross over me.

Although that song has some good thoughts, it really doesn’t apply to God. God won’t take you over troubled waters like a bridge. He’ll take you through them. You see Jesus didn’t pick these guys up out of that sea. He wasn’t a bridge over it.

God is not so much a bridge over troubled waters as he is a tug boat that guides us through. He’s a tug boat that will push and pull and guide you through.

Whatever your troubled waters may be, even to the point of leaving this life. God can see you through it. He can see you through, but you have to depend on him and not yourself.

Life through our eyes can be very depressing. Life through the eyes of God and eternity is not only worth the living, it is conquerable. You see Jesus did not pick those guys up and take them out of the storm.

He let them experience the storm knowing that he would help them through. He will help you through your storms. Remember what God has done for you in the past.

It is good to help a contact who is in the despair of the storm understand this next thought: Jesus sees you when you are in the storm. Read Mark 6: 46-48. What do you notice about the disciples’ and Jesus’ relative location and about the weather and the size of the sea? Notice what Jesus did and apply that to your friend’s situation. How can you convince them that Jesus sees? THIS SHOULD BE THE MOST COMFORTING WORDS YOU WILL EXPRESS. LOOK DEEP.

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Matthew10:29-31 What does this verse teach? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Jesus knows more about your situation than you do.

Also remember that he might come at the last minute. Jesus specializes in last minute, desperation, rescue attempts. He didn’t come to the disciples when they set out hollering to them, “Hey, you guys there is going to be a storm. Come back in here and let’s walk around the side.” When the water started getting choppy, Jesus didn’t walk out there and say, “It’s alright fellows, it is not going to get any worse. I am going to calm the storm.” He waited. He waited until they were out there in the middle and couldn’t make any progress forward or backward. They knew they were going to perish. Then He came. That’s when He came to them. Just as the boat was breaking up, that was His pattern.

Many times, I believe the reason He doesn’t step in sooner is to test us. “How long are going to stay with me?” “When are you going to say, ‘ah He is not going to deliver us, forget about him.’ ‘God doesn’t care about me anyway. I am going to stop praying about it, and stop serving him. I have been going through this trial now for four days and he hasn’t done anything for me!’?”

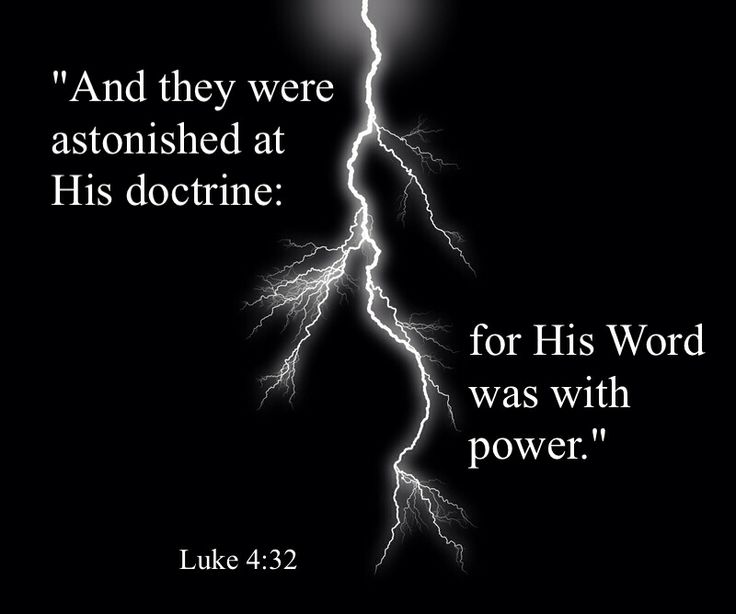
Hold out my friend! Give your life to the Lord and lean on Him. Depend on Him to deliver you in His time.

Name three points or applications you can apply from this lesson that will help you aid the hurting and those facing the storms of life.

**Lesson 5 - 4/2/17 - Come and See, Never Has a Man Spoken Like This Man**

**(John 7)**

Read John 7 three times before class.

****Now read and consider this article written by John Piper. In the article, Piper compares comments made by C. S. Lewis with similar comments made by U2 rock star Bono. Although years apart, they shared the same ideas about who Jesus was. Through time, the same argument continues to hold true: Never has a man spoken like Jesus.

Piper writes: Lewis is famous from this quote about how you simply can't have Jesus as a great moral teacher while rejecting him as God.

“I am trying here to prevent anyone saying the really foolish thing that people often say about Him: "I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God." That is the one thing we must not say. A man who said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on a level with the man who says he is a poached egg — or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.” (\*Mere Christianity\* [Macmillan, 1952], 55–56)

Piper explains: In other words, the way Jesus spoke — like no one else ever spoke — makes it irrational to speak nice things about him while rejecting his deity. He was not nice, if he wasn't God.

C.S. Lewis's Fellow-Irishman, Paul David Hewson, otherwise known as Bono of the rock band U2, seems to have read Lewis and been persuaded. A few days after the Madrid terrorist bombing in 2004, Bono did an interview with a French journalist named Michka Assayas. When the subject of religion came up as the cause of terrorism, Bono turned the conversation to Christianity and the theme of grace.

When Bono said, "It's not our own good works that get us through the gates of heaven," the journalist, Michka Assayas, replied, “Such great hope is wonderful, even though it's close to lunacy, in my view. Christ has his rank among the world's great thinkers. But Son of God, isn't that farfetched?”

Bono's answer is really quite remarkable, and makes Lewis's point again, only perhaps more forcefully for our day in view of who he is and the context where he said it.

Bono replied, “No, it's not farfetched to me. Look, the secular response to the Christ story always goes like this: he was a great prophet, obviously a very interesting guy, had a lot to say along the lines of other great prophets, be they Elijah, Muhammad, Buddha, or Confucius. But actually, Christ doesn't allow you that. He doesn't let you off that hook.

Christ says: No. I'm not saying I'm a teacher, don't call me teacher. I'm not saying I'm a prophet. I'm saying: “I'm the Messiah.” I'm saying: "I am God incarnate." And people say: No, no, please, just be a prophet. A prophet, we can take. You're a bit eccentric. We've had John the Baptist eating locusts and wild honey; we can handle that. But don't mention the "M" word! Because, you know, we're going to have to crucify you.

And he goes: No, no. I know you're expecting me to come back with an army, and set you free from these creeps, but actually I am the Messiah. At this point, everyone starts staring at their shoes, and says: Oh, my God, he's going to keep saying this. So, what you're left with is: either Christ was who He said He was, the Messiah or a complete nutcase. I mean, we're talking nutcase on the level of Charles Manson. . .. I'm not joking here. The idea that the entire course of civilization for over half of the globe could have its fate changed and turned upside-down by a nutcase, for me, that's farfetched,” (Bono in Conversation with Michka Assayas [Penguin Books, 2005], 227).

Questions:

What are your thoughts based on these quotes? What impact do they have on our contacts and their influence from the secular and educational world? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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No Man Has Ever Spoke as This Man!

Look at the following verses and write what you can gain from the descriptions of Jesus and His interactions with others. Consider this from an evangelistic point of view and how we might, to some degree, imitate Him in our teaching of others today.

1. Jn. 7:33; Lk. 8:52; Heb. 12:2 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. Matt. 5-7; 7:29; Lk. 10:42; Mk. 2:5

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1. John 12:42-43; 9:20-23; Rev. 21:8 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. Where and to whom did He speak? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. John 8:44; Matt. 23 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
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2. Mark 2:23-28; 3:1-6 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. Mark 7:1-13; Lk. 13:10-17 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. John 3:1-5; 4:16-24 ­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Application: Do we speak with …...? What three main points from this lesson stood out to you the most about what we can learn from the way Jesus spoke and how we can adapt that to our teaching methods?**

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**NOTES:**



**Lesson 6 - 4/9/17 - Come and See How the Truth Will Make You Free**

**(John 8)**

Read John 8 three times before coming to class.

**What does it mean that ‘The truth will make you free?’ (John 8:32)**

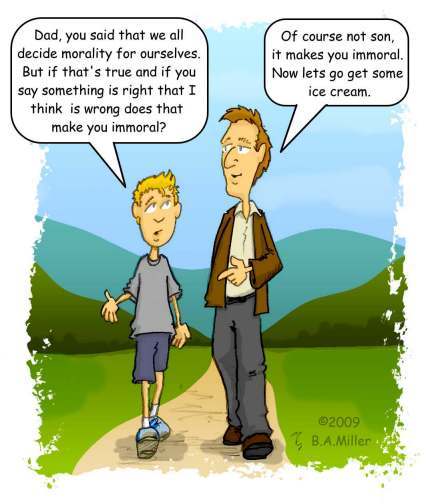
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In John 8, Jesus had just finished a speech at the temple where He expressed in detail the differences between Himself and His listeners. “You are from below; I am from above. You are of this world; I am not of this world. I told you that you would die in your sins; if you do not believe that I am He, you will indeed die in your sins,” (John 8:23-24). The result of Jesus’ message was that “even as he spoke, many believed in him” (verse 30). Then, in verse 31, Jesus begins to speak just to those who had believed.  
  
“Jesus said, ‘If you hold to my teaching, you are really my disciples,’” (John 8:31). True discipleship is more than intellectual assent; those who are “really” followers of Christ will “hold to” His Word. That means they will not only accept His teachings as truth, but they will also obey His teachings. Action is proof of faith.

(James 2:17)  
  
True disciples of Jesus believe He speaks the truth about God and the Scriptures. They also know He is who He claims to be. Back in verse 25, the people asked Jesus who He was, and He responded, “Just what I have been telling you from the beginning.” There may be a hint of frustration in His response. He had repeatedly made known that He was the Messiah, the one they had anticipated for many years.  
  
Verse 32 begins with, “Then you will know the truth.” “You” refers to those who are true disciples of Jesus. True disciples will know the truth. More than that, their eyes are opened to a greater understanding of the truth. (1 John 5:20)  
 *(Source: gotquestions.org)*  
The truth Jesus’ disciples received brings with it freedom. Jesus continues, “And the truth will set you free” (verse 32). At that point in history, the Jews were under the rule of the Roman government. Even though Rome gave them an exceptional amount of autonomy, they were keenly aware of the Roman presence around them in the form of soldiers, governors, and kings appointed by the empire. When Jesus said the truth would set them free, however, He was not talking about political freedom (though the following verses in the chapter indicate that’s how the Jews took it). Jesus provides the best commentary for His own statement in verse 34. Jesus explains, “Very truly I tell you, everyone who sins is a slave to sin.” Being a slave to sin is the ultimate bondage.

The freedom Jesus offers is a *spiritual* freedom from the bondage of sin—that is, release from the lifestyle of habitual lawlessness. He continues with an analogy: “Now a slave has no permanent place in the family, but a son belongs to it forever,” (verse 35). The people would have understood Jesus to mean that they were not members of God’s family, despite their biological relationship to Abraham (verse 37), because they were slaves to sin. If they were to become disciples of Jesus, they would know the truth of their condition and the truth about Christ, and Jesus would set them free. Believers would be freed from their bondage and brought into the family of God.

Jesus is the Truth (John 14:6). Knowing the Truth will set one at liberty—free from sin, free from condemnation, and free from death (Rom. 6:22; 8:1-20). Jesus came to proclaim liberty to the captives (Luke 4:18). “Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God” (1 Peter 2:16).

*(Source: gotquestions.org)*

[](https://www.google.com/url?sa=i&rct=j&q=&esrc=s&source=images&cd=&cad=rja&uact=8&ved=0ahUKEwj6pfSB55nSAhXNzCYKHXP-AXgQjRwIBw&url=https://www.pinterest.com/elgarand/pragmatism-and-liberal-arts/&psig=AFQjCNFvC4sSw7inzG8qTHW24SgVzs9mfw&ust=1487512761332155) **Question: "What is moral relativism?"**

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Several things can be said of the arguments for moral relativism which demonstrate their natural flaws, what would you suggest? ­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_

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For instance, what is the problem in supporting relativism? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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If culture determines right and wrong, how could we have judged the Nazis? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
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Abortionists and anti-abortionists agree that murder is wrong, they only disagree on whether abortion is murder. So, even here, absolute universal morality is shown to be true.  
  
Some claim that changing situations make for changing morality—in various situations different acts are called for that might not be right in other situations.

There are three things by which we must judge an act, what are they?

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What is the main argument to which relativists appeal?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**"What is cultural relativism?"**

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Today’s anthropologist considers all cultures to be equally \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_of human existence, to be studied from a purely neutral perspective.

In cultural relativism - no society can pass \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_on another society.

So, the ancient Mayan practices of self-mutilation and human sacrifice are neither good nor bad; they are simply cultural distinctive, akin to the American custom of shooting fireworks on the Fourth of July. Human sacrifice and fireworks—both are simply different products of separate socialization.

The current movement to “understand” radical Islam—rather than to fight it—is a sign that relativism is making gains. The cultural relativist believes Westerners should not impose their ideas on the Islamic world, including the idea that the suicide bombing of civilians is evil. Islamic belief in the necessity of jihad is just as valid as any belief in Western civilization, the relativists assert, and America is as much to blame for the attacks of 9/11 as are the terrorists.

Cultural relativists are generally opposed to missionary work. When the Gospel penetrates hearts and changes lives, some cultural change always follows. As Christians, we value all people, regardless of culture, because we recognize that all people are created in the image of God (Gen 1:27).

Our goal as gospel teachers is not to westernize the world. Rather, it is to bring the good news of salvation in Christ to the world. The Gospel message will kindle social reform to the extent that any society whose practices are out of step with God’s moral standard will change.

*(Source: gotquestions.org)*

**Question:**

**"Is truth relative?" Explain your answer.**

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Why is the statement “truth is relative,” in fact, a self-refuting statement?

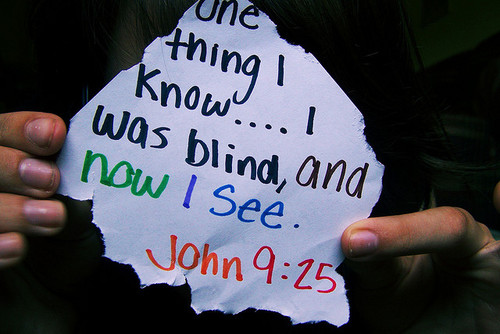
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Generally speaking, opinions are relative. Many people relegate any question of God or religion to the realm of opinion. “You prefer Jesus—that’s fine if it works for you.” What the Bible teaches is that truth is not relative, regardless of the subject matter. There is an objective spiritual reality, just as there is an objective physical reality. What verses can give you that reassurance?

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**Lesson 7 – 4/16/17 - Come and See: I Was Blind, But Now I See**

**(John 9)**

Read John 9 through three times before class.

Jesus journeyed down many a path. Many dirt paths from small towns to large towns. He would travel from the base of Mt. Lebanon to the hill country of Judea; from the wilderness to Jericho and ascend to the heights of Mount Moriah and Jerusalem. All along the way He would speak both with those who were considered to be of some “worth” *and* with those who were ignored by even the priest. When Jesus walked and taught among men, He spoke in language that was meant to be easily understood. He taught in parables. Jesus spoke often in figurative language of hearts that could not know or feel. He spoke of ears that could not hear and eyes that could not see. Without, the truth was not known, and one could not be saved.

Then one day things would become literal. One not blessed with the gift of sight was the blind man who, in an effort get by, sat day in and out on the edge of a path way. His simple appeal to the passerby was brief and to the point. It had a certain finality to it, almost a tone of despair. The message was obvious, it read, “I am blind.”

Most did not stop. Then one beautiful day a humble man paused. Jesus’ disciples questioned the Master as to why this person was blind. Had he sinned or had his parents sinned, causing him to have this affliction?

*Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him…*

*As long as I am in the world, I am the light of the world…*

*When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay…*

*And said unto him, Go, wash in the pool of Siloam… He went his way therefore, and washed, and came seeing… (John 9:3, 5-7)*

*A great dispute ensued among the Pharisees concerning this miracle…*

*Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man [Jesus] is a sinner…*

*He answered and said, whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see… (John 9:24,25)*

Most of us have known someone who did not have sight. We also know many others who have their eyesight, but who walk in darkness at noonday. These in this latter group may never carry the usual white cane and carefully make their way to the sound of the familiar “tap, tap, tap.” They may not have a faithful seeing-eye dog by their side nor carry a sign about their neck which reads, “I am blind,” but blind they surely are. Some have been blinded by anger, others by indifference, by revenge, by hate, by prejudice, by ignorance, by neglect of precious opportunities. Of such the Lord said, *“Their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” (Matt. 13:15)*

Well might each lament, “It is springtime, the gospel of Jesus Christ has been restored, and yet I am blind.” Some, like the friend of Philip, call out, *“How can I [find my way], except some man should guide me?” (Acts 8:31)*

Long ago, and at a place far distant, as Jesus passed by He saw a man who was blind from birth.

In his book, The Life of Christ, Farrar writes, “One thinks of the fisherman called Simon, better known to you and to me as Peter, chief among the Apostles. Doubting, disbelieving, impetuous Peter, in fulfillment of the Master’s prophecy, indeed did deny Him thrice. Amidst the pushing, the jeers, and the blows, “the Lord in the agony of His humiliation, in the majesty of His silence, … ‘turned and looked upon Peter.’” As one chronologist described the change: “It was enough. … [Peter] ‘knew no more danger, he feared no more death.’ … [He] rushed forth into the night … ‘to meet the morning dawn.’ … This broken-hearted penitent [stood] before the tribunal of his own conscience, and there his old life, his old shame, his old weakness, his old self was doomed to that death of godly sorrow which was to issue in a new and a [nobler] birth,” (Farrar, The Life of Christ, 581).

The Apostle Paul had a similar experience to that of Peter. From the day of his conversion until the day of his death, Paul urged men to *“Put off … the old man,”* and to, *“Put on the new man, which after God is created in righteousness and true holiness.” (Eph. 4:22, 24)*

Simon the fisherman had become Peter the Apostle. Saul the persecutor had become Paul the proselytizer.

The passage of time has not altered the capacity of the Redeemer to change men’s lives. As He said to the dead Lazarus, so He says to you and to me: “Come forth.” (John 11:43)

The poet wrote:

*I met a stranger in the night,*

*whose lamp had ceased to shine;*

*I paused and let him light his lamp from mine.*

*A tempest sprang up later on,*

*and shook the world about,*

*And when the wind was gone, my lamp was out.*

*But back came to me the stranger—*

*his lamp was glowing fine;*

*He held the precious flame and lighted mine. (Author Unknown)*

Questions:

1. What is implied by the language Jesus used about some having eyes but could not see, or ears but could not hear, or hearts but could not feel?

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1. What was the possible two-fold lesson to be learned in stopping to help this blind man? What did the disciples need to learn and what did the Pharisees need to learn?

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1. Who is sometimes best able to understand the ‘downtrodden’ in life?

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1. Jesus said “I am the Light of the world,” in what possible context would you use these words to bring someone to be open to Christ?

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1. Could Jesus just have saved this man as he had done with others with his faith alone? Did he ask this man for faith? Did He ask this man to do some kind of works? Did that make it no longer a gift? Can you apply this to baptism as a command to be done, yet just doesn’t seem to be necessary to “others” watching?

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6)What are we, and sometimes our contacts, “blinded” to that prevents us from fully obeying…either from the start (repentance and baptism) or continuing on in the faithful Christian life?

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7)In the example of Philipp and the Eunuch, why was it necessary that someone should “guide” the new prospect or “searcher” of truth?

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8)Describe how Peter and Paul were once “blind,” each in their own way and how they overcame it. How can we help someone in these situations?

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**(John 10)**

Read John 10 and Luke 15 three times before coming to class.

Philip Graham Ryken wrote, “This famous discourse is another speech of self-characterization from the mouth of Jesus. After the Pharisees have shown themselves to be ignominious religious leaders in the episode of the blind man who was healed. Jesus now portrays himself as the good shepherd and satirizes bad shepherds. The entire discourse draws upon an ancient literary genre known as pastoral literature in which the characters are shepherds and the action consists of the things that shepherds do. Often the pastoral mode is a metaphoric disguise for real people, and that is what we find here. When Jesus describes the good shepherd, he is speaking autobiographically, even to the point of predicting his own death (v.11). Equally obviously, the bad shepherds are a picture of the religious leaders. The theological teaching of the passage lies in the statements that Jesus makes about laying down his life for his sheep of his own accord and having power to take up his life again (v.18).” (Philip Graham Ryken, 1602).

*John 10:1-18(World English Bible) "1 Most certainly, I tell you, one who doesn't enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber. 2 But one who enters in by the door is the shepherd of the sheep. 3 The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. 4 Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. 5 They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers." 6 Jesus spoke this parable to them, but they didn't understand what he was telling them. 7 Jesus therefore said to them again, "Most certainly, I tell you, I am the sheep's door. 8 All who came before me are thieves and robbers, but the sheep didn't listen to them. 9 I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. 10 The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. 11 I am the good shepherd. The good shepherd lays down his life for the sheep. 12 He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. 13 The hired hand flees because he is a hired hand, and doesn't care for the sheep. 14 I am the good shepherd. I know my own, and I'm known by my own; 15 even as the Father knows me, and I know the Father. I lay down my life for the sheep. 16 I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd. 17 Therefore the Father loves me, because I lay down my life, that I may take it again. 18 No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."*

1. What literary genre of the time was Jesus pulling on to prove his point. Who were the main characters? What did they represent and demonstrate to the audience?

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1. What 3-5 things impress you most about this passage. How would you relate them to the “Come and See” theme about reaching the lost?

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Let’s turn from John 10, where we see how Jesus knows His sheep and they know Him, to Luke 15 and the parable about the Lost Sheep. hat Consider what applications can be made.

They are at it again. The Pharisees and Scribes are complaining and it is all about whom Jesus chooses to associate with in his ‘personal’ time. There is a sense in which they have a love/hate relationship with Jesus. Love and hate are not too distant from each other. In fact, they are closely related. Many hate what they should love and they love what they should hate. The Jewish leadership hated Jesus, so they would later come to love Judas because he would betray Jesus. Judas ‘hated’ Jesus because he loved money.

What about you? What is it that you love so much in life that you ‘hate’ Jesus? Oh, that is harsh. We are talking this quarter about asking others to “Come and See” Jesus. But if we cannot be motivated to do that, where does our love lie? This is just a thought, don’t jump ship. We all are nervous at times. Just because you shy away occasionally doesn’t mean you have it in for Jesus. But are you ‘into’ Jesus? Or are you about to be a ‘lost sheep.’ Hang in there, my brethren. Let’s read the story:

*“1 Then all the tax collectors and the sinners drew near to Him to hear Him. 2 And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them. 3 So He spoke this* ***parable*** *to them, saying: ...”*

1. What is a parable?

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*"4 What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? 5 And when he has found it, he lays it on his shoulders, rejoicing. 6And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!' 7 I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.*

1. I once heard it taught that sheep are “stupid animals.” Do you understand why that might be said?

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1. Research why sheep need a shepherd. What is their relationship to him? Why is that important to this study?

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1. How easy is it for a sheep to get lost from his flock, or from his shepherd?

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1. The world, or even some in the church, might think little about 1 missing. There are still 99, why go out in the elements and endanger yourself. Maybe the main flock would be at risk too, for this obviously flawed sheep? Make the comparison to a soul.

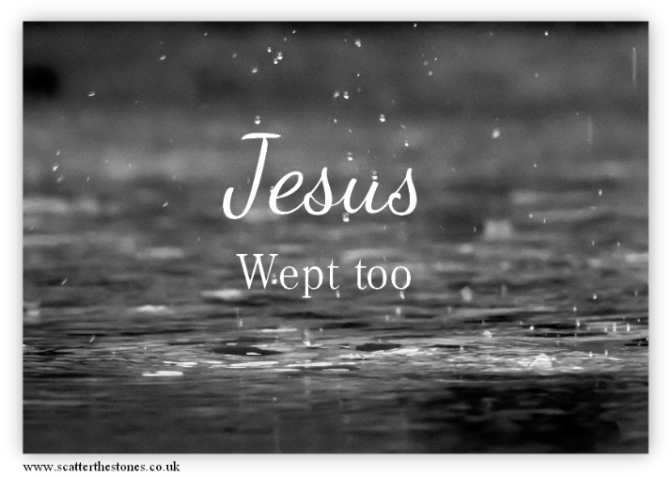
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1. Maybe you have led 1 or 2 people to baptism in your lifetime. What makes some soul seekers so thrilled with the search, often ‘succeeding’ more than others? What is the key emotion? If you have ever led a soul to the truth, how did that make you feel? Exhort us! Strengthen your brethren in the words of Jesus. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. Thought Question: Do we have our priorities wrong when it comes to teaching? We are so confident the church members have been taught, making sure they are “sound” in doctrine. We talk and train on evangelism, but are we letting any of that sound go out the back door?
3. What has meant the most to you from this lesson? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**(John 11)**

Read Chapter 11 three times.

Ask someone even slightly familiar with the Bible what the shortest verse is, and they can tell you *“Jesus wept,” John 11:35.* In an article based on Tom Wright's book, *John for Everyman,* an interesting question was asked, “Why does John show us a weeping Jesus?” Not, “Why did Jesus weep?” Rather, why did John record this fact? John admits that there wasn’t room enough to record all the events of Jesus’ life (John 21:25). Given the limited space, why did God, through John, make sure that we knew of this? In one sense, John does not tell us. He does not provide commentary on why God selected this event to be recorded. I the answer emotional, philosophical, or theological? Understanding can help us better fulfill our charge to ask people to “Come and See.”

1. Why did John show us a weeping Jesus?

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Sometimes we identify Jesus with only the big moments in life.

What we fail to realize is that he suffered from emotional relationships much like we do. John 11:35 says, “Jesus Wept.” This means he felt the human emotional pain that would bring him to cry.

Everyone has had similar moments, sometimes at a funeral when we have lost a loved one. Our contacts have too, or they will find themselves in a particularly emotional moment in their life. It is not wrong to cry at the loss of a love one. There are things to cry about. It is good to reflect on these times. Some people cry at the loss of a loved one in an extraordinarily

difficult manner.

Sometimes as I talk with them, I find they did not have the right relationship with the person while he or she was still living. They did not properly interact. Something that should have been done was not, or some wrong action was done. One cannot change the past, but the living can learn from mistakes. Ephesians 6 says to Honor Your Father and Mother. As long as I am a child and my parents are living, this verse applies to me. Children, even adult children, need to honor their parents while the opportunity affords it. Don’t find yourself at the death of a parent saying, “Oh I wish I had honored them more. I wish I had …”

If we only had five minutes’ left in the world every phone line would be jammed with people trying to say I love you. Why don’t we do it now!

This is true for any family member, children and spouses. It is good to cry at the loss of a loved one. Jesus loved his friends and family. It is ok to cry. Evangelistically, it is important that we have close relationships with our friends and when they face these moments in their life, we need to be there for them. We need to be close enough that we don’t necessarily have to say anything. Just be there. Being there for them at that moment of need might be all it takes for them to open up to you, and come to you about learning the Gospel. It is important that you meet people at times of sorrow, heartache, and pain. Feel it, and know it, even if you don’t understand from personal experience. Remember, People Don’t Care How Much You Know Until They Know How Much You Care!

1. What 3-5 things touched you most about these thoughts? How can you apply them to your life?

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1. In this passage, what is the “Come and See” point to be made about Jesus? Also read Mark 14:32-36, and Hebrews 4:15. How do these verses apply?

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Luke chapter 19 records another time Jesus wept.

The Lord was coming from the area we just considered, perhaps coming from Bethany. No doubt descending from the Mount of Olives. The elevation there would allow him to see the city of Jerusalem. We read in Luke 19:41 and the following verses, *“And when He was come near, He beheld the city and wept over it, saying, ‘If thou have known even this in thy day the things which belong unto your peace, now they are hid from your eyes.’”* Jesus cried when he viewed the city. I suggest he cried because he realized that the city was in for a tragic outcome. Let’s just generalize by saying that he cried because he knew the city was LOST. In Matt 23:37 God’s word says, “Oh, Jerusalem, Oh, Jerusalem. You who killed the prophets, and stoned them that were sent to you. How often I would have gathered your children even as a hen gathers her chicks up under her wings and you would not.”

Jesus Christ Was Concerned About the Lost!!

HE IS MY EXAMPLE!

He was so concerned about the lost that he was willing to shed a tear. There was emotional involvement when it came to His consideration of those who were lost. This is because He understood what it means for them to be lost.

Most have some friends who are not Christians. Your circumstances may be of one of the most tragic where you have a husband, or father, or mother, or children that are not Christians and you have a special concern for them.

Let’s enhance our understanding about the lost just a bit. Read Mark 9:43-46. Jesus cried about those that were lost because He understood. In this passage in Mark, He is speaking of destruction in Hell fire. He describes this and speaks of the circumstances of the lost. This place of punishment is where the worm dieth not, and the fire is not quenched.

Have you ever sat around a fire and listened to wood burning in that fire? Remember starting the fire, putting the wood on, and it begins to heat up. Every once in a while, you might hear the little noise …. Pheeuuu … or something like that. Do you know what that sound is? That is the Lord’s illustration, I am just enhancing it a bit. That sound is the worm dying. Be glad for that little worm, because it was quick and easy. Actually, he expanded in the heat and he just exploded. That is why the little noise, Pheeuuu. Now, understand what the Lord is saying. The end of that torment of heat, the agony and pain that would not come. Perhaps you know how it feels to have burned yourself. Imagine your whole body on fire. Just imagine your whole body in flame, you burning in agony. To die would be relief. The worm, in the illustration, just dies.

Jesus said that hell is a place of fire. Revelation describes it as a place with fire and brimstone and yet the fire is not quenched (it is not put out) and the worm dieth not. The life within lives on. There is no relief. There is no relief in sight. There is no stopping the agony. What a terrible thing to know that any ‘worm’ would have to live in that agonizing pain. Someone who is not in Jesus Christ when he dies will have such a torment!

Jesus used this illustration to show how eternal the pain and torture in Hell will be. “Where the worm dieth not.” Now every time you burn a log of wood, you REMEMBER that small worm dying and you think about the Lord’s illustration.

Then you think about the lost!

That is what will happen for people in this area, friends of yours. That is what will happen to people in your family who die and who are not in Jesus Christ. If you are thinking right, you’ll shed some tears about that! And not just because they are especially loved by you. It is a tragedy many have experienced. There are those we love very dearly and they are not in Jesus Christ. And we shed tears about that. Why? Because we know that are lost!!!

We know this is going to be a horrible thing. People cry a great tragedy is announced. And it seems our world. Our world has had its share of tragedies. How many have cried because a neighbor is going to hell!!??

That is what Jesus did here, He looked at a city and He saw people. He cried because He knew that they were lost. Brethren WE NEED TO CRY.

When we get to the point we cry because people are lost, we won’t have to be begged to be part of an evangelistic program, to visit people, to study, to knock on doors, to pass out cards, to pass out videos, to do good works, to teach children’s bible classes………

3)What was Jesus’ reaction when He looked out over the city of Jerusalem? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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4) What efforts had He made for their salvation through the centuries? What illustration did He use? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  
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5) How had they treated His servants? Is there something to learn from that to apply to our attempts at reaching the lost? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

6) There were two ways in which they were in for a tragic outcome. What were they? What would be the costliest? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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7)What are the two descriptive terms about the eternal nature of Hell used by Jesus in Mark 9:43-46? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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8) What 5 points from the lesson stand out to you the most? Helpful to you or helpful to you in reaching out to others.

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What is the most helpful to remember when you want to help people COME AND SEE THE WEEPING JESUS?

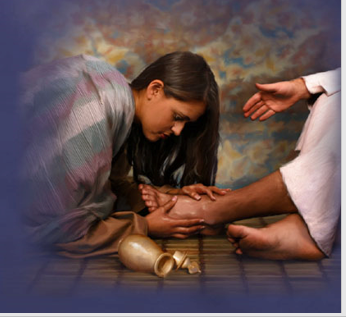
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**Lesson 10 – 5/7/17 – Come and See, Who Will Judge Our Motives in The Last Day**

**(John 12)**

Do You Have the Right Spiritual Perspective?

Read John 12:1 and Mark 14:1-14 three times before coming to class.

A weaving together of John 12:1-8 and Mark 14:1-11(World English Bible) *“(John 12:1)… and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, not on the feast day, lest there be an uproar of the people… (Mark 14:1) It was nearing the feast of the Passover, and of unleavened bread… (Mark 14:3) And being in Bethany in the house of Simon the leper, as he sat at meat... (John 12:2b) So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. 3 Mary, therefore, took an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his feet* <or head> *very precious, and anointed the feet of Jesus, and wiped his feet with her hair. The house was filled with the fragrance of the ointment. Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said, 5 ‘Why wasn't this ointment sold for three hundred denarii, and given to the poor?’ 6 Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it… (John12:4) And there were some that had indignation within themselves, and said, why was this waste of the ointment made? 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6 And Jesus said, let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come aforehand to anoint my body to the burying. 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. 10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.”*

1. Research: What was the atmosphere like among the people during the time of the Passover Feast?

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1. How might this atmosphere help us understand the setting of this event recorded in John and Mark?

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1. How many lambs were needed for the sacrifice? \_\_\_\_\_\_\_\_\_\_

Estimated number of people in and around town? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. How would the Romans have prepared for crowd management? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Think about the impact of this feast on the community with the preparations needed. The preparations were overwhelming for the Jews alone. The Romans also had their hands full. These groups were tied together politically and socially. While there was excitement, it was also a time of tension! The Romans had to bring in extra soldiers. Maybe we could say it was a Super Bowl. of their time!

It was also a time of deep emotion!

The Jewish leaders saw the festival as not only a religious time, but also as an opportunity to bolster themselves.

It is into this picture that Jesus enters. There had never been anyone like him or ever would be again. Jerusalem was elated with the thought of him.

Many were living examples of His power. Those who had been lame, sick, or possessed by demons. Hundreds had personally experienced His power, while hundreds more witnessed it.

Imagine the discussions around the tables and street corners. The subject was not about what was going to happen at the Grecian sports arena this year. The talk was about Jesus, the Christ!

Let us look at the various different attitudes of the individuals in this scene and how the King of Kings judges the hearts of man knowing their true motives. Our goal is to recognize, and determine to have, the right spiritual perspective.

THE EVIL PLANS OF THE FOES

There were some who wanted to seize Jesus, but feared the uproar of the people. They also feared the Romans. They loved their power. Therefore, they hated Jesus and feared those who could take their power.

We need to come to an understanding of our own feelings and emotions of what we love and hate. If we do not, we will have the same problem and be of no use to the cause of Christ.

Do you realize that Satan attacks us in our realm of ability? He does not attack us outside our comfort zone. He will distract you from the greater good of evangelism by tempting you where you don’t want to fail. You might hate evangelism because you love your job more.

6)Who were the foes of Jesus? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

7)Why did they not what to attack him?

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8) We need to understand our own emotions of love and hate. Why?

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1. Where does Satan attack us and our contacts?

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THE SYMBOLISM OF THE HEALED

In this scene there is a very unique situation. Jesus is in Bethany in the house of Simon the Leper. I think it is safe to say he is no longer a leper anymore. Jesus healed him, and it might safe to say that Simon is trying to thank the man who healed him. The parallel account says that Lazarus is also there. Think about that and what the Bible tells us about leprosy and the symbolic connection to sin. There is symbolism here at the house in Bethany. Here is the man who has been cured of his leprosy. Consider what Christ is going to do in a few days, He is going to give his life so that our sins, our leprosy, can be removed. The fact that Simon sat there with his leprosy cured is one little picture of the overall scope of what Jesus was going to do.

The fact that Lazarus was there, in some way symbolizes the connection between sin and death! Here are two people together who are symbols of what Jesus came to do, he came to take away leprous sin and He came to remove the result of sin, death. Simon symbolizes freedom from sin. Lazarus symbolizes freedom from death.

1. How does the symbolism of Lazarus and Simon at this gathering help illustrate the gospel message? What stands out to you about Jesus purpose and power? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

THE MIXED EMOTIONS OF THE FRIENDS

1. Consider why the disciples must have thought they were at this party. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The disciples were there because of the great things their traveling companion had done. Jesus was an honored guest. Maybe this honor trickles down to them. What grows is in some way a selfishness, a discussion regarding who would be the greatest in the Kingdom.

Mark 14:4 *And there were some that had indignation within themselves, and said, ‘Why was this waste of ointment made?*’

12)What was the real problem of the disciples here? It is seen in a number of different places, in various ways throughout the gospel.

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Look at Mark 9:33,34. There was a constant reoccurring problem which Jesus fought all the way to the last supper.

Mark 9 *“33 And he came to Capernaum: and being in the house he asked them, what was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.”*

Picture that road in your mind? It could be that Jesus is walking along maybe with John in front and the disciples back there behind. They might have been talking under their breath and getting aggravated with each other. Jesus turns and says, ‘What are you disputing among yourselves?’ Imagine them looking out the window, down at their feet at the floor, the wall, anywhere but in His eyes and they kept silent! Imagine Jesus asking you a direct question and not even acknowledging that He spoke to you? It was the silence of humiliation, because one more time they were arguing about who was going to be the tall hog at the trough when the kingdom came …disgusting! We also see this in Luke 22:24-27. On and on it goes.

13)Why do you think these men get so upset about this costly oil that is wasted?

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The reasons for the problem the disciples had with the events in Mark 14 might be related to their connection with Christ and any misunderstanding of His purpose.

14) What sin is raising its head in the same way that they have struggled with all along?

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Read Matt 26:21-22. He talks of betrayal and they ask, “Is it I, Lord?” Do they finally get it? There must be a time of absolute honesty. To realize that they had all kinds of carnal ambitions. They all could say, “Is it I?” What an emphatic statement. There are times when God give us pictures of our hearts and we must reflect, it is not anybody else… it is me!

Before we begin to reach out to the Lost, we must humble ourselves and ask the question, \_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_? Is it my\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

We must acknowledge our weakness. When we go around arguing with our fellow men about who is going to be the greatest...the greatest soul winner, the greatest song leader, the greatest teacher, the greatest in the Kingdom, etc… deep down we recognize the wrong and the weakness of those thoughts. And yet, do our actions or words reflect that recognition?

“My plan is better; my way is better.” Giving any attention to this involves improper motives. There are all kinds of room for a lot of other problems too. Be honest, pure, humble. The Lord will lift you up and provide the increase.

If the disciples had a problem deciding who was going to be the greatest, who are we to think we will not compare ourselves to each other

We need to rejoice purely because the gospel is being preached, or personal evangelism is being conducted. The worker’s experience does not matter. Someone who has only taught few in their life time should not elevate their opinion over others who are busy teaching. By the same token, one who has seen multiple areas of growth needs to not push arrogant platitudes. Critics are always willing to express their hurtful helpful criticism. Instead, all should choose to encourage the many avenues of work in the Kingdom.

15)We need to be rejoicing that what is being done? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

What are areas for rejoicing in our congregation right now? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**THE WOMAN**

It is a woman in this passage who has good spiritual perceptiveness. To such a point that Jesus elevates her so far above the pettiness of these men, who are then ashamed at what they thought and what they said.

*Mark 14:5 “For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.”*

The verses don’t tell you what they said, but it sure does tell you the attitude in which they said it. Criticism of somebody who is trying to do something good. Brethren never do that to each other, do we? In their concept of themselves they felt justified to say something. Notice what Jesus said.

*Mark 14:6 And Jesus said, let her alone; why trouble ye her? she hath wrought a good work on me.*

It probably got pretty quiet, pretty quick in that room. To hear a pen drop would have been and underestimation of the situation.

Imagine looking into the eyes of Jesus. John reveals in Revelation, *His eyes were like fames of fire. At which he fell down at his feet as one that was dead.* Could you have looked unto the eyes of Jesus as he said, “Let Her Alone.”

Be perceptive about what is being said here, about what it means to you in your life. It is time to think about your private thoughts and motives.

*Mark 14:6 And Jesus said, let her alone; why trouble ye her? She hath wrought a good work on me.*

16)What spiritual good works have you done or are you doing for Jesus and His kingdom? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

*Mark 14:7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could:*

How much money did she spend on this gift and perfume? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Was it a minor or extravagant purchase? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Was it a random, spontaneous, or calculated decision? \_\_\_\_\_\_\_\_\_\_ Was she void of all reason? \_\_\_\_\_\_\_\_\_\_ Do you think she had a plan? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**THE POINT OF THIS LESSON**

What gave this woman the ability to be this perceptive?

Did Jesus tell her the secret ahead of time?

Did she have superior information to the twelve?

What was it then… why is she so perceptive? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Is this perceptiveness an ability seen in other women in the bible, or today?

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Read Luke 10:35-42

What do we learn here?

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How was her focus different?

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How can this help us focus differently in evangelism? In every spiritual work? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The disciples had not made the ultimate choice yet. Why?

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What amazing thing is granted in Luke 14:9? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

How do you think the disciples felt in that moment? What where they looking for? Did she get what they wanted? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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What are you looking for?

Sum it all up…What was each group or person looking for?

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SOME TOUGH QUESTIONS:

What about you?

Is Christianity just a hobby to you?

Are you seeking something else?

Are you seeking a memorial?

Are there more important things to occupy your time?

Have you made a choice?

**Lesson 11 – 5/14/17 - Come and See How He Washed The Disciple’s Feet (John 13)**

Read John 13 three times before coming to class.

We see the absolute surrender and humility in which the Lord served in John 13. Jesus knew His time had come. The mission for which He had been sent into this world to complete was almost done. The Bible says that He loved His own to the very end!

The Last Supper was completed, but our Lord and Savior was not done serving His disciples, even though they would soon desert him. We are told that Jesus knew God, putting all things into His capable hands. Soon He would return to His Father.

In this context, indeed *because of* this very context, He rose from the table, took a towel, poured water into a basin, and began washing their feet!

What would this have looked like, what would it have been like to experience?

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Research: What is the Greek word for “slave”? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What is the Greek word for servant? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Peter, recognizing that their positions should have been switched, quickly says, “No Lord,” only to be rebuked by Jesus, the ultimate Slave. In this context, is the word servant or slave more appropriate?

*For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them (John 13:15-17 NASB).*

There are two illustrations to be made in these verses. First, these disciples have been with Jesus for more than three years, they have seen Him do nothing but ‘serve.’ All along the way He has hinted to them that His time is coming. He must depart from them, so that He might send another to help them (The Holy Spirit). He reminds them again here*, “I have given you an example to follow. Do as I have done to you” (NLT).* His whole life has been an example to them that they should follow. There is absolutely nothing that He has done that they should feel exempt from doing themselves.

Look closely at the second point. He reminds them of His position and what their position is to Him. He then adds, “*Now that you know these things, God will bless you for doing them.” (NLT)*

Seth Parr said, “Blessings flow from those things done, not from what one knows.”

In her book Surrender, Nancy DeMoss interviews Josef Tson, a Romanian preacher and Christian leader who suffered prolonged persecution and exile at the hands of a repressive Communist regime. When asked about the subtle difference in meaning of the words servant and slave, Josef answered like this, “Who wants to be somebody else’s slave? In the Greek slave is *doulos*, servant is *diakonos*. In the Greek Bible one never, never *diakoneo* to God – one never serves God; one only *douleo* to God – that is one slaves to God.”

1 Corinthians 6:19-20(YLT) *19 Have ye not known that your body is a sanctuary of the Holy Spirit in you, which ye have from God? and ye are not your own, 20 for ye were bought with a price; glorify, then, God in your body and in your spirit, which are God's.*

Seth Parr in his book, The Slave of Christ, suggests this knowledge of slavery was in mind as Paul wrote his letter to the church at Corinth. Many things were bought at the marketplace during the time period in which Paul was writing; food, clothing, and yes, even slaves were sold. In this passage we are being bought at the marketplaces from slavery to sin. Thanks be to God, He has ransomed us. He has paid full price, buying us back, and setting us free. Forever free – to slave unto Him.

Mentally turn through the pages of your Bible. Others announced themselves as “slaves of Christ.” It may be interesting to you who some of these self-identified slaves were. Your versions may read ‘servant’ or ‘bond-servant’ but the word is actually slave.

First, the Apostle Peter. A lover of Christ (John 21:15-17), and a contributor to the New Testament (1 and 2 Peter). Peter also consider himself a slave! *“This letter is from Simon Peter, a slave and apostle of Jesus Christ” (2 Peter 1:1 NLT).* Notice the order, he identified himself as a slave first and an apostle second!

Second is James, the half-brother of Jesus. Parr makes a good point about this man. “We know from scripture His brothers did not believe in Him during His earthly ministry (John 7:5; Mark 3:21), that James continued to be a skeptic until the risen Christ appeared to him (1 Cor. 15:7). James also held a prominent position in the early Christian church in Jerusalem (Acts 15). But we can easily miss the fact that he announced himself a slave of Jesus Christ, *‘This letter is from James, a slave of God and of the Lord Jesus Christ’ (James 1:1 NLT)*. Think about how easy it would have been for James to be tempted to use his position as Christ’s brother to bolster his authority. He certainly could have done so and few, if any, would have challenged him on it. He absolutely was the brother of Christ. Notice however, the deafening silence of that very fact. James willingly submitted himself to the role of slave.”

Finally look Jude, brother of James, half-brother of Christ (Matt. 13:55), and another contributor to the New Testament (Jude). We see the same humility in Jude as we did in James, referring to himself as a slave of Christ, *“This letter is from Jude, a slave of Jesus Christ and brother of James” (Jude 1:1 NLT).*

Did these men know what true slaves were? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Why would they have taken the title willingly? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

If we were speaking of the cruel system of slavery in the early days of America, this may seem of abhorrent. However, it is perfectly natural that we should want to be slaves of Jesus Christ, who has our best future and concerns in focus.

The Law of Moses contains a provision for slaves who would choose to become a slave indefinitely.

*Exodus 21:1-6 NLT 1 And these are the judgments which you shall set before them. 2 If you buy a Hebrew slave, he shall serve six years. And in the seventh he will owe you nothing for his freedom. 3 If he became a slave while single, he shall go out single. If he was married, then his wife shall go out with him. 4 If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. 5 And if the slave shall plainly say, I love my master, my wife, and my sons. I do not want to go out free 6 his master shall present him before God. He shall also bring him to the door or to the door-post. And his master shall bore his ear through with an awl, and he shall be a slave to him forever.*

In the narrative we see that the slavery practiced by the Jews was far removed from that practice by other nations, including ours. A Hebrew slave was limited to service for six years. When the time came that he was free to be released, if he married and fathered children while a slave, he had a choice to make.

Given this circumstance, the slave could decide to serve his master for life. DeMoss says, “There could be no secret about the nature of the servant’s new relationship to his master. The transaction was made in a public ceremony where the surrender was recognized in a visible – and painful – way. A sharp instrument was used to pierce a hole in the servant’s ear, signifying obedience to the voice of his master. The decision was irreversible. From that point on, he would always be branded as a bond slave.”

If the bond slave ever had second thoughts- if a week or month, or a year, or ten years later he decided, “I think I want out of this deal” – he would always have a hole in his ear to remind him that he was not his own. To acquire this mark of ownership involved a degree of suffering, but the servant was willing to endure the physical pain, in order to formally establish and demonstrate his relationship with his master. The piercing, and the submission to it, spoke of lifetime ownership!”

Describe the law given by God concerning slavery. What was the purpose for this law? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

If the slave chose to be with his master on a permanent basis, out of duty or love, what could he do? How is this symbolic?

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Was this a light choice made in a physical emotional or social way? Why?

A few simple words on a piece of paper, combined with the right melody, tempo, and harmony can have an enormous impact on one’s thoughts and emotions. A favorite hymn,Pierce My Ear, by Steve Croft has these lyrics:

    1 Pierce my ear, O Lord my God.  
        Take me to your door this day.  
        For I will serve no other God.  
        Lord I'm here to stay.   
  
    2 For you have paid the price for me;  
        With Your blood you ransomed me.  
        Now I will serve you eternally.  
        Lord I'm here to stay.  
  
        So, Pierce my ear, O Lord my God.  
        Take me to your door this day.  
        For I will serve no other God.  
         Lord I'm here to stay.

What meaningful thoughts does this song bring to your mind?

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What is the difference between slavery in the American past and the freedom of choice given slave in the O.T.?

What impression does that make for you and your life as a Christian?

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We can see from our text that the slave may choose to become a servant permanently.

I find this concept of choosing to be a slave or a free man very intriguing. In America we especially like our freedoms. We take for granted the freedoms we have, just expecting them to be there. Even with political freedoms, one called to follow Christ is also considered a slave. [Romans 6:17](http://bible.logos.com/passage/kjv/Romans%206.17) says, *"17 But thanks be to God that though you were slaves of sin..."*

Our sins made us slaves. *"For all have sinned and fall short of the Glory of God, (*[Romans 3:23](http://bible.logos.com/passage/kjv/Romans%203.23)).*"*

However, we also have a choice. Reading further in [Romans 6,](http://bible.logos.com/passage/kjv/Romans%206.18) *"18 and having been freed from sin, you became slaves of righteousness."* We make a choice! We can either become a slave to righteousness or a remain a slave to sin.

Knowing what it meant for Jesus to SLAVE and his disciples to SLAVE, what does that mean for us when we choose to become SLAVES for CHRIST?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

To close out, consider these additional words by Parr in his book. “When we sing the song “Pierce My Ear” we are telling God that He is a good master and we love Him and want to serve him forever. We no longer pierce our ears as a sign of devotion, but we can absolutely have our hearts pricked, or pierced, for Christ, who died to save us, as the Bible says in Romans 5:8, *‘But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.’* Imagine how wonderful this world would be if everyone had their hearts pierced for Christ the way we are told to in Matthew 22:37*, ‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’*”

We may not be able to change the world, but we can let God’s Word change us! We can choose to follow Jesus and be changed. Let Christ pierce your heart this day, and forever, so that day, you will hear the long-awaited words, *“Well done thy good and faithful servant…Enter into the joy of your Lord” (Matthew 25:21).*

Looking back on the song, *“Pierce my ear, take me to your door this day. I will serve no other God, Lord I'm here to stay."* When one makes the choice to follow Him, and no longer be slaves of sin, he is then a slave of righteousness. Have you let Him ‘pierce your ear?’ Who are you slave to?

The lamented cry of David takes on new meaning in light of the willing choice of indefinite slavery:

*Psalms 40:* *6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 7 Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do thy will, O my God: yea, thy law is within my heart.*

C.S. Lewis once said, “Those divine demands which sound to our natural ears most like those of a despot and least like those of a lover, in fact marshal us where we should want to go if we knew what we wanted.”

Irenaeus said, “To believe in Him is to do His will.”

We remember it was our Lord who said*, “Why do you call Me, ‘Lord, Lord,’ and do not what I say?” (Luke 6:46).*

It is in this vein that we must learn to serve with humility, as our Lord served with gentleness and humility. *“Take My yoke upon you and learn from Me, for I am gentle and humble in heart and you will find rest for your souls,” (Matt. 11:29 NASB).*

What Four things meant the most to you from this chapter?

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2\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Lesson 12 – 5/28/17 - Come And See Him In All His Passion And Victory Over Sin (John 17-20)

Read John 17-20 and Luke 23.

List the physical sufferings of Jesus painted in theses verses that are horrifically given to demonstrate to us the punishment for sin in a physical way we can understand. Start from the moment of His arrest.

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Do you realize the utter horribleness of your sin?

All of this is important to remember and we must not make light of it. It was completely necessary for our salvation. What does all of it mean? Sometimes, to hear us talk, the main thing we need to think about here is the physical sufferings of Jesus, especially during the crucifixion on the cross. I have done this, so I am not picking on anyone. However, to hear us talk you would think the only thing we are to think about during the Lord’s Supper is the physical sufferings of Jesus. Sermons about the trial, crucifixion, death of Jesus often point out in graphic detail the agonies of the defeat of our Lord.

Someone might think it must have been the blood loss that caused death during a crucifixion. Blood from the hands and feet *was* shed. However, the Romans knew just where in the hand (most likely near the wrist) and just where in the feet to place the nails in order for person to not bleed to death. Those crucified actually died of asphyxiation. In their weakened state and in the position they were nailed, it was very difficult to breath. To exhale they had to push up on their feet and turn up on their wrist and arms. Taking a breath, no longer able to hold the position, they would sink back down. History tells us a very fit young man could last up to a week or longer. This why the Jews wanted the legs broken, so that the deaths would occur sooner, before the High Sabbath. Jesus was so exhausted that He finally could not bear Himself up and He suffocated to death after suffering blood loss and torture.

Was the whole point of this the physical suffering of Jesus? Besides offering the perfect sacrifice, this scene paints a picture for us with deeper meaning. Crucifixion was physically one of the most horrible ways to die at the time and was cursed in the O.T. There is also a spiritual meaning to be learned from this earthly event which God wants us to know.

Think about Ezekiel who had to lay on his side for months. Why? There was a spiritual lesson to be learned. Jeremiah that had to go and watch the potter work the clay. Why? There was a spiritual lesson to be learned. Many other events and calamities were done to God’s people proving a greater spiritual point. What is the point here in the crucifixion? Physical Suffering? Not MERELY that? Let’s go deeper! Going deeper will help us better able to reach the lost with God’s message from the emotional, physical and spiritual dark side of the cross. Moving hearts to be pricked.

Remembering His Death:

1 Corinthians 11:23-26, *23 For I received from the Lord that which I also delivered to you.*

We often start in verse 23 and read one paragraph. However, the “For” at the beginning of 23 means something. So, we must go back to verse *17… Now in giving these instructions I do not praise you, since you come together not for the better but for the worse.*

He does not praise them? Here is a church that might as well have stayed home. Why?

Why would they have been better off if they had just stayed home?

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*20 Therefore when you come together in one place, it is not to eat the Lord's Supper. 21 For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.*

There are many churches who have had the right bread and fruit of the vine but have eaten and drank damnation to their souls.

Why?\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Continuing in I Corinthians 11…

*22 What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. 23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." 25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." 26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.*

Remembering what? His death? His physical death? Not merely that. Again, there is a point at which the Lord wants us to think on past the earthly event, earthly illustration if you will.

Read Mark 14:32-36. *32 Then they came to a place which was named Gethsemane;*

Do you know what that name Gethsemane means and therefore symbolizes for us?

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Verse 32 continued…*and He said to His disciples, "Sit here while I pray." 33 And He took Peter, James, and John with Him, and He began to be troubled* The Greek for troubled means to be filled with unrest.

Think of being in a storm, what it must be like to be out at sea in a hurricane. Can you imagine the waves, wind, turbulence? That is the kind of thing going on in the heart of Jesus. He began to be troubled**…**filled with a storm, filled with a tempest. This speaks of fear, terror, and anguish.

Have you ever been in such a fearful place that it gripped you in a literal painful way?

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He feels the terror on the inside. *34 Then He said them, "My soul is exceedingly sorrowful, even to death.*  The Greek is expressive here: grief, separation, the feeling of loss in the death of a loved one or the loss of something important in one’s life. It is the sadness over separation and loss that Jesus is beginning to experience.

Have you ever felt such loss? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Then He tells the disciples, stay here and watch. *35 He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him.*

Have you ever seen someone so depressed or grief stricken that they are up one moment, down the next, up one moment, down the next? That is the picture Mark is painting for us. He is not only showing us the physical and the spiritual Jesus, but he is showing us the phycology of Jesus.

Gethsemane is the best place one can go to understand what the writer of Hebrews meant when he said, *“For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin (Hebrews 4:15).”*

Jesus has been in that place. Don’t think that you, or your contact, are going through something for which Jesus does not have experience or has witnessed in the lives of others. Imagine Jesus sitting on the right hand of God, and when we are going through some of our sorrows He is saying, “*I* Know, I *Know*, *I. Know.”*

Sometimes brethren in the church do not accept depression or other mental anxieties and disorders which some brethren go through. They just don’t understand. We have all heard, “Study your bible more!” “Psalm 42 for 42tude!” Romans 8:28 “It will all work out for good” “Prayer is the cure.” “Come to church!” All of those things help, but sometimes the person who is suffering has additional needs and is continuing to do their best. There was not a greater man that my JESUS and he was depressed in the garden. He was in anguish. He understands!

There is a popular painting pictured in many Bibles depicting Jesus’ face full of peace and calm. It is not true. He was torn up inside.

*36 And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will."*

What is it that is filling Jesus with such dread? Such fear? Such a storm within? What is it that terrifies him so?

Merely the physical suffering?

Look at others who experienced physical suffering in the Bible.

Tell about the death of Stephen in Acts 7? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What was Stephen’s Attitude facing death? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Was he a better man than Jesus?

What did Peter and John say in Acts 4:20-21 about suffering?

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Are they better men than Jesus?

List the many ways Paul faced death.

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Paraphrased, Paul said, ‘I bear in my body the marks of Jesus….and I am glad to do it!’

Was Paul a better man than Jesus…. if it is just all about facing physical suffering?

Ignatius said– “Let fire and the cross, let them burn me at the stake, let them impale me on a cross, let companies of wild beast, breaking of bone and tearing of flesh, the grinding of the whole body, let them burn me, let them wrap me in skins, let them throw me to wild animals and tear me from limb to limb, let the malice of the devil come upon me if only that I may gain Jesus!”

Was Ignatius a better man than Jesus? Does anyone want to say that? In approaching his pending doom, he was sure brave!?

Anyone familiar with a story or two from the book of martyrs?

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While being led to their death, others heard them singing songs of praise with joyful faces. And many joined them!

So, then what is it that is filling Jesus with such dread? Such fear? Such a storm within? What is it that terrifies him so?

He made the mountains from which they mined the ore to smite the nails. He was not afraid of a nail! He shaped every tree and made it grow in its glory. He was not afraid of a tree.

Look at Mark 14: 36. *And He said, "Abba, Father, all things are possible for You. Take this* ***CUP*** *away from Me; nevertheless, not what I will, but what You will.*

Clearly it is the cup. What is in this CUP that fills Jesus with such agitation, such grief.

Obviously, that has a deeper scriptural meaning!

**The “CUP” in the Old Testament:**

*Isa 51:17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.*

*Isa. 51:22 Thus saith thy Lord the LORD, and thy God that pleaded the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:*

*Jer. 25:15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. 16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.*

*Jer. 25:15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.*

*Jer. 25:16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.*

*Jer. 25:17 Then took I the cup at the LORD’s hand, and made all the nations to drink, unto whom the LORD had sent me:*

*Jer. 25:18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day;*

*Ezekiel 23:32 Thus saith the Lord GOD; Thou shalt drink of thy cup deep and large: thou shalt be laughed to scorn and had in derision; it contained much.*

*Ezekiel 23:33…with the cup of astonishment and desolation.,*

*Zechariah 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people around about, when they shall be in the siege both against Judah and against Jerusalem.*

*Rev. 14:9 And the third angel followed them, saying with a loud voice, if any man worships the beast and his image, and receive his mark in his forehead, or in his hand,*

*Rev. 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;*

List from the verses what was in the cup from a subjective view. Also note from an objective view. What would Jesus experience in the coming hours? Explain these two viewpoints of the cup if you can.

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Objective: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Do you see the utter horribleness of your sin?

We must never minimize the physical suffering of Jesus. Heighten our senses even more, however, and consider the emotional and spiritual sufferings of Jesus. Just what did it cost Him for our sins to be laid on Him? He became sin that we might live.

HE DRUNK FROM THE CUP.

You and I would drink down to the everlasting dreg of this cup of eternal damnation if we die in our sins. We are all going to die a physical death. Revelation teaches us that we cannot allow ourselves to die the second death. Separation. Away from the presence of God. Damnation. Darkness. Fire. For eternity.

First, we must be applying all of this to ourselves and our relationship with God.

But next, we must apply this to the lost, to our contacts. Is there great motivation to ask them to “Come and See” the Bible’s truth about what Jesus did for them?

**Your Conclusions: What did you gain from this study this quarter?** **What helped you most from each lesson? (Fill this section out as you go.)**

**1)**

**2)**

**3)**

**4)**

**5)**

**6)**

**7)**

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**11)**

**12)**

**Appendix**

**Top 5 points to help you reach the Personal Evangelism goal of sharing “Come and See”**

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**Appendix – What If I Fail My Lord?**

**(John 21)**

There were only 12 lessons available in this series for the quarter, but I wanted to provide this closing lesson for your edification because I feel it is so important. Sometimes we fail our Lord. Sometimes we do not live up to expectation. What can we do? Can the Lord still use us in evangelism?

It is to one of those behind the scenes conversations that I introduced to you in the beginning of this booklet that I want to take you to now. John Chapter 21 is just such a scene. Here we find Jesus, Peter and John in a serene conversation that will change the life of Peter forevermore.

Jesus comes to find Peter. He and some of his companions, maybe down and depressed, have gone fishing to take their mind off their troubles and how they had failed their Lord.

In John 21 verse 15, we pick up the story. Jesus has prepared fish and they have breakfast. Look at the verses.

*15 When they had finished breakfast, Jesus said to Peter, “Simon son of Jonas, do you love me more than these? (I have often wondered what the more than these are here? Fish? and therefore his profession?) He said unto Him, Yes Lord you know that I love thee. He saith unto him, Feed my lambs. 16) He saith to him again the second time, Simon, son of Jonas, do you love me? Yea Lord; you know that I love you, And Jesus said unto him, Feed my sheep. 17) He saith unto him the third time, Simon son of Jonas do you love me? Peter was grieved because he said*

*unto him the third time, ‘Do you love me?’ And he said unto him, ‘Yes, Lord you know all things, you know that I love you.’ Jesus saith unto him, ‘Feed my sheep.’*

The first lesson Peter learned was:

**Past Failures Can Be Forgiven So Don’t Give Up or Quit!**

Peter could have helped Him. He could have stood up for Him. How would we tend to think if this were us? “...you could have owned your master Peter. You failed! You really aren’t worth anything! So, you might as well give up and quit!

But Jesus looked at Peter, and he said, “Peter, do you love me? Then tend my sheep.”

Peter was the one who wanted to go fishing. In the earlier part of the passage he said, “Let’s go fishing.” He was a looser! He didn’t come through when the chips were down.

He had a loser’s image. You know there are two self-images that we can have of ourselves in this life and both are equally damnable. One is the winner’s attitude which says verbally or non-verbally, “I don’t need God!” And the other is the loser’s attitude which says, “I am too worthless for God.” One attitude says, “I can do no wrong.” The other attitude says, “I can do nothing right.”

Have you ever felt like you wanted to quit? Has anyone ever told you that your behavior is so poor that you might as well quit? There is not a person in our congregation who has not made a mistake from time to time. We all sometimes feel like we just ought to throw up our hands and quit.

If we were to take the time to examine Hebrews chapter 11 in detail, we read there the roll call of the faithful. *‘The roll call of the faithful!?!’*

Were they super saints who never made mistakes? If we had to be perfect, there wouldn’t be any hope.

This is the lesson the New Testament brings to us. It gives us hope in that we do not have to be perfect. We don’t have to always be the best example. We just have to keep trying.

HERE IS THE KEY: Peter repented. He saw his mistake, he understood what he did. After Jesus said to him the third time, ‘Do you love me?’ Peter was grieved in his spirit. And the Lord said, Peter, stop your grieving. You need to get into the sheep tending business.

We need that same kind of assurance today. People of the world need that same kind of assurance.

This story is one of my favorite illustrations. It is an illustration on the value of assurance: One of the wonders of the modern age is found in San Francisco, California. It is the Golden Gate Bridge, built in 1937. At the time it cost 77 million dollars to build. It was built in two stages. The first stage was very slow and 23 men plunged to their death. Eventually the men walked off the job. Why? They had no assurance of safety. Well, some engineers got together and built the world’s largest safety net up under that bridge, at a cost of $100,000. The next day the men went back to work and immediately two men fell……. and were caught in the net. The rest of the work went 25% faster, Why? Because they had assurance that they were going to be better off, they would be secure.

We in the church have that same kind of assurance today.

Young Christians, new Christians are going to make mistakes. Older Christians are going to make mistakes. We are all going to fall short of the Glory of God. If you have ever made a mistake and sinned in your life, no matter what it was, don’t let it stop you. Don’t let it get you down. One of Satan’s best tools is despair.

Like Peter, I just sometimes want to quit! Really I do! I just want to go fishing! So, the great Peter and I are not so different. I take hope in this. You can take hope in this. If Jesus wanted Peter after what he had done, then I know He wants me! Do you see that He wants you too?!

Peter’s second lesson he learned is found in

John 21:18-19:

*18 Verily, verily, I say unto thee, when you were young, you dress yourself and walked where you wanted: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee where you do not want to go. 19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.*

Jesus looks at Peter and He tells Peter about his past. He says, ‘Peter don’t worry about your past. I want to talk to you about your future.’

This is the picture of a young man who is strong willed and independent, who can do anything he sets his mind to. He has a lot of potential. But now that the shadow of the cross has come over his life, he must realize that his life is not his own.

**The second lesson for Peter: Be Submissive to the Lord… You don’t know the future!**

When we boast of what we will do tomorrow, we boast in arrogance. That does not mean that we should not plan. Leave room for God to make the changes.

William Henley said, “It matters not how straight the gate; how charred with punishment is the scroll. I am the master of my fate the captain of my soul.”

But Jesus said you are not the master of your future or the captain of your soul, ‘I hold it in my hand.’ We do not always like that do we?

We want to be the master of our fate.

I think this poet said it best in this poem:

I walked lives way with an easy tread,

I traveled where pleasures and comforts led.

Until one day in a quiet place,

I met my master face to face.

With station and rank and wealth as my goals,

Such thought I had given for my body but none for my soul.

I entered in to win life’s mad race,

When I met my master face to face.

I built my castles and I reared the high,

Until the towers had pierced the blue sky.

I had sworn to rule with an iron mace,

Until I met my master face to face.

I met Him and I knew Him,

I blushed to see his eyes.

Full of sorrow they were fixed on me,

I faltered and fell at His feet.

That day my castles melted and vanished away,

They melted and vanished there in their place.

What else could I see but my masters face.

My thoughts now are for the souls of men,

I would lose my life to find it again.

Since that day in a quiet place,

When I met my master face to face.

Brethren, we must have submissive hearts. Give control to God.

The third lesson Peter needed to learn comes to us from John 21:20,

*20 Then Peter, turning about, seeth the disciple whom Jesus loved (John) following; ….21 Peter seeing him saith to Jesus, Lord, and what shall this man do?*

Peter turns and asks, ‘What about this man?’ The Lord had been penetrating pretty hard on Peter. He had been digging in on him, saying, ‘Peter do you love me, do you love me, do you love me Feed my sheep.’

He was penetrating just like a dentist drill. Just rrrrrr right on the nerve.

So, Peter is getting nervous, all upset and uptight. He says, “What about him?” “If this is going to happen to me. What about him?”

Jesus looks at Peter and he says in unmistakable language, “Peter, you follow me.”

If I am going to have to do all this, why is John not going to have to do it?! The Lord says to Peter what He says to us today when we start looking around at others.

If I am going to have to do all this personal evangelism, why aren’t others. If I am going to have to do card writing, door visiting, or bible studies. Why aren’t others?

The third lesson for Peter: **Mind Your Own Business! Bear Your Own Fruit!**

See to your own affairs! We always want to mind someone else’s business. We always think we could be in their shoes and walk a whole lot better! Kids always want to be the teachers, or members could do a better job than the elders. Preachers could do better some other preacher. One personal evangelistic plan is better than another.

Peter You Follow Me….

Please be advised, obedience is an *individual matter*!

We have to many fruit inspectors in the church today. You bear your fruit, and let others bear theirs.

Questions:

1. Have you ever felt like you have failed your Lord? So that you could not possibly share the gospel with others?

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1. What was the first lesson learned by Peter and how can you apply it?

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1. What is the 2nd lesson learned by Peter and how can it be applied?

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1. What was the 3rd lesson learned by Peter and how can it be applied?

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1. What was the 4th lesson learned by Peter and how can it be applied?

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1. What meant the most to you from this lesson?

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