

SO THAT YOU MAY HAVE

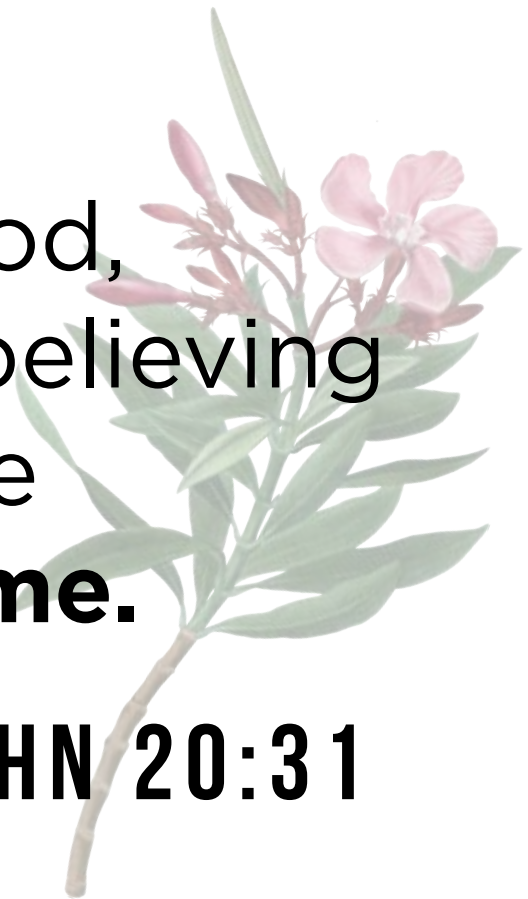


THE GOSPEL OF JOHN

**NAME:**

...these are written  
that you may believe  
that Jesus is  
the Messiah,  
the Son of God,  
and that by believing  
you may have  
**life in his name.**

**JOHN 20:31**



# INTRODUCTION

The great Bible scholar Don Carson found what he thought was the interpretative key to understanding John's Gospel. He developed a simple equation that helps us make sense of the extraordinary events of Jesus' life described by the Apostle John. The key or equation looks like this:

$$\textit{evidence/testimony} + \textit{belief/faith} = \textit{life}$$

In other words, in (almost) every episode John provides some form of evidence or testimony to Jesus' identity and purpose. On the basis of this evidence a human character places faith in Jesus, and they are accordingly granted life in his name. Sometimes the order of that equation shuffles around a bit, but Carson's equation is there in some form surprisingly often. That simplicity and consistency is part of the genius of John.

But the Gospel of John is not just genius. It occupies a special place for many of us in our journey to belief and ongoing Christian discipleship. We might have heard in Jesus' invitation to his first disciples to "come and see", a personal invite from the Lord himself to investigate the Christian faith. We might have not only investigated the evidence, but believed and found life in his name.

Lots of us can look back to a time when this wonderful book made a significant impact upon our Christian lives. We are hoping our study of the opening chapters of John this term will bring forth more stories, further impact and greater significance as we seek to follow Jesus and experience the life that he brings.

So, we echo those words of Jesus as we commence our study, "come and see", in faith that we all might too find true life in his name.

# STUDY TIMETABLE

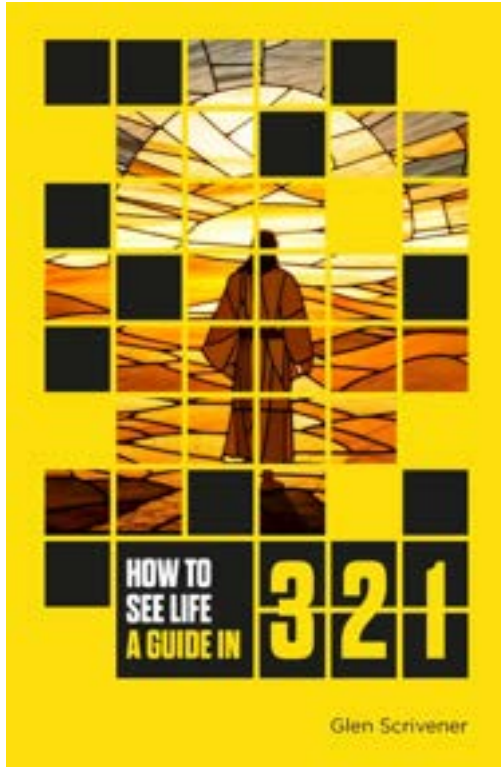
We've prepared these small group studies to follow the Sunday message, but you're free to use them as you wish. Here's a suggested timetable for their use.

Sunday Sermon Date	Passage	Small Group	What's On?
<b>4 February</b>	John 1:1-18	Tues 6 Feb Wed 7 Feb	Alpha training & prayer Whole church prayer night
			(Study #1: The Beginning)
<b>11 February</b>	John 1:19-34	12-15 February	Study #2: The Baptist
<b>18 February</b>	John 1:35-51	19-22 February	Study #3: The Disciples
<b>25 February</b>	John 2:1-11	26-29 February	Study #4: Water into Wine
<b>3 March</b>	John 2:12-25	4-7 March	Study #5: The Spring Clean
<b>10 March</b>	John 3:1-15	11-14 March	Study #6: The Enquirer
<b>17 March</b>	John 3:16-36	18-21 March	Study #7: The Only Way
<b>24 March</b>	John 4:1-42	25-27 March	Study #8: The Worldwide Saviour
<b>31 March</b>	Easter Sunday	2-4 April	Easter study: to come
<b>7 April</b>	John 4:43-52	Wed 10 April	Whole church prayer night

# TERM DATES

<b>Monday 5 February – Friday 9 February</b>	Week of Prayer and Fasting
<b>Tuesday 6 February</b>	Alpha Training and Prayer
<b>Wednesday 7 February</b>	Whole Church Prayer Meeting
<b>Wednesday 21 February</b>	Morning Prayer Meeting (Online) Fellowship Lunch
<b>Saturday 2 March</b>	Day of Prayer
<b>Saturday 9 March</b>	Women's Breakfast
<b>Sunday 17 March</b>	Lunches for 8
<b>Wednesday 20 March</b>	Morning Prayer Meeting (Online)
<b>Sunday 24 March</b>	Annual General Meeting
<b>Thursday 28 March</b>	Maundy Thursday Dinner
<b>Friday 29 March</b>	Good Friday
<b>Sunday 31 March</b>	Easter Sunday
<b>Sunday 7 April</b>	10am Preschool Service 5pm Family Meal
<b>Wednesday 10 April</b>	Whole Church Prayer Meeting
<b>Friday April 26 – Monday April 29</b>	ALIVE Camp

# TERM 1 BOOKSTALL



## *How to See Life: A Guide in 321*

by Glen Scrivener

This is a very refreshing refresher on the heart of the Christian faith. Scrivener shows how Jesus is the key to understanding God, the World, and ourselves. Jesus is the light of the world, and everything makes sense when we centre our lives on him!

The book is filled with interesting illustrations, rich application and it includes a reading plan to work your way through John's gospel.

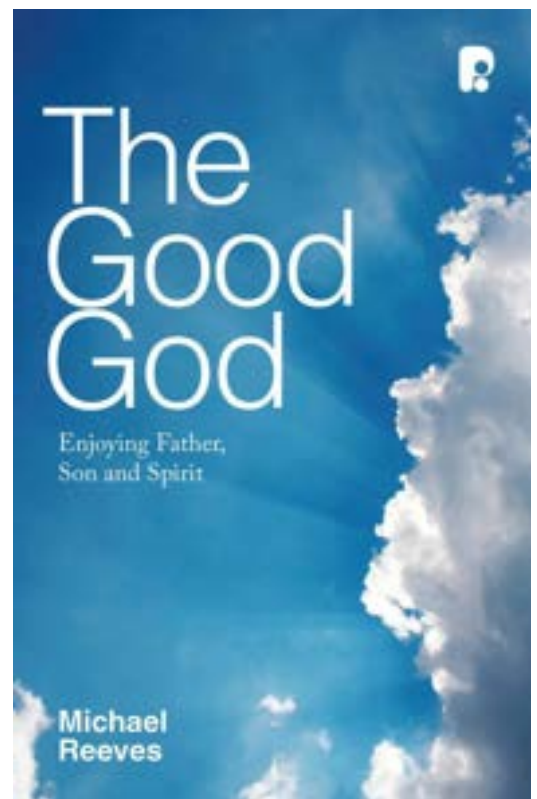
A great one to read and then pass on to a friend!

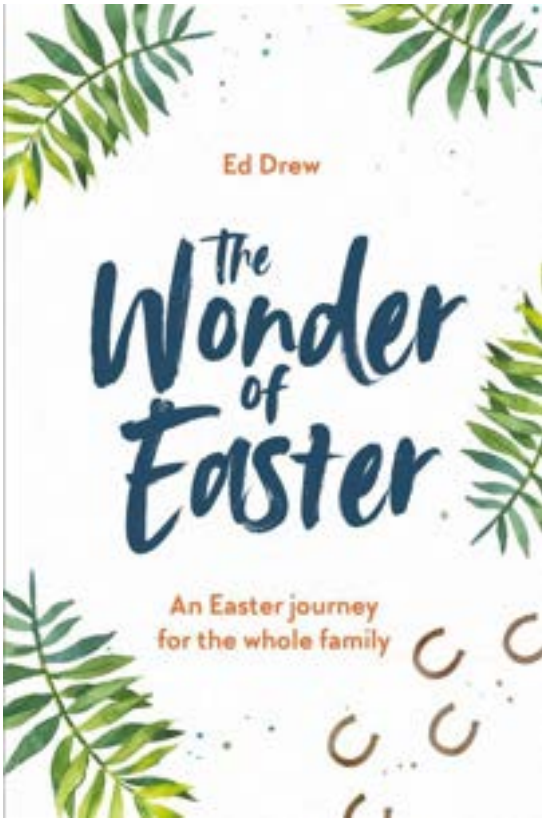
## *The Good God*

by Michael Reeves

From the outset, John's gospel introduces us to the concept of the Trinity. It's tempting for Christians today to put the doctrine of the Trinity in the "too hard basket." It's too complicated and confusing to be any good to us!

In this very accessible book, Reeves shows us how the Trinity is not a problem to be solved, but good news to delight in. The Triune God is the Good God from whom every blessing of the gospel flows! Highly recommended.





***The Wonder of Easter: An Easter Journey for the Whole Family***  
by Ed Drew

Lent begins on February 14, which is a great opportunity to reflect more deeply on the meaning of Easter.

With readings from the Old and New Testaments and reflection questions for four different age groups of kids, this is a great resource for the whole family.

If you have never tried reading the Bible as a whole family, why not give it a go in the lead up to Easter this year. It will probably be totally chaotic, and also very cool.

## A MUSICAL RECOMMENDATION



***Glory Hour***  
by Victory

One theologian describes John's gospel as "the gospel of glory". Victory's debut album is an epic reflection on the glory and goodness of God and the difference it makes to know the God revealed in Jesus. Victory's voice is powerful, her lyrics are poignant, and her music is soulful, folksy and jazzy. A great listen.

***Check out the bookstall at the back of church for more info!***







# STUDY 1: THE BEGINNING

(John 20:30-31; John 1:1-18)

## ***Start***

POP QUIZ on the Gospel of John (don't open your Bibles yet!)

1. How is the Gospel of John different from the other three gospels?
  - a) It leaves out a lot of material from the other gospels
  - b) It includes a lot of material that isn't in the other gospels
  - c) It starts with the creation of the world instead of Jesus' birth/baptism
  - d) All of the above
  
2. What miracle of Jesus is only mentioned in John's gospel account?
  - a) Turning water into wine
  - b) Sight restored to two blind men
  - c) Healing of ten lepers
  - d) Feeding of the five thousand
  
3. The Gospel of John has no information on the birth of Jesus. Other than "the Word," who is Jesus, who is the first person introduced?
  - a) John, the author
  - b) Matthew
  - c) John the Baptist
  - d) Philip
  
4. John 3:16 is a well known verse (someone can recite it to the group). To whom was Jesus speaking when he said this verse?
  - a) The Pharisees
  - b) Peter
  - c) Nicodemus
  - d) Zacchaeus

5. Who was the first disciple to follow Jesus?
  - a) Andrew
  - b) Peter
  - c) Phillip
  - d) Bruce
  
6. What was John's purpose for writing his gospel?
  - a) To encourage Jewish Christians
  - b) To show readers that Jesus is the Messiah
  - c) To give a detailed history of Jesus' ministry
  - d) To use up some extra paper that he had laying around

### ***Background***

John wrote his Gospel nearly a generation after the other gospel authors. All the New Testament books had been completed except for John's writings (the Gospel of John, 1, 2 & 3 John, Revelation). The life and work of Jesus were well known at this time. The gospel had been preached far and wide; Paul and Peter had suffered martyrdom, and the other apostles had died. Already false teachers had arisen denying that Jesus Christ was the Son of God come in the flesh.

### ***Read John 1:1-18, 20:30-31***

and share your first thoughts or impressions.

### ***Think & talk***

1. What does John's purpose statement in 20:30-31 (and 21:24-25) reveal about why he wrote his Gospel, and what does it indicate we should be looking for as we study John?

2. Matthew, writing to Jews, portrays Jesus as the “Son of David” and Luke, writing to Gentiles, portrays him as the “Son of Man”. How does John’s portrayal of Jesus differ to these and what does he emphasise?
  
3. Why does John refer to Jesus as “the Word”? What do we learn about the nature of this Word?
  
4. What do these verses reveal to us about human response to the Word?
  
5. Verse 14 literally says that the Word (Jesus) became flesh and “tabernacled” among us. What does this insight reveal about the coming of Jesus into the world?
  
6. In what way is Jesus becoming a man (the incarnation) unique?

7. What is your main response to this opening section of John's Gospel?
- I am awed at Jesus' magnificence
  - I am shocked that he is largely rejected by his creatures
  - I am conscious of my natural tendency to resist or reject him
  - I am confident of my place in God's family
  - I am blown away by the fact that the eternal Word became flesh and lived among us
  - Other:...

### ***Pray***

Verse to pray: *"Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it."* **John 1:3-5**

***Praise God*** for his Son, the eternal Word, and his coming to earth to live among us to reveal God to us.

***Ask God*** to help us with our unbelief, and to trust in him whole-heartedly.

The Word became  
flesh and made his  
dwelling among us. We  
have seen his glory, the  
glory of the one and  
only Son, who came  
from the Father, full of  
grace and truth.



**JOHN 1:14**



Sunday February 11

# JOHN 1:19-34

1	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000
---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	------

# STUDY 2: THE BAPTIST

(John 1:19-34)

## ***Start***

John the Baptist is one of the Bible's most interesting characters. Break into smaller groups and read Matthew 3:1-12, Mark 6:17-20 and Luke 1:13-17. List as many things as you can glean about his appearance, character, personality, and how he was received.

What would you think if this man appeared in Northbridge or nearby, preaching at the plaza or park?

## ***Read John 1:19-34***

and share your first impressions.

## ***Think & Talk***

1. With the rise and popularity of this new preacher in the wilderness it is not surprising that a group of priests and Levites were sent to see who he was and what he was on about (v.19):
  - a. Why did they ask him if he was Elijah (read Malachi 4:5-6)?
  - b. Why did they ask him if he was the Prophet (read Deuteronomy 18:14-22)?



2. How does John's answer from Isaiah 40:3 (in v.23) actually explain who he is? See also John 1:6-8. How does this idea connect with John's ministry of baptism?
  
3. The day after John was questioned, he introduces Jesus as "the Lamb of God." What Old Testament images is he referring to? How does John's profound introduction in v.29 explain Jesus' entire purpose?
  
4. What aspects of John the Baptist's testimony about Jesus does he present to help his hearers to believe?
  
5. It is noteworthy that John the Baptist recognised Jesus as the Messiah from the beginning, given the disciples' and others' slowness to understand Jesus' identity and purpose:
  - a. What does this tell you about John the Baptist?

- b. John writes his gospel so that his readers might know that Jesus is the Messiah and believe. Would you say your faith is more like John the Baptist (accepting, believing immediately) or the disciples (takes awhile to develop a deep conviction)?
6. John the Baptist showed astonishing humility. He was only a witness and a “voice” – there was nothing about himself that he deemed important. What can we learn from his attitude as we represent Jesus to those around us? What attributes can you personally take away from him in your own witness?

### ***Pray***

Verse to pray: “...the Lamb of God, who takes away the sin of the world!” **John 1:29b**

**Praise God** that Jesus does in fact take away our sin, by his sacrificial death.

**Ask God** to give us humility, conviction and zeal to point away from ourselves and to point towards Jesus.



Sunday February 18

# JOHN 1:35-51

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	-----

# STUDY 3: THE DISCIPLES

(John 1:35-51)

## Start

For you to leave your job or life or home to follow someone in a new venture they would have to... (circle your top 3)

*be ridiculously good looking*      *have wealth (and share it around)*

*be charismatic and personable*      *buy you lunch*

*proclaim a message you believed in*      *just say "follow me"*

*come with a friend's personal endorsement*

*other:*

## Read John 1:35-51

and share your first thoughts and impressions.

## Think & Talk

1. This passage shifts now from John the Baptist's witness to the call of Jesus upon his first disciples. How were each of them called and what were their responses:

Who?	How was he called?	Response?
Andrew		
Simon (Peter)		
Philip		
Nathanael		

2. What do we learn from the different ways in which the first disciples were called by Christ?
  
3. Why do you think John includes these accounts of the first disciples being called by Jesus and following him? How does this tie in with the main point of the passage?
  
4. How does Jesus' interaction with Nathanael promote a response of faith in him?
  
5. Jesus' promise in v.50-51 is not just to Nathanael; it is a promise to all the disciples, and sets us up for the events of the rest of John's gospel. The imagery in v.51 is drawn from Jacob's vision in Genesis 28:10-19; look up that passage and think about these questions:
  - a. What did Jacob see and how did Jacob respond to the things God promised him?

b. How does Jacob's response help us understand what Jesus is promising his followers in John 1:50-51? (a deep conviction)?

6. Jesus' call to each of the disciples was different, according to what he knew each needed to hear in order to believe. How does this influence your thinking about friends or family who don't yet have a relationship with Christ? Try to think about specific people.

### ***Pray***

Verse to pray: *"Rabbi, you are the Son of God; you are the king of Israel."* **John 1:49**

***Praise God*** for the invitation Jesus extends to us to "come and see".

***Ask God*** for opportunities to invite others, in appropriate ways, to also come and see.



Sunday February 25

# JOHN 2:1-11

1 In the beginning Jesus and his disciples went down to the town of Capernaum, and he was teaching them there.

2 The next day he went on with his disciples to the synagogue and began to teach them.

3 They were all amazed at his teaching, because he taught them as one who had authority, and not as the scribes and Pharisees.

4 In the synagogue there was a man whose name was Jesus, and he was lame. He had been lame from his mother's womb.

5 When Jesus saw him, he said to him, "Stand up, walk, and take your mat." And he stood up and walked.

6 The people were amazed and said, "We have seen nothing like this today, nor have we ever seen it before."

7 Then Jesus said to them, "I tell you, here today I will make this man whole." And he said to the lame man, "Take up your mat and walk." And he took up his mat and walked.

8 The people were amazed and said, "We have seen nothing like this today, nor have we ever seen it before."

9 Then Jesus said to them, "I tell you, here today I will make this man whole." And he said to the lame man, "Take up your mat and walk." And he took up his mat and walked.

10 The people were amazed and said, "We have seen nothing like this today, nor have we ever seen it before."

11 Then Jesus said to them, "I tell you, here today I will make this man whole." And he said to the lame man, "Take up your mat and walk." And he took up his mat and walked.



# STUDY 4: WATER INTO WINE

(John 2:1-11)

## ***Start***

What elements make for a good wedding? What are the non-negotiables that must be included, and what are some unusual or interesting things you've seen happen at a wedding/reception?

## ***Read John 2:1-11***

and share your first thoughts and observations.

### ***Note:***

The signs that Jesus performed in John 2:1-11 and in 4:43-54 act as a pair of brackets, tying together the whole section of material in between. Both miracles take place in Cana in Galilee, they both result in some coming to faith in Jesus, and they have similar purposes: to show Jesus as the Messiah and his glory. The bracketing of the text in these three chapters alerts us to be on the lookout for major themes that appear within the section.

## ***Think & Talk***

1. Jesus promised in John 1:50-51 that “greater things” would come. Right away we have the first sign of the Messiah’s glory in John 2:1-11. Read Amos 9:13-15; what does it tell us about the significance of this first miracle in John?



5. Mary, Jesus' mother, has very few recorded words. What do her words here (v.3 & 5) tell us about her and her relationship with Jesus?
6. The passage ends with a descriptor of the disciples' deepening faith, having seen the glory of Christ in this miracle. Could you describe your faith as growing or deepening? Why or why not?

### ***Pray***

Verse to pray: *“He thus revealed his glory and his disciples put their faith in him.”* **John 2:11**

***Praise God*** for Jesus' testimony to himself through this sign. Thank God that he replaced stale, man-made religion with something better—the gospel of grace.

***Ask God*** to deepen your faith, and to help you remove that which prevents you from growing, so that you also might see his glory.



Sunday March 3

# JOHN 2:12-25

12	13	14	15	16	17	18	19	20	21	22	23	24	25
26	27	28	29	30	31	32	33	34	35	36	37	38	39
40	41	42	43	44	45	46	47	48	49	50	51	52	53
54	55	56	57	58	59	60	61	62	63	64	65	66	67
68	69	70	71	72	73	74	75	76	77	78	79	80	81
82	83	84	85	86	87	88	89	90	91	92	93	94	95
96	97	98	99	100	101	102	103	104	105	106	107	108	109
110	111	112	113	114	115	116	117	118	119	120	121	122	123
124	125	126	127	128	129	130	131	132	133	134	135	136	137
138	139	140	141	142	143	144	145	146	147	148	149	150	151
152	153	154	155	156	157	158	159	160	161	162	163	164	165
166	167	168	169	170	171	172	173	174	175	176	177	178	179
180	181	182	183	184	185	186	187	188	189	190	191	192	193
194	195	196	197	198	199	200	201	202	203	204	205	206	207
208	209	210	211	212	213	214	215	216	217	218	219	220	221
222	223	224	225	226	227	228	229	230	231	232	233	234	235
236	237	238	239	240	241	242	243	244	245	246	247	248	249
250	251	252	253	254	255	256	257	258	259	260	261	262	263
264	265	266	267	268	269	270	271	272	273	274	275	276	277
278	279	280	281	282	283	284	285	286	287	288	289	290	291
292	293	294	295	296	297	298	299	300	301	302	303	304	305
306	307	308	309	310	311	312	313	314	315	316	317	318	319
320	321	322	323	324	325	326	327	328	329	330	331	332	333
334	335	336	337	338	339	340	341	342	343	344	345	346	347
348	349	350	351	352	353	354	355	356	357	358	359	360	361
362	363	364	365	366	367	368	369	370	371	372	373	374	375
376	377	378	379	380	381	382	383	384	385	386	387	388	389
390	391	392	393	394	395	396	397	398	399	400	401	402	403
404	405	406	407	408	409	410	411	412	413	414	415	416	417
418	419	420	421	422	423	424	425	426	427	428	429	430	431
432	433	434	435	436	437	438	439	440	441	442	443	444	445
446	447	448	449	450	451	452	453	454	455	456	457	458	459
460	461	462	463	464	465	466	467	468	469	470	471	472	473
474	475	476	477	478	479	480	481	482	483	484	485	486	487
488	489	490	491	492	493	494	495	496	497	498	499	500	501
502	503	504	505	506	507	508	509	510	511	512	513	514	515
516	517	518	519	520	521	522	523	524	525	526	527	528	529
530	531	532	533	534	535	536	537	538	539	540	541	542	543
544	545	546	547	548	549	550	551	552	553	554	555	556	557
558	559	560	561	562	563	564	565	566	567	568	569	570	571
572	573	574	575	576	577	578	579	580	581	582	583	584	585
586	587	588	589	590	591	592	593	594	595	596	597	598	599
600	601	602	603	604	605	606	607	608	609	610	611	612	613
614	615	616	617	618	619	620	621	622	623	624	625	626	627
628	629	630	631	632	633	634	635	636	637	638	639	640	641
642	643	644	645	646	647	648	649	650	651	652	653	654	655
656	657	658	659	660	661	662	663	664	665	666	667	668	669
670	671	672	673	674	675	676	677	678	679	680	681	682	683
684	685	686	687	688	689	690	691	692	693	694	695	696	697
698	699	700	701	702	703	704	705	706	707	708	709	710	711
712	713	714	715	716	717	718	719	720	721	722	723	724	725
726	727	728	729	730	731	732	733	734	735	736	737	738	739
740	741	742	743	744	745	746	747	748	749	750	751	752	753
754	755	756	757	758	759	760	761	762	763	764	765	766	767
768	769	770	771	772	773	774	775	776	777	778	779	780	781
782	783	784	785	786	787	788	789	790	791	792	793	794	795
796	797	798	799	800	801	802	803	804	805	806	807	808	809
810	811	812	813	814	815	816	817	818	819	820	821	822	823
824	825	826	827	828	829	830	831	832	833	834	835	836	837
838	839	840	841	842	843	844	845	846	847	848	849	850	851
852	853	854	855	856	857	858	859	860	861	862	863	864	865
866	867	868	869	870	871	872	873	874	875	876	877	878	879
880	881	882	883	884	885	886	887	888	889	890	891	892	893
894	895	896	897	898	899	900	901	902	903	904	905	906	907
908	909	910	911	912	913	914	915	916	917	918	919	920	921
922	923	924	925	926	927	928	929	930	931	932	933	934	935
936	937	938	939	940	941	942	943	944	945	946	947	948	949
950	951	952	953	954	955	956	957	958	959	960	961	962	963
964	965	966	967	968	969	970	971	972	973	974	975	976	977
978	979	980	981	982	983	984	985	986	987	988	989	990	991
992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005
1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019
1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033
1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047
1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061
1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075
1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089
1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103
1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117
1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131
1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145
1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159
1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173
1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187
1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200	1201
1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215
1216	1217	1218	1219	1220	1221	1222	1223	1224	1225	1226	1227	1228	1229
1230	1231	1232	1233	1234	1235	1236	1237	1238	1239	1240	1241	1242	1243
1244	1245	1246	1247	1248	1249	1250	1251	1252	1253	1254	1255	1256	1257
1258	1259	1260	1261	1262	1263	1264	1265	1266	1267	1268	1269	1270	1271
1272	1273	1274	1275	1276	1277	1278	1279	1280	1281	1282	1283	1284	1285
1286	1287	1288	1289	1290	1291	1292	1293	1294	1295	1296	1297	1298	1299
1300	1301	1302	1303	1304	1305	1306	1307	1308	1309	1310	1311	1312	1313
1314	1315	1316	1317	1318	1319	1320	1321	1322	1323	1324	1325	1326	1327
1328	1329	1330	1331	1332	1333	1334	1335	1336	1337	1338	1339	1340	1341
1342	1343	1344	1345	1346	1347	1348	1349	1350	1351	1352	1353	1354	1355
1356	1357	1358	1359	1360	1361	1362	1363	1364	1365	1366	1367	1368	1369
1370	1371	1372	1373	1374	1375	1376	1377	1378	1379	1380	1381	1382	1383
1384	1385	1386	1387	1388	1389	1390	1391	1392	1393	1394	1395	1396	1397
1398	1399	1400	1401	1402	1403	1404	1405	1406	1407	1408	1409	1410	1411
1412	1413	1414	1415	1416	1417	1418	1419	1420	1421	1422	1423	1424	1425
1426	1427	1428	1429	1430	1431	1432	1433	1434	1435	1436	1437	1438	1439
1440	1441	1442	1443	1444									





6. Jesus' violent action and his promise afterward are both fulfillments of Scriptures relating to the Messiah. How do the responses of the disciples and the religious leaders differ? What does this tell us about a genuine response to the Messiah?
  
7. How might this passage expand the faith of someone who follows Jesus mainly for personal fulfillment in life? How do these verses challenge us to do more than just discuss Christian ideas in our home groups? In what practical ways can or do you demonstrate the same concern and zeal that Jesus does toward the character of God?

### ***Pray***

Verse to pray: *"Zeal for your house will consume me."*

### **John 2:17**

**Praise God** *that Jesus renovates religion, and that we now meet God in the person of Jesus rather than a temple or some other place.*

**Ask God** *to give you zeal for his glory.*









6. Like Nicodemus, do find yourself trusting in things other than Jesus and his work on the cross for salvation? What are those things and how can we help each other trust in Christ alone?

7. Read along in John 7:45-52 and 19:38-40 to see the progress of Nicodemus' faith. What do you make of these two further mentions of Nicodemus?

### ***Pray***

Verse to pray: *"The Son of Man must be lifted up, that everyone who believes in him may have eternal life."*

**John 3:15**

**Praise God** *for the new birth we have by the Spirit.*

**Ask** *that God might protect us from trusting in anything other than Jesus for our salvation and life.*



Sunday March 17

# JOHN 3:16-36

16 For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but that the world might be saved through him. 18 Who believes in the Son has eternal life; whoever does not believe the Son will be condemned, and his wrath will be against him to the end of the age. 19 For this light has come into the world, and people loved the darkness rather than the light because their works were evil. 20 Therefore they do not come to the light, lest their works be exposed and they be condemned. 21 Those who do the truth do not need a human witness. 22 I testify that anyone who acknowledges that Jesus Christ has come in the flesh is with God and the Father who are with Jesus the Son. 23 Whoever denies Christ who has come in the flesh is denying God and the Father who are with Jesus the Son. 24 Therefore, anyone who denies the Son will not see the Father who has sent the Son into the world. 25 Therefore, anyone who hears the Son's voice and believes in him who sent the Son into the world will have eternal life and will not be condemned, for he has crossed over from death to life. 26 For this reason the Father loves the Son and has entrusted all things to his hands. 27 Whoever believes in the Son will have eternal life. 28 For the Father judges no one, but has entrusted all judgment to the Son, 29 so that all who believe in the Son may have eternal life. 30 For the Father loves the Son and shows him all that he himself is doing, and he will show him even greater works than these, so that you will be amazed. 31 For the Father judges no one, but has entrusted all judgment to the Son, 32 so that all who believe in the Son may have eternal life. 33 For the Father loves the Son and shows him all that he himself is doing, and he will show him even greater works than these, so that you will be amazed. 34 For the Father judges no one, but has entrusted all judgment to the Son, 35 so that all who believe in the Son may have eternal life. 36 For the Father loves the Son and shows him all that he himself is doing, and he will show him even greater works than these, so that you will be amazed.



3. “Condemned” (v.18), “darkness” (v.19) and “evil” (v.20) seem like harsh terms, especially for people we might consider to be good people. What are these words trying to communicate about people?
  
4. John 3:16 is such a familiar verse that we often breeze over the profound significance it contains. Stop and take note of the details:
  - a. What is the object of God’s love?
  - b. What is the expression and gift of God’s love?
  - c. Who is the recipient of God’s love?
  - d. What is the intention of God’s love?
  - e. What is the duration of God’s love?
  
5. Why do you think John included the incident in v.22-30? How does your answer tie into 1:6-8?







# STUDY 8: THE WORLDWIDE SAVIOUR

(John 3:16-36)

## ***Start***

Have you ever been a member of an exclusive club? What are the benefits of being an “insider”? Have you ever been excluded from a club or group?

## ***Read John 4:1-42***

and share your first thoughts and observations.

## ***Background***

When we mention Samaritans, you probably think of the Good Samaritan. But Jews thought otherwise. John tells us in v.9 that “Jews do not associate with Samaritans,” which is a bit of an understatement. Jews hated the Samaritans: they called them “dogs” sarcastically; they thought Samaritans were impure both religiously and racially. And they had good reason for thinking so. Back in Israel’s history, the kingdom of Israel split in two—Judea in the south and Samaria in the north. Samaria was conquered by the Assyrians and the Assyrians resettled Samaria. That meant that the Assyrians brought in other nationalities and other religions into Samaria. To make matters worse, the Samaritan Jews decided that they would take no notice of the temple that Solomon built in Jerusalem, where God’s presence dwelt. They built their own temple on Mount Gerizim, the mountain this woman mentions in v.20. The Jews despised the Samaritans, and from their point of view they had good reason to think of them as impure, both religiously and racially.

## ***Think & Talk***

1. In the last encounter Jesus spoke with Nicodemus, who was not only a Pharisee but a member of the Jewish ruling council. What is different about this encounter with the Samaritan woman?
2. Asking for a drink seems like an ordinary request, but how is Jesus' offer of living water anything but ordinary (see Jeremiah 2:13 and Ezekiel 36:24-27 for some background information)?
3. In what way has the Samaritan woman dug a "broken cistern that cannot hold water"?
4. In what ways have you, or are you tempted to, look for life in places that cannot deliver?



## *Pray*

Verse to pray: *“Now we have heard for ourselves, and we know that this man really is the Saviour of the world.”* **John 4:42**

**Praise God** *that his Son is saviour of the world, otherwise we would be excluded from his salvation and the life he brings.*

**Ask** *that God might help you to worship him in spirit and in truth.*



Then Jesus  
declared, “I, the one  
speaking to you—  
**I am he.**”

**JOHN 4:26**









Sunday April 7

# JOHN 4:43-42

43 And he said to his disciples, "I am going to the country."  
44 They said, "Where, Lord?"  
45 He said to them, "I have food to eat that you do not know about."  
46 They said to one another, "Has anyone been there?  
47 How can he know of it?"  
48 He said to them, "I tell you, I have food to eat that no one has  
49 ever tasted. My Father has given me this work to do,  
50 that I should eat the flesh of the Son of Man and drink his blood,  
51 so that the world may live. And now I eat his flesh and drink his blood."  
52 They said to one another, "How can this man say these things?  
53 He is blaspheming, saying that he is the Son of Man."  
54 Jesus said to them, "Truly, truly, I say to you,  
55 who eat my flesh and drink my blood, they abide in me,  
56 and I abide in them. I will raise them up on the last day,  
57 and they shall live. For the flesh that I give is true  
58 life, and the blood that I give is true life. Whoever  
59 eats this flesh and drinks this blood, he shall live  
60 forever. This is the love of God, that he who hears  
61 my voice and believes in the Son who sent me, shall  
62 have eternal life. For I have not come to judge  
63 the world, but to save it. For the Son of Man  
64 has come to save what is lost. For the Son of Man  
65 has come to save what is lost. For the Son of Man  
66 has come to save what is lost. For the Son of Man  
67 has come to save what is lost. For the Son of Man  
68 has come to save what is lost. For the Son of Man  
69 has come to save what is lost. For the Son of Man  
70 has come to save what is lost. For the Son of Man  
71 has come to save what is lost. For the Son of Man  
72 has come to save what is lost. For the Son of Man  
73 has come to save what is lost. For the Son of Man  
74 has come to save what is lost. For the Son of Man  
75 has come to save what is lost. For the Son of Man  
76 has come to save what is lost. For the Son of Man  
77 has come to save what is lost. For the Son of Man  
78 has come to save what is lost. For the Son of Man  
79 has come to save what is lost. For the Son of Man  
80 has come to save what is lost. For the Son of Man  
81 has come to save what is lost. For the Son of Man  
82 has come to save what is lost. For the Son of Man  
83 has come to save what is lost. For the Son of Man  
84 has come to save what is lost. For the Son of Man  
85 has come to save what is lost. For the Son of Man  
86 has come to save what is lost. For the Son of Man  
87 has come to save what is lost. For the Son of Man  
88 has come to save what is lost. For the Son of Man  
89 has come to save what is lost. For the Son of Man  
90 has come to save what is lost. For the Son of Man  
91 has come to save what is lost. For the Son of Man  
92 has come to save what is lost. For the Son of Man  
93 has come to save what is lost. For the Son of Man  
94 has come to save what is lost. For the Son of Man  
95 has come to save what is lost. For the Son of Man  
96 has come to save what is lost. For the Son of Man  
97 has come to save what is lost. For the Son of Man  
98 has come to save what is lost. For the Son of Man  
99 has come to save what is lost. For the Son of Man  
100 has come to save what is lost. For the Son of Man

# 2024 GIVING REFLECTION

The following exercise is intended for individuals or families within St Mark's who would like to consider their giving to church in a careful and thoughtful way. The exercise is based upon the following Biblical convictions:

1. In the Old Testament God's people were called to give at least 10% of their money/produce to God as a worshipful offering (e.g. *Genesis 14:20, Leviticus 27:32*). Whilst Christians today are not bound to obey the Old Testament law, this "10%" may still represent a good starting-point for thinking about our giving as Christians.
2. The New Testament commends setting aside money on a regular rather than haphazard basis (e.g. *1 Corinthians 16:1-2*).
3. The New Testament commends considered giving that is proportional to a person's income (e.g. *1 Corinthians 16:1-2*).
4. The New Testament teaches that Christians have a joyful obligation to financially support the Christian leaders God has placed over them (e.g. *1 Corinthians 9:13-14, Galatians 6:6, 1 Timothy 5:17-18*).
5. The New Testament urges all Christians to think imaginatively about their giving, with a generosity that's in keeping with the immeasurable grace of Christ towards us (e.g. *2 Corinthians 8:7-9*).
6. Jesus reminds us that different people have different capacities to give. Generosity is measured not by the size of the gift, but by what remains after we have given (e.g. *Mark 12:41-44*).
7. The New Testament insists that Christians should give cheerfully, and not under compulsion (*2 Corinthians 9:6-7*).

We recognise that many members express generosity through giving outside of the local church as well. While we want to see every member contribute to the ministry of our church, we also rejoice in people giving to ministries and needs beyond St Mark's.

## ***Do the numbers***

In dependence on God, enter figures to arrive at a giving plan for 2024 for St Mark's & beyond.

But start by praying for God's guidance as you do this exercise.

1. Total 2024 income (from all sources): \$ \_\_\_\_\_

2. 10% of total 2024 income (tithe guide) \$ \_\_\_\_\_

3. 2024 giving to St Mark's: \$ \_\_\_\_\_

4. 2024 giving outside St Mark's:

- Charity \$ \_\_\_\_\_
- Mission \$ \_\_\_\_\_
- Margin \$ \_\_\_\_\_

5. Total 2024 giving (3 + 4): \$ \_\_\_\_\_

Finish by thanking God for his generosity towards you and your opportunities to be generous towards others.

If you are able, could you set up your 2024 giving to St Mark's via a regular direct debit (perhaps monthly), which enables us to plan most easily:

***Account Name:*** St Mark's Anglican Church, Northbridge

***BSB:*** 032-199 (Westpac)

***Account No.:*** 810022

Many thanks!

