



**JOHN**  
V O L U M E O N E

## **How to use this guide**

*The following pages contain both note taking space, and questions for discussion and reflection.*

*The space for taking notes is for during the sermon portion of our gatherings. We'd encourage you to follow along on Sundays and jot some thoughts down.*

*The questions for discussion and reflection are the basis for discussion in our Community Groups, or for your own personal reflection on the passage.*

*If you're not part of a Community Group, we would love to get you connected to one. Please visit*

*[www.crossridge.church/cg](http://www.crossridge.church/cg)  
or email [sam@crossridge.church](mailto:sam@crossridge.church)*

*We pray this guide will be an encouragement to you as we work through the Gospel of John, together.*

## The Gospel of John

The Gospel of John was written by the Apostle John, a Jewish, Palestinian fisherman called by Jesus to be one of the twelve who would walk closely with Jesus during His earthly ministry. This Gospel is John's personal account of Jesus' life, deeds, death and resurrection, which John wrote between 75-90 AD in Ephesus (modern-day Turkey)- a vital urban hub of the Roman empire in the first century. John's Gospel account is unique from those of Matthew, Mark, and Luke, which are referred to as the "synoptic gospels" because their aim is to provide a synopsis (a condensed narrative) of Jesus' life. Matthew, Mark and Luke focus largely on storytelling, encouraging the reader to come to conclusions and implications on their own. John however, writes with a different structure and tone, leaving out many of the details and stories about Jesus that the other Gospel writers include. John also provides themes and includes stories and discourses not seen in the other Gospels, and this is intentional. John chooses key events and conversations from his time with Jesus and presents them in a way that is designed to engage the minds and strike the hearts of his original audience - a Hellenistic culture - That is, a mix of traditionally Jewish and culturally Greek people living in the Roman empire. John presents Jesus as the climax and fulfillment of many Jewish themes (creation and new creation, corporate worship, the expected Messiah, bread, water, shepherd).

The first half of the book is structured around seven miraculous signs and seven "I am" statements of Jesus that reveal his identity as the long-awaited Saviour. John also presents Jesus against the backdrop of the Greek ideas of Stoicism and Gnosticism that permeated the culture - using dualistic symbolism throughout the book such as darkness vs. light, disease vs. health, hate vs. love, temporal vs. eternal, rejection vs. belief, and death vs. life. In his own time and place in history, throughout the ages, and to us here and now- John speaks with power to the devoutly religious, the irreligious, and those steeped in the ideologies of their cultural moment.

Rather than simply story-telling, John stops and explains the deeper spiritual meaning behind what we're seeing. He gives us clear, practical, and powerful theology from the perspective of a disciple and friend who walked closely with Jesus. John wants us not to miss the gravity of who Jesus truly is

and what He accomplished through His words, deeds, miraculous signs, death, and resurrection. For the original readers and hearers, and just as urgently for us today, the intention of John's Gospel is clear:

but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. -John 20:31

John wants us to see and believe that the Creator God, the saviour of the human race, the source of true meaning, and the light of the world that we are searching for, has come – and His name is Jesus. That Jesus is the Son of God, and the life that we need is found by receiving Him in faith. John doesn't just want us to know some things about the life of Jesus, he wants to challenge and reshape how we think about God, ourselves, and the life we live. He wants for the living Jesus to become real to us and break into the present pain and darkness of our lives with the light and hope that only He can offer. As we read, study, and reflect on this Gospel, our prayer is that together through the power of God's Spirit, we will know this Jesus personally, experiencing redemption, transformation, and life to the fullest in Him.

In chapters 1-3, we will be introduced to several key images that John will unfold and explain the meaning and significance-of throughout the rest of the Gospel. Already in these early chapters we are introduced to Jesus as the Word, the light of men, the Lamb of God, the Son of God, Rabbi, Messiah, King of Israel, the bridegroom. And we see the development of such symbols, events and concepts as eternal life, belief, grace and truth, the ministry of John the Baptist, baptism with the Holy Spirit, the birth of the Church, discipleship, evangelism, new wine, the new temple, new birth, the Kingdom of God, signs and more. We will quickly begin to see the way that John uses signs and symbols, drawing out their deeper meaning to powerfully reveal the different pieces of Jesus' identity and bring home to our hearts the glory of what He came to accomplish.

May the Spirit of God who inspired these words be our guide in studying and applying them – opening our eyes to behold wondrous things (Ps. 119:18).





DATE:

# WEEK ONE

## JOHN 1:1-5

SERMON NOTES:

# QUESTIONS FOR DISCUSSION/REFLECTION

1. How is John's introduction to his Gospel unique from Matthew, Mark, and Luke's? In his account of the life and significance of Jesus, why does John begin farther back than Jesus' earthly ministry, His lineage, His birth, or even the creation of the world?
2. What are some of the many things that these opening five verses teach us about who Jesus is? How does John's depiction of Jesus challenge, correct, or expand your view of God and increase your awe of His greatness?
3. For Hebrews, God's words and His actions were one and the same. God speaks and His purposes happen- God simply spoke and all of creation came into being as an expression of His great love (Genesis 1; Psalm 33). By the power of God's word: revelation, deliverance, judgement, healing and rescue happens (Je.1:4; Is.55; Ps.29,107). God's word never returns to Him empty, but accomplishes all that He intends (Is.55). What is the significance of John presenting Jesus as "the Word"?
4. For Greeks, "the word" (logos) was the invisible, impersonal force of the universe that brought reason, meaning and order to all things. How is this way of thinking reflected in modern culture? (ie: "the universe has a plan", "everything happens for a reason", "I'm spiritual, but not religious", etc). How does Jesus "the Word" provide a real answer to the world's longing for meaning and order?
5. What is the "life" that is in Jesus, compared to the life that most people settle for (Jn. 5:26, 6:57, 10:9-10, 11:25-26)? Have you experienced this life? What does it look like for you to personally walk in it, and what gets in the way of the true life to the fullest that Jesus offers?
6. If life is in Him, is it possible to experience true life apart from relationship with our Creator God? How can this be a powerful open door to lovingly share with others what Jesus has done in us?
7. Picture the image of light breaking into darkness. Where one exists, the other cannot. Light provides guidance, drives out chaos and confusion, and reveals how things truly are without disguise or deception. Light is good triumphing over evil. John is pointing us to the ultimate climax of this victory, where Jesus was crucified and it appeared that evil, sin, and death had won- "but the darkness

has not overcome it"- Jesus rose and conquered even death, and He (present tense, still today) "goes on shining in the darkness" (v.5). Where does life look to be the darkest right now? How does the once-and-for-all victory of "the light" encourage your heart?

8. What will "doing the word" look like for you this week in light of this passage? How will this truth effect how you think, speak, live in your day-to-day life?

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**DISCUSSION/REFLECTION NOTES:**

DATE:

# WEEK TWO

**JOHN 1:6-13**

SERMON NOTES:

# QUESTIONS FOR DISCUSSION/REFLECTION

1. "Sending" is a major theme throughout John's Gospel ("sent" or some form of the word is used more than 50 times). Jesus repeatedly identifies Himself as one sent by the Father into the world (Jn. 3, 4, 5, 6, 7, 8, 9, 12, 13, 15, 16, 17, 20), and the Holy Spirit is said to be sent as a "helper" (Jn. 14:16,26; 15:26). Likewise, John the Baptist's identity was one "sent from God" to witness and call hearts to turn to God. What does this tell us about the heart and nature of the Triune God?
2. Jesus tells His disciples, "as the Father has sent me, even so I send you" (Jn. 20:21; also 17:18). What does it mean that as His disciples, "Deliberately and precisely, Jesus made His mission the model of ours" (John Stott)?
3. What might it look like if the Church's mission is truly deduced from our understanding of Jesus' mission?
4. The entire purpose of John the Baptist's life was not to live comfortably and for his own good, but to point people to Jesus so they would believe in Him. He refused to be domesticated by the world he was sent into at the cost of radical discipleship- Jesus considered this true greatness (Matt. 11:7-11). What is getting in the way of your discipleship to Jesus right now? In what ways are you at risk of turning authentic discipleship into something convenient, comfortable, and on your own terms rather than God's?
5. "Witness" or "bearing witness" is a major theme of John's Gospel (appearing 47 times throughout) and defines John the Baptist's life. Is bearing witness about Jesus and pointing people to Him something you actually think about in your daily life? In what ways does your life realistically reflect a desire that all people might believe? How can you grow in this area?
6. Read v.13 closely. What does this teach us about the futility of our attempts to save ourselves and of the power of God in new birth? A human dimension of actively believing in and receiving Jesus (v.12) is consistently the call to us in scripture and is John's primary aim in this Gospel (Jn. 20:31). If even the demons believe in the existence of God and it does them no good (James 2:19), what does it mean for us to truly believe in His name and receive Jesus?

7. All who do receive Jesus become children of God. Not slaves or reluctantly obedient minions, but children. What are the implications of how God sees you?- of being His beloved family? How do these truths need to comfort, heal, encourage, provide rest for your heart right now?
  
8. What will "doing the word" look like for you this week in light of this passage? How will this truth effect how you think, speak, live in your day-to-day life?

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**DISCUSSION/REFLECTION NOTES:**

DATE:

# WEEK THREE

**JOHN 1:14-18**

SERMON NOTES:



# QUESTIONS FOR DISCUSSION/REFLECTION

1. In v.1 Jesus was aptly called "the Word" because, "the divine being described there was destined to speak to men...in v.14, this divine being has taken on human form and has thus found the most effective way in which to express himself to men...In becoming flesh the Word does not cease to be the Word, but exercises his function as Word to the full" (Raymond E. Brown). What most strikes you about this scandalous truth- that of all possible ways, God chose to reveal Himself to us by becoming human and dwelling with us?
2. Why do you think the incarnation of Jesus was the most effective way for God to express Himself and make Himself fully known to us?
3. The idea of seeing God's glory, "full of grace and truth" is meant to direct readers to Exodus 33-34. There, God's glory is shown to Moses and summed up in a statement: "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin" (Ex. 34:5-7). God's glory is His compassionate goodness. John is saying that this very same glory is on full display in Jesus (D.A. Carson). How do we see this glory in Jesus' life and ministry?
4. The law (first 5 books of the Old Testament written by Moses including the 10 commandments and "holiness code" of Leviticus) with its moral demands and requirements, was an early form of God's grace. It did not, in a full and ultimate sense, bring grace and truth. What purpose did the law ultimately serve for God's people then and for us today? How might we be strict about the letter of the law while missing the spirit of the law?
5. What did Jesus do that the law was and is unable to do for humanity?
6. What does it mean today to live as people of grace and truth? In what areas of your life and walk with God are you stuck in a legal mindset and need to be set free by grace and truth? (Romans 6:14 and 3:19-26).

7. When we look at Jesus, we are seeing most accurately and fully who God is. How should that inform/inspire our study of the Gospels, our learning and meditation upon the words and ways of Jesus, and our habits of prayer?
8. What will "doing the word" look like for you this week in light of this passage? How will this truth effect how you think, speak, live in your day-to-day life?

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**DISCUSSION/REFLECTION NOTES:**

DATE:

# WEEK FOUR

**JOHN 1:19-34**

SERMON NOTES:

# QUESTIONS FOR DISCUSSION/REFLECTION

*"Our passage intends primarily to teach Christian witnesses of all times how, in ministering the gospel, Jesus' representatives should think and speak of themselves. It is very important that Jesus' disciples know who they are and who they are not, and how to say so...John the Baptist seems to have known both exactly, and so he serves as a model of Christian witness and ministry." (Frederick Dale Bruner)*

1. The priests and Levites (the religious authorities in Jerusalem) repeatedly ask the Baptist, "who are you...what do you say about yourself?" He knows first who he is not – "the Christ" (the Messiah, the Son of God), "Elijah" (the prophet who God promised would return before the day of the Lord- Malachi 4:5), or "the Prophet" (one like Moses who God would raise up to speak for Him and to whom all people will be accountable- Deut. 18:15, 18-19). As a disciple of Jesus, who are you not?
2. Read the Baptist's positive response to the question. Think about your identity, calling, and gifts. Who are you? Can you list three things that you know you are as a Christian disciple?
3. What is the Baptist claiming about our sin, and about Jesus by calling Jesus "the Lamb of God"? (See Is. 53:4-8; Ex. 12:3-13; Rev. 5:6-14, 12:11, 17:14. Also Exodus 29:38-44 and Leviticus 16). How did Jesus bring the ultimate fulfillment of what all of the rituals and animal sacrifice shadowed but could never fully accomplish?
4. "the sin of the world" in v.29 is, as it most often is in this Gospel, intentionally: sin (singular- the cause, source, 'root') rather than sins (plural- the deeds on the surface, the 'fruit'). What does John want us to understand about what Jesus takes away? Why is this so important for grasping where we stand with God and how He truly sees us?
5. "who takes away the sin of the world" literally reads, "who is taking away" (present, ongoing tense), stating that Jesus' finished, once-for-all work of sin removal at the cross continues to be applied experientially wherever there is fresh belief today. What has been your experience of sin and guilt being ongoingly, continually removed? How does this give you hope today?

6. As God audibly says to the Baptist, and he reveals to us- this Jesus is the Son of God anointed by the abiding Spirit of God promised to Isaiah (Is. 11:1-2; 42:1; 61:1). What is your understanding of baptism in the Holy Spirit? Read Acts 2:38 and 1 Cor. 12:13. "He who baptizes" in v.33, as in v.29- "takes away", is also in the present, ongoing tense: "is baptizing". What does it mean for ongoing immersion, filling, walking in the Spirit to be the constant, recurring experience of the Christian? How can we experience more of this?
  
7. What will "doing the word" look like for you this week in light of this passage? How will this truth effect how you think, speak, live in your day-to-day life?

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**DISCUSSION/REFLECTION NOTES:**

DATE:

# WEEK FIVE

**JOHN 1:35-51**

SERMON NOTES:

# QUESTIONS FOR DISCUSSION/REFLECTION

1. Notice the first words we see Jesus speak in this Gospel (v.38) What does this question tell us about how Jesus chooses to meet us?
2. How might Jesus affirm and/or challenge what we are seeking when we come to Him? Why can it be destructive to come to Him or "receive" Him for the wrong reasons or for things that He doesn't necessarily promise to us?
3. The two disciples call Jesus, "Rabbi (which means teacher)" (v.38). Following Jesus is a life of apprenticeship to Him- a commitment to watch, learn, and craft our lives His way because He is the perfect master and teacher. Is your life truly one of active apprenticeship/discipleship to Jesus, or more of a casual arrangement on your terms? How is that reflected in the different areas of your life? Are there areas you are yet to bring under His authority and guidance?
4. Read vv.40-42 and 45-46. What pattern do you see developing from the first followers of Jesus?
5. Note Jesus' words in v.39 and Philip's in v.46. Are you actively inviting questioning people (like Nathanael) to come along with you to humbly, honestly investigate Jesus, church, the Bible? What could extending this "come and see" invitation look like for you, and who could you reach out to in this way? Do you see this as an essential part of following Jesus?
6. John the Baptist and these earliest followers were passionately moved when they encountered Jesus and couldn't seem to keep it to themselves. What place should enthusiastic, contagious joy have in our discipleship because of what Jesus has done in us? When people "come and see", what are they seeing?
7. One of the great themes of John's gospel which will repeatedly be emphasised is that God has moved toward us. God actively pursues us in love, awakening our hearts and initiating faith and relationship with Him. (ie: Isaiah's and the Baptist's voice crying "prepare the way of the Lord", because God was coming to them; Jesus coming toward the Baptist in v.29, causing him to proclaim, "Behold, the lamb of God..."; Jesus in v.43 found Philip and said to him, "follow me"). God sees you (v.48), knows everything about you before you ever thought of Him, loves you, came for you, died

for you, and calls you to His family. How does this truth shape your view of God and His heart toward us? What can we do to be more aware of where/how God might be moving and initiating faith in others who don't yet know Him?

8. What will "doing the word" look like for you this week in light of this passage? How will this truth effect how you think, speak, live in your day-to-day life?

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**DISCUSSION/REFLECTION NOTES:**



DATE:

# WEEK SIX

**JOHN 2:1-12**

SERMON NOTES:

# QUESTIONS FOR DISCUSSION/REFLECTION

*"Without Jesus life is dull and stale and flat; when Jesus comes into it, life becomes vivid and sparkling and exciting. Without Jesus, life is drab and uninteresting; with him, it is thrilling and exhilarating...Wherever Jesus went and whenever he came into life, it was like water turning into wine." – William Barclay*

1. It is at a humble home in a small town at a wedding party, in the act of saving an ordinary newlywed couple from the humiliation and hurt of failed hospitality (running out of wine) that Jesus decides to first manifest His glory (v.11). What strikes you about the setting and reason for which Jesus exercises His power? What does this show about the heart of God and the things He cares about?
2. What is Jesus referring to when he says, "my hour has not yet come" (v.4; See John 12:23 and 17:1; also Matt. 26:18, 45 and Mark 14:41)? Jesus saw everything in His life through the lens of this purpose and task He was sent into the world for. What does it look like for you to put your own desires, comforts and dreams second to the purpose for which God sent you into the world (for the cross and resurrection of Jesus to be the centre of all that you do)?
3. A sign is, by definition, a pointer to something. It reveals a reality beyond what is happening in the immediate. Think about the new reality that this sign is revealing to us (already stated in v.17). What change did Jesus bring to salvation history on a cosmic and personal level by replacing the stale waters of religious purification (6 jars, 1 less than 7- the Jewish number of perfection/completion) with His colourful, delicious new wine? What is Jesus saying about the old way of purification, and how we now become clean and relate to God? Why is this such good news? ("you have kept the good wine until now" -v.10)
4. In what areas of your life are you tempted to go back to a legalistic 'water-jar' way of relating to God vs. a relationship of grace? (ie: I pray when I want something vs. I pray mainly to grow in loving relationship with God; I obey so that I'll be accepted vs. I am accepted, so I joyfully obey; I obey God in order to get things from God vs. I obey in order to get God and be more like Him; When things don't go how I want, I'm angry at God because I deserve a pleasant life vs. God loves me and will use trial in my life to grow my faith and make me better).

5. If each of the six jars had roughly 25 gallons in them, then Jesus made 150 gallons – at least 750 bottles of wine. No wedding party could ever possibly drink this much. In doing so, Jesus turned what would have been this married couple's greatest moment of shame and embarrassment into an overflowing, abundant provision of exactly what they needed. What is John showing us about God's grace and our need from this superabundance of wine? (see Eph.1:7; 2:4,7; 1 Tim.1:14; 2 Cor.9:8).
  
6. What will "doing the word" look like for you this week in light of this passage? How will this truth effect how you think, speak, live in your day-to-day life?

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**DISCUSSION/REFLECTION NOTES:**

DATE:

# WEEK SEVEN

**JOHN 2:13-22**

SERMON NOTES:

# QUESTIONS FOR DISCUSSION/REFLECTION

1. Anger can easily lead to sin (James 1:20). When, if ever, can anger be a good and godly thing?
2. What do you see in the temple-scenario that makes Jesus so angry, to the point of making a whip and overturning tables?
3. The money-changers and those selling animals were doing necessary jobs, but they would charge outrageous commission that honest pilgrims to the Passover festival could barely afford but would have to pay in order to worship. Injustice and taking advantage of honest seekers, done in the name of pure religion invokes Jesus' anger. How do you see this happening today in the name of Christianity?
4. The temple was a place meant for reverent, focused time in the presence of God to worship, pray, confess sin, and read the scriptures without distraction. The noise of animals, shouts, bartering and clinking of coins distracting the minds of would-be worshipers invokes Jesus' anger. What distracts you from focused discipleship? Not just at gatherings on Sundays, but in your daily life, what steals your time, energy, focus, etc from worship, prayer, learning from the scriptures, reflection and meditation, being still in the presence of God?
5. The temple was divided into separate courts for Gentiles, women, Israelites, and priests to worship in. The trading during Passover took place in the Court of the Gentiles- the only place in which a Gentile whose heart God had touched was allowed to meditate and pray. The Israelites made it impossible for Gentiles to engage in worship because of the noise and bustle of trade, animals, money, shouts and bargaining- shutting the Gentiles out from the presence of God. "It may well be that this was uppermost in Jesus' mind...Let us remember the wrath of Jesus against those who made it difficult and even impossible for the seeking stranger to make contact with God" (William Barclay). What in our church-life – coldness, lack of awareness, distractions, arrogance, cliques, a "closed-club" mentality - keeps newcomers and seekers out, or from experiencing the beauty and glory of Christ in our gatherings?

6. Notice Jesus' anger and aggressive action against all these things. Is this how you deal with sin, distractions, and whatever else needs to go from your life and the life of the church- or do you deal with it casually and half-heartedly? What will it look like to drive out (v.15) the sin from your life with righteous anger, and to zealously pursue godliness and true worship (v.17)?
7. What did the temple and all its activities represent for God's people? What is Jesus claiming about the temple, Himself, and the presence of God from now on as a result of what He came to accomplish (v.19-22)? How can we make the most of this glorious gift?
8. What will "doing the word" look like for you this week in light of this passage? How will this truth effect how you think, speak, live in your day-to-day life?

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**DISCUSSION/REFLECTION NOTES:**

DATE:

# WEEK EIGHT

**JOHN 3:1-15**

SERMON NOTES:

# QUESTIONS FOR DISCUSSION/REFLECTION

1. Nicodemus was a Pharisee- he was devoutly religious, strictly following hundreds of rules but clearly something vital was missing. What does Jesus teach Nicodemus is the point beyond rule-following and impressive signs and wonders (vv.2-3)? In what ways is it tempting to make Christianity more about a set of rules and chasing signs than inward transformation of the heart?
2. Think about the new life of a baby. Why is new birth the only adequate way to describe what happens when we come to faith? If you are a Christian, what became new about you and your life when you received Jesus?
3. Read v.6- How do you think our world and culture generally thinks about faith- as a work of God in us to give us a new heart and life, or as a human effort to be better? What is the difference between trying harder by our own strength to turn our lives around (the flesh) and surrendering to the work of the Spirit in us?
4. Where have you seen the ongoing work of the Spirit working in you and transforming you from the inside out? How are you experiencing His work in your life right now?
5. What do you understand the role of the Holy Spirit to be? "The wind blows where it wishes" (v.8) – What does this tell us about the sovereignty of the Holy Spirit? How can we be discerning while also remaining open to the Spirit working in ways that we might not expect or want?
6. Nicodemus knew the Old Testament well but had missed the point, so Jesus meets him there and uses a story he knows to bring the gospel home to his heart (vv.9-10, 14-15). How does Jesus continue to do this for people today? How can we participate in meeting people where they are in the stories they know with the good news of Jesus?



7. Read Numbers 21:5-9. What is Jesus saying is the absolute centre of the whole Bible, of His life, of our faith, our lives, and the Church? How does it push back against our fallen impulse to have to look to the one who was lifted up for us (v.14), rather than trying to lift ourselves up for salvation? Why does this 'upside-down' paradigm still today lead to either belief and eternal life or unbelief and a hardened heart in people?
  
8. What will "doing the word" look like for you this week in light of this passage? How will this truth effect how you think, speak, live in your day-to-day life?

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**DISCUSSION/REFLECTION NOTES:**

DATE:

# WEEK NINE

**JOHN 3:16-21**

SERMON NOTES:

# QUESTIONS FOR DISCUSSION/REFLECTION

1. Do you ever struggle to see God's heart toward you and His motivation for what He's done for you as love? How do you think God sees you when you're at your worst – is it easier to picture anger, annoyance, impatience, begrudging help?
2. How does it shape your understanding of love and encourage your heart to know that while you were still sinning, God loved you so much that He died for you? (See Rom. 5:8).
3. What comes to mind when you think of "eternal life" (v.16)? Have you thought of eternal life solely or mainly in terms of the length of life (never-ending)? John consistently wants us to understand "life" in Jesus in terms of what happens when we die, but also in terms of what it means to actually be alive. How does it change your view of Jesus' promise to know that "eternal life" (zoe aionion) refers also to the quality- the perfect, divine spiritual life without shortage or defect, uniquely possessed by God (ie: "life abundantly" -Jn.10:10)?
4. "Whoever believes" (v.18) – Think about the kinds of people that God saved and used for great things throughout the entire Bible and throughout history (murderers, adulterers, prostitutes, scam artists, gangsters, atheists, God-haters). Who do you know – yourself, friends, family, co-workers – that you think is way too far gone and could never receive Jesus and life in Him? Are there people that you have essentially written off? Why?
5. Read vv.18-20. Does the judgment and condemnation of all who reject Jesus take anything away from the love of God, or does it say more about the ones who reject Him? What does it reveal about the hearts of those who don't believe?
6. How has shame and fear of being fully- seen and known stopped you from going to Jesus? How can we create a culture of grace where we encourage one another to bring our sin into the light of Christ for exposure, rather than hiding in darkness and shame?

7. Does God want fear of hell and judgment to primarily motivate us toward faith? From what we have seen of Jesus so far in this Gospel, what does God desire for us?
8. What will "doing the word" look like for you this week in light of this passage? How will this truth effect how you think, speak, live in your day-to-day life?

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**DISCUSSION/REFLECTION NOTES:**

DATE:

# WEEK TEN

**JOHN 3:22-36**

SERMON NOTES:

# QUESTIONS FOR DISCUSSION/REFLECTION

1. When the disciple of the Baptist expresses concern/jealousy that Jesus' ministry is growing and all are going to Him, what is the Baptist's first response (v.27)? How will a true conviction about the sovereignty of God protect us against envy in our work, our success, and what we have? How does it help protect your heart from jealousy to know that everything you have is a gift from your wise God who knows you and loves you?
2. Where are you prone to comparing yourself to others? What kind of fruit does this comparison honestly bring about in your life? How does the Baptist's self-awareness (v.28) prevent him from falling into such a trap?
3. How does looking over your shoulder at other people's lives, work, ministries, successes, etc, rob you of joy and contentment as well as prevent you from loving and serving others as you are called to? What must we learn from the Baptist's perspective in vv.29-30?
4. Think about the privilege of getting to hear from God and to be His messengers sent to share His love with the world. How does realizing this privilege – like standing as a "best man" or "maid of honour" for your best friend (v.29) – replace envy and comparison with complete joy?
5. Is it possible to be a Christian and do gospel ministry while actually caring more about the increase of your own image, reputation, renown than the increase of Christ's? Do you find yourself tempted by the idea that if you increase, Christ will also increase as a result (ie: if my influence, ministry, etc, grows, so will Jesus' ministry)? How can we keep ourselves grounded, pointing away from ourselves and striving for Christ to increase in people's hearts?
6. Even when believers filled with the Spirit (without measure- v.34) go out and bear witness to the very words of Christ, many reject this testimony (v.32). Do you ever find this discouraging? How does trusting God's sovereign plan in this help you to stay the course and keep pointing to Christ as you are called to do?

7. The ministry of John the Baptist and this section of John's Gospel ends with one of John's consistent themes- belief in the Son leading to life, and unbelief leading to destruction and the wrath of God. To bring every one of us to this decision is the driving force of this entire Gospel (Jn.20:31). Nothing less than life or death depends on this decision, and John with every story and account, wants to move us toward the decision of life in Jesus. Have you made this decision? Does the seriousness of this decision effect how live, how you use what you have, and how you interact with people? What would things look like if we did? How will the truth of this passage effect your walk this week and in the coming days?

*"The wrath of God shows the awe-full importance of the human response and the awesome earnest of the divine Appealer. God really wants His Son trusted. And trust's refusal deeply hurts Him and, finally, us." (Frederick Dale Bruner)*

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**DISCUSSION/REFLECTION NOTES:**

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