

CHURCH.

LESSON 48

1	PRAYER
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Group leader. Pray and commit your group and this course on building Christ's Church to the Lord.

2	SHARING (20 minutes) <i>[QUIET TIMES]</i> REVELATION 19 - 22
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Take turns and **share** (or **read** from your notes) in short what you have learned from one of your quiet times with God out of the assigned Bible passages (Revelation 19 - 22).

Listen to the person sharing, take him serious and accept him. Do not discuss what he shares. Take notes.

3	MEMORISATION (5 minutes) <i>[KEY VERSE IN JOHN]</i> REVIEW KEY VERSES IN JOHN
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Review two by two the last 5 memorised Bible verses from John.

(16) John 16:8. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgement.

(17) John 16:13. But when he, the Spirit of truth comes he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

(18) John 16:14. He will bring glory to me by taking what is mine and making it known to you.

(19) John 17:15. My prayer is not that you take them out of the world, but that you protect them from the evil one.

(20) John 18:36. Jesus said: My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.

4	BIBLE STUDY (85 minutes) <i>[THE GOSPEL OF JOHN]</i> SUMMARY OF THE GOSPEL OF JOHN
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A summary of any book in the Bible should answer the following questions:

- Who is the writer, when and where was the book written and what is the purpose of the book?
- How may the book be divided and what are good titles for the book and each chapter?
- What are the most important doctrinal conclusions from the book?
- What are the most important practical lessons from the book?
- What is the relevance of the book for our time and country?

A. THE WRITER, DATE, PLACE AND PURPOSE OF THE GOSPEL OF JOHN

1. The writer, date and place of writing the Gospel.

The writer calls himself "the disciple whom Jesus loved" (John 21:20). This was the apostle John. He wrote as a disciple of Jesus who testified to what he had seen and heard. According to the church father Irenaeus, who lived in A.D. 170, the Gospel of John was written while John lived in the city of Ephesus, which was in modern Turkey. The Gospel of John was written between A.D. 70 and 98, but we do not know if it was written before or after his banishment to Patmos or whether it was written before or after the book of Revelation.

2. The purpose of writing the Gospel.

The purpose of the Gospel of John is stated in John 20:30-31. John says that he wrote this Gospel so that his readers may *continue* to believe (present continuous tense) that Jesus Christ is the long expected Messiah (Greek: Christos) and that he is the Son of God and that by believing people may have life through Jesus Christ as the Mediator between God and man.

Jesus Christ is the visible revelation of the invisible God (Colossians 1:15). The fullness of the Deity lives in bodily form in Jesus Christ (Colossians 2:9). Jesus Christ is the visible radiance of God's glory (divine characteristics) and the exact representation (Greek: *charactér*) of God's substantial nature (essence, actual being, reality) (Greek: *hupostasis*) (Hebrews 1:3). Jesus Christ not only has the very nature of the eternal and living God and is completely equal with God, but he also took on the human nature. He entered the world that he created and human history, in his human nature became the servant of people (Mark 10:45) and finally died for sinners (Philippians 2:5-8).

That is why he was exalted to the highest place in the universe (God's throne), received the Name above every name (the Name "Jesus Christ is Lord"¹) and the assurance that every knee in history will bow before him and every tongue in the universe will confess that he is "the Lord" (Philippians 2:9-11). That is why John says that Jesus Christ is "God" (John 1:1) and that he took on the human nature and dwelt in our world and in our history (John 1:14), in order to reveal and explain the supernatural, invisible and unfathomable God to people (John 1:18). That is why Jesus Christ says that he and God the Father are one (John 10:30) and that he who has seen Jesus Christ has seen God the Father (John 14:9-10).

B. THE DIVISION AND TITLES OF THE GOSPEL OF JOHN

1. The title of the Gospel of John.

I would like to give the following title to the whole Gospel of John:

"Jesus, the Christ (Messiah), the Word of God, the Son of God."

2. The division of the Gospel of John.

The Gospel of John may be divided into two parts, namely the public and the private ministry of Jesus.

(1) The public ministry of Jesus.

It consists of John chapters 1-12 and may be subdivided into three sections by two festivals at Jerusalem.

- John chapters 1-6 describe the events before the Feast of Tabernacles (October 29 A.D.) (John 7:2).
- John chapters 7-10 describe the events after the Feast of Tabernacles.
- John 10:40 to 12:50 describes the events after the Feast of Dedication (December 29 n.C.) (John 10:22).

(2) The private ministry of Jesus.

It consists of John chapters 13-21. This takes place during the last seven weeks (30 A.D.) of Jesus on earth. It may be subdivided into four sections:

- John chapter 13 describes the Last Supper.
- John chapters 14-17 relate the discourses and prayer of Jesus at the Last Supper.
- John chapters 18-19 describe the sufferings of Jesus during his arrest, trials and crucifixion.
- John chapters 20-21 describe the resurrection and appearances of Jesus after his resurrection.

C. THE DOCTRINAL CONCLUSIONS OF THE GOSPEL OF JOHN

There are several important Christian doctrines in the Gospel of John, such as:

(1) God the Father sent Jesus Christ

(John 3:17,34-35; 4:34; 5:23-24; 6:29,38,39,44; 10:36; 12:44-45; 13:20; 17:3,21,23). God the Father *initiates* salvation.

(2) Jesus Christ is God

(John 1:1,18; 3:31,34-35; 5:17-23; 6:46; 8:19,23,24,58; 10:30; 12:44-45; 13:3,20; 14:7,9,10; 15:23; 17:2,24; 20:28). God the Son *merits* salvation.

(3) The Holy Spirit is the Advocate (Representative) of Jesus Christ on earth

(John 7:37-39; 14:16,17,26; 15:26; 16:13-15). God the Spirit *applies* salvation.

(4) Regeneration is God's prerogative and is the first prerequisite for salvation

(John 1:13; 3:3-8; 6:44,65; 12:32).

(5) Faith is man's responsibility and is the second prerequisite for salvation

(John 1:12; 3:16,18,36; 5:24; 6:28-29,35,40; 7:38-39; 8:24; 12:36,44; 14:1; 20:29,31).

(6) Salvation is expressed in a new life

of faith (John 3:16), love (John 13:34-35), hope (John 14:1-3) and obedience (John 14:21,23).

(7) Miracles are called "signs", because they point to the spiritual realities of salvation.

The miracle of the multiplication of bread (John 6:1-15) is a sign that Jesus Christ is "the bread of life" (John 6:35). The resurrection of Lazarus from the dead (John 11:38-47) is a sign that Jesus Christ is "the resurrection and the life" (John 11:25-26). The purpose of the miraculous signs was to evoke and strengthen faith in Jesus Christ (John 12:37; 20:30-31).

In this lesson we will limit ourselves to one doctrinal conclusion: the teaching about Jesus Christ as God.

The apostle John stresses the fact that Jesus Christ is divine and existed forever with God the Father, that he actually assumed the human nature at his incarnation and that he never laid it aside again. Jesus Christ has now a divine and a human nature forever! See in more detail "The nature of God and the Son of God" in manual 2, supplement 8.

¹ Greek: kurios and Hebrew: JaHWeH, the Name of God in Exodus 3:14.

1. Jesus Christ is the Word of God.

In speech, a word gives expression to a thought and reveals this thought to others. Likewise, in John 1:1, Jesus Christ is called the Word (Greek: logos), because he is the expression of the inner thought or mind or soul of God and because he reveals God to man. Jesus Christ is the visible expression of the invisible God (Colossians 1:15) and thus reveals the almighty and all glorious God to us humans in our limited human words and in our limited human existence.

Only Jesus Christ was present with God (John 1:1) to see what God the Father does (John 5:19), to hear what God the Father says (John 7:16; 8:28; 12:49-50; 14:10,24) to read his thoughts and to know him and his plan (John 7:29; 8:14,54-55; 10:15; 17:25), to receive from God the Father everything that he gave to his disciples (John 17:7) and to speak what God the Father taught him to speak (John 8:38). Jesus Christ revealed to us everything what we need to know about God and God's plan. There are many prophets of God (who *speak about* God and *point to* God), but only One (Jesus Christ) is the Word of God (who reveals God visibly)! Jesus Christ is the only Word of God and the final Word of God to people (Hebrews 1:1-2)! He is the only expression (exegesis, explanation) of the Nature (the Being), the words and the deeds of God in human history (John 1:18). Before Jesus Christ there were only prophets and after Jesus Christ there were only apostles, but apart from Jesus Christ no other revelation of God himself exists!

2. Jesus Christ is the Son of God.

The term Son of God does NOT refer to a common misunderstanding that Jesus is a physical son of God. It rather expresses the thought that the unfathomable, invisible and unapproachable God himself took on the human nature and entered into his creation and into human history in and through Jesus Christ.

The Bible speaks of four kinds of "sons": a physical son, a spiritual son, a symbolic son and the only-begotten Son. See manual 2, supplement 8 (the nature of God and the Son of God) for the complete teaching.

3. Jesus Christ has life-in-himself.

In John 5:26, Jesus says, "As the Father has life-in-himself, so he has granted the Son to have life-in-himself. This also describes Christ's supernatural, ontological, trinitarian and eternal Sonship. Human beings and all other created beings do not possess this "life-in-themselves", because they are *created* and derive their life from their Creator. But God the Father and Jesus Christ possess this "life-in-himself".

None but God the Father possesses this "life-in-himself" inherently, because only he is not begotten and not created. He is in his very being the living God and completely self-sufficient. But God the Father has from all eternity imparted his prerogative (right) to have life-in-himself to God the Son. This is the meaning of "only-begotten" with respect to the Son. Jesus Christ is begotten, but not created. Begotten means that God the Father has bestowed this life-in-himself to God the Son in eternity before the creation of the universe and time. This also did not happen at the incarnation or at the baptism of Jesus. This is an eternal act and a part of the unique God the Father - God the Son relationship, which already existed in the beginning. *In the eternal order*, God the Father imparts this life-in himself to God the Son, and *in the temporal order*, God the Son reveals this life to people on earth. In 1 John 1:2, God the Son is depicted as the embodiment of that eternal life, which "was with God the Father and was made manifest to us".

4. Jesus Christ is the life and the light.

In John 1:4-9, Jesus Christ is called "the life" because he possesses God's attributes, and he is called "the light" because he manifests, reveals or visibly expresses God's attributes. The term "life" refers to the fullness of God's essence, to God's glorious attributes, like his truth, which is his knowledge, wisdom and truthfulness, and also his almighty power, his presence everywhere, his holiness, his love, his sovereignty in every matter, etc.

When this life is manifested, then it is called "the light"! Thus, Jesus Christ is the visible expression, revelation or manifestation of the invisible God and his glorious attributes. For example, we can only know and experience the invisible God, his life and his love through Jesus Christ (John 5:21; 14:6; cf. Matthew 11:27).

5. Jesus Christ is one with God the Father.

In John 5:17-23, Jesus made certain claims about himself. The Jews did not misunderstand Jesus, but rejected his claims.

(1) Jesus Christ claimed that *with regard to the Divine Being he is equal* to God the Father (John 5:17-18).

Jesus called God his Father. The Jews immediately understood that Jesus Christ claimed for himself Deity in the highest sense of that term. They understood that Jesus Christ claimed that he was equal in essence with God the Father. This claim of Jesus Christ was either the most wicked blasphemy, which should be punished with death, or it was the most glorious truth, which should be accepted by faith. God the Father and God the Son have the same nature.

Moreover, Jesus Christ claimed that he was equal in work with God the Father. Just like God the Father, Jesus Christ is always at work, preserving the created universe (Hebrews 1:3; Colossians 1:17) and saving people from sin (Isaiah 43:10-11; Luke 19:10; John 10:9). This claim of Jesus Christ was the real reason why the Jews wanted to kill him (John 10:28-31).

(2) Jesus Christ claimed that *with regard to the works of God he is equal to God the Father* (John 5:19-22).

He says, "The Son can do nothing by himself. He can do only what he sees his Father doing, because whatever the Father does the Son also does". The activity that originates with God the Father is manifested in God the Son. The Son sees what the Father shows him, and then by his word and action he reveals the Father's mind to people. The Son perceives the will of the Father and then puts it into effect on earth. Especially two activities are emphasised: to give life to the dead and to execute judgement.

Jesus Christ claims to have the same authority as God the Father has to impart eternal spiritual life to spiritually dead people now in the present time, and to impart immortal physical life to the physical dead people at the resurrection in the future. Jesus Christ also claims that God the Father has given the whole final judgement to God the Son so that God the Son may receive the same honour as is given to God the Father!

(3) Jesus Christ claimed that *with regard to honour he is equal to God the Father* (John 5:23).

He says, "That all may honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father, who sent him". As a reward for his obedience unto death, God the Father has given to Jesus Christ the name above every name. The name of Jesus Christ is above the name of every created human being, above the name of every political leader and above the name of every religious prophet! At the name of Jesus Christ every knee in every country should bow and every tongue should confess that Jesus Christ is the Lord (Philippians 2:9-11). This same honour belongs only to God (Isaiah 45:21-23)! Therefore, when Jesus Christ receives these honours, the glory of God is not diminished or given to 'another' than God. The glory of God is rather enhanced, because Jesus Christ receives these honours "to the glory of God the Father" (Philippians 2:11). Whenever God the Son is exalted, God the Father is glorified. There is no other name under heaven given to people by which they must be saved (Acts 4:12)!

(4) Jesus Christ claimed that *with regard to the Divine Being he is one with God the Father* (John 10:30-33).

He says, "I and the Father are one." Jesus Christ does not simply refer to the fact that God the Father and God the Son are *outwardly* one, that is, one in the goals that they have or one in the works that they do. He definitely refers to the fact that they are one in their *inner* essence and nature. When he says "we are", he is speaking of two Persons, two Inner Distinctions within the Divine Being. And when he says "one", he is speaking of one Reality (Independence), one Divine Being. Jesus Christ teaches that God the Father and God the Son are two Persons, but form one Substance. Although the Bible does not use the word "Trinity", it very clearly teaches the doctrine of the Trinity. The God of the Bible revealed himself as one God in Being (Reality, Independence, Substance) distinguishable in three Persons.

From the point of view in heaven, the one eternal and living God of the Bible revealed himself as one Divine Being that has three inner distinctions:

- As God the Father he is God in heaven, in unapproachable light, above the created universe and people on earth (1 Timothy 6:15-16).
- As God the Son he is God who took on the human nature and entered his creation and human history (Philippians 2:5-11),
- And as God the Holy Spirit he now lives within the bodies of believers and within the Christian Church (1 Corinthians 6:19-20; Ephesians 2:22).

From the point of view on earth, Christians worship one Divine Being that has three inner distinctions:

- Christians pray to God as God the Father (the Creator) (Isaiah 64:8, the Head of his Family (Matthew 6:9; Ephesians 3:14-15) and live their lives to the glory of God the Father (Romans 11:36; 1 Corinthians 10:31).
- Christians know and approach God through God the Son (1 Timothy 2:5). They are justified, reconciled and saved through the sacrificial atonement of God the Son (1 Timothy 2:6; Romans 3:24-25; 5:9-10).
- And Christians are strengthened with power (Ephesians 3:16) and sanctified or transformed into the likeness of God through God the Holy Spirit (2 Corinthians 3:18).

Read more about the unity between God the Father, God the Son and God the Spirit in Matthew 28:19, Romans 8:9-10 and Ephesians 3:14-21.

John 10:30 is very important, because it maintains both the unity in The Being of God and the diversity of three persons within the unity of God.

- John 10:30 rejects the false doctrine of the followers of Sabellius (a Libyan, third century A.D.) who maintained the unity of God, but denied the diversity of three persons in God. Sabellius described the Father, the Son and the Holy Spirit as only *three appearances of God*, just as the sun, its light and warmth are three manifestations of the same reality.
- John 10:30 also rejects the false doctrine of the followers of Arius (a Libyan, fourth century A.D.) who maintained the subordination of God the Son to God the Father, but denied the unity of essence of God.

In John 10:31-33, the Jews understood very well that Jesus Christ affirmed his absolute equality with God, because they again regarded his statement as blasphemy.

Therefore, Jesus Christ warns the Jews (and other religions today), “If you do not believe that I AM, you will indeed die in your sins” (John 8:24)! The word I AM in John 8:24 is exactly the same as in Exodus 3:14-15 where LORD reveals his name as: I AM THAT I AM. It is not enough for people to believe that Jesus Christ was just an angel, a prophet or a good man. No, unless people believe that Jesus Christ is everything he claimed to be, they will certainly die in their sins! That is, they will certainly not go to heaven or Paradise, but they will certainly go to hell! It is absolutely essential to believe that Jesus Christ is absolutely equal to God the Father, that he is the visible image of the invisible God, and that he is the visible revelation of the I AM THAT I AM in Exodus 3:14-15!

6. Jesus Christ has two natures: he is truly God and truly man.

In John 14:28-29, Jesus Christ says, “If you loved me, you would be glad that I am going to the Father, for *the Father is greater than I*. I have told you now before it happens, so that when it does happen you will believe”. Only when this verse is interpreted apart from the rest of the Bible, some people conclude (without any justice) that Jesus is not God or not one with the Almighty God. Their conclusion is wrong, because when this verse is interpreted in the context of the Gospel of John, it is clear that Jesus is *here referring not to his divine nature, but especially to his human nature*.

In what way is God the Father “greater than” Jesus? According to John 10:30, as the only-begotten Son of God, Jesus is fully equal to God the Father with respect to his Divine Being. That is also the teaching in Philippians 2:6, Colossians 2:9 and Hebrews 1:3. But according to John 14:28, *as the Mediator between God and man, he is himself a man and therefore as a man inferior to God the Father*. The divine nature of God is far greater than the human nature of Jesus Christ! That is also the teaching in John 10:29, 1 Corinthians 15:28 and Philippians 2:7-8.

Jesus Christ has two natures: as God he is fully equal to God the Father and as man he is inferior to God the Father. But because the two natures of Jesus Christ are never separated and because he is never separated from God the Father and God the Holy Spirit, therefore Christians must view Jesus Christ as “the visible manifestation of the invisible Almighty God”.

The clear teaching in the Old Testament and in the New Testament is that Jesus Christ is “the visible manifestation of the invisible Almighty God” (Hebrew: El Shaddai means Almighty). In Isaiah 10:20-23, the LORD (Hebrew: JaHWeH), the Holy One of Israel, is called “the mighty God” (Hebrew: El Gibor) as well as “the Lord LORD Almighty” (Hebrew: Adonai JaHWeH Tsibaoth, the Lord God of the heavenly armies of angels). In Isaiah 9:6, Jesus Christ is called “the mighty God” (Hebrew: El Gibor) and in Revelation 1:8 he is called “the Almighty” (The word “pantokratór” in the Greek translation of the Old Testament is the Greek translation of the Hebrew word “El Tsibaoth” and “El Shaddai”)!

In Revelation 1:8 is written, “I AM the Alpha and the Omega (the Beginning and the End), says the Lord God, who is, and who was, and who is to come, the Almighty.” The immediate context (Revelation 1:7,12) proves that in Revelation 1:8 Jesus Christ himself is speaking and that his claim, namely, that he and the Father are one, is true and that Jesus Christ is the complete, perfect and eternal revelation of God to people (Colossians 1:15; Hebrews 1:3).

Therefore, let no one (including the other religions) dishonour Jesus Christ by making him less than God the Father. John 5:23 teaches that all people should honour God the Son just as they honour God the Father. Whoever does not honour God the Son does not honour God the Father!

D. THE PRACTICAL LESSONS OF THE GOSPEL OF JOHN

There are many practical lessons to learn from the Gospel of John. In this lesson we will list only the practical lessons concerning the message of the gospel, evangelism and the only way to God. The message of the gospel consists of five truths: the truth about God, the truth about man, the truth about Jesus Christ, the truth about salvation and the truth about the new life in Christ.

1. The truth about God.

John 1:1,14,18 teaches that God the Father reveals himself in God the Son. 1 John 1:5 teaches that God is light and John 3:19 teaches that Light has come into the world. John 4:23-24 teaches that God is Spirit and his worshipers must worship in spirit and truth. John 3:16 and 1 John 4:8-9 teach that God is love and that God showed his love among us by sending his one and only Son into the world that we might have eternal life through him. John 6:35-46 teaches that God the Father gives people in a sovereign way to Jesus Christ and *irresistibly* draws them to Jesus Christ.

2. The truth about man.

John 1:10-11 teaches that the world did not acknowledge or welcome Jesus Christ. John 3:3-8 teaches that *natural man* is lost and cannot enter the kingdom of God. A man must be born again in order to be saved. John 3:16-18,36 teaches that *all unbelievers* are lost. *They already stand condemned and remain under the wrath of God* (unless they repent). A man must believe in Jesus Christ in order to be saved. John 8:21-24 teaches that whoever does not believe, will only see death. John 9:39-41 teaches that whoever refuses to acknowledge his sin, is spiritually blind and lost.

3. The truth about Jesus Christ.

John 1:29 teaches that Jesus Christ is “the Lamb of God who takes away the sin of the world”. John 3:14-15 and John 12:23-24 teach that Jesus Christ must die on the cross. Without his sacrificial atonement of sins, no man can be saved. John 14:6 teaches that Jesus Christ is the only Way to God the Father, the only Revelation (Truth) of who God the Father is and the only Giver of eternal life. John 10:7-10 teaches that Jesus Christ is the only door and whoever enters through him will be saved.

4. The truth about salvation.

John 1:12 teaches that Jesus Christ will give the right to be children of God (their position) and to become more and more the children of God (their process) to all people who believe in Jesus Christ (and prove that by receiving him) (Revelation 3:20). John 3:16-18 teaches that whoever believes in Jesus Christ is no longer condemned (cf. Romans 8:1), but has eternal life and will thus be saved from beginning to end (Philippians 1:6). John 6:40 teaches that everyone who looks to Jesus Christ and believes in him shall have eternal life. John 8:51 teaches that whoever keeps the words of Jesus Christ will never see eternal death (that is, hell). John 12:37-46 teaches that God holds every man responsible for his faith or his unbelief.

5. The truth about the new life in Christ.

John 5:24 teaches that whoever hears and believes the message of the Bible has eternal life, will never be condemned in the Last Judgement and has already crossed over from the state of eternal death to the state of eternal life. John 10:26-29 teaches that whoever believes in Jesus Christ shall never perish and no one can snatch them out of the hand of Christ. No one and nothing can snatch God’s flock out of God’s hand. John 10:27-28 teaches assurance of salvation for the followers of Jesus Christ. John 15:1-17 teaches that the new life in Jesus Christ is expressed in a continuing personal relationship with Jesus Christ, in bearing much and lasting fruit for Jesus Christ and thus bringing much glory to God. John 11:25-26 teaches assurance of the resurrection from the dead for the believers in Jesus Christ at the second coming of Jesus Christ.

6. Evangelism.

John 1:39,43,46 teaches that you should invite people to “come and see” who Jesus Christ is among Christians and to “follow” Jesus Christ. John 4 teaches that should never force people, but win them to Jesus Christ. And John 4:35-38 teaches that God needs many different kinds of evangelists: those who sow the seed of the gospel and those who reap the harvest. John 9 teaches that you should be concerned with the whole man, with his body and his spirit.

7. The only way to God.

The Bible clearly teaches that:

JESUS CHRIST IS THE ONLY WAY TO GOD!

- He who *receives* Jesus Christ receives God (Matthew 10:40).
- He who *rejects* Jesus Christ rejects God (Luke 10:16).
- He who *honours* Jesus Christ honours God (John 5:23a).
- He who *does not honour* Jesus Christ does not honour God (John 5:23b).
- Only he *whom God gives to Jesus Christ*, comes to Jesus Christ and will never be driven away (John 6:37,44).
- He who *knows* Jesus Christ knows God (John 8:19).
- He who *loves* Jesus Christ loves God (John 8:42).
- He who *believes* in Jesus Christ believes in God (John 12:44).
- He who *listens to the words of Jesus Christ* listens to the words of God (John 12:47-50).
- He who *accepts* Jesus Christ accepts God (John 13:20).
- He who *sees* Jesus Christ has seen God (John 14:9-10).
- He who *obeys* the commands and teachings of Jesus Christ will be loved by God and God will come and make his home with him (John 14:21,23).
- Jesus Christ gives eternal life, reveals God and prays for the people that *God gives to Jesus Christ* (John 17:2,6,9).
- He who *acknowledges* Jesus Christ acknowledges God (1 John 2:23a).
- He who *denies* Jesus Christ denies God (1 John 2:23b).
- He who *acknowledges* Jesus Christ, God lives in him and he in God (1 John 4:15).
- He who *loves* Jesus Christ loves God (1 John 5:1).
- He who *does not continue in the teaching of Jesus Christ* does not have God (2 John 9).

E. THE RELEVANCE OF THE GOSPEL OF JOHN

The Gospel of John is very important and relevant for people living today. It especially explains who Jesus Christ is, what he has done and how people can come into a personal relationship with Jesus Christ. It teaches the work of the Holy Spirit and how a Christian should live. It also teaches many good principles for evangelism.

5	PRAYER (8 minutes)	<i>[INTERCESSION]</i> PRAY FOR OTHERS
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Continue to pray in groups of two's or three's. Pray with one another for one another and for the people in the world (Romans 15:30; Colossians 4:12).

6	PREPARATION (2 minutes)	<i>[ASSIGNMENT]</i> FOR NEXT LESSON
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(Group leader. Give the group members this preparation for at home in writing or let them copy it down).

1. **Commitment.** Be committed to make disciples and build Christ's Church.
2. **Preach, teach or study the Bible study:** summary of the Gospel of John together with another person or group of people.
3. **Personal time with God.** Have a personal time with God from half a chapter of Genesis 22, 24, 27 and 28 each day. Make use of the favourite truth method or questions method. Make notes.
4. **Memorisation.** Meditate and memorise the new Bible verse. (1) Enter into the kingdom. John 3:3,5. Daily review the last 5 memorised Bible verses.
5. **Prayer.** Pray for someone or something specific this week and see what God is doing (Psalm 5:3).
6. **Update your notebook** on building Christ's Church. Include your notes on personal time with God, your memorisation notes, your Bible study notes and this preparation.

CONTINUE TO GROW

You have come to the end of the DOTA CHURCH BUILDING course.

1. Quiet time.

Continue to have a regular time of personal fellowship with Jesus Christ (quiet time). Make use of the favourite truth method (see manual 1, supplement 1). A good way is to make use of the Bible reading programme (see manual 1, supplement 2). Continue to make notes of your quiet times.

2. Memorisation.

Continue to select your own new Bible verses for memorisation from your Bible reading and Bible study. Memorise important Bible verses on a regular basis (see manual 1, supplement 5). And continue to review the last 5 memorised Bible verses every day.

3. Bible study.

Continue to do Bible study. Select your own Bible book and make use of the five steps method of Bible study to study the book (See manual 1, supplement 4). It is advisable to first study the most important books in the New Testament before you study some books in the Old Testament, because the Old Testament must be interpreted in the light of the New Testament revelation. See the introduction to the books of the Bible in www.dota.net radio programmes.

You could continue with the DOTA KINGDOM PREACHING course. See www.dota.net manuals 9-12, about the nature of the Kingdom of God, entering the Kingdom of God living in the Kingdom of God and serving in the Kingdom of God. In these manuals almost all the parables of Jesus Christ about the Kingdom of God are explained.

4. Prayer.

Continue to pray for someone or something specific every week and see what God is doing (Psalm 5:3).

5. Christian fellowship.

Continue to meet together with other believers in a congregation (either in a house church group or larger church meeting).

6. Fruit bearing.

Continue to bear much fruit and lasting fruit (John 15:5,8,16). Witness for Jesus Christ (cf. Matthew 10:32; 1 Peter 3:15-16). Spread the gospel in various ways. Be determined to influence people around you to come closer to Jesus Christ.

7. Discipleship.

Continue to follow Jesus Christ, learn from him and obey his words (cf. Matthew 7:24-27).

START NEW GROUPS

Whenever you have completed the training of a group of believers, do two things:

1. Let others start new groups.

Challenge the members of your first discipleship group to begin their own discipleship group. Let them use the DOTA materials. Continue to train and encourage them.

2. Start a new group yourself.

Prayerfully consider selecting a new group of young believers yourself and make them disciples of Christ. Make use of the complete course or a part of this course to train them. The DOTA COURSE consists of the following three parts:

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| GO AND MAKE DISCIPLES. | 48 lessons in disciple manuals 1 to 4. |
| GO AND BUILD CHRIST'S CHURCH. | 48 lessons in church manuals 5 to 8. |
| GO AND PREACH GOD'S KINGDOM. | 48 lessons in kingdom manuals 9 to 12. |