

(T) Welcome to **Discipleship training On The Air**. In this series about sharing from our quiet times you may learn to become a disciple of Jesus Christ. Two teachers will share from what they have learned from their quiet times. Every day during the past week we had a quiet time from a passage in the New Testament. Once a week we come together to share with one another what we have learned. As you listen to this programme, make notes in a notebook or record the programme. We will first explain how to have a quiet time. Then we will share the important truths and lessons from our quiet times and try to answer some difficult questions. Today's topic is A DISCIPLE SHARES WHAT HE LEARNS FROM JOHN 11:38 to 14:31.

(S) **POINT 1. HOW TO HAVE A QUIET TIME AND SHARE**

Have a time of fellowship with God or quiet time every day of the week from one of the seven assigned Bible passages. An easy quiet time method is called "The favourite truth" method. It has 5 steps. Step 1. Pray and ask God to speak to you. Step 2. Read one of the seven assigned passages. Step 3. Choose your favourite truth. It is the truth, verse or passage through which God is speaking to you, stimulating your thinking or touching your heart. Step 4. Meditate on your favourite truth. Meditate by doing the following four things. First. *Think* about the meaning of words. Second. *Ask* God what he intends to say to you. Third. *Relate* your favourite truth to your life by making a practical application. Fourth. *Write* the most important thoughts of your meditation in a notebook so that you may share them with others. Step 5. Pray your favourite truth for yourself. Then pray your favourite truth for someone in your family. Then pray your favourite truth for someone nearby. And finally, pray your favourite truth for someone far away. When you meet together with one friend or with other Christians in a house fellowship or discipleship group, take turns to share the meditation of one of your quiet times. You may also try to answer some questions from the assigned passages.

(T) **POINT 2. SHARING FROM JOHN 11:38 – 14:31**

This past week we have read, meditated and prayed from John 11:38 – 14:31. Now we will use our quiet time notes to share truths and lessons from the assigned passages and discuss some questions.

**Sharing quiet times from John chapter 12.**

(S) I want to share about Mary anointing Jesus. This event is not the same as the one described in Luke chapter 7, but it is the same as the event described in Matthew 26 and Mark 14. A dinner was given at the house of Simon the Leper in honour of Jesus. According to the custom in Israel, the guests were reclining next to the table. Mary, the sister of Martha and Lazarus, broke a jar containing very expensive perfume and poured it over the body of Jesus, from his head to his feet. Then she wiped his feet with her hair. The whole house was filled with the fragrance of the perfume. The event contrasts the generosity of Mary with the selfishness of Judas. He criticised her act as a terrible waste of money. He had calculated that the perfume was worth a year's wages! Some of the others were also indignant. Wherever Mary looked she met angry glances and looks of shocked disapproval. Only Jesus himself came to her defence. Only Jesus understood her intention and said, "It was intended that she should save this perfume for the day of my burial." Mary, more than any of Jesus' disciples, must have been convinced that his enemies would soon put Jesus to death. While Jesus had often predicted his death, Mary was perhaps the best listener Jesus ever had. According to Jewish custom, after death the body was wrapped with spices in strips of linen. However, Mary wanted to honour Jesus while he was still alive. So she poured the spices out over Jesus as *a preparation in advance* for burial. Jesus accepted her costly gift and he predicted that her kind deed would be made known all over the world. Of course, Jesus cared for the poor, and of course, Jesus disapproved of needless wasting. But Mary's deed was not a waste. It was a preparation for the most important death in the history of this world!

(T) I want to share from John 12:20-34 about Jesus' contact with the Greeks.

First. These people were not Jews, but Greeks. They had left their worship of idols. They had converted. They now believed in the one God of the Bible. They did not keep the Ceremonial Law of the Jews, because they were not circumcised. Therefore they were also not allowed in the temple, but only in the Court of the Gentiles at the temple. At this time, the Ceremonial Law of the Jews still formed a wall of separation between Jews and Gentiles. We do not know why the Greeks wanted to meet Jesus. Maybe they no longer believed in the wisdom of the Greeks and also could not find any real peace in the religion of the Jews. Jesus' answer suggests that they wanted to talk to Jesus about salvation. These Greeks made their request via Philip and Andrew, the only two disciples of Jesus who had Greek names. Jesus gave his answer to his disciples, who in turn conveyed the answer to the Greeks.

Second. A crowd of Jews were standing around Jesus when he made his reply. In his reply, Jesus began to talk about *his approaching death*. The Greeks wanted to meet this famous earthly Messiah, who had such a triumphant entry into Jerusalem. But Jesus made it clear to them that meeting the earthly Messiah would not help them at all. The earthly Messiah first has to die. Only as the heavenly Messiah will he be able to save them. He said that the time of his most bitter suffering had finally come. He said, "I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds." Jesus says that it is absolutely necessary for him to die. If he does not die, no one can be saved. But if he dies, then very many people will be saved. Jesus hereby teaches that *his substitutionary death* on the cross is absolutely necessary.

Third. Jesus continued to say, "Now is *the time for judgement on this world*; now the prince of this world will be driven out. And when I am lifted up from the earth, I will draw all men to myself." The death of Jesus on the cross is at the same time the judgement of this world and the driving out of the devil from his princely position in this world. "The world" of which Jesus is speaking is the world of the people who rejected him and of their leaders who condemned him. It was the world of Judas who betrayed him. It was the world of the soldiers who mocked him. It was the world of Pilate who sentenced him. In short, "the world" is the whole society of evil people who are alienated from God and have the devil as their prince. This world had tried Jesus Christ and cast him out, without realising that by means of that very act it had condemned itself. This world is now judged, that is, condemned to everlasting destruction in hell.

Fourth. Jesus said, "*The prince of the world will be driven out*". The casting out of the devil out of his position as ruler in the world results in Jesus drawing millions and millions of people from every nation of the world to himself! By the death of Jesus on the cross and by his resurrection, ascension and enthronement in heaven, the devil lost his power over the nations and the devil cannot keep them from hearing the gospel any more. The devil cannot keep them from being robbed out of his kingdom and brought over into the kingdom of Christ. The Greeks who came to see Jesus represented the beginning of an uncountable number of people from the Gentiles (non-Jews) who will believe in Jesus. Jesus still draws people to himself today by means of his Word and his Spirit.

### **Sharing quiet times from John chapter 13.**

(S) I want to share about Jesus washing the feet of his disciples. The feet washing of Jesus teaches three important truths.

First, the washing of feet was an essential *part of Christ's humiliation* and suffering, namely his work as a servant and his death as a transgressor. During the first evening of the Passover Feast, Jesus and his disciples ate the Passover supper. This was Thursday evening, the day before he was crucified. They had walked from Bethany and their feet were dirty from the dust. Under such circumstances, the lowest servant in a household washed the feet of the guests before the meal started. Years ago, John the Baptist had regarded himself as unworthy to kneel before Jesus, unstrap his sandals and wash his feet. But in the Upper Room that evening there was no servant. When the disciples came into the room, they must have seen the washbasin and towel, but nobody was willing to be the lowest servant. All the disciples were too proud. In Luke 22, Luke tells how the disciples argued about who was the greatest among them. This probably happened when they had to decide the order in which they would recline around the table. Thus, all twelve disciples and Jesus reclined around the U-shaped table on couches with their dirty feet sticking out at the end. Although Jesus was fully conscious that he was God's only begotten Son and that he was the Lord of the whole creation, he still got up, took off all his clothes except the loincloth, which a slave wore, and started to wash the feet of his disciples.

The Bible does not say in what order he washed their feet. It only tells what happened when he came to Peter. All the disciples must have felt ashamed and embarrassed that Jesus was washing their feet, but Peter, as impetuous and impulsive as always, reacted in shock. Jesus answered that what he was doing would only be understood later, meaning, after his death, resurrection and outpouring of the Holy Spirit. Then only would *the meaning of the feet washing* as well as his entire work of humiliation become clear to the disciples. Christ's work of humiliation included his incarnation, that is, his becoming a human being like us, except for sin. It included his humble service, his rejection by men, his suffering and finally his death on the cross.

Second, the washing of feet was *a symbol of that humiliation*. It symbolised that his life and death once for all atoned for the guilt of his people and merited for them the ongoing work of sanctification by the Holy Spirit. Peter did not want Jesus to wash his feet. Then Jesus answered, "Unless I wash you, you have no part with me." Jesus meant, that unless he cleansed Peter from his sins by means of his entire work of humiliation, of which the washing of feet was only a part, Peter would never share with Jesus in the results of his salvation work. Then impulsive Peter jumped to the opposite extreme and wanted Jesus to wash his head and hands as well. Peter thought that the greater the area washed, the more numerous would be the blessings that he would receive. But Jesus did not speak of physical washing, but of "spiritual washing"! In John chapter 3, Jesus spoke about "spiritual rebirth", in John chapter 4 about "spiritual water", in John chapter 6 about "spiritual bread". Now in

John chapter 13, he spoke about “spiritual cleansing”. Therefore Jesus continued saying, “A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not everyone of you.” In Israel, a person who had taken a bath before leaving for a supper did not need to take another bath upon his arrival at the banqueting-hall. The washing of the feet was all that was necessary. Jesus was speaking of a “spiritual bath” and “spiritual feet-washing”. All the disciples, except Judas, believed in Jesus and his Word and therefore “their bodies were already clean”. They had already received the spiritual bath of regeneration (rebirth). They already shared in the salvation, which Christ merited for them. But now these disciples needed “their feet to be washed”. Now they only needed to be sanctified more and more.

Third, the washing of feet is *a lesson in humility* and an example, which all Christians should follow. The disciples understood the first two meanings only after the outpouring of the Holy Spirit, but began to understand the third meaning at this time. Jesus did not institute a new sacrament, ritual or command to literally wash one another’s feet. He clearly calls this an “example” of the humility he had shown under their very eyes. *Greatness in the kingdom of God is measured by humble service, not by position, power and fame!* Moreover, humble service is an illustration of the great commandment “to love one another, just as Christ loved us”. I have determined to be a servant, to do what others are unwilling or unable to do, to be willing as well as the first to do the so-called dirty jobs, which no-one else likes to do.

#### **Sharing quiet times from John chapter 14.**

**(T)** I want to share about the Holy Spirit, who is called the Counsellor. In the original, the word ‘counsellor’ means, “one called to the side of the disciples to help”. Therefore it is translated either with “advocate”, “counsellor”, “comforter” or “helper”. The Holy Spirit is not just the impersonal power that goes out from God. No, the Holy Spirit is the third inner distinction of the unity of God’s divine nature. In John 14:16, Jesus said that he would send “another Helper”. He would not send a “different Helper”, but “a Helper like Jesus”. In John 14:26, Jesus promised that the Holy Spirit would teach his disciples everything they needed to know in order to perform their assigned task of being Christ’s witnesses. The Holy Spirit would also remind them of everything he had taught them while he was still on earth. The Holy Spirit would make the disciples into the apostles of Jesus Christ. As apostles of Jesus Christ, they would be the eye-witnesses and ear-witnesses of Jesus, especially of his resurrection and of his teachings. They would be his instruments to plant the Church among the Jews, the Samaritans, who were half-Jews, and the Gentiles, who were non-Jews. They would be his instruments to write the books of the New Testament. They would be the authoritative interpreters of the teachings of Jesus and thus establish Christian doctrines. That same Holy Spirit teaches me today to understand the Bible and in my daily situations of life, reminds me of what Jesus wants me to do.

#### **(S) ASSIGNMENT FOR NEXT WEEK**

First. Divide John 15:1 to 18:27 into seven passages. Every day have a quiet time from one passage. Record the meditations of all your quiet times in a notebook. Once a week meet with a friend or with a house fellowship or discipleship group and share from your quiet times.

Second. See the workbooks “Go and make disciples” and Internet on [www](http://www). Etc

Third. Listen on short wave radio from SATURDAY to WEDNESDAY to “Discipleship training on the air”.