

## TRINITY UNITED METHODIST CHURCH

### IHOP BIBLE STUDY

#### Topic: John 14: 15 to 16: 16 “Life in the spirit: warning and the work”

NOTE: This is our fifth—and last--major section of the Summary Chart of John’s Gospel. This chart is available elsewhere on our website. Today’s session is the second of five studies in this section called "Death as the fulfillment of the Work of God." This last section is under the larger banner of "Illuminating the Work of Jesus As The Word." The new working title for the whole Gospel of John is “The meaning and significance of Baptism.”

The next eight chapters form the keystone in John’s argument concerning the work of baptism and the ministry of Jesus as The Logos. The word “Logos” means “The Anointed, or The Christ.” Observe that John does not use the term “Messiah,” which is a Jewish concept. The Logos is a Greek concept. The audience for John is the Jews in Diaspora, living outside of Israel, in Roman controlled lands, who thought and spoke in Greek.

As stated elsewhere, this is the persistent problem posed in the gospels. We assume that the message of Jesus is a Jewish message, but the gospels of John and Luke/Acts are *transliterated* into the images and metaphors that would be understood and appreciated by Greek thinking/believing Jews.

This makes it all the more important that we avoid “Head Trip Analysis,” that is a Greek orientation. This is avoided in favor of “Gut Trip Analysis,” that is a Jewish orientation. Constantly, we guard this orientation, unless we miss the meaning and significance of The Good News! This task isn’t easy, but the task is worth it because of the transformation it brings to our lives.

- A. What do you make of the statement in 14: 20, “On that day you will realize that I am in my Father, and you are in me, and I am in you?” What has this to say about “Gut Trip Analysis?”
  - B. Reflect on Jesus’ use of the term “my Father.” Remember that God is not an object, but a relationship.
  - C. 14: 25 – at this point in John’s gospel, Jesus is speaking about the experiences of those who are baptized. Recall that in baptism we go under the water to literally die to this world. This is followed by a literal bodily resurrection as new creatures. John recalls Jesus speaking about the activities, events and significance of those who now live the resurrected existence.
- 1- 14: 25: The resurrected have a *peace* that is “not. . . as the world gives. Do not let your hearts be troubled and do not be afraid.” Can you describe such an experience?

- 2- 15: 1 – 4: In light of John's purpose of illuminating the resurrected experience, how can you relate to Jesus' statement "He cuts off every branch that does bear fruit...? No branch can bear fruit by itself; it must remain in the vine." What is the significance of this statement in light of John's purpose?
- 3- 15: 2: What is the fruit the baptized bear?
- 4- 15: 7 and 8: "If you remain in me and my words remain in you, ask whatever you wish, and it will be given you?" What do the baptized want?
- 5- 15: 9 to 14: What is the experience of the baptized when they "lay down their lives for others?"
- 6- 15: 18 to 16: 4: Read this section carefully and comment of why this is true for those who are living the baptized life?
- 7- 15: 22: What is "the sin" of which those who live in the world are "guilty?"
- 8- 16: 5 to 16: When the Counselor comes, he [*sic*] will convict the world of guilt in regard to sin (because men do not believe in me), and righteousness (because I am going to the Father) and judgment (because the prince of this world now stands condemned." What's going on here?
- 9- 16:13, 14: "when. . . the Spirit of truth comes he will guide you---into all truth, speak only what he hears, bring glory to me by taking from what is mine and making it known to you." What's going on here?