



Discussion Questions Set #1

“The Jews answered him, “Aren’t we right in saying that you are a Samaritan and demon-possessed?” “I am not possessed by a demon,” said Jesus, “but I honor my Father and you dishonor me. I am not seeking glory for myself; but there is one who seeks it, and he is the judge. Very truly I tell you, whoever obeys my word will never see death ...If I glorify myself, my glory means nothing. My Father, whom you claim

as your God, is the one who glorifies me.” (John 8:48-51,54)

“The glory that you have given me I have given to them, that they may be one even as we are one ...” (John 17:22)

1. In this passage, we see a common element of our fallen humanity – the resorting to name calling when challenged. Of all the names Christ could have been called, why do you think the religious leaders centre in on these two?
2. In sermon, we discussed that Christ’s “amen, amen” statement here is evidence of an extension of grace and mercy by Jesus to the accusers in the crowd. What does this teach us about mercy and grace? How ought we handle dishonor experienced for our following of Jesus?
3. Discuss the interplay between the following ideas: Christ’s humility, His refusal to engage in glory-seeking, and God’s glorifying of Jesus. What might this teach us about the glory shared with us through Christ?
4. What does Christ’s sharing of glory with us result in according to John 17:22? Why is it important that we understand this reality?

Discussion Questions Set #2

“Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and obey his word. (John 8:55)

“Very truly I tell you,” Jesus answered, “before Abraham was born, I am!” At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.” (John 8:58-59)

“Do not take revenge, my dear friends, but leave room for God’s wrath, for it is written: “It is mine to avenge; I will repay,” says the Lord.” (Romans 12:19)

“You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life.” (John 5:39-40)

“But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness is given through faith in Jesus Christ to all who believe.” (Romans 3:21-22)

1. Buried in this passage is an interesting comment in vs. 55. What does this verse suggest about our personal knowledge of God, our obedience to His word and the truthfulness of our words/witness?

Jesus’ “amen, amen” statement in vs. 58 is extremely significant. First, it is one of Christ’s clearest self-identifications as God, but it also initiates immediate and major persecution from the Jewish religious leaders.

2. Why do you think Jesus chooses this setting to finally speak with such distinct clarity about His identity?

The Jewish religious leaders immediately respond by attempting to stone Jesus – a seeming righteous response according to scripture – but they circumvent their own judicial practices to mete out what they deem a fitting punishment. We see a similar tendency in our world to circumvent established protocols to accomplish a group’s will in a certain circumstance (think of the storming of the US Capitol in January 2021 or the riots following the George Floyd incident in May 2020).

3. Why do you think this response exists?
4. Is there any of this sentiment buried within our following of Jesus or within Christianity in general?
5. How do we, as followers of Jesus, rise above such behaviour and how do we address it when we see it played out before us?
6. Discuss the difference between seeking to be righteous and seeking to be proven right. What do verses like John 5:39-40 and Romans 2:21-22 contribute to this discussion?

