



### Discussion Questions Set #1

“Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.” (John 14:12)

“To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines ... Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret?” (1 Corinthians 12:8-11, 29-30)

In sermon, it was suggested that we often interpret Jesus’ comment on works here to refer to “miraculous works” like His healings and exercise of control over the natural world (walking on water, calming of storms, etc.), while it is most likely the case that Christ is referring to His varied work of revealing God to the world.

1. Why do you think we often default to the view that Christ is referring only to miraculous works in this passage? What might happen, in a practical sense, if we narrow our understanding of this passage to refer only the miraculous works of Jesus?
2. What do you think the purpose of Jesus’ miracles was? Think of the outcome of Christ’s healing of the blind man in John 9 (in particular vs. 35-38).
3. How might God be revealed in us apart from miraculous works?
4. What does understanding our work as a continuation of Christ’s revealing of God in Him to the world permit us to do? What might it encourage us to do?

### Discussion Questions Set #2

“If you really know me, you will know my Father as well. From now on, you do know him and have seen him”. (John 14:7)

"The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven." (Hebrews 1:3)

1. Discuss for a moment the following comment: our ability to understand Christ’s revelation of God prior to the resurrection is blurred and less distinctly understood. The cross exists as the crossroads of everything we know about God.
2. How does the cross reveal to us “the radiance of God’s glory and the exact representation of his being”? Discuss how the cross “completes” or “clarifies” our understanding of God.

### Discussion Questions Set #3

“Rather, it is the Father, living in me, who is doing his work.” (John 14:10b)

Jesus has been “exalted to the right hand of God [that] he has received from the Father the promised Holy Spirit and has poured out what you now see and hear” (Acts 2:33).

“I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people, and his incomparably great power for us who believe. That power is the same as the mighty strength he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come.” (Ephesians 1:18-21)

“For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Ephesians 2:10)

1. Why is it significant that Jesus notes that His works are a function of the Father living in Him, doing His work? What difference does this make to our understanding of our works, particularly our works of evangelism?
2. Discuss evangelism as a “greater thing”. Think of Acts 2 as a potential example.
3. What thoughts come to mind when you consider that Christ sent us the Holy Spirit to enable “greater things” in terms of our ability to reveal God to the world? How might revealing an actual reality (Christ’s death and resurrection and resultant forgiveness) more so than an anticipatory reality (the promise of a Messiah and the hope of forgiveness) be a “greater thing”?