

SESSION 8

The Risen King Sends His People

Summary and Goal

Jesus spoke to His disciples on the evening of the day He was raised again to new life. The instructions Jesus gave His disciples reflect the mission of God that drives the storyline of the Bible. God the Father sends His Son, God the Son sends His people into the world, and the Father and the Son send the Spirit to empower us for mission. As followers of Jesus, we are a sent people who are being formed in the image of our sending God and our suffering Savior. We are not alone on our mission but are all the while empowered by the Spirit of God.

Main Passage

John 20:19-23

Session Outline

1. The risen King gives us His peace (John 20:19).
2. The risen King sends out His people (John 20:20-21).
3. The risen King gives us the Spirit's power (John 20:22-23).

Theological Theme

God the Father sends His Son, God the Son sends His people into the world, and the Father and the Son send the Spirit to empower us for mission.

Christ Connection

The Bible portrays God the Father sending His Son, God the Son sending His people into the world, and the Father and the Son sending the Spirit to empower us for mission. As Christians, we are a sent people who are being formed in the image of our sending God and our suffering Savior.

Missional Application

God calls us to represent Jesus in mission as we offer His forgiveness to the world.

Session Plan

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Introduction Option

Prior to the group meeting, on a board or large sheet of paper, write the first question in the Introduction. As group members arrive, ask them to write down some answers to the question. Then ask groups of 2-3 to discuss the next question and share some thoughts with the large group.

? For Further Discussion

How can both Christians and non-Christians relate to the notion of *shalom*?

How can we utilize this shared longing in our evangelism?

Introduction

Use the writer's example(s) to illustrate how Jesus entrusts us with the mission of reaching the lost people in our communities (leader pp. 94-95; PSG p. 74).

- ? What are some examples of people with positions that involve being "sent" to accomplish a task or deliver a message?
- ? How does the Christian on mission resemble or differ from these examples?

Summarize this session on Jesus' sending His people into the world empowered by the Spirit (leader p. 95; PSG p. 75).

1. The risen King gives us His peace (John 20:19).

Read John 20:19. Begin talking about the first of Jesus' three statements made in this passage: "Peace be with you" (leader pp. 95-96; PSG pp. 75-76).



- ? What other occasions can you recall when Jesus spoke a word of peace or brought peace to a situation?
- ? How would you describe in your own words this peace that Jesus brings?

Bring up the Old Testament background of the term *shalom* and its meaning—a state of everything being just right. Mention we are at peace with God through faith in the King who was raised from the dead for our justification and that this is the basis for our mission (leader p. 96; PSG p. 76). **Reference Pack Item 10: Christ as King to help connect Jesus' kingdom with the peace that He brings as the resurrected King.**


- ? How does the peace of God guard our hearts against the "invasion of anxiety"?
- ? When have you experienced God's peace even though you were facing the troubles of the world?

2. The risen King sends out His people (John 20:20-21).

Ask a volunteer to read John 20:20-21. Transition to Jesus' second statement. Show how Jesus prepared His disciples for this statement in two ways. First, He showed them His hands and side (leader p. 97; PSG p. 77).

-  Why is experiencing the peace of God a prerequisite for joining God on His mission?
-  What role does Christ's peace play in our mission as His followers?


Second, Jesus repeated His greeting of peace and proclaimed a stunning commission—He was sending His disciples as He Himself had been sent by the Father (leader pp. 97-98; PSG p. 78).

-  What are some steps a believer can take in order to live as a disciple who is sent by Jesus on God's mission?


Ask groups of 3-4 to answer the questions using the chart in the PSG. After a few moments, call for some responses for the whole group (leader p. 99; PSG p. 79).

3. The risen King gives us the Spirit's power (John 20:22-23).

Say that this is Jesus' third statement to His disciples, and then read John 20:22-23. Acknowledge what can be confusing about the timing of the coming of the Spirit. Propose that a possible resolution to the confusion is that Jesus' words function here as a symbolic action for a later fulfillment (leader pp. 99-100; PSG p. 80).

-  Pause for a moment and share insights about our need for the Father and the Son to send the Spirit. What does the promised Spirit do in us? Accomplish through us?

Point out that the gift of the Spirit here is linked closely with forgiveness for sins. Clarify that Jesus' statement means we have the authority to tell people their sins are forgiven if they repent (leader pp. 100-101; PSG p. 81).

-  How should Jesus' words to the disciples shape the way we frame our proclamation of the gospel to the world?

Conclusion

Restate that we are a sent people who are being formed in the image of our sending God and our suffering Savior (leader p. 101; PSG p. 81). *Apply the truths of this session with "His Mission, Your Mission"* (PSG p. 82).

? For Further Discussion

How can you live as a "sent one" where you currently live and work?

Point 3 Option

Read the "Essential Christian Doctrine" *God Is One in Three Persons* (leader p. 101; PSG p. 80). Then ask the following questions:

- If we rightly consider the Trinity a first-order doctrine, how, then, should the Trinity impact the daily practice of our faith?
- How should the doctrine of the Trinity impact our church practices?
- What is the role of the Trinity in our evangelism? What place should discussions of the Trinity have in our evangelism?

Christ Connection: The Bible portrays God the Father sending His Son, God the Son sending His people into the world, and the Father and the Son sending the Spirit to empower us for mission. As Christians, we are a sent people who are being formed in the image of our sending God and our suffering Savior.

Missional Application: God calls us to represent Jesus in mission as we offer His forgiveness to the world.

Expanded Session Content

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Voices from Church History

"This invitation into life... is an invitation to share the good news of that life with others. We join [Jesus] in his pilgrimage, a journey into the glories of his kingdom, into the beauties of his family, into the limitless love of his outreached arms."³

—Francis Dubose (1922-2009)



Voices from Church History

"If you want to follow Jesus, you must follow him to the ends of the earth, for that is where he is going... We cannot think of God without thinking of him as a missionary God."⁴

—Robert Speer (1867-1947)

Introduction

When Caesar and Tina moved to Tacoma, Washington, they worked hard to figure out the rhythms of the city and of their neighborhood. They looked for the answers to some key questions: Where did people eat? What parks did they regularly visit? Where did people go for fun?

Caesar and Tina figured out that a big part of Tacoma culture is eating and hanging out in restaurants. So they made this part of their weekly routine. They also opened their home to others, treating the people in their neighborhood as friends and family. They helped people financially, taught them how to cook, and simply had fun with them. Why did this young married couple choose to live like this?¹

Andrea was a senior at Montana State University. After her junior year, she had grown weary of living in a sorority house. She made plans to move into an apartment with some other female students. But then she decided to stay and throw herself into sorority life. She stayed up late into the morning hours talking with her "sisters" about their struggles and their dreams. She helped organize dinners and events. It was exhausting and not exactly what she planned for her senior year. But she embraced sorority life like she never had in her previous years of college. Why did she do this?

The answer in both cases is the mission of God. Caesar and Tina and Andrea understood that Jesus, their risen King, had sent them to the lost people in their community. Previously, Caesar had lived in a city in the Midwest where he did not have a single non-Christian friend. But the Spirit of God led him to live with what he describes as a "much greater gospel-intentionality."²

Andrea did the same. Her senior year began in the fall of 2001. A couple weeks after the events of September 11, 2001, she organized a discussion at her sorority house and invited the guys at a nearby fraternity house to attend. Then she asked her pastor to come and answer questions about how to process such a terrible event. As a result, three college students responded to the gospel of Jesus Christ.

Remarkably, the risen King has entrusted His mission to His followers—the men and women who are His disciples, members of His church. This mission is so critical that Jesus announced it to His followers within a few hours after He was raised from the dead.

- ❓ What are some examples of people with positions that involve being “sent” to accomplish a task or deliver a message?
- ❓ How does the Christian on mission resemble or differ from these examples?

Session Summary

In this session, we see how Jesus spoke to His disciples on the evening of the day He was raised again to new life. The instructions Jesus gave His disciples reflect the mission of God that drives the storyline of the Bible. God the Father sends His Son, God the Son sends His people into the world, and the Father and the Son send the Spirit to empower us for mission. As followers of Jesus, we are a sent people who are being formed in the image of our sending God and our suffering Savior. We are not alone on our mission but are all the while empowered by the Spirit of God.

1. The risen King gives us His peace (John 20:19).

It had been a devastating, bewildering weekend for Jesus’ disciples. The One they expected to restore the kingdom to Israel (see Acts 1:6) had been crucified. But on the first day of the week, Mary Magdalene announced to them: “I have seen the Lord” (John 20:18). Now we pick up with the story as the disciples are huddled together in fear. John 20:19 reports:



¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.”

Further Commentary

“The world is powerless to give peace. There is sufficient hatred, selfishness, bitterness, malice, anxiety and fear that every attempt at peace is rapidly swamped. Within a biblical framework, attempts to achieve personal equanimity or merely political stability, whether by ritual, mysticism or propaganda, without dealing with the fundamental reasons for strife, are intrinsically loathsome. That is why God denounces ‘prophets and priests alike’ who ‘practise deceit. They dress the wound of my people as though it were not serious. “Peace, peace,” they say, where there is no peace. Are they ashamed of their loathsome conduct? No, they have no shame at all; they do not even know how to blush’ (Jer. 6:13-15). The world promises peace and waves the flag of peace as a greeting; it cannot give it.”⁵

—D. A. Carson

Voices from the Church

"We call it peace, but it means far more than mere peace of mind or a cease-fire between enemies. In the Bible, *shalom* means *universal flourishing, wholeness, and delight*—a rich state of affairs in which natural needs are satisfied and natural gifts fruitfully employed, a state of affairs that inspires joyful wonder as its Creator and Savior opens doors and welcomes the creatures in whom he delights."⁸

—Cornelius Plantinga Jr.

Voices from Church History

"When we assemble in Christ's name, especially on his holy day, he will meet with us, and speak peace to us."⁹

—Matthew Henry (1662-1714)

What an astounding appearance! Jesus' disciples had locked the doors to their room because they feared the Jewish leaders might try to get rid of them too. But as D. A. Carson explains: "The *function* of the locked doors in John's narrative, both here and in verse 26, is to stress the miraculous nature of Jesus' appearance amongst his followers. As his resurrection body passed through the grave-clothes (vv. 6-8), so it passed through the locked doors and simply 'materialized.'"⁶

John's account of this astounding appearance focuses on three statements Jesus made to His disciples. The first is simply "Peace be with you." On one hand, this was a common Jewish greeting that is still used today. However, Jesus' repetition of this greeting (see v. 21) signals that it has a greater significance. It recalls His promise to give to His disciples—His people—a peace that overcomes their troubled hearts and their fear (John 14:27; 16:33).



What other occasions can you recall when Jesus spoke a word of peace or brought peace to a situation?



How would you describe in your own words this peace that Jesus brings?

The peace Jesus promised is rooted in the Old Testament, where the Hebrew term *shalom* means much more than the absence of conflict. It refers to a condition of prosperity, welfare, completeness, and wholeness. Peace, then, is a state of everything being just right as God intended it to be.

What an encouragement for Jesus' followers who are sent into the world on His mission! Through faith in the King who was raised from the dead for our justification, we have peace with God (Rom. 4:25–5:1). No longer is God counting our sins against us. Even in a troubled world where we face suffering and possibly death for claiming the name of Christ, God's peace guards our hearts against the "invasion of anxiety" and rules in our hearts to maintain harmony in the church (see Phil. 4:7; Col. 3:15).⁷



How does the peace of God guard our hearts against the "invasion of anxiety"?



When have you experienced God's peace even though you were facing the troubles of the world?

2. The risen King sends out His people (John 20:20-21).

The announcement of peace was only the beginning of Jesus' message when He appeared to His disciples. Next, He was ready to send them on a mission.

²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

Here we have the second statement Jesus made to His disciples. Jesus prepared His disciples for this statement in two ways. First, He showed them His hands and side. The scars on His hands and side were marks of His suffering and His victory. He had overcome death. No wonder His disciples were overjoyed when they saw Him!



Why is experiencing the peace of God a prerequisite for joining God on His mission?



What role does Christ's peace play in our mission as His followers?

Second, as already noted, Jesus again repeated His greeting: "Peace be with you." With His peace conferred upon them, He then proclaimed to them this stunning commission: "As the Father has sent me, even so I am sending you."

Throughout the Gospel of John, Jesus frequently referred to Himself as the One sent by God. To highlight just a few:

- "My food is to do the will of him who sent me and to accomplish his work" (John 4:34).
- "I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me" (John 5:30).
- "Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me" (John 13:20).
- "And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent" (John 17:3).
- "that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me" (John 17:21).
- See also John 3:33; 5:23-24,36-38; 6:29,38-39,44,57; 7:16,18,28-29,33; 8:16,18,26,29,42; 9:4; 10:36; 11:42; 12:44-45,49; 14:24; 15:21; 16:5; 17:8,18,23,25.



Further Commentary

"That the disciples were sent to continue the words and works of Jesus is foreshadowed at various places in the Gospel [see 4:35-38; 14:12; 15:16,26-27; 17:18]...This last text, which parallels 20:21, confirms that the sending of the disciples was 'into the world,' i.e. with a mission to the world. The other texts reveal the essential content of their mission was to 'harvest' men and women for the kingdom by their witness to Jesus by word and deed, alongside the ongoing witness of the Spirit. While Jesus' words about sending his disciples as the Father sent him applied primarily to the Twelve (Mark 3:13-19), there is a sense in which all believers are privileged to share in this commission in so far as they all are recipients of the Spirit whom he bequeathed to his disciples (see 20:22). With the particular enabling that Spirit provides, each plays a part in continuing the work and witness of Jesus."¹⁰

—Colin F. Kruse



Voices from Church History

"Christ says that he sent the apostles even as the Father had sent him, that they might fully comprehend their mission: to call sinners to repentance and to minister to those who were caught up in evil, whether of body or soul."¹¹

—Cyril of Alexandria (circa 375-444)

Six Marks of a Missional Church¹⁵

1. The church must confront society's idols—like the consumerism and greed that leads to injustice.
2. The church must communicate humbly in the language of our culture—no tribal jargon, archaic language for prayer and worship, no mocking of people who hold different political or religious beliefs.
3. The church must affirm that all Christians are people in mission in every area of their lives—including their vocations and their role as residents of a particular neighborhood or city.
4. The church must be a counterculture for the common good—a community in which sex and family, wealth and possessions, racial identity and power, are practiced in godly ways to serve others.
5. The church should graciously involve nonbelievers in its community so they can see the gospel fleshed out in life—thus enabling nonbelievers to process the gospel message as they hear it proclaimed.
6. The church should practice unity—avoiding unnecessary divisions with and criticisms of other churches.

Now, in alignment with that sending, He sends His followers. Gary Burge explains Jesus' sending the disciples this way: "Thus as Jesus was God's special representative (or agent) in the world, so too his disciples become Jesus' agents, working in the world and witnessing to the reality of God and the truth of Jesus' words."¹²

We speak of this "sending" as a mission because the Latin word for "send" is *missio*. But what exactly is this mission on which God sends us? What is its purpose? What is its goal?

While the Gospels contain multiple commissions from the risen King to His disciples, Matthew's account summarizes the mission so concisely and memorably. The commission of the King is to "make disciples of all nations" (Matt. 28:19). That is still our mission today! We are to reproduce and multiply, leading people to faith in Jesus Christ, baptizing them in the name of the Father, Son, and Holy Spirit, and then teaching them to obey Jesus' commands (see Matt. 28:19-20).

Pastor Jason Dukes points out that Jesus' words here echo the prayer He uttered the night before He died: "As you sent me into the world, so I have sent them into the world" (John 17:18)...Jesus is inviting us to participate in the same mission in which He participated. His Father sent Him, and He now invites us on mission with Him, sending us with His peace, commanding us to love others and speak the truth with grace."¹³

Pastor Timothy Keller offers this helpful reminder: "God never calls you in to bless you without also sending you out to be a blessing (Gen. 12:1-3; cf. 1 Pet. 2:9). So a Christian is not a spiritual consumer, coming in to get his or her emotional needs met and then going home. A missional church, then, is one that trains and encourages its people to be in mission as individuals and as a body."¹⁴ Whether you are an accountant, a homemaker, a plumber, a cardiologist, a teacher, or a police officer, you are on a mission to make disciples.



What are some steps a believer can take in order to live as a disciple who is sent by Jesus on God's mission?

If we are sent to the world like Jesus was sent to Israel, we ought to consider the question "How was Jesus sent?" Let's walk quickly through the Gospel of John and examine the nature of Christ's ministry. As we do so, we should consider the ways in which we can better resemble Christ.

In John 1, Jesus was sent to take up residence among us (v. 14). The Word took on flesh.	How can we as Jesus' sent ones take up residence with and among those who need God, representing Christ in the midst of a dark world?
In John 3, Jesus told Nicodemus that He was not sent to condemn but to save.	Consider what we do as the church. Is the overall message one of condemnation or salvation? How can we change or improve our witness?
In John 4, Jesus clarified where and how God can be worshiped, and He had this conversation with someone who was culturally foreign and not "above reproach."	How willing and supportive are we of taking risks and crossing boundaries in how we deliver the gospel? With whom can we cross those boundaries?
In John 13, Jesus washed feet and offered a "new command" of love.	How well is our church doing in loving our neighbors as ourselves? What would it look like for us to love others the way Jesus has loved us?
In John 17, Jesus prayed that His followers would be united so that people would believe in the One who was sent and so that people would know the love of the Father.	How well are we cultivating unity among the followers of Jesus in our city such that the work of God might be evident among us (John 6:29)?

3. The risen King gives us the Spirit's power (John 20:22-23).

The mission Jesus gave to His followers is not doable without help. The night before Jesus was crucified, He promised that the Father would send the Holy Spirit to guide and help them on their mission (see John 14:15-17, 25-26; 15:26-27; 16:13-15). Now He begins to make good on that promise. John 20:22-23 records the third statement Jesus made to His disciples when He appeared to them after His resurrection.

Further Commentary

“Here is the paradox of Christian ministry: we find freedom insofar as we permit his enslavement of us; we bring life to others to the degree to which we give up our own; we have authority and power in the measure to which we are willing to become helpless. Positively, however, this opens up unimaginable possibilities, as verse 23 indicates. This statement, about loosing and retaining sins, has been appealed to in terms of the authorization of a magisterial office in the church with the direct authority to forgive or retain sins. That implication appears unjustified when the context is taken seriously. The ‘loosing’ and ‘binding’ are the effect of the preaching of the gospel in the world, when we go forth in the name and with the authority of the risen Lord. As when he was on earth, so now, the coming of the light of God’s Word draws some to the light for salvation and confirms some in the darkness for damnation (3:19–21; 9:39). ‘There is no doubt from the context that the reference is to forgiving sins, or withholding forgiveness. But though this sounds stern and harsh, *it is simply the result of the preaching of the gospel*, which either brings people to repent as they hear of the ready and costly forgiveness of God, or leaves them unresponsive to the offer of forgiveness which is the gospel, and so they are left in their sins.’”¹⁷

—Bruce Milne

²² *And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit.”* ²³ *If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”*

At first, the timing seems confusing. It appears that Jesus gives His disciples the gift of the Holy Spirit on the day of His resurrection. Yet in Acts 1:5, about forty days after His resurrection, Jesus instructed His disciples to wait for the gift of the Holy Spirit. This gift came on the Day of Pentecost, fifty days after Jesus’ resurrection, enabling the disciples to carry out the mission they had been given (see Acts 2).

The key to understanding John 20:23 is the detail that Jesus “breathed on them.” This is most likely some sort of symbolic action. D. A. Carson suggests that the exhaling and command (“Receive the Holy Spirit”) “are best understood as a kind of acted parable pointing forward to the full endowment still to come (though in the past for John’s readers).”¹⁶

This is not the first time the Gospel of John describes Jesus as referring to an event in the near future as if it has already arrived. In John 12:23, Jesus announced: “The hour has come for the Son of Man to be glorified.” Yet His crucifixion was still a few days away. It did not take place as Jesus spoke, but it did happen. Similarly, we understand the command “Receive the Holy Spirit” to refer to the stunning outpouring of the Holy Spirit on the church on the Day of Pentecost.



Pause for a moment and share insights about our need for the Father and the Son to send the Spirit. What does the promised Spirit do in us? Accomplish through us?

The gift of the Spirit here is linked closely with forgiveness for sins. Forgiveness is a great blessing of the gospel that the Spirit empowers us to proclaim.

But what exactly is the forgiveness of sins? It is God’s act of blotting out our sins (Acts 3:19) and not counting our trespasses against us (2 Cor. 5:19). The basis for this forgiveness is the shed blood and sacrifice of Jesus on the cross (Heb. 9:22–28). The death of Jesus expresses God’s love, and for those who believe in Him, it satisfies the demands of His justice. This allows God to be righteous even as He declares righteous the one who has faith in Jesus (Rom. 3:26). It is this forgiveness that we extend to people as we go on our mission—sent by Jesus in the power of His Spirit.

One difficulty with John 20:23 is the impression given that Jesus’ followers have some kind of free rein or complete freedom to forgive sins. But we must remember that this is tied to the preaching of the gospel of Jesus Christ. This resembles a salesperson at a retail store saying, “You will receive 20 percent off of today’s purchase if you open a charge account with us.” The salesperson is saying this on behalf of the store, not on his or her own authority.

When you go on God's mission, you have the authority to say to someone, "Your sins are forgiven if you repent and believe in Jesus." Likewise, you can and must inform people that they remain in their sins if they do not repent and believe the good news. The focus is on the pronouncement of forgiveness or the announcement that forgiveness has not been granted, and that based on whether the one who hears the gospel of Jesus believes or not.



How should Jesus' words to the disciples shape the way we frame our proclamation of the gospel to the world?

Conclusion

In 1933, President Franklin Roosevelt appointed William Dodd as the United States Ambassador to Germany. Dodd served in this difficult role until the end of 1937. In effect, Dodd became America's first ambassador to Hitler's Nazi Germany, and increasingly he saw his mission as warning the world against Hitler's ambitions. Although he was maligned by both the Third Reich and by opponents in the U.S. State Department, he was a faithful ambassador. In fact, Erik Larson ends *In the Garden of Beasts*, his account of Dodd's ambassadorship in Germany, by concluding that Dodd succeeded in his mission. Dodd, Larson argues, became a lone beacon of "freedom and hope in a land of gathering darkness."¹⁸

This captures the essence of our mission as followers of Jesus. We are ambassadors of Christ through whom God makes His appeal that human beings would seek reconciliation with Him (see 2 Cor. 5:20). In the prologue of John's Gospel, we met a man on a mission, that is, a man who was "sent from God" (John 1:6). This man, John the Baptist, came "as a witness, to bear witness about the light" (1:7). Now this task has been given to all of Jesus' followers. Through the power of the Holy Spirit, we proclaim the message of forgiveness of sins to the world.

It's always worth reminding each other that we, as Christians, are a sent people who are being formed in the image of our sending God and our suffering Savior. This formation should lead us to follow in the steps of Jesus' mission as we go to the people in our neighborhoods and communities and networks of relationships proclaiming the gospel of peace.

CHRIST CONNECTION: The Bible portrays God the Father sending His Son, God the Son sending His people into the world, and the Father and the Son sending the Spirit to empower us for mission. As Christians, we are a sent people who are being formed in the image of our sending God and our suffering Savior.



Voices from the Church

"The presence of Jesus, the resurrected One, is the basis for our mission."¹⁹

—Jason C Dukes



Voices from the Church

"God is both sender and sent in Christ. God, the Father, is the source of mission. He sent His Son, who embodies God's mission and accomplishes it. God's mission is then extended and applied through the ministry of the Spirit, for it is the Spirit who calls, equips, and empowers the people of God."²⁰

—Ed Stetzer

99 Essential Christian Doctrines

23. *God Is One in Three Persons*

While the Bible affirms that God is one (Mark 12:29; 1 Cor. 8:4-6), it also affirms that God exists as three Persons—Father, Son, and Spirit. Each Person of the Trinity is fully divine—the Father is God (John 6:27), the Son is God (Phil. 2), the Spirit is God (Acts 5:3-4)—and each Person is distinct from the others (Matt. 11:27; John 10:30; 14:16). This perfect unity within the three Persons of the Trinity is a first-order doctrine; departing from it is to abandon orthodox Christianity.

Additional Resources

The Risen King Sends His People

References

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5. D. A. Carson, *The Gospel According to John*, in *The Pillar New Testament Commentary* (Grand Rapids: Eerdmans, 2008) [WORDsearch].
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12. Gary M. Burge, *John*, in *The NIV Application Commentary* (Grand Rapids: Zondervan, 2012) [WORDsearch].
13. Jason C Dukes, "Sent," *The Gospel Project: Adult Leader Guide* (Spring 2015): 135.
14. Timothy Keller, *Serve a Movement* (Grand Rapids: Zondervan, 2016) [eBook].
15. Adapted from *Center Church*, by Tim Keller (Grand Rapids: Zondervan, 2012), 271–74.
16. D. A. Carson, *The Gospel According to John*, in *The Pillar New Testament Commentary* [WORDsearch].
17. Bruce Milne, *The Message of John*, in *The Bible Speaks Today* (Downers Grove: IVP, 2016) [WORDsearch].
18. Erik Larson, *In the Garden of Beasts* (New York: Crown Publishing Group, 2011), 356.
19. Jason C Dukes, "Sent," *The Gospel Project: Adult Leader Guide* (Spring 2015): 134.
20. Ed Stetzer, *Finish the Mission* (Wheaton: Crossway, 2012), 114.



Get expert insights on weekly studies through Ministry Grid at MinistryGrid.com/web/TheGospelProject.
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Study Material

- "A Lasting Peace (20:19-23)"—Pages 371-372 from *John* by Kenneth O. Gangel
- "Defining Gospel Centered Mission"—Blog post by Garrett Ventry; find a link to this blog post at GospelProject.com/AdditionalResources
- Previous *Biblical Illustrator* articles, including "Peace: A Word Study," can be purchased, along with other articles for this quarter, at LifeWay.com/BiblicalIllustrator. Look for Bundles: The Gospel Project.

Sermon Podcast

Bryant Wright: "The Contrast Between the Physical Body and the Resurrected Body—John 20:19-21"

Find a link to this at GospelProject.com/AdditionalResources

Tip of the Week

Want Some Teaching Options?

Individuals are different. Teachers are different. Groups are different. What works for one may not work well for another. In recognition of this fact, we have a resource that provides group leaders with additional teaching options. This resource is available for each session and includes four or five interactive teaching options a teacher can make use of during group time and that point group members to their personal study guide. You can download this document for free from GospelProject.com/AdditionalResources.

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Eric Geiger
Vice President, LifeWay Resources

Ed Stetzer and Trevin Wax
General Editors

Brian Dembowczyk
Managing Editor

Daniel Davis
Content Editor

Josh Hayes
Content and Production Editor

Ken Braddy
Manager, Adult Ongoing Bible Studies

Michael Kelley
Director, Groups Ministry

Send questions/comments to:
Content Editor by email to
daniel.davis@lifeway.com or mail to
Content Editor, *The Gospel Project*:
Adult Leader Guide, One LifeWay Plaza,
Nashville, TN 37234-0102;
or make comments on the Web at lifeway.com.

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About the Writers

Unit 1:



Matt Chandler is the Lead Pastor of Teaching at The Village Church in Dallas/Fort Worth, Texas, and the president of the Acts 29 church-planting network. He has authored several books, including *Mingling of Souls*, *Recovering Redemption*, *Creature of the Word*, and *The Explicit Gospel*. Matt is married to Lauren, and they have three children, Audrey, Reid, and Norah.



Geoff Ashley serves as pastor at The Parkway Church in McKinney, Texas, after having served for ten years of ministry at The Village Church. He received a ThM from Dallas Theological Seminary and is married to Kaci. Together they have a beautiful daughter named Larken.

Unit 2:



Steven Mathewson (sessions 7-10) serves as senior pastor of CrossLife Evangelical Free Church in Libertyville, Illinois. He received a DMin (preaching) from Gordon-Conwell Theological Seminary. He is the author of five books, including *Risen: Fifty Reasons Why the Resurrection Changed Everything*. He and his wife, Priscilla, have four children and seven grandchildren.



Trillia Newbell (sessions 11-12) is the author of *Enjoy, Fear and Faith*, *United*, and *God's Very Good Idea* (forthcoming, Sept. 2017). She is the Director of Community Outreach for the Ethics and Religious Liberty Commission. Trillia is married to Thern, and they reside with their two children near Nashville, Tennessee. You can find her at trillianewbell.com.



Daniel Davis (special session) is the content editor for *The Gospel Project for Adults* and a part-time student pastor at Edgefield Baptist Church in East Nashville, Tennessee. He received an MDiv from The Southern Baptist Theological Seminary. He and his wife, Christy, have three children and also provide care for foster children.

WRITERS