



Discipling Disciple

Session 9: Resurrection, Restoration and Commission – John 20 -21



CHRIST CENTRAL

Part 1(looking back: Hospitality/Catching up/Review/)

identity

worship

community

Spend time catching up with everyone's week – consider that eating food together can be a good context of building friendship and trust in the group.

After everyone has shared a bit, ask how everyone found crafting and telling the story.

This is the time for caring for those in your group, hearing about what's going on in their lives, asking questions, listening, and praying.

Part 2 (story)

identity

mission

worship

(John 20:19-22, 21:1-25)

Story Crafting Through the Week

Part of Discipling Disciple stage will involve participants learning how to dive deep into the scriptures and craft the story for themselves. This will involve them learning a devotional story crafting process which they can follow through the week. In the 1st Session, the group leader will explain and model this process with the group so each participant is equipped to take into their week.

Day 1 & 2– Finding the Central Image of the Story

Day 1 - Read the story in the scripture 3 times in 3 different translations. (e.g ESV, NIV, NLT)

Day 2 - Speak out the scripture, and record it on your phone, then listen to the story 3 times.

Meditate on the story and note down what you think is the main point or the main image of the story.

Day 3 – Experiencing the Story

After reading and listening to the story and meditating on the main point or image, the next day will be given to walking through the story slowly, listening to the recorded story and putting yourself in the shoes of Peter/the disciples, contemplating on the emotions and experience of that character through the narrative. For example, in the story of Jesus calling Peter, you will imagine yourself as Peter, who has been fishing all night and caught nothing, hearing Jesus teach from his boat, obey his command to throw his net on the other side of the boat, receiving the huge catch of fish, kneeling at the feet of Jesus.

As you are doing that, you are asking yourself the questions

- i) How is Peter feeling at this moment?
- ii) How would you feel if that was you?

This process should be done prayerfully in conversation and communion with the Holy Spirit asking Him to guide you and to reveal things to your heart and mind. You will want to note down any things that come to light for you.



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Day 4 – Research the Story

At this point, after reading and internalising the story we can begin to ask questions concerning the contextual/literary gaps in our comprehension of the story which we can research with the help of study notes/commentaries etc.

These materials will provide some studies notes on some of the main points where a bit of information relating to (language meaning/ phrasing/ literary context and design patterns/geography/historical context etc.) can serve to really aid one's comprehension of the story as a whole. We have also provided a list of commentaries that have been used in the crafting of these stories and their accompanying notes to go deeper with.

Day 5 – Group Session

Read the Scripture, Act out the story, Re-tell the story, Questions.

The hope is that when the group gathers, through this crafting process each participant has engaged with story at a deep level. It is helpful to complete this process together, so the middle section of the session will include telling the story and then getting the group to act out the story. (This may feel odd for a few, but even if all the group does is physically act out the movements of the story, engaging the whole body really helps internalise the story). After acting out the story, it is helpful then for each person to retell the story before moving in to the questions section.

- i) **Ask each person to read the passage in a different version (E.G ESV, NLT, NIV)**
- i) **Act out the Story** - Talk about the characters in the story and choose them. If you know anything about the characters, talk about the person.
 - a. Determine where the scenes will be acted out and the spacing of the story.
 - b. Act out the story with one person narrating.
 - c. Act out the story at least one more time, with people switching parts. This time, stop at crucial points in the story, and certainly at the main action(s) of the story that illustrate the main point of the story. Each time you stop consider how each of the characters must have felt. Describe the scene to each other a bit more, describing what everyone in the scene is doing.
 - d. If you forget parts of the story, the entire group can work together to remember what happened next, or what was said.
- ii) **Ask the questions**
 - 1. What do you like about this story/What stood out to you?
 - 2. What bothered you about this story?
 - 3. What does this story show you about God?
 - 4. What does this story show you about people?

Part 3 (application and commission)

identity

worship

mission

Ask the remaining questions:

5. If this story is true, what does this story mean for your life? How will you live your life differently having learned this story? What is God showing you? What does this story show us about what it means to be a follower of Jesus? How will you respond? (it is really important to give time in this section for reflection and response. Don't settle for superficial answers, hopefully as you model honesty and vulnerability this will be imbibed by the group. However, you may want to help people go deeper, by asking some follow on questions. Don't be afraid to do so.)
6. Who are you able to tell this story to?

iii) Now, Get each person to tell the story they have crafted

Encourage everyone in the group to think of people in their life whom they could retell the story to; mention that at the next session we will recap the story and ask who remembered to tell the story. Again it is helpful to emphasise the reason for going and telling the story ourselves is that it is the best way for us to remember the story and we are learning these stories to share the gospel with others.

Responding in Prayer and Worship

Make sure time is guarded to pray and worship (at least 20 mins). This time is key for responding to God after a deep dive into his word. This should be led sensitively, being aware of who is in the room and what has come out in each session.

This time can be led in a variety of ways,

- i) Listening to worship music
- ii) Singing
- iii) Sharing the Lord's Supper
- iv) Silence
- v) Each person sharing a psalm or a verse of scripture
- vi) Each person thanking God
- vii) Praying for one another: bringing words of encouragement and prophecy



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A Note on Storying

In our discipleship materials, we have chosen to craft the stories of scripture into an oral format to be learnt, internalised and re-told. This process is done carefully and seeks to faithfully represent the heart, meaning and narrative of the biblical text in spoken form. We have done this for the following reasons;

- 1.) The spoken story format requires those in the group to internalise the scripture to some degree. We believe that scripture tells God's unified story that leads to the person of Jesus. God invites us to encounter and respond to him through the hearing, believing and living out in accordance with the truth of his story and the good news that it tells. The process of learning and retelling the story requires and allows the scripture to 'live within us', to shape and guide us, to convict and challenge, to comfort and encourage us. Storying is not the only way this can happen of course, but we have found it to be a especially helpful and intuitive way of forming our worldview to that of Jesus Christ through the internalising the story that reveals him.
- 2.) Once this story is learnt and internalised, those in the group have it to share with others. This can be especially engaging when sharing with people with who don't know Jesus, and even more so in age of authenticity. By sharing a story that is 'living within you', you are imparting to someone something that has changed and/or encouraged you, and therefore it comes with more weight and significance.

How to lead a group in internalizing and retelling the story

These are a few creative ways that people can delve into the Story. Use discernment as to what would best help your group and what they'd be comfortable with.

1. Retell the story: as a group, each person tells as much as they can remember and passes on to someone else. Or.... split up the group in pairs, get each pair to tell the story to each other
2. Scenes: Ask the group to think of the story in scenes like a movie, ask each person what is scene 1, 2 etc. Try and see if you can get people to visualise each scene, the geography, the movements, which characters are doing what etc. This will help internalise the story.
3. Feeling the emotions of the story a. Retell the story in sections, or re-read the story in sections b. For each section, talk about the feelings of each character in that section...
4. Being a character in the story: ask each person which character they are in the story, as well as helping to remember the story, this will also help your group engage personally with the story from God's word.
5. Art a. Draw a picture of the key theme or key feeling in the story/passage.
6. Music a. Listen to a song related to the key theme of the passage and draw your feelings about it/or about God. (Art and Music are especially helpful mediums for people who may struggle with oral learning, and appreciate creative outlets)
7. Act out the story: Get everyone to act out the story as a group



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Day 4 Study Notes for Session 9: John 20 and 21

Why does Jesus breathe on the disciples?

In the Scriptures the word for breath or wind (*Ruach* – Hebrew OT & *Pneuma* – Greek NT) is the same word for spirit. Thus someone's breath, in the ancient Jewish mind-set, was understood synonymously (we may say metaphorically) with their spirit. It is the spirit that gives life and animates all creatures, and yet there is a particularly intimate way in which God animates the human beings made in His image. In Gen 2:7, Just as Jesus does for His disciples in John 20, after forming Man from the dust of the earth, He *Breathes* into the Man's nostrils the breath (*Ruach*) of life, and the Man becomes a living creature. This scene is recapitulated in Ezekiel's vision of the valley of dry bones, where all Israel lies strewn and abandoned as long forgotten graveyard, and yet God Asks Ezekiel to 'Prophesy to the breath(*Ruach*)' and the bones come together, become enfleshed and receive the breath that brings life. This breath, God declares, is not merely a cosmic spirit drawn from the four winds, but God declares in 37:14 'I will put *my* Spirit within you', the breath is personal, God's own animating Spirit is the Spirit that brings life to all things.

When Jesus breathes on His disciples to receive the Spirit, This is a new creation moment, a new Adam – Jesus anointed with Spirit, now imparts that same Spirit to His followers to create a new humanity that can be fruitful and fill the earth with God's Glory. This moment, is what Ezekiel prophesies in the valley of dry bones, the personal presence of God has resurrected a dead Israel – Jesus, and His Spirit breathed upon the disciples is, Paul says in Ephesians 1, the deposit of an our inheritance, a renewed resurrection life that will be fulfilled at the end of all things.

What does it mean for the disciples to be sent as the Father has sent Jesus?

To be filled with God's Spirit is always followed by commission. Adam and Eve receive the Spirit and are commissioned to fill the earth with God's Glory. David is filled with the Spirit and commissioned to be the representative prince over God's people. Jesus is filled with the Spirit at His Baptism at the commencement of his ministry.

To be anointed with God's Spirit is to be sent as God's representative, as Adam, David but ultimately Jesus. Jesus as the Son of God and the Word of God is the ultimate defining communication of all that God is in himself. If one could search and discover all the depths of God from eternity past to eternity present, one would not find anything but Christlikeness. Jesus is the true representative, the true 'One who is Sent' which in Greek is the NT word *Apostello*. Jesus disciples are sent in the same way that Jesus was not as God's ultimate representatives, but as representatives of God nonetheless. This was the destiny of humanity from the Garden Eden to be the Image of God. Now through the Word of God made flesh, this vision is realised as the disciples receive his Spirit.

How else is Jesus sent?

John in His Gospel has showed us.



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The life of Jesus serves as a template for how those who follow him must live. In Session 3 we heard Jesus say 'Whoever would be come after me must deny himself, pick up his cross and follow me'

Rather than list all the ways here, I will rather leave this as an encouragement to read through the Gospels, and note how you too are sent as Jesus has been sent.

Why does peter go back fishing?

Commentators speculate as to the motive behind Peter's return to the fishing boat. Some judging it an act of apostasy, Barrett argues that it is 'unthinkable' that 'Peter and His brother disciples should return to their former occupation after the events of ch. 20'¹ Brown writes of the event as 'an aimless activity undertaken in desperation.'²

However, as Beasley-Murray points out, 'even though Jesus be crucified and risen from the dead, the disciples must still eat!'. In truth, we can only speculate as to Peter's motive, and perhaps the truth lies somewhere in between the two opinions. Carson writes the following 'There is no evidence that Peter and the others went back to Galilee in order to fish. The most reasonable assumption is that they went in obedience to the Lord's command (Mk. 14:28, 16.7). Moreover, by this time Peter himself had seen the risen Lord (Lk. 24:34; 1 Cor. 15:5), a point confirmed by the fact that Peter had so quickly threw himself into the water and swam for shore as soon as the identity of the man of the shore was pointed out. This does not read like the action of someone who is running away.'³

What is the significance of 153 fish?

John is a fisherman. Fishermen count fish.

¹ Barrett, p579

² Brown, p1096

³ D.A Carson, The Gospel According To John (PNTC) (Pillar New Testament Commentary) p667



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Feedback from Group Leader

In our vision for discipleship, we have identified 4 key ingredients to healthy and growing disciples. As you are leading your group, for each session, make some notes under each heading for how the group is faring in each of these areas.

identity

worship

community

mission