

JCM BOOK-BY-BOOK SAMPLE:

The First Session's Leader and Member Guides



Below are first the Member Guide (what group members see) and then the Leader guide (what the leader sees) in Session 1 of our book-by-book journey applying our lives to the Bible together:

**LET'S UNLEASH THE GOSPEL OF JOHN TO DO
EXACTLY WHAT GOD INSPIRED IT TO DO.**



HOW GOD LIGHTS OUR DARKNESS

The Gospel of John

SESSION 1

1. Watch the sermon titled "[Seeking the Logos, Finding Jesus](#)" at [JesseCampbellMinistries.com](#).
2. Gather your group or family & open your Bibles to the next verse.
3. Apply your life to the Bible together with these honest questions.
4. Cover the verses after these through Devotions 1-6 ([podcast/video](#)) and share them with the one you're discipling.

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GROUP/FAMILY SESSION 1

JOHN 1:19-28

This week's sermon is in John 1:1-18

Devotions 1-6 cover John 1:29-2:4

At www.JesseCampbellMinistries.com

CONTEXT:

Alexander the Great conquered Anatolia (most of modern day Turkey), Syria, Phoenicia, Judea, Gaza, Egypt, Mesopotamia (where he named the city of Philippi after his father), Persia, Bactria (think: Afghanistan), and as far as India. Alexander's cultural influence over these areas was immense and Greek Hellenistic thought spread for centuries after Alexander's death in 323BC. The great philosopher Aristotle tutored Alexander and Alexander's conquest and posthumous influence spread what was always conspicuously missing in Aristotle's philosophy; the ever-evasive Logos.

THE BIG IDEA OF THE TEXT:

John the Baptist was the forerunner of the Messiah, proclaiming the Christ's arrival even from the womb. Even knowing the hostility and duplicitousness of the Pharisees, he proclaimed the greatness of Christ unflinching. We as Christians do well to emulate John the Baptist. What greater calling could there be on our lives than to point people to the Lamb of God who takes away the sins of the world?



BIBLICAL TEXT (CSB)

John 1:19 This was John's testimony when the Jews from Jerusalem sent priests and Levites to ask him, "Who are you?"

20 He didn't deny it but confessed, "I am not the Messiah."

21 "What then?" they asked him. "Are you Elijah?"

"I am not," he said.

"Are you the Prophet?"

"No," he answered.

22 "Who are you, then?" they asked. "We need to give an answer to those who sent us. What can you tell us about yourself?"

23 He said, "I am a voice of one crying out in the wilderness: Make straight the way of the Lord—just as Isaiah the prophet said."

24 Now they had been sent from the Pharisees. 25 So they asked him, "Why then do you baptize if you aren't the Messiah, or Elijah, or the Prophet?"

26 "I baptize with water," John answered them. "Someone stands among you, but you don't know him. 27 He is the one coming after me, whose sandal strap I'm not worthy to untie." 28 All this happened in Bethany across the Jordan, where John was baptizing.

APPLYING OUR LIVES TO THE TEXT TOGETHER:



- When you see John's constant deference to Jesus, making himself less and Jesus more, does it convict you? Why, or why not?
- Referring to Luke 1:17, explain why John the Baptist was not actually Elijah, but like him.
- The Baptist considered himself unworthy even to do the base duty of a slave(v.27). Does this come from self-hatred, or a properly high view of God? Explain the crucial difference.
- Peak ahead at John the Baptist's words about Jesus in John 3:30. In practical terms, how does a modern person in a virtue-signaling culture minimize self and magnify Christ?
- Jesus is coming back. In what ways are Christians to carry on the ministry of John the Baptist (v.23)?



THE TAKEAWAY

SO WHAT, CHURCH?

LIKE JOHN THE BAPTIST, WE AS CHRISTIANS ARE TO POINT TO JESUS WITH OUR LIVES. WE ARE NOT THE LIGHT, BUT WE TESTIFY THAT JESUS IS. WE ARE NOT PERFECT, BUT WE TESTIFY THAT JESUS IS. BRING AS MANY PEOPLE TO HEAVEN WITH YOU AS YOU CAN BY EMULATING JOHN THE BAPTIST'S FEARLESS MINISTRY PROCLAIMING JESUS AS THE MESSIAH AND PREPARING PEOPLE TO MEET HIM.

TO COVER THE SUBSEQUENT SCRIPTURE IN DAILY DEVOTIONS 1-6:
SUBSCRIBE TO [JESSE CAMPBELL MINISTRIES](#) [YOUTUBE](#) AND [PODCAST](#)

FOR PARENTS:

How to Show Your Kids Jesus in This Passage: All Scripture points to Jesus. Here is how you can take what God showed you in this text and disciple your child with it! You don't need a seminary degree and you don't need to be perfect. Just point to Jesus. He is perfect.



Recite to your kids the words of John the Baptist, "Prepare the way of the Lord." Invite preschool age children to say it with you. Make it a heavy-metal-style battle cry with your sons of any age. Tell them that this is what we do with our lives: we point people to Jesus. There is nothing greater that we could do with our lives, or with our school relationships, or with our teammates, or with our careers than to point people to Jesus like John the Baptist did.

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HOW GOD LIGHTS OUR DARKNESS

The Gospel of John

SESSION 1

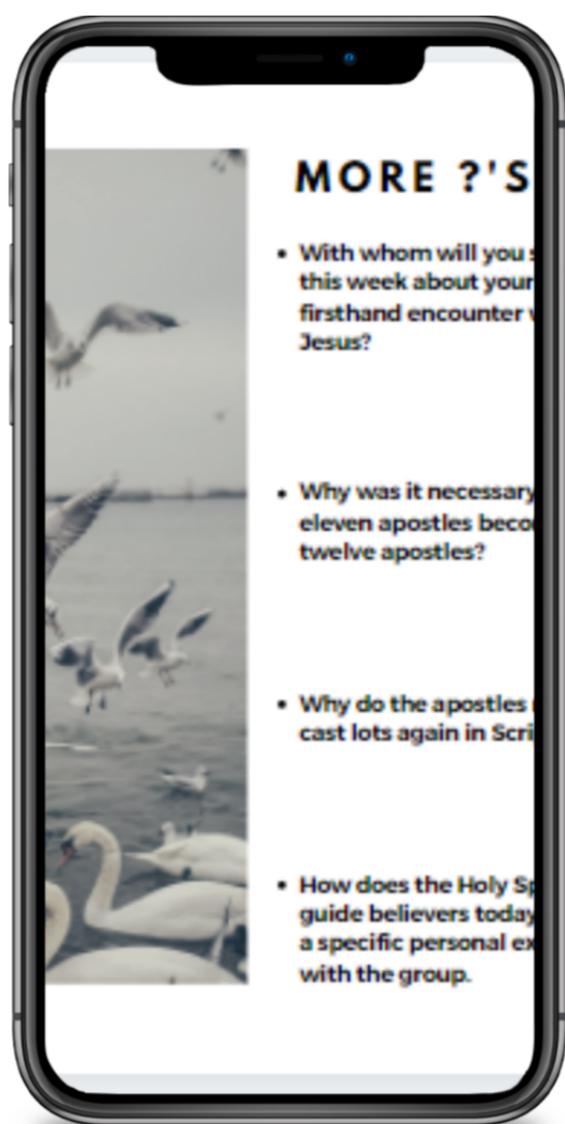
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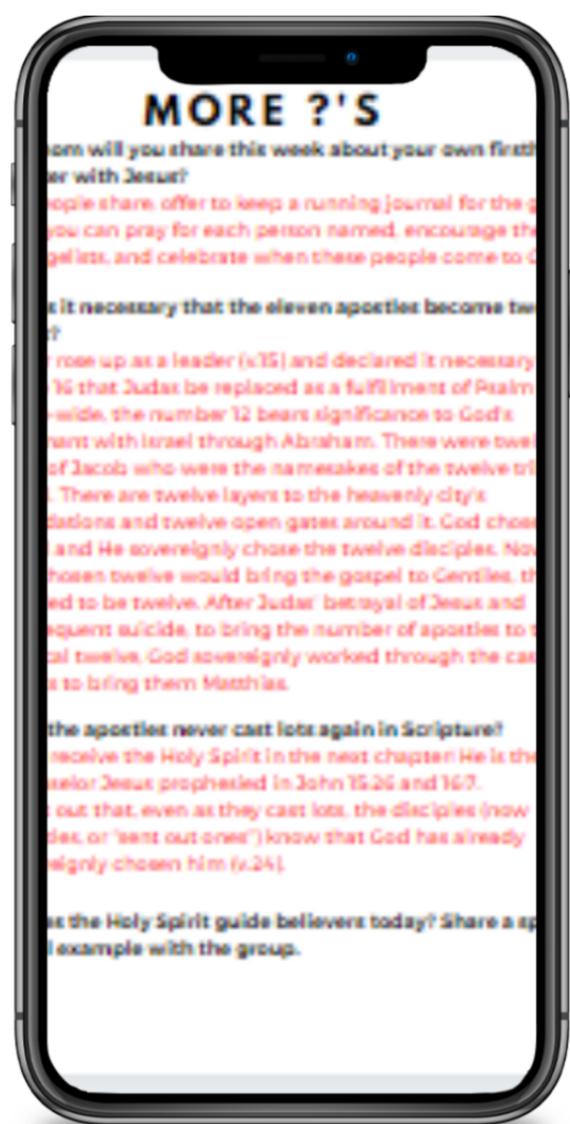
LEADERS

HERE IS HOW YOU USE THIS
GUIDE:

What your group members see:



What you see:



The **RED** text is coaching, direction, and suggested phrasing that only you see. If it's lame, you can blame it on me (Jesse). If it's awesome, it was your idea.

GROUP/FAMILY SESSION 1

JOHN 1:19-28

This week's sermon is in John 1:1-18 at JesseCampbellMinistries.com

Devotions 1-6 cover John 1:29-2:4

ICE-BREAKER IDEA:

"The way you sneeze indicates how willing you are to be conspicuous. Some people's sneezes wake the dead. Others' sound like mice. To imitate John the Baptist, you're going to have to be conspicuous. John the Baptist probably sneezed like a wildebeast."

CONTEXT:

Alexander the Great conquered Anatolia (most of modern day Turkey), Syria, Phoenicia, Judea, Gaza, Egypt, Mesopotamia (where he named the city of Philippi after his father), Persia, Bactria (think: Afghanistan), and as far as India. Alexander's cultural influence over these areas was immense and Greek Hellenistic thought spread for centuries after Alexander's death in 323BC. The great philosopher Aristotle tutored Alexander and Alexander's conquest and posthumous influence spread what was always conspicuously missing in Aristotle's philosophy; the ever-evasive Logos.

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APPLYING OUR LIVES TO THE TEXT TOGETHER:

- When you see John's constant deference to Jesus, making himself less and Jesus more, does it convict you? Why, or why not?
 - If your group is unwilling to be candid at first, set the tone with your own confession if relevant.
- Referring to Luke 1:17, explain why John the Baptist was not actually Elijah, but like him.
 - The Baptist was born into the Levites as his father Zechariah was a priest. This was his family tradition. The angel in Luke 1:17 prophesied John the Baptist's ministry as in *the spirit of Elijah*. The question asked on behalf of the Pharisees wondered if John claimed to be Elijah back from heaven as Elijah never died (2 Kings 1:8).
- The Baptist considered himself unworthy even to do the base duty of a slave (v.27). Does this come from self-hatred, or a properly high view of God? Explain the crucial difference.
 - To untie a sandal was a slave's disgusting job, but The Baptist considered himself unworthy of even that. This was not self-hatred as Jesus' greatest commandment was to love our neighbor *as ourselves*. Rather, to know how sinful we are and how holy God is necessarily leads to the humbling of self and the exaltation of God.
- Peak ahead at John the Baptist's words about Jesus in John 3:30. In practical terms, how does a modern person in a virtue-signaling culture minimize self and magnify Christ?
 - Instead of signaling virtue, confess sin and repent.
- Jesus is coming back. In what ways are Christians to carry on the ministry of John the Baptist (v.23)?
 - Light the evangelistic FIRE in your group to be bold like John the Baptist. Jesus is coming! Get them stoked!

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Keep a journal of prayers prayed and answered, ask for updates on the Non-Christians each Christian in the group is sharing the gospel with, and invite each member of the group whether Christian or Non-Christian to take their next steps in the discipleship process.

POINT OUT THE LINKS AT THE BOTTOM TO YOUR GROUP. ENCOURAGE THEM TO USE THESE PODCASTS AS DISCIPLESHIP CONTENT FOR THEIR ONE-ON-ONE DISCIPLESHIP RELATIONSHIPS THROUGHOUT THE WEEK
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