

## EIGHTH LESSON

### The Gospel of John

#### The book of Glory ( Chapters 12-15)

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#### **JESUS RECEIVES A VERY ROYAL RECEPTION FROM THE PEOPLE OF JERUSALEM 12:12-15**

This passage describes the royal reception which Jesus received from His admirers, who paraded with Him for a distance of two miles: from the Mount of Olives to the city of Jerusalem. Two-and-a-half million people were normally present to celebrate the annual Jewish feast of Passover. Jesus permitted such a royal procession for two reasons: 1) to reveal to the general public that He was the promised Messiah, and 2) to fulfill the prophecies of Zechariah (9:9) and Zephaniah (3: 16-19): “Rejoice heart and soul, daughter of Zion.... see now your King comes to you; He is victorious, triumphant, humble and riding on a donkey...” (Zech. 9:9). (The traditional “Palm Sunday Procession” at Jerusalem began in the fourth century A.D. when the Bishop of Jerusalem led the procession from the Mount of Olives to the Church of the Ascension).

#### **EXEGESIS:**

**Jesus rides on a lowly donkey:** In those days, kings used to travel in such processions on horseback during wartime, but preferred to ride a donkey in times of peace. 1 Kings 1: 38-41 describes how Prince Solomon used his father David’s royal donkey for the ceremonial procession on the day of his coronation. Jesus entered the Holy City as a King of peace, fulfilling the prophecy of Zechariah. Donkey is a symbol of peace. The Gospel specifically mentions that the colt Jesus selected for the procession was one that had not been ridden before, reminding us of a stipulation given in I Samuel 6:7 -11 concerning the animal that was to carry the Ark of the Covenant.

**The mode of reception given:** Jesus was given a royal reception usually reserved for a King or military commander. 1 Mac 13: 51ff describes such a reception given to the Jewish military leader Simon Maccabaeus in 171 BC. 2 Mac 10:6-8 refers to a similar reception given to another military general, Judas Maccabaeus, who led the struggle against the Roman commander, Antiochus IV Epiphanes, and liberated the Temple from the Romans in 163 BC.

**The slogans used:** The participants sang the “Hallel” psalm (Psalm 118), and shouted the words of Psalms 25 and 26. The Greek word “hosiana” originally meant "save us now" (2Sam 14:4). The people sang the entire Psalm 118 on the Feast of the Tabernacles when they marched seven times around the Altar of the Burnt Offering. On Palm Sunday,

however, the people used the prayer “Hosanna” as a slogan of greeting. It meant “God save the King of Israel.”

**The symbolic meaning of the Palm Sunday procession:** Nearly 25,000 lambs were sacrificed during the feast of the "Pass Over," but the lamb which was sacrificed by the High Priest was taken to the Temple in a procession four days before the main feast day. On Palm Sunday, Jesus, the true Paschal Lamb, was also taken to the Temple in a large procession.

**Why Palms?** The **palm** branch is a symbol of victory, triumph, peace, and eternal life originating in the ancient Near East and Mediterranean world. The **palm** (Phoenix) was sacred in Mesopotamian religions, and in ancient Egypt represented immortality. Palms and palm branches have symbolic meaning to the Jews of today and in ancient times. Palms, along with other tree branches, are a part of the Feast of Tabernacles, or Booths (*Sukkot*), and also were used by the Maccabees when they celebrated defeating the Greeks over 2,100 years ago. Palms symbolize victorious Christ. The admirers declare our loyalty to Christ and fidelity to his teachings. As we carry the palm leaves to our homes, we are declaring our choice to accept Jesus as our king and ruler of our lives and our families. John records a scene in heaven that features the eternal celebration of the risen Lord: “There before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were *holding palm branches in their hands*” ([Revelation 7:9](#))

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**THE "HOUR" OF JESUS IN THE FOURTH GOSPEL** The "hour" of Jesus is a noticeably prominent theme in the Gospel according to John. The word "hour" (Greek *ώρα*, *hōra*) sometimes refers simply and literally to a short period of chronological time (a 60-minute period during the day). More often and more importantly, however, "Jesus' hour" refers more broadly and metaphorically to the climactic event of Jesus' death and resurrection, which the Fourth Gospel also refers to as his "glorification" (12:23; 17:1).

At the beginning of the Last Supper (13:1), the narrator says, "***his hour had come to depart from this world and go to the Father***" (13:1). Similarly, in the prayer Jesus addresses to the Father at the end of the Last Supper Discourses, he begins, "***Father, the hour has come***; glorify your Son so that the Son may glorify you" (17:1). Curiously, however, Jesus had earlier already said, "***The hour has come*** for the Son of Man to be glorified" (12:23). Moreover, in reference to certain other events related to his salvific mission, he had twice also already said "*the hour is coming, and is now here*" (4:23; 5:25).

**Jesus, to his mother, at the Wedding at Cana: 2:4** – “Woman, what concern is that to you and to me? ***My hour has not yet come.***”

**Jesus, to the Samaritan at the well:** 4:21 – “Woman, believe me, *the hour is coming* when you will worship the Father neither on this mountain nor in Jerusalem.”

4:23 – “But *the hour is coming, and is now here*, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him.”

**The royal official from Capernaum, to his servants:** 4:52-53 – So he asked them the **hour** when he began to recover, and they said to him, “Yesterday at one in the afternoon the fever left him.” / The father realized that this was the **hour** when Jesus had said to him, “Your son will live.” So he himself believed, along with his whole household.

**Jesus, to the Jews:** 5:25 – “Very truly, I tell you, *the hour is coming, and is now here*, when the dead will hear the voice of the Son of God, and those who hear will live.”

5:28 – “Do not be astonished at this; for *the hour is coming* when all who are in their graves will hear his voice.”

**Jesus, to the Jews (using the word “kairos”):** John 7:6 – Jesus said to them, “*My time has not yet come, but your time is always here.*” John 7:8 – “Go to the festival yourselves. I am not going to this festival, for *my time has not yet fully come.*”

**The Evangelist/Narrator:** 7:30 – Then they tried to arrest him, but no one laid hands on him, because *his hour had not yet come*. 8:20 – He spoke these words while he was teaching in the treasury of the temple, but no one arrested him, because *his hour had not yet come*.

**Jesus, to his disciples, after Andrew and Philip tell him that some Greeks wanted to see him:** 12:23 – “**The hour has come** for the Son of Man to be **glorified.**” 12:27 – “Now my soul is troubled. And what should I say—‘Father, save me from **this hour**’? No, it is for this reason that I have come to **this hour.**”

**The Evangelist/narrator, beginning the "Book of Signs"; introducing the Washing of the Feet:** 13:1 – Now before the festival of the Passover, Jesus knew that **his hour had come to depart from this world and go to the Father.** Having loved his own who were in the world, he loved them to the end.

**Jesus, to his disciples, in the Last Supper Discourses: 16:2** – “They will put you out of the synagogues. Indeed, *an hour is coming* when those who kill you will think that by doing so they are offering worship to God.”

16:4 – “But I have said these things to you so that *when their hour comes* you may remember that I told you about them. “I did not say these things to you from the beginning, because I was with you.” 16:21 – “When a woman is in labor, she has pain, because *her hour has come*. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world.”

**16:25 [Jesus, to his disciples]** – “I have said these things to you in figures of speech. *The hour is coming* when I will no longer speak to you in figures, but will tell you plainly of the Father.”

16:32 – “*The hour is coming, indeed it has come*, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me.”

**Jesus, praying to his Father, at the end of the Last Supper Discourses:** 17:1 – After Jesus had spoken these words, he looked up to heaven and said, “***Father, the hour has come; glorify your Son so that the Son may glorify you.***”

**Jesus, just before his death on the Cross:** 19:27 – Then he said to the disciple, “Here is your mother.” And *from that hour* the disciple took her into his own home.

Jesus’ *hour*, employed by the evangelist in the Fourth Gospel, involves a series of events which conclude with the end and culmination of Jesus’ mission, His glorification (exaltation) is the hour that He speaks again and again which precedes his passion, death, resurrection, and ascension. The end and culmination of Jesus’ glorification and exaltation is a divine experience from a divine perspective.

**A Biblical View of Time:** Shifting from Chronos to Kairos. *chronos* and *kairos*. Both are Greek words which mean *time*, but they imply different things. Chronos refers to minutes and seconds. It refers to time as a measurable resource. Kairos is the word used for time in Ephesians 5:16 Kairos means an appointed time, an opportune moment, or a due season. Although John does not specifically use the word kairos, what he means by the use of hour is the graceful moment of Jesus’ PDR.

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**JESUS’ FAREWELL SPEECH:** Chapters 13-17 tell us what Jesus said to his disciples on the night before his death. These words were all spoken in one evening to only his disciples as audience. The messages in these chapters are his final instructions to prepare them for his death and resurrection.

**INSTITUTION OF THE LAST SUPPER** What was the significance of Jesus washing the feet of the disciples?” Jesus washing the feet of the disciples ([John 13:1–17](#)) occurred in the **upper room**, during the Last Supper. It was the display of Jesus’ humility and His servanthood. Walking in sandals on the dusty roads of Israel in the first century made it imperative that feet be washed before a communal meal, especially since people reclined at a low table and feet were very much in evidence. When Jesus rose from the table and began to wash the feet of the disciples ([John 13:4](#)), He was doing the work of the lowliest of servants. The disciples must have been stunned at this act of humility and condescension, that Christ, their Lord and master, should wash the feet of His disciples, when it was their proper work to have washed His. But when Jesus came to earth the first time, He came not as King and Conqueror, but as the suffering Servant of [Isaiah 53](#). As He revealed in [Matthew 20:28](#), He came “not to be served but to serve, and to give his life

as a ransom for many.” The humility expressed by His act with towel and basin foreshadowed His ultimate act of humility and love on the cross.

Jesus’ attitude of servanthood was in direct contrast to that of the disciples, who had recently been arguing among themselves as to which of them was the greatest ([Luke 22:24](#)). Since there was no servant present to wash their feet, it would never have occurred to them to wash one another’s feet. When the Lord Himself stooped to this lowly task, they were stunned into silence. When Jesus washed the disciples’ feet, He told them (and us), “I have given you an example, that you should do as I have done to you” ([John 13:15](#)). As His followers, we are to emulate Him, serving one another in lowliness of heart and mind, seeking to build one another up in humility and love. When we seek the preeminence, we displease the Lord who promised that true greatness in His kingdom is attained by those with a servant’s heart ([Mark 9:35](#); [10:44](#)). When we have that servant’s heart, the Lord promised, we will be greatly blessed ([John 13:17](#)).

Helder Camara was the famous Brazilian archbishop. He was called the bishop of the slums. He always sided with the poor and defended their human rights. He is known for his famous quote “when I feed the poor, they call me a saint. When I ask why they are poor, they call me a communist”. When he was a boy, he used to go to church every day with his father. At the age of 8, he felt called to priesthood and expressed his desire to become priest. His father asked him, “Do you know what it means to be a priest? It means that you do not belong to you anymore. The priest belongs to God and to others.” When Helder Camara heard this, he responded, “Exactly that is what I want to be, belonging to God and His people!” He became a priest and later he became the archbishop. He has been called the greatest man of the church in Brazil. Archbishop Helder Camera rightly understood that he was called to serve and not to be served. He justified his priestly call by serving the poor till the end of his life. All of us, in particular those who are entrusted with authority are called to serve the people joyfully and sincerely.

A very beautiful example for responsible authority and servant leadership is St. Augustine. On one occasion of his episcopate ordination anniversary, he said to his congregation, “For you I am a bishop and with you I am a Christian”. I think that each and every one of us, in whatever positions we may hold, we must always remember that our authority is coming from God himself and God has placed us to serve the people responsibly. We are not task masters but stewards and collaborators in the mission of the church. The best example of Jesus’ leadership would be taken from the book of Phil 2:5-11 “Although Jesus was in the form of God, He did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross”

**Prayer for those who are in authority:** We are living in the world of authorities: Government, Civil and Religious. Wherever we are, we are under someone’s authority. We exercise our own authority in our homes as parents to children and in the places of work as employees over customers. Where is the origin of authority? Authority comes from God only which we read in

Rom 13:1 Everyone must submit to governing authorities. For all authority comes from God, and those in positions of authority have been placed there by God. Authority is everywhere. We cannot avoid authority. It is God who has placed authorities in our lives. And therefore we have to see God in those people who are assigned as our authorities.

And that is why St. Paul tells us in 1 Tim 2:1-3 “I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people, for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior”. We need to pray for those who are in authority like the Pope, bishops, priests, the President, the Governors, and the senators because they destine our present and future. Remember “As the leader goes, goes the nation.” “The fall of the head is the fall of all”

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**"WHAT IS THE NEW COMMANDMENT?"** Jesus revealed the “new commandment” in [John 13:34–35](#), while speaking to His disciples on the night He was betrayed by Judas. After Judas left the company of Jesus and the disciples, Jesus spoke to the remaining eleven: “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.” What is new in his commandment? Loving others is not a new commandment but loving others as Christ loves is truly revolutionary that involves sacrifice.

**Jesus gives his followers a new commandment:** They must love one another as he has loved them. They would be known as his disciples by their mutual love for one another. the command of Jesus is both new and old. It repeats the precept of lev19:18 to love one’s neighbor as one’s self. What is new is that this love has the essence of Jesus’ love which is loving, caring, forgiving, embracing, healing and suffering with action. In his command, first he introduces the new commandment. Secondly he explains that it should be shown as he showed and thirdly he tells that this love would stand as the trademark of his disciples. Such love was practiced by the early Christians towards the poor and the needy. During his life on earth, Jesus manifested this love by having compassion for the poor, shedding tears for the deceased, healing the sick, inspiring the gentiles to accept him as the savior of the world. in short, his love was totally giving and forgiving with great sacrifice which we read in john 15:13 “no one has greater love than this, to lay down one's life for one's friends”. In giving the new commandment, Jesus laid the foundation for the formation of a group of people unique in human history. Jesus created a group identified by one thing: love. Followers of Christ are recognized by their love for each other.

In the [Sermon on the Mount](#), Jesus repeatedly prefaced a teaching by saying, “You have heard it said . . . but I say to you” ([Matthew 5:21–38](#)). And He taught about love in a way His hearers had never heard before: “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven” ([Matthew 5:43–45](#)). God’s love embraces flaws, weaknesses, and outright unworthiness. Jesus demonstrated this unconditional love by washing His disciples’ feet, even those of the one who would betray Him. After performing that

most menial of tasks, Jesus said, “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you” (John 13:14–15). He exemplified the love described in 1 Corinthians 13:4–7. Living with this kind of love was the new commandment Jesus gave to everyone who wants to be His disciple (Luke 9:23).

Love is more than simple warm feelings. It is an attitude that reveals itself in action. How can we love others as Jesus loves us? By helping when it is not convenient, by giving when it hurts, by devoting energy to others’ welfare rather than our own, by absorbing hurts from others without complaining or fighting back. This kind of loving is hard to do. If we do this, it will be a clear indication that we are empowered by a supernatural source. The Bible has another beautiful description of love in 1 Corinthians 13

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**I AM THE WAY, THE TRUTH AND THE LIFE:** Jesus is the Way to God. By uniting our lives with his, we are united with God. He will take us to the Father. He is the Only Way to God the Father. No one comes to God except through Jesus. As the Way, Jesus is our path to the Father. As the Truth, He is the reality of all God’s promises and As the Life, he joins his divine life to ours. Jesus is the visible and tangible image of the invisible God. He is the complete revelation of what God is like. Jesus explained to Philip, that to know Jesus is to know God. The search for God, for truth and reality , ends in Christ.

The entire fourteenth chapter of John serves as Jesus’ valedictory address to His disciples. The soon-coming crucifixion would leave His followers scared and confused, so Jesus provided them with comfort and assurance regarding a number of things, including how they would carry on His work. Part of this comfort was the promise that Jesus would hear and answer their prayers. Jesus tells them that anything they ask “in my name” would be granted to them.

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**WHAT IS JESUS’ NAME?** Acts 3:6 But Peter said, “I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!” 4:12 There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved.” Romans 10:13For “everyone who calls on the name of the Lord will be saved.” Philippians 2:9-11 “Therefore God has highly exalted Him and has freely bestowed on Him the name that is above every name, that at the mention of the name of Jesus every knee shall bow, of those in heaven, those on earth and those under the earth and that every tongue shall confess that Jesus Christ is Lord to the Glory of God the Father.”

**WHAT DOES IT MEAN TO PRAY IN JESUS’ NAME?** Praying in Jesus’ name means praying with His authority and asking God the Father to act upon our prayers because we come in the name of His Son, Jesus. Praying in Jesus’ name means the same thing as praying according

to the will of God, “This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us—whatever we ask—we know that we have what we asked of him” ([1 John 5:14-15](#)). Praying in Jesus’ name is praying for things that will honor and glorify Jesus.

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**“WHAT ARE THE NAMES AND TITLES OF THE HOLY SPIRIT?”** The Holy Spirit is known by many names and titles, most of which denote some function or aspect of His ministry. Below are some of the names and descriptions the Bible uses for the Holy Spirit:

**Author of Scripture:** ([2 Peter 1:21](#); [2 Timothy 3:16](#)) The Bible is inspired, literally “God-breathed,” by the Holy Spirit, the third Person of the Trinity. The Spirit moved the authors of all 73 books to record exactly what He breathed into their hearts and minds.

**Comforter / Counselor / Advocate:** ([Isaiah 11:2](#); [John 14:16](#); [15:26](#); [16:7](#)) All three words are translations of the Greek *parakletos*, from which we get “Paraclete,” another name for the Spirit. When Jesus went away, His disciples were greatly distressed because they had lost His comforting presence. But He promised to send the Spirit to comfort, console, and guide those who belong to Christ.

**Convicter of Sin:** ([John 16:7-11](#)) The Spirit applies the truths of God to men’s own minds in order to convince them by fair and sufficient arguments that they are sinners. He does this through the conviction in our hearts that we are not worthy to stand before a holy God, that we need His righteousness, and that judgment is certain and will come to all men one day. Those who deny these truths rebel against the conviction of the Spirit.

**Deposit / Seal / Earnest:** ([2 Corinthians 1:22](#); [5:5](#); [Ephesians 1:13-14](#)) The Holy Spirit is God’s seal on His people, His claim on us as His very own. It is because the Spirit has sealed us that we are assured of our salvation. No one can break the seal of God.

**Guide:** ([John 16:13](#)) Just as the Spirit guided the writers of Scripture to record truth, so does He promise to guide believers to know and understand that truth. God’s truth is “foolishness” to the world, because it is “spiritually discerned” ([1 Corinthians 2:14](#)). Those who belong to Christ have the indwelling Spirit who guides us into all we need to know in regard to spiritual matters.

**Indweller of Believers:** ([Romans 8:9-11](#); [Ephesians 2:21-22](#); [1 Corinthians 6:19](#)) The Holy Spirit resides in the hearts of God’s people, and that indwelling is the distinguishing characteristic of the regenerated person. From within believers, He directs, guides, comforts, and influences us, as well as producing in us the fruit of the Spirit ([Galatians 5:22-23](#)).

**Intercessor:** ([Romans 8:26](#)) One of the most encouraging and comforting aspects of the Holy Spirit is His ministry of intercession on behalf of those He inhabits. Because we often don’t

know what or how to pray when we approach God, the Spirit intercedes and prays for us. He intercedes for us “with wordless groans,” so that when we are oppressed and overwhelmed by trials and the cares of life, He comes alongside to lend assistance as He sustains us before the throne of grace.

**Revealer / Spirit of Truth:** (John 14:17; 16:13; 1 Corinthians 2:12-16) Jesus promised that, after the resurrection, the Holy Spirit would come to “guide you into all truth.” Because of the Spirit in our hearts, we are able to understand truth, especially in spiritual matters.

**Spirit of God / the Lord / Christ:** (Matthew 3:16; 2 Corinthians 3:17; 1 Peter 1:11) These names remind us that the Spirit of God is indeed part of the triune godhead and that He is just as much God as the Father and the Son. He is first revealed to us at the creation, when He was “hovering over the waters,” denoting His part in creation, along with that of Jesus who “made all things” (John 1:1-3).

**Spirit of Life:** (Romans 8:2) The phrase “Spirit of life” means the Holy Spirit is the one who produces or gives life, not that He initiates salvation, but rather that He imparts newness of life.

**Teacher:** (John 14:26; 1 Corinthians 2:13) Jesus promised that the Spirit would teach His disciples “all things” and bring to their remembrance the things He said while He was with them. The writers of the New Testament were moved by the Spirit to remember and understand the instructions Jesus gave for the building and organizing of the Church, the doctrines regarding Himself, the directives for holy living, and the revelation of things to come.

**Witness:** (Romans 8:16; Hebrews 2:4; 10:15) The Spirit is called “witness” because He verifies and testifies to the fact that we are children of God, that Jesus and the disciples who performed miracles were sent by God, and that the books of the Bible are divinely inspired. Further, by giving the gifts of the Spirit to believers, He witnesses to us and the world that we belong to God.

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**JESUS IS THE VINE AND WE ARE THE BRANCHES (JOHN 15)** God is the gardener. Jesus is the Vine. The branches are the follows. Those who are united with him will bear fruit. Those who become unproductive will be separated from the vine. Unproductive branches will be cut off and tossed aside.

**Pruning:** Jesus makes a distinction two kinds of pruning. (1) Separating (2) Cutting. Fruitful branches are cut back to promote growth. In other words, God must sometimes discipline us to strengthen our character and faith. But branches that don’t bear fruit are cut off at the trunk because not only they are worthless but they often infect the rest of the tree. People who won’t bear fruit for God or who try to block the efforts of God’s followers will be cut off from God.

**Pruning is necessary for abundant growth** and without pruning, we can expect only so much. But if care is taken to prune the vine, the maximum number of good grapes will be produced. Jesus uses this image of pruning to teach us a similar lesson in bearing good fruit for His Kingdom. He wants our lives to be fruitful and He wants to use us as powerful instruments of His grace in the world. But unless we are willing to go through the purification of spiritual pruning from time to time, we will not be the instruments that God can use. Spiritual pruning takes the form of letting God eliminate the vices in our lives so that the virtues can be properly nourished. This is especially done by letting Him humble us and strip away our pride. This can hurt, but the pain associated with being humbled by God is a key to spiritual growth. By growing in humility, we grow ever more reliant upon the source of our nourishment rather than relying upon ourselves, our own ideas and our own plans. God is infinitely wiser than us and if we can continually turn to Him as our source, we will be far stronger and better prepared to let Him do great things through us. But, again, this requires that we let Him prune us. Being spiritually pruned means we actively let go of our own will and our own ideas. It means we trust Him far more than we trust ourselves. This requires a true death to ourselves and a true humility by which we acknowledge we are completely reliant upon God in the same way a branch is reliant upon the vine. Without the vine, we shrivel and die. Being firmly attached to the vine is the only way to life.

**Remain in him in order to bear fruit:** The word ‘remain’ is repeated 12 times in John 15:1-6. Remaining in Christ means believing the He is God’s Son, Receiving Him as Savior and Lord, Doing what he says and Continuing to believe the Gospel and Relating to the community of believers in the mystical body of Christ (church).

**What is truly a good life?** Many people try to be good and honest doing what is right but Jesus says that the only way to live a truly a blessed and good life is to stay close to him like a branch attached to the vine. Apart from Christ, our efforts are unfruitful. When we bear fruit, God is glorified. What a moment of glory for the Lord of the harvest when the harvest is brought into the barns, mature and ready for use.

**My Joy may be in you:** Joy comes from a consistent relationship with Christ. When our lives are intertwined with his, he will help us walk through adversity without sinking into lows and helping us to manage prosperity without moving into deceptive highs. The joy of living with Christ daily will keep us level-headed, no matter how high or low our circumstances.

**Remain in my love:** what is Christ’ love? We are to love each other as Jesus loved us and he loved us enough to give his life for us. We may not have to die for someone but there are other ways to practice sacrificial love: Listening, Helping, Encouraging and Giving.