



**GETTING STARTED**

> *As your group time begins, use this section for very brief review prior to showing the video to help get the conversation going.*

**Let's do life together!/Opening Discussion:** Did anyone reach out to an addict this past week and show compassion. Did anyone come face to face with your personal addiction (you don't have to share your addiction). Did anyone memorize *Psalm 119:11*? Can someone share a story of how your mother really showed unconditional love for you?

**Our Subject Today:** Like a mother, God loves you as though you are the only person in the world. Happy Mother's Day (this past Sunday) - Thank you, moms, for all you do to make the lives of those around you better and for showing us the love of God.

**VIDEO NOTES/QUESTIONS**

**INDUCTIVE BIBLE STUDY / OBSERVATION:** John's Gospel emphasizes on the identity of Jesus and the proper response of believers.

**INTERPRETATION:** See Commentary on pages 5-6

**APPLICATION QUESTIONS:**

**Read *John 2:1-5***

1) What lesson can we learn from Mary in these Scriptures? Why is it that we don't normally wake up each day blown away by God's love for us?

**SUGGESTED ANSWERS / DIGGING DEEPER:** Turn to Jesus for help! Jesus loved His mom! Mary turned to Jesus because she knew that more than just being her son, that Jesus was more importantly God's Son, the Savior of the World, who can do anything, and so she turned to Him for help. The fact that God loves us is the single greatest truth in history. We can go to Jesus for our simple needs.

**APPLICATION QUESTIONS (cont.)****Read *John 2:6-12***

2) Why did Jesus choose this as His first miracle when He went on and did many more complex and powerful miracles?

**SUGGESTED ANSWERS / DIGGING DEEPER:** Most scholars agree that Jesus preformed this miracle (1) because simply put it was important to His mama, a truth seen in the fact the Mary is the one who brought it up; (2) Because Jesus personally knew the wedding party; and (3) Jesus preformed this miracle to show us that He came into this world not to shame us, but to show us just how much He loves us by caring about even the smallest details of lives, a truth seen in the seemingly insignificant status of this entire event...

**Read *Ephesians 3:14-19***

3) How can a mom's love be a picture of the love Jesus has for us?

**SUGGESTED ANSWERS / DIGGING DEEPER:** Moms, never lose sight of the fact that within you there is this amazing ability and this amazing picture of what the love of God looks like in action. That love is exemplified every time you love us when we are unlovable, every time you open up your arms to console us when we're hurting and every time you speak truth, and show grace and go the extra mile you paint a picture and lead the way for us to experience the love of God for ourselves. Mom's and ladies, never forget that your love is picture of Jesus' love

**Read *Psalms 68:5 and Psalm 63:3***

4) What does God promise to those who lost or did not have a parent present as they were growing up?

**SUGGESTED ANSWERS / DIGGING DEEPER:** "Father to the fatherless." Then the thought *Mother to the motherless*. This is a real possibility that God himself could fulfill my need for a mother just as He does as a father. God will fulfill our need to understand a loving parent when we don't have one. Because of His love, I can experience an abundant life and my lips will praise God!

**APPLICATION QUESTIONS (cont.)****Read *Matthew 23:37* and *Psalms 91:4***

5) What picture of God's love do we see in these verses? How can we show this type of love to our children, spouses, friends, etc?

**SUGGESTED ANSWERS / DIGGING DEEPER:** Pastor David's words—"Keep loving and keep leading. Keep gathering and keep protecting and by all means, keep pointing...in spite of what anyone might tell you...your spouse, your kids, your other family members or friends, your co-workers or neighbors; in spite of what anyone might tell you or try to convince you of otherwise, keep on leading and pointing and loving people like Jesus because you are not in our way, you are our way and this old world needs you like never before."

**Read *John 16:27* and *Isaiah 66:13***

6) How does God love us according to these two verses?

**SUGGESTED ANSWERS / DIGGING DEEPER:** Pastor Daniel's words—"The same affection the Father has for Jesus is the same that God has for you when you place your faith in Jesus. It does not matter where you've been. It doesn't matter how far you've walked away. It doesn't matter what you're going through, big or small—God is still here, with arms open wide."

**SUMMARY (My Take-Away for This Week)****POSSIBLE SUMMARY:**

- God loves us unconditionally and no detail or need in our lives is too small for Him to care about
- Thank God for our moms and how they love us
- Help me to be a loving mother (physical or spiritual) now or some day
- God wants to fill the holes left in our lives from a hurtful, absent or deceased parent.



## COMMENTARY

*John 2: 1-12.* The context of the story is a wedding celebration in which Jesus' mother obviously was involved in seeing that the supplies for the festivities were available. To fail in the supplies was a major embarrassment for the married parties and their families. The anxiety of Jesus' mother is thus quite understandable. The statement in v. 4 is literally: "Woman, what to me and to you? My hour has not yet come." This question has raised the eyebrows of many persons over the centuries.

In reflecting on the text, however, we must first recall that Jesus' mother appears in only two stories in this Gospel, here and at the cross (19:25-27). In the tender context of the cross, where at his death Jesus demonstrated his role as the eldest son and provided for his mother's care, he again addressed her as "Woman" (19:26). For a western democratic, person-oriented society, addressing a person as "woman" seems to be an impersonal put-down. But the reader must take care lest such be attributed to Jesus or to this text. In like manner it was not inappropriate in the first century to refer to a woman by the designation of her father, husband, or son, depending on who was responsible for her. In this Gospel she is not called Mary but is designated as the "mother of Jesus" or "his mother" (2:1, 3, 5; 19:25-26). Accordingly, Jesus did not derive his significance from his mother but the reverse. Indeed, such should be true of everyone attached to Jesus.

It is here quite unlikely that Jesus was expressing hostility to his mother, but the statement does seem to imply that he wanted to set straight the parameters of his public relationship with his mother. Thus family relationships were not to be the determining factors in Jesus' life.

Jesus was directed not by his mother nor by his brothers but by his relationship to the Father, in whose bosom the Son existed. He came to fulfill the Father's purpose for him; namely, he came to make the Father known (1:18). The point of the story here is that the person in charge is no longer Jesus' mother. Indeed, readers should notice that his mother completely fades out of the story from this point on. She has served the evangelist's purpose of moving the focus to Jesus.

The point of this story is brought together in v. 11. The words are simple, but the meaning is profound. The evangelist identified the action in the story as a "sign" (not "miracle" as in the KJV). In John a sign is more than just a wonder; it is a powerful act for the one who has eyes to see because it points to the reality of who Jesus is.

Although the present story portrays Jesus as clearly able to meet people's needs, the focus of the story is not on those needs but on Jesus as an extraordinary person who clearly recognized his mission and who would not let human pressures obscure that mission. (Gerald L. Borchert, *John 1-11*, vol. 25A, The New American Commentary [Nashville: Broadman & Holman Publishers, 1996])

**Question 3.**

*Ephesians 3:14-19.* Paul now continued the prayer he started in 3:1. What he described in 2:11-22 is now the subject of his prayer. He desired for the church to be united experientially. He wanted them to know and experience Christ's love and share it with one another.

Paul addressed his prayer to the Father. He expressed his aspiration for the saints to be strengthened, grounded, and filled. He asked that they comprehend Christ's love and be filled unto God's fullness. His confidence in prayer was grounded not in his abilities or his readers' but completely in God's abundant power. Astoundingly he claimed that God can do abundantly more than we can ask or even imagine. Following these majestic words the apostle concluded with a beautiful doxology. (David S. Dockery, "The Pauline Letters," in *Holman Concise Bible Commentary*, ed. David S. Dockery [Nashville, TN: Broadman & Holman Publishers, 1998])

## COMMENTARY

Question 4.

**Psalm 68:5.** What significance in the terms “fatherless” and “widows”! They tell of death, of war and pestilence and famine, of desolated homes and broken hearts and innumerable sorrows. Then in “the solitary,” all the ills of life seem gathered up.

It is a great comfort to believe that there is a God who made the world, and cares for the world that he has made. But there is much more here. God is represented as not only great, but kind; not only as mighty, but merciful; not only as ruling over all his works in righteousness, but as making the weak and the sorrowful his special care. There are three great comforts here. 1. *God's Fatherhood.* (*Jer. 49:11.*) 2. *The brotherhood of man.* 3. *The blessedness of home.* “God setteth the solitary in families.” This is in part fulfilled here.

Perhaps “the solitary,” like Moses in the desert, finds a home. Instead of wandering alone, he is blessed with a wife and children, and the sweet joys of family life. Again, “the solitary” may have friends raised up to him. In the Church and in society he finds true companionships and healthy occupation, and walks no more with aimless feet. But the highest fulfilment is to come. Heaven is the eternal home. There is no “solitary” there. It is the house of God, of many mansions, of happy families, and of endless fellowships and joys (H. D. M. Spence-Jones, ed., *Psalms*, vol. 2, The Pulpit Commentary [London; New York: Funk & Wagnalls Company, 1909])

Question 5.

**Matthew 23:37.** Here Jesus wishes he could gather all the recalcitrant “children” of Israel, to love, protect, and nurture them like a mother hen does with her baby chickens. Similar imagery recurs frequently in Jewish literature (e.g., *Deut 32:4; Ps 36:7; Ruth 2:12; Isa 31:5*). But God never imposes His love by overriding human will. Verse 37b proves crucial and graphic; unbelieving Israel has chosen its own fate. “I have longed” in v. 37a is, more literally, *I wanted*; “you were not willing” in v. 37b is, more literally, *you did not want*.

Would that all Christians displayed this depth of concern for the lost, especially among those closest to them! Would that we made plain with this boldness the eternal jeopardy those without Christ face. Probably only with the former emotion is the latter boldness justifiable (Craig Blomberg, *Matthew*, vol. 22, The New American Commentary [Nashville: Broadman & Holman Publishers, 1992]).

Question 6.

**JOHN 16:27.** THE CHARACTER OF THE FATHER'S LOVE. 1. It originates in his benevolent nature. His love is not caused by ours. “We love him, because he first loved us.” But the love of Divine pity revealed in Christ enkindles the flame of love upon our hearts. 2. It manifests itself in the mediation of the Son. The love of God is not caused by the intercession of our Divine Advocate and Representative. 3. It is, towards those who believe in Christ, the love of satisfaction and complacency. Beginning (if we may use language so human) with pity, the Divine love goes on to approval. The Father recognizes in the friends and followers of Christ the same moral features and expressions which he looks upon with delight in his Son. This is a view of God which is eminently and distinctively Christian. The God whom we worship is a God who can love man, whose love flows forth in streams of compassion towards all men, but whose favour is revealed to those who display moral sympathy with his own beloved Son (H. D. M. Spence-Jones, ed., *St. John*, vol. 2, The Pulpit Commentary [London; New York: Funk & Wagnalls Company, 1909]).

For more information about God's love, [www.studylight.org](http://www.studylight.org) offers several dictionaries with definitions and cross-references.

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