
CONVERSATIONS WITH THE

RABBI



A DEVOTIONAL BY JULIET ODHIAMBO

A 21-Day walk through the conversations in the Gospel of John as Jesus confronts mental strongholds. Interact with Jesus as a teacher, confront your own strongholds, lay them at His feet and believe the truths therein.

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Introduction

I don't believe I have read any Bible Book more than the Gospel of John. I also didn't think that I had a favorite Bible Book until I started working on this. It is as I listened to the audio Bible and realized how conversational it was that I started to pay attention. If you listen to the Bible, I highly recommend doing this for the Gospel of John; you will be able to pick out the urgency and desperation that Jesus had for the Jews to believe Him and in Him. Throughout the book, Jesus reaches out to the unbelieving Jews explaining to them why they need to believe what He is saying and teaching.

Of all the Gospels, this is the one where I see Jesus demonstrated as a teacher the most. In John 13:13 Jesus says that it is right that the disciples call Him teacher because that is who He is. A little fun fact: the name/word Rabbi or its equivalent Rabboni is mentioned eight times in the Gospel of John compared to the other Gospels in the NIV translation (Mathew 4, Mark 4, Luke 0). A great Bible studying tip I have been using is to look out for repeated words in the passage of scripture I am going through and in studying John, this becomes especially valuable to do.

Strong's concordance defines the word Rabbi as an official title of honor whereas Thayer defines it as a title used by Jews to address their teachers. In Teaching, there is an exchange of words as knowledge and information is transferred from one person to another. This is what we see a lot of in the Gospel of John.

A mental stronghold is a habitual pattern of thought, built into one's belief system. Strongholds can be subtle and many times require God's intervention to bring our attention to them. Mental strongholds can cause us to receive new information in a certain untrue way or even keep us from receiving it at all.

In John's Gospel, we see Jesus wanting to change paradigms, perceptions and beliefs about the messiah and about God and He does this through teaching conversations. He also uses signs (miracles) but John records the least number of miracles compared to the other three Gospels. John records only 7 miracles compared to the 19 in Mathew and Mark and the 20 in Luke. That is a significant difference. What we have instead, is a lot of exchange of words between Jesus and the people He meets.

This devotional is not a stand-alone; it is to be used with your Bible. Take time to read the whole chapter and then zero in on the specific verses and conversations highlighted in each chapter. As you go through these conversations, pray that God would open your spiritual eyes to see and learn. Where you hold similar strongholds, pray that they would be pulled down and that you would believe the truth that Jesus Christ the Rabbi offers you.

*You are the Son of God...
you are the King of Israel.*

1

JOHN 1:45-51

In this first conversation with Nathaniel, we catch a glimpse of the problem that the Jews have with Jesus Christ, the Rabbi. That they are in constant need of a sign in order to believe that Jesus Christ is who He claims to be i.e. the Son of God. Jesus describes Nathaniel as a man without deceit, an honest man and the ideal man. Jesus Christ knew Nathaniel in and out and in the same manner knows who you are, your very character and He chose you.

Nathaniel needed to believe in Jesus Christ as a Rabbi, the Son of God, the King of Israel and that one word of knowledge demonstrated by Jesus made Nathaniel believe in Him. But he had not seen anything yet, he was to experience a lot more in Jesus. He told him that the heavens shall open and the angels of God will ascend and descend on the Son of man; a reference to Jacob's ladder (Genesis 28:12). It was also a sign that there was a lot more that Nathaniel was going to experience in terms of communication with God and with heaven.

I pray for us that we shall not be like Nathaniel or like the Jews who wait for a miracle (a sign) in order to believe. But even when we do get a sign, that we will use it to build our faith and draw closer to God.

***Destroy this temple and in
three days I will raise it
up.***

2

JOHN 2:14-25

They demanded of him, “What miraculous sign can you show us to prove your authority to do all these things?” After all they had seen about Jesus Christ they were still looking for the proof of his authority, which He gave by saying, “...destroy this temple and I will raise it again in 3 days.” Jesus offered the ultimate proof because we know that He was not talking about their physical temple, He was talking about Himself, about His nature, His future (see vs 21,22). That He was going to be killed, to die and to rise up again. It was only after his death and resurrection that his disciples recalled what he had said, then they believed the scripture and the words that Jesus had spoken.

The truth of God's word is slippery (Matthew 13:1-23) and we are likely to miss or to misunderstand some of the things that God tells us. Some revelations might come to us much later but we should always hearken our ears to His truth as a default posture (Philippians 3:15-17). I find comfort in that, even when scripture is not clear, the Lord never leaves me without understanding, sometimes it takes a while but it eventually comes. Verse 23 shows us that because of the miracles, people in Jerusalem believed in Jesus, they trusted and followed Him. Later on we will see Jesus tell his followers that if they cannot believe in what He is saying then they should believe in the signs, our priority should be His Word because it is truth.

***A Conversation
between two teachers.***

3

JOHN 3:1-21

This is one of my personal favourite conversations. Nicodemus is an important member of the society but he is genuinely curious and he wants to understand and to know. You can tell from the kind of questions that he asks. This particular conversation shows us among other things that God is not afraid of questions. He does not push away our questioning hearts or minds but welcomes it and wants to give us the kind of answers that we think no one else can provide and that the local church might not provide.

How many questions does Nicodemus ask? How can a man be born when he is old? How can this be? And so on and so forth. When he did not understand, he questioned and he finds his answers from Jesus Christ, even though, Jesus seems to expect more from him because he is a teacher of the law. A conversation between two teachers trying to make sense of what should have been clearer to Nicodemus but was not.

This chapter holds a popular Bible verse that has become a cornerstone of our faith; the fact that anyone who believes in Jesus Christ will be born again. God saved us because He loved us and His love came in the form of His Son Jesus Christ the Rabbi. If you, like Nicodemus are in that place where you are curious or have questions, do not shy away from asking them. God is able to give you answers to your questions.

A Conversation with a Samaritan woman..

4

JOHN 4:1-42

This is an interesting conversation because once again Jesus demonstrates His power in showing the Samaritan woman that He knows the kind of life she has been living. She recognizes His ability when she says, “I can see that you're a prophet.” She realizes that she cannot run or hide since her whole life lays bare before her.

Jesus tells her about the kind of worship that the father seeks, the one done in spirit and in truth. When we worship in spirit and in truth we are exposed; the heart and its wickedness (Jer.17:9) causes our sins to be exposed. We cannot hide our sin and we cannot go before God hiding what we know is keeping us from Him and expect to have genuine heart to heart conversation with Him and genuinely worship Him. In relationships, intimacy requires honesty.

This is an encouragement for us who think that we must approach God when we are perfect or after we have dealt with our “issues”. Through the Spirit, we are able to lay our hearts bare in truth, we lay our sins on the table and admit where we have gone wrong allowing the healing grace of God to cleanse us of all unrighteousness (Romans 8:1-4). Then, we can fellowship with the Father, the Son and the Holy Spirit the way He intended for us to worship. (John 17, 1 John 1:1-3)

**...He also said that God
was His Father.**

5

JOHN 5:16-47

Once again, the Rabbi Jesus speaks of His authority to people who are out to persecute and kill Him. This is especially so when Jesus says that He is a representative of the Father Himself and is only concerned with His Father's business.

The conversations and relationship that we have with the Father as His sons, should be influenced by the blueprint that Jesus Christ set for us (John 13:15). In that sense, we become representations of the Kingdom of God on earth. The truth is the reason why the Jews were finding it so difficult to believe is because their minds would not allow them to consider Jesus Christ as equal to God. They tried all the harder to kill Him, not only was He breaking the Sabbath but He was even calling God His Father. As believers and as a Sons of God walking on earth, how do we demonstrate this Sonship? Can you consider what kind of limitations you have in your mind that keep you from demonstrating this Sonship in the manner that Jesus did?

“

I tell you the truth whoever hears my word and believes Him who sent me has eternal life and will not be condemned; he has crossed over from death to life.

”

Jesus knew how difficult it was for them to believe what He was asking them to and that is why He brought that message of salvation to them, so that they can cross over from death to life. I want to believe He knew what He was fighting to draw people to Himself but He also knew that in Him we could overcome them.

This is a hard teaching

6

JOHN 6:30-71

Some of the things that Jesus Christ told the Jews were simply hard to swallow. When He tells them that He is the bread of life and that they have to eat His flesh and drink His blood, I can only imagine the kind of mental conversations they had with themselves. To see Jesus as the one who will feed them and give them eternal life must have been a huge stronghold they had to bring down.

It is possibly to have this false impression that we come to the Father out of our own accord; but Jesus clearly says that, "...no one comes to Him unless the Father draws him...", Hence, even the little faith to say, "I believe, I believe in the Son" is not ours. It is given to us by grace. It is by the grace of God that we have actually believed because the Father has drawn us to Him (Ephesians 2:8)

It is the Spirit working in us that draws us to the Son of God. "Everyone who listens to the Father and learns from Him comes to me." Jesus Christ said. Isn't it amazing that it is by grace that we are saved not by anything we do, say or think? His grace leads us to Him.

It is worth noting that this hard truth, this teaching, was too much for many of the followers to accept and therefore they walked away. Even today many are finding God's truth too hard and are choosing to walk away.

***For even his own brothers
did not believe in Him.***

7

JOHN 7:1-13

If you have siblings then you know how things can go, especially, when you are younger. The taunting and mocking is usually a characteristic of the camaraderie of siblings. It looks like Jesus was going through the same thing. The only difference is that this was not simple jesting about His ability to do something but in who He said He was. We might gasp at this but imagine that you grew up with Jesus and then one day He started saying that He was the messiah. They probably equated Him with all the other “false saviors” and rebels that were rising up against the Roman authority at that time. So they taunted Him just to see how far He would go or how serious He was.

Nevertheless, He knew their hearts and He knew He was not the kind of messiah that they thought He was. There was still murmuring and whispering among the Jews as everyone tried to figure out who exactly Jesus was. Even though the brothers taunted Him, at some point, they would have had to deal with the facts and make a decision. I imagine that His brother James was among those that were mocking Him and I wonder what happened to bring Him to the point at which He wrote the Book of James. He must have had to change the mind-set that came out of familiarity in growing up with Jesus.

Have you grown up hearing about Jesus that you have become too familiar with all the stories and forgotten that He is God?

If I am telling you the truth, why won't you believe me?

8

JOHN 8:12-59

If I was a Jew, this would have been a particularly difficult conversation for me to have with Jesus Christ. The intensity of the conversation almost makes me wish I was a fly on the wall just listening in. Jesus is trying to get to the root of the matter of why the Jews were not believing and you can feel His frustration at their not being able to get past the mental stronghold and limitation that is stopping them from believing in Him.

*“Can any of you prove me guilty of sin?
if I'm telling the truth why don't you
believe me?”*

”

Jesus wants them to believe in Him as their salvation because He knows where their lives will end up if they do not. I have interacted with people who have built up cultural, economic and religious mindsets that makes believing in Jesus difficult. A worldview that fights the message of salvation that literally needs to be pulled down.

What does this mean for us who are to spread the faith? It is true that not everyone will believe but, the desperation and passion that Jesus had for the people of Israel is the same kind that we are to have for the people that we interact with today. Whether it is in our families or workplaces or whatever doors that God opens for us to minister- we must not waver we must not give up, we must be as passionate and as desperate as He is for their souls.

Do you believe in the Son of Man?"

9

JOHN 9:35-41

Verse 35 comes just after Jesus Christ has healed a blind man who goes through a process of investigation by the Pharisees. These same Pharisees did not understand nor believe how the man could suddenly see because He was blind from birth. When he was healed, the man did not know who Jesus was and had no idea the kind of trouble that Jesus was with the Pharisees

In the six verses between verse 35 and 41 we see the word "believe" three times giving the thematic direction of the conversation between Jesus and the man. He was ready and receptive to the message of salvation. Why was he so different from the Pharisees? Jesus says that He has come into the world where the blind will see and those who see will become blind. This is the difference between the two, one boasts of sight and fails to see Jesus, the other gets to see Jesus because of his blindness. Our weaknesses are opportunities for God to demonstrate Himself in our lives (2nd Cor. 12:9).

When life is good it is hard for us to believe that it could get better, that we could possibly be missing something. After the blind man got healed it was almost automatic that he would believe. In stark contradiction with the Pharisees who had physical sight with spiritual blindness. We believe at Salvation but this walk requires that we continuously believe in the power that is working to bring us to perfection. We must constantly be aware of our need of Him, that we are not perfect in and of ourselves, only in Him.

*I told you, but you
do not believe.*

10

JOHN 10:24-42

The second half of this chapter shows another intense conversation with Jesus and the Jews who are opposing him and calling him a blasphemer.

Let your imagination play out this scene.

I imagine Jesus talking to the crowd of Jews speaking truth too difficult for them to believe and they fight Him, both physically and mentally. They probably did not even give it a chance, they discussed and argued among themselves and all they could see were the differences between this Jesus and the Messiah they were waiting for.

Jesus spoke truth written in the law and spoken by the prophets whom the Jews claimed to believe; we see this when Jesus quotes the law (Psalms 82:6) and says "...he called them gods to whom the word of God came, why then would it be blasphemy for him to call Himself the Son of God? He who was sent from heaven by the Father Himself?" He is God's Son because the Father sent Him and they that received the word of God are "gods" because it was written in the scripture.

The Bible calls us sons of God (John 1:12), why does that title not antagonize as much as it did when Jesus said it? How often do we limit God because we have a mind-set that we refuse to let go off? We experience the power of the Holy Spirit not only when we have open hearts but also open minds to unlearn the lies and learn God's truth.

I am the resurrection and the life....Do you believe this?"

11

JOHN 11:1-45

In the story of Jesus and Lazarus' sisters, we have the best example of a God who is able to surprise us even when we think we have seen it all. Mary and Martha already believe in the messianic power of Jesus Christ, they already work with Him and are His friends. Jesus loved them and they believed in Him, yet when Lazarus dies they felt defeated because of the sense of finality that comes with death. They probably thought

“...from here on there's not much that God can do.

Yet God was still able to come and surprise them moving and acting beyond their faith. This story is for us who already believe in the power of Jesus Christ, believe in the blood and all the things He has done for us through the cross. We have already seen Him at work in our lives; but every time we go through a difficult situation, we think that it must be the one that God cannot handle.

In this conversation between Jesus and the two sisters we see that even when we are at our lowest, in a tough situation thinking that there's nothing that God is able to do -including raising the dead- we cannot and should not limit His powers nor His ability. Let us not limit His love for us, His affection, what He is willing to go through for the people that He loves.

Let us not forget what God is able to do. (Mathew 19:26)

“...they still would not believe in him.”

12

JOHN 12:20-37

We established earlier in Chapter 3 that the Rabbi is not afraid of questions. In fact, your questions are what fuel the conversations that you have with Him. The local church has been accused of losing relevance in light of its unwillingness to answer questions especially from a generation that questions everything.

If the local church is not able to answer their questions then there's a high chance that we will lose this generation to other audiences or to other influences. Jesus often showed His opponents that He was ready to engage their questioning hearts and minds. The crowd asked for example, “We have heard from the Lord that the Christ will remain forever, so how can you say the Son of man will be lifted up? Who is the Son of man?”

They honestly did not know, they had questions, they asked Jesus the questions and Jesus answered them. Sometimes we are limited in our capacity to understand the answers and often I have ask God why He could not just make the answers simple and not riddled with hidden meaning and messages. In Mathew 13, Jesus said “...the knowledge of the secrets of the Kingdom of heaven has been given to you.” The “You” here refers to the believing heart. Every believer has capacity to understand the scriptures but the same cannot be said about the unbeliever.

**No, you shall never
wash my feet.**

13

JOHN 13:1-11

I had a conversation with a friend once about why it is important for us to view ourselves as God does in order to engage with the world, as God would want. She thought it was dangerous to make statements such as “I walk in power”, “I am a King”, “I walk in miracles” I am (Fill in the blank). Because by so doing, there is a tendency to become more self-centered than God - centered, and so it is not something she engaged in.

I understand where she was coming from because many false teachers have taught about our identity in Christ without a proper foundational teaching on the source of this identity. However, staying on the other extreme is also not beneficial; because the lack of or limited revelation of our identity curtails what God wants to do in and through us. Refusing to see yourself as God wants you to can itself become a stronghold because you will lack revelation and understanding. Peter thought it was ridiculous that Jesus should wash his feet because he was limited in his understanding. But, Jesus told him...

**“You do not realize now what I am doing, but
later you will understand.”**

When he got the revelation and understanding, Peter wanted his whole body washed. What Biblical truths have you not allowed yourself to explore for fear of becoming “theologically unsound.”?

Don't you know me Philip?

14

JOHN 14:1-10

Here we find a conversation between Jesus and His disciples, people who supposedly knew Jesus. As we follow the disciples and the Rabbi, we see how some of them get their personal revelations of Jesus as the Messiah. Simon Peter and Nathaniel for example in Mathew 16 and John 1. It was important that each of them came to the realization of who Jesus Christ was and we see this from the question that Jesus asks "...how is it that you don't know yet who I am even after I've been with you all this time?"

It is possible to hang around believers and think that it automatically makes you one too. You have heard what they say about Him, you listen to sermons, you talk to people about Him, you go to church but you really do not have a personal revelation of who Jesus Christ is. That just means that you are yet to have your conversations with Him to receive a personal revelation of who He is.

I imagine the Rabbi asking that question in frustration, the same way a teacher who has been teaching the same thing repeatedly would ask students who still do not get it. An introduction to Jesus Christ as the Messiah is only the first step; we must continuously engage Him in communion to know Him more. When you talk to and interact with Him, He will definitely show you who He is. (Jeremiah 29:13)

*...that you would bear
much fruit.*

15

JOHN 15:1-10

In this chapter, the Rabbi is not necessarily talking to a group of people or to any individual per se but He is giving his final instructions to His followers. Chapters 14, 15 and 16 of John are dedicated to the Rabbi giving his final instructions for a believers walk. Any good teacher will tell you the value of an assignment; the best learning happens when you are able to apply what you have learnt which happens through assignments.

Jesus Christ came on earth to do something, He did it and then chose His disciples to continue the work He had started and empowered them to do it. With the empowerment came some instructions on how to go about everything. Andrew Wommack refers to these three chapters as the “Christian Survival Toolkit”.

In John 15:16 Jesus says, “I chose you and appointed you to go and bear fruit that will last. “How do we go about getting this fruit?” To begin with, you are to remain in Him, then He will remain in you, and then you will bear fruit. We live in an age of constant pursuit of the next thing, the next big thing and sometimes these are things that we should not even be pursuing. He is the one we should be pursuing.

To bear right fruit we must remain in Him, receive His love and then demonstrate that kind of love to others so that our joy can be complete. To complete the right assignment, we must remain as a tight unit with Him who gives us our identity.

“...We don’t understand what He is saying.”

JOHN 16:12-33

We are at a point in the Gospel of John where Jesus is much saying, “Goodbye, see you later I’m going to a place where you can’t come.” Yet His disciples still cannot understand some of the things He is teaching, they still had questions.

The Rabbi was able to give understanding to the questions asked and this privilege was not only for those who walked with Him day by day but also for us who came to believe much later. We are able to have these kinds of conversations and ask these kinds of questions because of the gift of the Holy Spirit. Even the Rabbi Himself said that He had much more to tell them but He did not think they could handle the conversation just yet.

One of the reasons the Holy Spirit came is to facilitate the conversations between us and Jesus Christ and the Father. The Holy Spirit receives from Jesus and gives us understanding (John 16:13) and then He takes our words cleans them up and gives to the Father in the name of the Son (Romans 8:26) so that we are in constant and continuous perfect conversation. In the Acts of the Apostles we don’t see these same disciples asking questions because the Holy Spirit had come and He came with deeper understanding and deeper revelation.

When Paul writes that we have the mind of Christ (1st Cor 2:16), he does so because we have access to the Holy Spirit and who is it that knows the mind of God except for the Spirit of God? The Holy Spirit gives us understanding to the deep things of God.

“The words of a dying man”

17

JOHN 17:1-26

In Chapter 17, the Rabbi allows us to get into a private conversation between Him and His Father and it almost feels like you are eavesdropping on a conversation you should not be listening to. This conversation happens just before He gives up His life for us and it shows you the heart of the Rabbi, what is important to Him and what He values enough to talk to the Father about at this time. Traditionally and even Biblically, there is special attention paid to the words of a man on his deathbed.

Jesus makes a couple of prayers worth taking note of: first is a prayer for Himself, that He would honour His father, that He would glorify His father and that His father would glorify Him through His death on the cross. Secondly, He prays for the protection of His disciples knowing that because they are part of Him and not of the world, the enemy will come after them. He asks the father to protect them, and not just them but all believers and everyone who will come to the faith through the disciples that He has commissioned. Thirdly, He prays for unity amongst the believers and unity between the believers and the Godhead and a oneness between the believer and the Godhead.

Those are the words of this dying man who is also God; the things that He thought were most important to talk to His Father about just before He died. What does it mean to you that Jesus wants you to be in Him and communing with the trinity?

What is truth?

18

JOHN 18:28-40

One of the ways the enemy has managed to lie to the world is by bringing in the idea that truth is fluid so that we can live in “peace” and demonstrate “tolerance” with each other. We don’t have to disagree, you live your truth and I live mine and let’s agree to disagree, right? It should not come as a surprise that Pilate asks Jesus “what is truth?” when Jesus said that everyone on this side of truth listens to Him. The truth that Jesus speaks about in this chapter is the fact that He is King and His Kingdom is not of this world.

In the KJV Bible translation, the word “truth” appears 33 times in the Gospels and 22 of those 33 times happens to be in the Gospel of John. It is by design that Jesus came into the world to dispel the lies of the enemy and it is for this reason that John wrote this Gospel. John wanted to show a truth that Jesus was bringing, how Jesus was bringing this truth and what strongholds needed to be brought down so that we can believe this truth.

This Gospel was written so that we would believe in the truth by dispelling the lies of the enemy (John 20:31). To be of the faith means that you either believe that He is the Bread of life and the Son of God or you don’t. When you think about it, is this not the job of a teacher? To get rid of what you thought you knew to be true by bringing in new information.

Stay in this side of the truth, the Rabbi is truth.

When Pilate heard that saying, he was the more afraid.

JOHN 19:1-16

In this conversation, Pilate once again struggles to make a decision about whether or not Jesus deserves crucifixion. Pilate represents a common struggle among unbelievers. His conversation with the Rabbi only convinces Him that there is something special about Jesus. The problem is that he is being pulled by the world or by the pressure from the Jews and that keeps him from taking a firm stand or decision to do what he believes to be true.

Even though it was the will of God that the death of Jesus Christ come to pass, we still see that Pilate go through a common struggle we go through because of the love of this world. We are pulled by the world and its entrapment and that keeps us from running to what we know to be true. We are in the world Jesus said but are not of the world (John 17:16), which means that even though we live on this earth, we should operate from a different mind-set, a different “truth”.

In Chapter 14:30 Jesus refers to the devil as the “prince of this world”, the devil is an expert at the world and that is why he has mastered how to attract and pull you from the truth.

Let us pray that we do not fall for his tricks.

That you might believe...

20

JOHN 20:19-31

This is the first conversation that the disciples have with the Rabbi after His resurrection and we have the scene with “Doubting Thomas”. I used to think that if I met Jesus when He was alive and interacted with Him as much as the disciples did, then, I would have been fast and quick to believe Him. The truth is that I would have struggled just as much as the disciples did if not more. The fact that I believe today based on what I am reading in the scriptures, what is taught in the church and the working of the Holy Spirit in me, is an even a bigger miracle than believing when Jesus was alive. Jesus himself says,

“ ***Blessed are those who have not seen
and yet have believed.*** ”

Guess what? That is referring to you, me, and every single person who came to the faith after Jesus died and resurrected. We did not meet Him physically yet the miracle that took place in our hearts was too big to ignore. Secondly, it is important to note that Jesus says the Gospel of John was written so that we can come to believe and that we may continue believing to receive life.

That is a present continuous process of coming to faith, trusting the word of Christ or what God has told you. Believing does not stop when you surrender your life but, it is a continuous process of working out by faith in what has been written in the scriptures

*The Rabbi's conversation
with you.*

21

JOHN 21:15-25

I could not imagine a better way to close this devotional than with this conversation between the Rabbi and Peter. This is a conversation that He has probably had with each one of us on a daily basis. We may have responded to an altar call with a group of people or we belong to a family of believers or we are part of a community of believers who fellowship together and worship together. Ultimately though, our relationship with God and with Jesus Christ as a Rabbi is a personal one. (Mathew 6:24-26)

We cannot decide or make choices about our faith dependent on what people around us say or do. The Rabbi is asking you just as He asked Peter, "If I want him to remain, what is that to you? you must follow me." It is easy to get caught up in how other believers are living out their faith. In an age of Christian celebrities, we have made them the standard of our faith and not Christ and the Word. Peter was concerned with God's call on John, instead of God's call on him as Peter.

You must make your own choice. Each of the disciples lived different lives and followed different paths even though they were given a common mission together. They had different paths set before them and they died different kinds of deaths, they served in different capacities even though they served together with one ultimate goal. We must all come to that place where we follow Jesus passionately, separately but together.

Pray the

Promises

John 20 tells us why the Gospel of John was written—so that you and I may believe and that we may continue believing. Jesus was having these conversations so that the people He met would move away from existing thought patterns to believe in Him. So it makes sense that He would have these promises for those who believed in Him. As we wrap up this Devotional, here is a list of promises in the Gospel of John that you can memorize and include in your prayer life.

If you believe, you...

- Will not perish but have everlasting life **3:16**
- Are not condemned **3:18**
- Have everlasting life and shall not come into condemnation **5:24**
- Shall never thirst **6:35**
- May have everlasting life and will be raised up on the last day **6:40**
- Have everlasting life **6:47**
- Out of his belly shall flow rivers of living water **7:38**
- Shall live, though you were dead **11:25**
- Shall never die **11:26**
- Shall not abide in darkness **12:46**
- Greater works than these shall you do **14:12**

Heavenly Father I thank you that you gave me a new lease on life. I thank you that what you give me is an everlasting life of knowing you and loving you. I believe that because of this love that you have showered on me I will rise to see you on the last day. (3:16, 6:40: 6;47)

Holy one, because of your death on the cross I am not condemned. I believe you. I pray against every word that was spoken to me by the enemy and that has taken root in my heart. I pray that by the power that raised you from death I will walk in freedom from every condemnation. (3:18, 5:24)

Father, you have said in your word that if I believe in you, out of my belly shall flow rivers of living water. Father, help me understand what this means for me and cause me to be a place of refreshing for the people that are in my life. (7:38)

King of Glory, you have told me in your word that you are the Light of the world. I thank you that because I am in you then I am in the Light. I pray that I shall not grapple in darkness and in blindness because I believe in you and I am in You. (14:12)

My Saviour and my King, thank you for revealing yourself to me through your word. Page after page I see the miracles you did, healing the sick and raising the dead. You saved people and drew them to yourself. I want to be just like you Lord. Teach me how to do what you did and even more. (14:12)



Juliet Odhiambo is a lover of God and a lover of words. When she is not facilitating personal finance workshops and talking about money, she's creating content, resources and tools for a closer walk with God.



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