

Explanation of Study Resources

We believe God works mightily in community. One of our aims, therefore, in producing study aids for our resources is to provide context and opportunity for community growth and discipleship. That's our hope for this study resource for *What Jesus Demands from the World*. While nothing in the resource requires study within a group context—indeed, we hope that this resource can also be of benefit for individual study and reflection—nevertheless we highly recommend seeking out others to join you in the study, reflection, and meditation upon what Jesus demands from the world. The following sections explain the Reading Guide for *What Jesus Demands from the World*, and provide recommendations on structuring a ten-week group study.

Study Guide

The study guide contains questions covering your reading. Five questions are provided for each chapter. These questions are aimed at deepening understanding of the reading, provoking further study and thought, and stirring personal reflection and application of the themes and biblical truths covered. The final question in each chapter generally will aim more at personal reflection and application of the demand discussed in the reading.

The questions appear in the order they are discussed in the book. This enables you to answer these questions during your reading. You may, however, choose to answer the questions after the reading as a means of review and reflection. As you read, note which questions you find particularly fruitful or challenging, along with questions you need to think about more (see Group Meeting below).

The ten-week study we suggest (see Group Study Schedule below) would have the individual working through 5–6 chapters a week, approximately 30–40 pages. Each person should decide for themselves what pace to work through the weekly reading and study material.

Group Study Schedule

We suggest a group study of *What Jesus Demands from the World* lasting ten weeks. A ten week study would require covering 5–6 chapters per week. The following schedule breaks down the material covered each week (the weeks appearing with stars cover 6 chapters):

- Week 1: Introduction to the Study
- Week 2: Chapters 1–6 (pp. 37–61)**
- Week 3: Chapters 7–12 (pp. 62–104)**
- Week 4: Chapters 13–18 (pp. 105–145)**
- Week 5: Chapters 19–24 (pp. 146–189)**
- Week 6: Chapters 25–29 (pp. 190–229)
- Week 7: Chapters 30–35 (pp. 230–273)**
- Week 8: Chapters 36–40 (pp. 274–306)
- Week 9: Chapters 41–45 (pp. 307–342)
- Week 10: Chapters 46–50 (pp. 343–375)

Because of the varying numbers of chapters from week to week, it will be very important for the group facilitator to remind the members of which chapters to cover for the following week. We suggest providing the above schedule to each member of the group on a small sheet of paper and having each person in the group use it as a bookmark.

Group Meeting

We believe that the group meeting is an extremely valuable time for discussion, reflection, internalization of the material covered, and prayer.

Below are our suggestions for structuring the group meeting time. Feel free to adjust as your group's need and time-allotments allow.

Week 1

Use this meeting for introducing the book and the plan for study as well as introducing the members of the group to one another. Time-permitting, have each member share their testimony and what they hope to learn and be challenged in by reading and reflecting upon *What Jesus Demands from the World*. Have the group discuss the following questions and issues:

- List as many demands of Jesus as you can think of.
- What do you think of when you hear the word “demand”? How do you react when hearing that Jesus demands things? How do you react when hearing he demands things from the whole world?
- Why do you think John Piper chose the title, *What Jesus Demands from the World*, for this book?

Weeks 2–10

Ideally the group would discuss each demand covered over the course of the past week’s reading (5–6 demands per meeting). In a one-hour meeting, allowing 8–10 minutes to discuss each individual demand, discussion of the reading would take about 45–50 minutes per meeting. Do not be afraid to linger on a particular demand if the Spirit seems to be moving in a special way during discussion.

We recommend opening discussion of a particular demand by having the group restate the demand. Don’t simply repeat the verse or repeat something Piper says in the chapter; rather make an effort to say the demand in your own words.

Many of the questions from the Study Guide may be helpful and fruitful questions for group discussion. However, there will not be time to cover all the questions covered during the reading. Therefore we suggest that while answering questions in the Reading Guide, you should be mindful of questions that would stir meaningful discussion during the group meeting. Such questions may be questions you feel are particularly suited to your group’s context or questions you are wrestling with and struggling to answer. Be prepared to bring these questions up for discussion during the group meeting. If you (particularly the group facilitator) feel that other questions instead of the questions in the Reading Guide would be of more benefit to your group, please do not hesitate to lead your group in those directions. Our hope is that the Reading Guide will be a resource that gets you started and that launches other creative and worthwhile efforts to deepen knowledge, faith, and love.

We also want to encourage extended times of group prayer during your group meetings. We suggest using at least the final 5–10 minutes of the group time for prayer. You may choose to pray as a large group, or to break into smaller groups. You could break into small groups that change from week to week, or maintain the same smaller prayer groups throughout the study. Whatever you may choose, we hope that prayer for one another will be an integral part of your time together, both during the group meetings and throughout the week as you progress through this study.

We pray deep blessings for you and your group during this study. May the God and Father of Jesus Christ be greatly magnified in your time together, as you learn to obey all that Jesus has commanded you. Amen.

Chapter 1—You Must Be Born Again (pp. 37–39)

1. Why should Nicodemus have known what Jesus was talking about when he told him of the need to be born again?
2. What does it mean, according to Piper, to be born of water and the Spirit?
3. What does it mean to be spiritually dead, and how does this affect one's ability to see the kingdom of God? Who is spiritually dead?
4. How can someone obey the command to be born again when rebirth is the work of the Spirit who "blows where it will" (p. 39)? How is this connected to the quote from St. Augustine that appears in the introduction: "Command what you wish, but give what you command" (p. 26)? How many of the commands discussed in this book must be viewed in the same way?
5. Have you obeyed this command? How do you know?

Chapter 2—Repent (pp. 40–43)

6. What two things "show us that repentance is an internal change of mind and heart rather than mere sorrow for sin or mere improvement of behavior" (p. 40)?
7. What is the essential nature of sin? What was Jesus' view of sin?
8. Who is excluded from the demand to repent? Why?
9. How are the kingdom of God and the universal need for repentance related? Why is the need to repent so urgent?
10. Is the repentance that Jesus demands from all people a one-time thing or an ongoing way of life? Why? What things in your life do you need to repent about? How will knowing that repentance is an inner change of mind and heart affect how you seek to obey Jesus' demand for repentance?

Chapter 3—Come to Me (pp. 44–47)

11. Why is Jesus' *demand* to come to him not *burdensome*?
12. What makes Jesus' demand hard? To what could we compare Jesus' demand to come to him?
13. Why don't people come to Jesus? Explain the various levels involved in answering this question. How is it that anybody comes to Jesus?
14. Why is prayer necessary for us if we are to come to Jesus?
15. In what areas of your life are you striving on your own, refusing to come to Jesus to bear his light load? Why?

Chapter 4—Believe in Me (pp. 48–51)

16. From what desperate situation must we be rescued?
17. How has God provided a source of rescue for the world? What have we done to bring this about?
18. What does believing in Jesus really mean?
19. Why is the fireman illustration that Piper uses at the beginning of the chapter an insufficient illustration of Jesus' demand to believe in him?
20. Describe your belief in Jesus. How does it match or fall short of the description of belief in this chapter?

Chapter 5—Love Me (pp. 52–55)

21. What is wrong with the statement, "Love cannot be a feeling because it is commanded, and you can't command the feelings" (p. 52)?
22. What are two things Jesus said that show us the love he commands is more than merely good deeds or will power? How do these two statements show this?
23. What must we have in order to love Jesus the way we ought? How do we obtain this?
24. How does seeing Jesus for who he really is cultivate love for Jesus in our hearts? Where can we see Jesus for who he really is?

25. Explain how Jesus' demand to be loved is in itself an act of divine love. Describe your love for Jesus. Does it consist both of true affection for his worth and of the obedience to his commandments which spring from such affection? Does it tend toward one rather than the other? Explain your answers.

Chapter 6—Listen to Me (pp. 56–61)

26. What reasons for listening to Jesus does Piper list? Can you think of any others that Jesus said?
27. How do Jesus' words lead to eternal life?
28. What hinders so many people from being willing to listen to Jesus and truly hearing him and believing the truth of his words?
29. Explain what Piper means by a "non-listener" by describing what it means to have "no place" for Jesus' word, to not be "of the truth," and to not be "of God."
30. How do you listen to Jesus? How much do you listen to Jesus? How much do you listen to Jesus compared to how much you listen to other competing "voices"?

Chapter 7—Abide in Me (pp. 62–67)

31. Reconsider the demands discussed earlier in this book: believe in Jesus, repent, come to Jesus, listen to Jesus' word, etc. Do you, or did you, think of obedience to any of these things as one-time events? Why or why not? How does the command to abide in Jesus show that obedience to Jesus demands is a lifetime affair?
32. What is the main point in the analogy of the vine in John 15? What does "abiding" in Jesus mean?
33. Why is abiding in Jesus not the same thing as bearing fruit or keeping Jesus' commandments? Explain John 15:10.
34. What does it mean to abide in Jesus' love or abide in Jesus' word? How has Jesus shown us that we will not abide in him apart from his keeping hand?
35. How is it that "we are not idle in the battle to abide in Jesus" (p. 67)? How do we actively and responsibly abide in Jesus in such a way that his keeping hand remains ultimately responsible? Are you aiming and striving to abide in this way? Explain.

Chapter 8—Take Up Your Cross and Follow Me (pp. 68–74)

36. Are we expected to follow Jesus now that he has departed from the earth? How is our following different from the following that the twelve disciples did?
37. What does following Jesus mean? What did Jesus come to do? What does it mean that there are no neutral followers?
38. What was the divine design for Jesus' life? How does this affect what it means for us to follow Jesus?
39. What types of unique suffering and pain fall upon followers of Christ? How does joy abound even in such suffering? How is the suffering of following Jesus really a battle for joy?
40. What might following Jesus look like in your life? What types of "ruptures" has or would following Jesus create for you? How is God moving on your heart now?

Chapter 9—Love God with All Your Heart, Soul, Mind, and Strength (pp. 75–82)

41. What is meant by the sentence, "God would not be honored by groundless love" (p. 76)? What does this imply that we must do if we are to love God?
42. How is Jesus the litmus test for our love for God? Why can Jesus be this litmus test?
43. Why does Piper say we must see and savor God as "compellingly beautiful" (p. 77)? Why should we think that love for God most essentially involves the affections, not behavior?
44. How can we balance Psalm 73:25, "There is nothing on earth that I desire besides [God]," with the need to love other people?
45. Are you loving God with *all* your heart, soul, mind, and strength? Can anyone? What implications does this have for our relationship with God? Where do your faculties and capacities fall short of

treasuring God above all things? Pray over these things, asking for forgiveness and new affections to love God more.

Chapter 10—Rejoice and Leap for Joy (pp. 83–91)

46. How does the command to rejoice in Christ not contradict in any way Jesus' demand to renounce all other things and deny one's self?
47. What is it that cuts the stranglehold of sin? How do you think it does this?
48. Based upon the whole context of Jesus' life and ministry, what do you think the future reward is that Jesus promises those who rejoice and leap for joy in him as they suffer for his name? How do we experience that reward now?
49. Explain how the demand to rejoice in Jesus is a means to glorifying Jesus.
50. What are some areas in your life where you are pursuing the fleeting pleasures of sin rather than the superior pleasure of joy in Christ? What do you need to break the allurements of that sin? What are some Scriptures that would help you in this fight? Who are some specific people in your life that could help you in this fight?

Chapter 11—Fear Him Who Can Destroy Both Soul and Body in Hell (pp. 92–98)

51. How does Jesus describe hell? What can we learn about hell from these descriptions?
52. Describe the fear that we are to have of the one who can destroy both soul and body in hell. What is this fear to be like and not like?
53. How is it possible to fear God and to trust God at the same time?
54. What does the horror of hell tell us about the seriousness of sin? What does the seriousness of sin tell us about the worth and value of God?
55. Examine your fear of God. Do you tend toward an unhealthy fear of God rooted in a lack of trusting in his goodness and Christ's work? Do you tend toward a nonchalant attitude toward God's holiness and wrath and power? Explain. What would help you to cultivate a healthy fear of and trust in God?

Chapter 12—Worship God in Spirit and Truth (pp. 99–104)

56. What is worship, its distinct qualities and characteristics? What types of things are worshiped in the world?
57. How is Jesus greater than the temple in Jerusalem? What does it mean that Jesus is the new "temple," and how does this fulfill all that the temple pointed to? What implications does this have on worship?
58. Explain how we worship God "in truth" and how we worship God "in Spirit."
59. Why are we able to understand worship of God as service to God?
60. "Consider what you are worshiping. Then ask Jesus to open your eyes to the *truth* of God's supreme worth and to awaken your *spirit* to treasure him above all" (p. 104). Write out your prayer.

Chapter 13—Always Pray and Do Not Lose Heart (pp. 105–112)

61. What are the two great purposes of God that Jesus came to accomplish, and how does prayer correspond to these purposes?
62. Describe the five ways we are to pray and explain why we should pray in these ways.
63. For whom should we pray? What does this imply about the people for whom we pray? Who is excluded from our prayers?
64. How does the Lord's Prayer reveal the astonishing nature of prayer?
65. Consider the gift of the Lord's Prayer. Pray it for yourself and for others this week, journaling the ways in which you see God working in your life and their lives to answer this prayer.

Chapter 14—Do Not Be Anxious About the Necessities of Daily Life (pp. 113–119)

66. How does Jesus taking away our fear and anxiety exalt his power and authority?
67. What is the positive way of saying, “Do not be anxious about tomorrow”? Why is this the positive counterpart?
68. List eight reasons Jesus gives for not being anxious in Matt. 6:25–34.
69. Which of the eight reasons not to be anxious given in Matt. 6:25–34 is most meaningful to you? Why?
70. Memorize Matt. 6:25–34 this week.

Chapter 15—Do Not Be Anxious About the Threats of Man (pp. 120–124)

71. What very specific thing does Jesus have in mind “that is threatened by fear and advanced by courage” (p. 121)?
72. Why should it be comforting to know you are being maligned as Jesus was maligned?
73. How does the knowledge that all things will be revealed in the end create courage?
74. What does “Fear not, you can only be killed” mean?
75. Do you find it comforting that God knows and wills any harm that befalls you? Why or why not? When have you feared to speak the truth of Christ? When have you spoken it courageously? What opportunities lie before you this week to speak the truth of Jesus Christ with courage and in love?

Chapter 16—Humble Yourself by Making War on Pride (pp. 125–129)

76. Explain how boasting and self-pity are two different expressions of pride.
77. What is a “disposition of merit” (p. 127), and how does it contribute to a boastful heart?
78. Why are prideful people loveless?
79. Define humility (for help, see p. 129).
80. What is your struggle with pride like? In what ways does pride manifest itself in your heart and in your actions? How do you aim to battle this pride in your heart? Find five verses in the Bible to help you battle pride this week.

Chapter 17—Humbles Yourself in Childlikeness, Servanthood, and Brokenhearted Boldness (pp. 130–137)

81. Why is the statement, “I am an unworthy servant,” an incomplete picture of humility? What did Jesus have in mind when he demanded that we humble ourselves like a child?
82. Why does lowliness lead to service?
83. What does Jesus say true service means? How did Jesus demonstrate what this service should look like?
84. How can humility co-exist with boldly proclaiming Jesus as the *only* way to heaven?
85. What does knowing that you can’t make yourself humble make you feel? Why should the truth that you can’t make yourself humble be connected to prayer? This week ask a close friend to help you examine your heart and discern areas in your life where you need humility. Pray for the gift of humility this week and meditate on the Scripture in this chapter (and others) that describe humility.

Chapter 18—Do Not Be Angry—Trust God’s Providence (pp. 138–145)

86. Why is it true that no one *decides* to get angry?
87. Why isn’t Jesus, in his ministry and teaching about anger, not after just psychological and emotional changes? What is he ultimately after?
88. Why might the absence of anger be wrong in some circumstances?
89. How would our anger contradict confidence in God’s care over our lives?
90. Think of the last time you were angry. Were you trusting God’s gracious providence in your anger at the time? If so, how did your trust shape or influence your anger? If not, how did your anger manifest sin and unbelief in your heart?

Chapter 19—Do Not Be Angry—Embrace Mercy and Forgiveness (pp. 146–152)

91. According to Matt. 18:26–35, what is the solution to the problem of sinful anger over repeated offenses done to us?
92. Describe how mercy should govern our anger.
93. How does Jesus' demand to take up our cross and follow him relate to our battle against sinful anger?
94. How would you describe the anger that Jesus condemns?
95. Why can't we obey the demand discussed in this chapter in our own power? What is the solution to this dilemma?

Chapter 20—Do the Will of My Father Who Is in Heaven—Be Justified by Trusting Jesus (pp. 153–158)

96. Why does Jesus tell the wealthy man in Mark 10 that he lacked “one thing” but then tell him to do three things? What was the “one thing” the man lacked?
97. What is the first way mentioned by Piper that Jesus is the path to perfection?
98. How does Jesus solve the problem of God's wrath upon sinners?
99. What does the word “justified” mean in Luke 18:14? What did the tax collector do to get justified? Did he deserve justification? Why or why not? What does that tell us about our part in justification?
100. Are you relying on your own effort to be right with God? What should you do if you find that you are? What should you do if you think that you are not? What should you do if you don't know? Discuss these questions and try to find biblical answers this week with a wise and mature Christian (perhaps a leader in your church or a close and respected friend).

Chapter 21—Do the Will of My Father Who Is in Heaven—Be Transformed by Trusting Jesus (pp. 159–165)

101. How is the need for new birth different from the need to trust Jesus for perfection?
102. What is a “healthy tree” (p. 161)? What creates a “healthy tree,” or how do you become a “healthy tree”?
103. How should a Christian view the Old Testament law?
104. What does it mean to “keep the commandments, but only as they come through the filter of their fulfillment in Jesus” (p. 165)?
105. Read the Sermon on the Mount (Matt. 5–7) this week. Think of how Jesus came to fulfill his demands and how they then filter through to us as demands for daily living. Write out your thoughts.

Chapter 22—Strive to Enter through the Narrow Door, for All of Life Is War (pp. 166–173)

106. Describe the striving that Jesus had in mind when he commanded, “Strive to enter through the narrow door” (Luke 13:24). What is “striving”? What are we striving to enter?
107. How can pain present a danger to your soul? How can pleasure and prosperity be a danger to your soul? Why does Jesus most often focus on the danger of prosperity and pleasure rather than the danger of pain?
108. What danger did Jesus warn us of most often? Why?
109. What are “healthy eyes” (p. 171). Explain how “healthy eyes” relate to money.
110. What are some specific, practical ways you can “strive, wrestle, fight” (p. 173) to see God, not money, as the supreme treasure?

Chapter 23—Strive to Enter through the Narrow Door, for Jesus Fulfills the New Covenant (pp. 174–180)

111. What would characterize a false prophet or a false Christ?
112. How should we obey Jesus' command to “watch” and “stay awake” (Matt. 24:42; 25:13)? How does this help us in understanding the way in which we “strive to enter by the narrow door”?
113. What makes the demands to strive from Jesus seem burdensome?
114. What is new about the new covenant? How does the new covenant ensure the obedience of God's people?

115. How would you characterize your “striving”? Are you? Is it burdensome? If so, why? How will you trust Jesus in your striving?

Chapter 24—Strive to Enter through the Narrow Door, for You Are Already in the Kingdom’s Power (pp. 181–189)

116. What is the “secret of the kingdom” (p. 182)? Does this surprise you? Why or why not? What implications does this have for our striving “to enter through the narrow door”?
117. What would a presumptuous response to the presence of the kingdom look like? Why shouldn’t we be presumptuous in our joy?
118. Why might we not take Jesus’ demand to strive seriously? Why might we not sense the urgency of it?
119. Look over the nine things to remember which help us in our striving on pp. 184–189. Where are these truths taken from? What does this tell you about the importance and function of Scripture in the fight of faith?
120. Which of the nine truths listed on pp. 184–189 is most meaningful to you? Why? Meditate upon this truth this week and pray that God would use it to help you strive to enter through the narrow door.

Chapter 25—Your Righteousness Must Exceed That of the Pharisees, for It Was Hypocritical and Ugly (pp. 190–195)

121. What does “out-Pharisee the Pharisees” (pp. 190–195) mean?
122. Why do you think the elder son in the story of the prodigal son (Luke 15:11–32) wanted to remain in the position of a “deserving servant” rather than a “freely loved son”? What light does this shed on the tendency of the human heart?
123. Why do you think money, the praise of man, and illicit sex are some of the most common pitfalls people fall into and the dangers that Jesus warns of most often?
124. Why is it that people who are greedy, arrogant, and sexually promiscuous can still look religious?
125. How have you participated in hypocrisy? Consider some areas in your life where you have acted or are acting hypocritically. What goes on in your heart at these moments? What are you trusting in and what are you pursuing in being hypocritical? How can you battle this sin in these specific areas?

Chapter 26—Your Righteousness Must Exceed That of the Pharisees—Clean the Inside of the Cup (pp. 196–204)

126. What made the Pharisees’ practices so hellish in Jesus’ eyes?
127. Explain the way in which Jesus cares about our behavior. Why can’t we ever say that Jesus is concerned only with our deeds? What does it mean that “true righteousness . . . is decisively and essentially internal” (p. 201)?
128. How does the righteousness demanded by Christ exceed the righteousness of the Pharisees?
129. Why does Piper say that the Pharisees’ ugly “righteousness” which Jesus rejected is both *easy* and *hard* to exceed?
130. Review the six antitheses between an “external” and an “internal” reading of the law. Based upon these reflections, would you say your righteousness exceeds that of the Pharisees? Why did you answer the way you did?

Chapter 27—Your Righteousness Must Exceed That of the Pharisees, for Every Healthy Tree Bears Good Fruit (pp. 205–211)

131. What is impurity according to Jesus? What is purity? How might these definitions change what you would otherwise think is impure? Would it reduce or enlarge the number of things that you could consider impure?
132. Describe how vigorously we must pursue purity.
133. What question has Piper been trying to answer throughout this book? What do you think his answer is thus far?

134. What does it mean to think of our assurance in terms of *location* and *demonstration*?
135. Examine the fruit of your life that you regularly and habitually bear. Is it good fruit? How would you know? On what basis should you judge good and bad fruit?

Chapter 28—Love Your Enemies—Lead Them to the Truth (pp. 212–220)

136. Why might having enemies be a sign that one is being a faithful disciple?
137. What does Piper show to be the root of love? Is this surprising to you? Why or why not? Why is it so essential to recognize this to be the root of love?
138. How might one use truth unlovingly? Have you ever seen someone doing this? Have you done this? Describe the situation.
139. Describe the modern conception of love. Who tends to have absolute say in what is and is not loving in today's world?
140. What does Piper warn us of in the last section of this chapter? What has been his main point that makes this warning necessary? Which side do you tend to err on: speaking and/or pursuing truth unlovingly, or abdicating truth in hopes that you will be more loving if you do? How can you work toward cultivating more balance between the call to love and the need for truth?

Chapter 29—Love Your Enemies—Pray for Those Who Abuse You (pp. 221–229)

141. What are the “imprecatory” Psalms? Describe how Piper understands the imprecatory Psalms. What factors are important in his understanding for our understanding of Scripture and as it relates to Jesus' demand to love our enemies? Should we imitate this type of imprecation? Why or why not?
142. What are some sins in your life which you think are your own personal or private sins that do not really affect other people? Why is there no such thing as a private sin that does not harm anyone else but our own self?
143. What is the first loving behavior toward our enemies that Jesus mentions in the Sermon on the Mount? What do we learn about the nature of love from this?
144. How does Jesus' prayer, “Father, forgive them, for they know not what they do,” illustrate both forgiveness *and* mercy?
145. Is there anyone in your life against whom you are harboring bitterness or anger or hatred? If yes, who? This week pray the blessings talked about in this chapter for these people, and ask God to soften your heart and to create in you true affection and love for them?

Chapter 30—Love Your Enemies—Do Good to Those Who Hate You, Give to the One Who Asks (pp. 230–241)

146. What is the opposite of forgiveness? Why is this the opposite of forgiveness? Why is it so important to seek rather than resist reconciliation?
147. God “makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust” (Matt. 5:45) without waiting for repentance. How should this knowledge influence the way we live?
148. What is hate? What are some ways that hate can manifest itself? How does it feel to be hated? How would you respond if you saw a person doing good in Christ's name to someone who hated them?
149. Describe why the demands in Luke 6:29–30 are real and radical, yet not absolute descriptions of what love must do in every situation.
150. Think of an example in your life right now where you have the opportunity to “turn the other cheek” or “give your other tunic” or “give to the one who asks.” Try to biblically weigh what would be the most loving thing to do in this situation. Ask advice from others. Search relevant Scriptures. Act upon your convictions you come to over the course of the coming week.

Chapter 31—Love Your Enemies to Show That You Are Children of God (pp. 242–248)

151. What is Jesus after in his demands to turn the other cheek and to give to the one who asks and to not withhold our tunics? Why? How does this help us define love?

152. Thinks of some circumstances where what love calls for might not be clear. What does Piper say should be our default in situations where we are not sure what love calls for? Do you agree with this assessment? Why or why not?
153. Why is Jesus not saying, in Matt. 5:44–45, “You must first become a person who loves his enemies before you can be a child of God”?
154. How do we obtain the ability to love our enemies the way Jesus demands?
155. Think of the three sources of power for love that Piper talks about in this chapter. Have these truths, or other biblical truths, been a source of life and power to love others, even enemies, in your life? If so, describe. If they haven’t, why do you think they haven’t produced Christ-honoring love for enemies?

Chapter 32—Love Your Neighbor as Yourself, for This Is the Law and the Prophets (pp. 249–255)

156. What observations help us see the weightiness and magnitude and seriousness of Jesus’ second commandment in Matt. 22:39?
157. Why can’t we say that the “Golden Rule” in Matt. 7:7–11 is proof that Jesus was simply a moral teacher whose teaching wasn’t primarily about God?
158. Explain how the second commandment (to love your neighbor) is the fulfillment or demonstration of the first commandment (to love God).
159. How can love of neighbor both be the law and the prophets (Matt. 7:12) and be what the law and the prophets hang on?
160. When Jesus tells us to love our neighbor as ourselves, who does he have in mind? What is his primary concern and ultimate goal in this demand? Are you failing to be a good neighbor to anybody in your life?

Chapter 33—Love Your Neighbor with the Same Commitment You Have to Your Own Well-being (pp. 256–262)

161. Explain why Jesus assumes we love ourselves. Is he right? Why or why not? How is this profoundly counter-cultural for 21st century America?
162. When does self-love become sinful pride and selfishness?
163. Why is the second commandment threatening to our desires to be happy? How is this threat averted?
164. What, according to Jesus, is to be the new form of our self-love?
165. Reflect upon the various expressions of neighbor-love that are listed in the final section of the chapter. Describe how an authentic love for God will overflow in love for neighbor in each of these ways. Which people in your life could you put some of these suggestions into practice for?

Chapter 34—Love Your Neighbor as Yourself and as Jesus Loved Us (pp. 263–268)

166. To what does Jesus change the lawyer’s question in Luke 10:29? What implication does this have on our lives?
167. What was the lawyer’s question really an attempt at doing? Why does Jesus refuse to address such a question?
168. What role does Jesus’ death play on our obedience to the command to love?
169. What’s “new” about the new commandment? How is the new commandment harmonious with the “old” commandment?
170. How was Jesus “loving himself perfectly” (p. 268) when he died for us? Is it loving for him to pursue his own joy? Why or why not? Should you follow this example (i.e., pursuing your own joy in your loving others)? Why or why not?

Chapter 35—Lay Up for Yourselves Treasures in Heaven by Giving Sacrificially and Generously (pp. 269–273)

171. What did Jesus say about the widow's offering in Mark 12:41–44? What does this tell us about the value of a gift and the state of our hearts in giving?
172. Why is Jesus so concerned about our use of money?
173. What does worship mean?
174. How could a person "serve" money? What does this tell us about how we should "serve" God?
175. What do you think the way you use your money and the way you use your possessions communicates about what or whom you "serve"? Ask a couple close and trusted friends to evaluate you in these areas this week.

Chapter 36—Lay Up for Yourselves Treasures in Heaven and Increase Your Joy in Jesus (pp. 274–280)

176. Why do you think the following two claims are controversial: "a selfish spirit will keep us out of heaven" and "there are degrees of reward, or degrees of joy, in heaven, depending on how sacrificially generous we were on earth" (p. 274)?
177. Explain why a person with a selfish spirit will not be saved.
178. Does saying that a person with a selfish spirit will not be saved contradict the doctrine of justification by faith alone? Why or why not?
179. What does Jesus mean when he says, "With the measure you use it will be measured back to you" (Luke 6:37–38)?
180. Explain why the controversial things talked about in this chapter do not mean we "earn" or "merit" more reward in God's kingdom by being more generous? Should we then *want* and *desire* more reward in heaven? Should we be motivated to be more generous after reading this chapter? Why or why not?

Chapter 37—Lay Up for Yourselves Treasures in Heaven—"It Is Your Father's Good Pleasure to Give You the Kingdom" (pp. 281–289)

181. What is meant by "prudential self-regard" (p. 281)? Why is the desire to enlarge the measure of our joy in heaven not prudential self-regard?
182. What must be our ultimate concern and aim when we seek to love others? How does our own joy fit into this aim?
183. How do greed and fear relating to money enslave us? How is Luke 12:32 the key to liberation from this slavery?
184. What does Jesus promise the Father will give to his little flock? What does this mean?
185. Memorize Luke 12:32 this week, carefully reflecting upon each part of the verse as you memorize.

Chapter 38—Do Not Take an Oath—Cherish the Truth and Speak It Simply (pp. 290–295)

186. List five practical, everyday ways that objective truth really matters in your life.
187. Why is "religious hypocrisy a hellish form of lying" (p. 291)?
188. How valuable is truth to Jesus? Explain why.
189. What is a verbal evasion? Why do people feel the need to swear by something to reinforce their word? What does this reveal about their view of truth and of God?
190. Do you find yourself swearing by things when you make promises? Do you think such a tendency reveals a small view of truth and of God? Why or why not?

Chapter 39—Do Not Take an Oath—Let What You Say Be Simply "Yes" or "No" (pp. 296–300)

191. How is lying grounded in selfishness and ill will? How is truth rooted in love?
192. What function do oaths have in the world?
193. What factors must we consider when deciding whether or not Christians should ever use oaths? How would you answer the question, "Should Christians make oaths?"
194. Why is Piper afraid that in this chapter he may be taking "some of the edge off of what Jesus said" (p. 300)? Why does he want to avoid taking the edge off of Jesus demand for truth?

195. Do you ever swear by something (e.g., “I swear to God,” or, “on my Bible,” or “by my life”) when making promises? If yes, why do you do so? What is really going on in your heart at such moments? Do you find that people often do or do not trust a simple yes or no from you? What does this communicate about your integrity and character?

Chapter 40—What God Has Joined Together Let No Man Separate, for Marriage Mirrors God’s Covenant with Us (pp. 301–306)

196. Why did God create marriage? Which marriages does he create? What implication does this have on each couple’s marriage?
197. What is the ultimate reason divorce and remarriage are so serious?
198. What does Jesus root his view of marriage in? What does he do with the Mosaic law?
199. What does it mean to confuse care and compassion with compromise? What does this have to do with Jesus’ view on divorce and remarriage?
200. Reflect on the challenge upon the church “to mingle tears of compassion with the tough love of obedience” (p. 306) in the realm of pursuing a biblical vision of marriage and in our dealing with divorce and remarriage. How should you do this in your context? What would this look like for you and for those around you?

Chapter 41—What God Has Joined Together Let No Man Separate, for Whoever Divorces and Marries Another Commits Adultery (pp. 307–316)

201. What, as it relates to divorce and remarriage, is remarkable about Deut. 24:1–4?
202. What are the implications for divorce and remarriage of Luke 16:18 and Mark 10:11–12? Why is this word from Jesus a “hard saying”?
203. Explain why Piper doesn’t think Matt. 5:32 affirms the lawfulness of remarriage after divorce in some cases. What does Jesus assume about the divorced woman in his culture? On what basis does Jesus oppose remarriage after divorce?
204. How does Piper understand the exception clause in Matt. 19:9? What led him to this understanding of Matt. 19:9?
205. Review and study the key texts discussed in this chapter—Deut. 24:1–4; Luke 16:18; Mark 10:11–12; Matt. 5:32; 19:9. What do you think the strengths of Piper’s interpretations are? What do you think the weaknesses are? What questions about these texts do you still have?

Chapter 42—What God Has Joined Together Let No Man Separate—One Man, One Woman, by Grace, Till Death (pp. 317–322)

206. How does the response of the disciples in Matt. 19:10 confirm that Piper was on the right track in the previous chapter?
207. Why do we need *grace* to be single or *grace* to be married?
208. What isn’t the main question for someone who has lied, killed, stolen, or illegitimately left a marriage? What is the main and most important issue for such individuals? Why is this so, and why is this important to remember?
209. Explain Piper’s advice for those who are in already existing second marriages? How does he support this view?
210. Why does Piper say, “Jesus’ standards are high because marriage does not and should not meet all our needs” (p. 322)? How could a married person (even one who seeks a divorce) make a god out of marriage? How could a single person make a god out of marriage? Does such idolatry dwell in your heart? Explain why you responded the way you did.

Chapter 43—Render to Caesar the Things That Are Caesar’s and to God the Things That Are God’s (pp. 323–328)

211. What was the trap the Pharisees were laying for Jesus in the question of Matt. 22:17?

212. Why shouldn't we understand Jesus' response as evasive?
213. Why did Jesus "not draw excessive attention to his universal ownership and authority" (p. 326) during his earthly ministry?
214. How does Jesus' authority *warrant* all other allegiances?
215. Why is the heart of rebellion inside us more dangerous than the demands of Caesar outside us? What implications does this have on your view of authority? How might this understanding change the way you interact with specific authorities in your life?

Chapter 44—Render to Caesar the Things That Are Caesar's as an Act of Rendering to God What Is God's (pp. 329–335)

216. What implication does Jesus' supreme, absolute, universal lordship have on our submission to authorities? Why do you think this doesn't contradict what was said in the previous chapter?
217. Explain what "a principle of freedom and what would be for the greater good" (p. 331) is. Describe how this should affect our relationship to authorities over us.
218. Explain how the non-resistance of Matt. 5:38–42 and the active love of Matt. 5:43–48 relate. How do we pursue both? What are both demands aiming at most fundamentally?
219. What are the implications of being "people of the cross" (p. 335) both in our non-resistance and in our civil disobedience?
220. Do you tend to err on the side of acquiescence or presumption in your submission to authority? Reflect upon the last two chapters over the course of this week and pray for grace and wisdom to better understand how Jesus must warrant, limit, and shape the specific allegiances in your life.

Chapter 45—Do This in Remembrance of Me, for I Will Build My Church (pp. 336–342)

221. Why is Jesus' plan for and provision for the church foundational to his demand to observe the Lord's Supper?
222. Why are the sayings, "The kingdom creates the church," and, "King Jesus builds his church" (p. 337), two ways of saying the same thing?
223. What does the promise of the Holy Spirit have to do with Christ building his church?
224. What is significant about the fact that 12 apostles were specially selected by Christ? How were they used in Christ's work of building his church?
225. Why are the Spirit and the Word inseparable for the advancement of Christ's cause on earth? How should this understanding affect your Bible reading and ministry this week?

Chapter 46—Do This in Remembrance of Me—Baptize Disciples and Eat the Lord's Supper (pp. 343–349)

226. What does it mean to treat "an unrepentant 'brother' like a 'Gentile and tax collector'" (p. 344)? Why is such treatment of the unrepentant "brother" not an excuse to cease loving him or to act hostile toward him?
227. What is baptism and what does it mean? Who instituted it? Why is it significant to recognize who instituted it?
228. What is the Lord's Supper? How does it relate to the Jewish Passover? Who instituted it? Why is it significant to recognize who instituted it?
229. What's Piper view on the nature of the cup and the bread of the Lord's Supper? How does he defend his view?
230. Why do you think Piper so closely connects his discussion on the nature of the church (both in this chapter and in the previous chapter) with his discussion of the Lord's Supper and baptism? Do you think of these things in such close connection? Why or why not?

Chapter 47—Let Your Light Shine Before Others That They May Glorify Your Father Who Is in Heaven (pp. 350–355)

231. Why did Piper choose the phrase, “manifest holiness of God” (p. 351), to describe Jesus’ first passion? What connection does he want us to make with this phrase? Why?
232. How did Jesus display the glory of God? What was the supreme manifestation of God’s glory in the life of Jesus, and how was this so?
233. What is the Father’s response to Jesus’ passion to glorify the Father? What is the supreme passion of God the Father and God the Son?
234. How can the Father’s aim to glorify the Son and the Son’s aim to glorify the father also be their love toward us?
235. What is the supreme passion of the Father and the Son and the Holy Spirit? How were they pursuing this passion in creating the earth? In the flood? In redeeming Israel from Egypt? In saving sinners in the life, death, and resurrection of Jesus? What should be our supreme passion and pursuit in life? Do you generally think of your life in these terms? Why or why not?

Chapter 48—Let Your Light Shine Before Others—the Joyful Sacrifice of Love in Suffering (pp. 356–362)

236. When we “let our light shine” (see Matt. 5:16), why would people give glory to God and not to us?
237. What is most “salty” in this world? Why is this so remarkable and why does it draw so much attention to Jesus?
238. What is an “ulterior motive” (p. 359), and why is it considered a bad thing? Why isn’t our passion for the glory of God not an ulterior motive for our love?
239. What will be our eternal vocation? How does this relate to Jesus’ glory and our love for others through eternity?
240. Describe how the glory of Jesus shines through in specific areas of your life.

Chapter 49—Make Disciples of All Nations, for All Authority Belongs to Jesus (pp. 363–368)

241. What is authority? What does Jesus have authority over? How was this demonstrated in his life?
242. What does the word “therefore” tell us in Matt. 28:19?
243. How does Jesus exert his church-building power today? How long will this work last?
244. What is the implication of Jesus’ demand to make disciples? What are we saying about Christ’s lordship and authority? What are we saying about truth? Why might the world oppose our mission of making disciples?
245. What does Jesus mean by “nations” in Matt. 28:19? What “nations” are around the area in which you live? Are there disciples of Jesus in the nations surrounding you? How are you and your church community pursuing this reality among the nations in your area?

Chapter 50—Make Disciples of All Nations, for the Mission Cannot Fail (pp. 369–375)

246. Why might we think that God has attempted to reach the nations in a roundabout way?
247. In what ways did Jesus signal that the Gentiles would inherit the blessings of Israel?
248. Why did Jesus think he would one day inherit the nations and reign over them, granting them all of Abraham’s blessings? Where did Jesus get his understanding about his inheritance and Abraham’s blessing? What does this tell you about what formed Jesus thinking about his mission? What does this tell you about the nature of the Old and New Testaments?
249. What is the full mandate and mission Jesus gives to the church? How does it relate to this book?
250. In what three ways are we to accomplish the mission Jesus gives to the church? Describe each way. Why is the success of this mission certain? Write a prayer of consecration and supplication, thinking of specific ways to advance this mission in your own life, and asking for help and wisdom and joy for the task.