



# Life in His Name

John's Gospel

**T1 BIBLE STUDY BOOK**



# BIBLE STUDY PROGRAM – TERM 1 2024

- Life In His Name -

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*Looking for something to read in your personal devotion time?* Every term we put together a bible reading plan that complements our sermon series. This term as we go through John, we'll read from Ezekiel 33-48. We'll also jump around to other passages that relate to each week's study. To get you up to speed in the book of Ezekiel, here's a little summary:

The book of Ezekiel finds God's people in exile in Babylon. Babylon has attacked Jerusalem and taken off a first wave of Israelite prisoners into exile. Whilst in Babylon, Ezekiel receives a vision from God showing that God has left the temple and has moved over Babylon. In chapters 1-32, this is because Israel continues to reject God by following after idols and allying themselves with foreign nations. So, Ezekiel is tasked with calling people to come back to God, but also to declare judgment upon them and the surrounding nations. In chapter 33, this judgement comes true, Jerusalem is besieged by the Babylonians.

Chapters 33-48 move to the future hope for Israel, the nations, and all creation. God will bring them a new David, a Messianic King who will change their hearts of stone into hearts of flesh. God will send his spirit to bring his people back to life. And God will defeat evil amongst the nations, making way for a new creation; a new temple where God can dwell amongst his people and bring cosmic restoration. These visions find their fulfillment in Jesus throughout John's gospel.

<b>February 5th-11th</b>		<b>February 12th-18th</b>		<b>February 19th-25th</b>	
	Exodus 3:1-15		Isaiah 35:1-10		Psalms 23:1-6
	Zechariah 14:1-9		Isaiah 61:1-11		2 Kings 4:38-44
	Ezekiel 33:1-20		Ezekiel 34:17-31		Ezekiel 36:16-38
	Ezekiel 33:21-33		Ezekiel 35:1-15		Ezekiel 37:1-13
	Ezekiel 34:1-16		Ezekiel 36:1-15		Ezekiel 37:14-28
<b>Feb 26th - Mar 3rd</b>		<b>March 4th-10th</b>		<b>March 11th-17th</b>	
	Exodus 16:1-36		Zechariah 12:1-13:1		1 Corinthians 6:9-20
	1 Corinthians 15:50-58		Revelation 22:1-5		Ephesians 2:1-10
	Ezekiel 38:1-23		Ezekiel 40:28-49		Ezekiel 43:1-12
	Ezekiel 39:1-29		Ezekiel 41:1-26		Ezekiel 43:13-27
	Ezekiel 40:1-27		Ezekiel 42:1-20		Ezekiel 44:1-14
<b>March 18th-24th</b>		<b>March 25th-31st</b>		<b>April 1st-7th</b>	
	Psalms 27:1-14		John 19:1-27		John 20:1-18
	1 John 1:1-2:2		John 19:28-41		John 20:19-30
	Ezekiel 44:15-31		Ezekiel 46:1-15		Ezekiel 47:13-23
	Ezekiel 45:1-17		Ezekiel 46:16-24		Ezekiel 48:1-20
	Ezekiel 45:18-25		Ezekiel 47:1-12		Ezekiel 48:21-35

# Introduction

This term we'll be working through the first 11 chapters of John's Gospel, starting at chapter 4. The author of the book describes himself as "the disciple Jesus loved" (13:23, 19:24-27, 20:2) and this has long been recognised to be the self designation of John the son of Zebedee, one of the 12 disciples. The gospel also has a clearly stated purpose:

*John 20:30* Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. <sup>31</sup> But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

As we read John's gospel we'll notice immediately how distinct it is from the other gospels. There are mostly different miracles recorded and John orders events differently. However, this gospel is not in competition with the synoptics (Matthew, Mark and Luke). At times John will reference events from the other gospels that are not included in his account (John 4:44). That is to say, John expects his readers to have also read the earlier accounts of Jesus' life.

This first half of the gospel is often referred to as "The Book of Signs". John refers to Jesus' miracles as 'signs' (2:11) and in this first half of the book we will see seven signs performed by Jesus. The second half of the gospel is quite different from the first with only one miracle included (the resurrection). It is often referred to as "The Book of Glory".

John is also careful in the way he orders the retelling of events in Jesus' life. The signs are not necessarily told in chronological order. Instead, they are told in a way that aligns certain signs with each other.

- Sign 1 (water to wine) and sign 3 (bread and fish) are signs relating to eating and drinking. They are signs of abundance pointing to the messianic age arriving with Jesus.
- Sign 2 (healing the official's son) and sign 4 (Jesus walks on water) involve gentiles and gentile territory.
- Sign 3 (healing the paralytic) and sign 5 (healing the man born blind) involve the sorts of healings we hear about in Old Testament prophecies about the messianic age.

The seventh sign, the raising of Lazareth, is the climactic sign in the series. However, this also corresponds with the final sign in the book, the resurrection of Jesus. That there are seven signs in the first half of the book is no surprise. John also tells this story with seven "I am (predicate)" sayings and seven absolute "I AM" sayings.

Another unique way John tells the story is through personal interactions between Jesus and individuals. Nathanael, Nicodemus, the Samaritan women, Martha, Pilate, Mary Magdalene and Peter all have their moment with Jesus. To see Jesus one-to-one with people can make this gospel particularly enriching and powerful on an individual level.

You'll notice some repetition in the questions asked in the studies below. Firstly, each week we'll begin by asking if people notice any Old Testament echoes in the verses or if any themes from John are reappearing. Lots of the meaning in the passages are found in the way they reference OT stories familiar to the original audience. I think the book of Ezekiel is especially relevant as we read John but there will be many other echoes we find as well. Furthermore, John has numerous themes that reappear and develop as the story unfolds. These repeated questions are intended to train us to read the gospel as it was executed to be read, as a single unified story within the grand story of the bible as a whole.

Secondly, the application question is the same each week: *"Can you think of an evangelistic situation or pastoral situation where you could share part of our reading from today?"*. The purpose of the book is that through it people will find new life in Jesus (this also is the mission of our church). So each week we want to think how we could let the stories in this gospel free and see it do its work. This repeated question is intended to train us to not just ask *"what does this passage say to me"* but also *"who might find new life in Jesus through this story"*.

# Study 1: John 4:1–54\_The Samaritan

## Talk

- 1) As a child, did you ever have one of your secrets exposed? What did that feel like? Have you ever discovered someone else's secret? What did that feel like?

## Investigate

- 2) Read John 4:1–54 together. As you read, make a note of:
  - a) Any echoes of Old Testament stories that you hear in these verses.
  - b) Any familiar themes from John 1–3.
- 3) As Jesus asks this woman for a drink, what layers of cultural tension arise at the request.
- 4) At the time, 'living water' was synonymous for 'running water' from a stream or a spring. But more than that, it is a rich OT theme. Have a read of one or more of the following passages: Jeremiah 2:13, Ezekiel 47:1–12, Zechariah 14:1–9, Isaiah 44:1–5. What is Jesus offering as he speaks of 'living water'.
- 5) Jesus meeting with this woman is scandalous enough, yet it becomes more so as he shines a light on her personal life. What does he bring into the light? How does the woman's understanding of Jesus develop from this moment on.

- 6) Each time Jesus meets an individual in the gospel they become emblematic of how Jesus, as the messiah, will treat certain categories of people (eg, Jesus' difficult and guarded interaction with Nicodemus in ch.3 is emblematic of his ongoing relationship with the Pharisees). What groups of people do the Samaritan women and royal official represent? How, therefore, might we expect Jesus to treat those from these groups who come to him in repentance and faith?

## Apply

- 7) Can you think of an evangelistic situation or pastoral situation where you could share part of our reading from today?

## Pray

Give thanks for Rachel and Michael Burgess, with little Harry, as Rachel serves with AFES at the Australian Catholic University in North Sydney. This year Rachel is on maternity leave.

Pray for Brett and Mardi Middleton, with Evie, Harriet, Olivia, and Willow.

Please pray for Brett as he seeks to encourage, serve and build up the wider staff team.

Pray for wisdom that he and the team develop ministry plans that will help St Luke's stay faithful and grow into the future.

Pray for those in particular need, that God would strengthen, sustain and provide exactly what they need. Pray for perseverance and peace amidst trial and suffering, that is only found in God.

# Study 2: John 5:1-47\_The Healing at the pool

## Talk

- 1) Have you ever had to go to court? What was the experience like?

## Investigate

- 2) Read John 5:1-47 together (probably concentrating particularly on (5:1-15). As you read, make a note of:
  - a) Any echoes of Old Testament stories that you hear in these verses.
  - b) Any familiar themes from John 1-4.
- 3) In the interaction between the healed man and Jesus, and then the healed man and the pharisees that follows, how are you left feeling about the man that is healed? Is he a 'good guy' or a 'bad guy' in the gospel?
- 4) In Jesus' lengthy speech that follows the healing, he responds to the persecution and malicious intent of the pharisees.
  - a) How does he defend himself against their accusations?
  - b) How does he prosecute a case against the Pharisees?



5) What big truths about Jesus do we discover in his words here?

6) When Jesus speaks about the 'good works' that lead to eternal life (5:28-30), what is the foundation and beginning of such good works (5:24-27). How does this also help us understand the evil that will lead to condemnation?

## Apply

7) Can you think of an evangelistic situation or pastoral situation where you could share part of our reading from today?

## Pray

Give thanks for Brendan and Amy Garlett, and their family, as they serve at the Shoalhaven Aboriginal Community Church (ShACC) in Nowra

Pray for Jennie and Don Everist. Pray for Jennie as she ministers and cares for the people who attend the Thursday Service. Pray for her as she continues to pray and care for those who are unable to attend due to health.

Church Wardens: Helen Webster, Phil Moss and Tim Clipsham. Parish Councillors: Brendan Carpenter, Amanda Garlato, Wes Hill, Eli Lindeback, Alex Kiefer, Kathleen Price and Simon Veltmeyer (also our treasurer). Parish Nominators: Timothy Clipsham, Michael Easton, Amanda Garlato, Elise Hankin and Vicky Sawatt. Synod Reps: Michael Easton and Amanda Garlato, with Brett Middleton.

# Study 3: John 6:1–40\_Vision Week 1\_The Bread of Life

## Talk

- 1) Share briefly with each other the important people or moments that led to you becoming a Christian.

## Investigate

- 2) Read of John 6:1–40 together.
  - a) Thinking particularly about 6:1–15 are there any echoes of Old Testament stories that you hear in these verses.
  - b) Any familiar themes from John 1–5.
- 3) What might the disciples have understood to be the symbolic meaning behind the 12 baskets that are filled (6:12–13)?
- 4) The bread that the people take and eat functions as a sign pointing to something greater. What is the greater bread Jesus longs for the people to receive? What is the greater gifts he longs to give them?

## Apply

- 5) Considering the true bread Jesus longs to offer people, what should be the main mission of any church that belongs to Jesus?
  
- 6) In your experience, what distracts churches from their main mission? What distracts you from this main mission?
  
- 7) **St Luke's longs to see people find new life in Jesus and grow as his wholehearted disciples.** We believe this is why God has put us here. We pray that God will bless us in this great mission and that we will grow from a church of hundreds to a church of over one thousand in the next 6 years. A key initiative for 2024 is to grow the profile and effectiveness of our Explore Life Series by inviting bible study groups to come and experience it. With bible study groups on board, we'll have around 50 people at each Explore Life Series, raising our collective understanding of how Explore Life works, and our confidence and willingness to invite a friend. What will your group say when you are invited?

## Pray

Give thanks for Shane and Ruth, with Kye, Joel and Finn, as they serve in Europe.

Pray for Colin as Office and Site Manager for energy and enthusiasm as he looks after staff and the Church site.

Pray for Theyn our Finance Officer that she would bring glory to God in her work as she assists our Wardens and Treasurer.

Pray for Lisa as Admin Assistant, as she looks after the administration of the Church.

Give thanks for the opportunity to care for children and teach them from God's word. Pray that God would continue to equip and provide for Kid's Hope Mentors and SRE teachers. Pray that God would stir up our hearts to pray for and serve in Kid's Hope and SRE as we seek to see many people find new life in Jesus and grow as His whole-hearted disciples.

# Study 4: John 6:41-70\_Vision Week 2\_The Bread of Life

## Talk

- 1) Share with each other briefly about the personal disciplines, routines and people that have helped you remain christian or grow as a christian?

## Investigate

- 2) Read John 6:41-70 together. As you read, make a note of:
  - a) Any echoes of Old Testament stories that you hear in these verses.
  - b) Any familiar themes from John 1-6.
- 3) In this final section from John 6 we hear dialogue from Jesus and then various responses from groups of people.
  - a) What makes the Jews 'grumble' in 6:41?
  - b) What makes the Jews 'argue' in 6:52?
  - c) What makes many disciples grumble (6:60-61) and eventually desert Jesus (6:66)?

- 4) In the bible, the language of 'flesh and blood' is a way of speaking about the totality of a person (Matt 16:17, 1 Cor 15:50, Eph 6:12, Heb 2:14). Jesus will be offering his flesh and blood, all of himself, in death, and the disciples must find refuge in and trust their sacrificed messiah (6:35). This is an offensive teaching to many, but some remain. Why?

## Apply

- 5) What teachings in the bible offend you most? Why have you remained a follower of Jesus?
- 6) The word used for 'eat' here is often applied to the slow endless chewing of cattle. The call from Jesus is to feed constantly and endlessly on him and his sacrificial death. What opportunities are provided by St Luke's to do this? What disciplines have you set up in your own life to do this?
- 7) **St Luke's longs to see people find new life in Jesus and grow as his wholehearted disciples.** What is your plan to feed on Christ and grow as his wholehearted disciple throughout 2024?



# Pray

Give thanks for Kylie Zietsch as she serves with CMS at Johannesburg Bible College in South Africa.

Give thanks for Nonhlanhla (Non-Klan-Kla) Tshabalala as she studies at George Whitefield College in Cape Town, South Africa.

Pray for Jess and Luke Moran, with Cooper, Ace and Penny.

Pray for Jess as she heads up Children's Ministry at St Luke's, including KOS (Kids on Sunday), Primary Scripture, Children's Thursday arvo programs.

Pray for our Prime Minister Anthony Albanese and his government, and our State and Local governments.

# Study 5: John 7:1–52\_The Festival

## Talk

- 1) Do you think it is ever ok to withhold the truth from someone? Are there circumstances where it is ok to be deceptive?

## Investigate

- 2) Read John 7:1–52 together. As you read, make a note of:
  - a) Any echoes of Old Testament stories that you hear in these verses.
  - b) Any familiar themes from John 1–6.
- 3) The chapter begins with a strange interaction between Jesus and his brothers. Why do you think Jesus is so cryptic and secretive with them? How does this set the tone for the rest of the chapter?
- 4) The setting for chapter seven is a festival in Jerusalem. What festival is being celebrated? What do we know about this festival?
- 5) Through the chapter several questions are asked about Jesus. Work through each and see if you can sum up Jesus' response:
  - a) Verse 15: "How did this man get such learning without having been taught?"

- b) Verse 20: "You are demon-possessed," the crowd answered. "Who is trying to kill you?"
- c) Verse 25-27: At that point some of the people of Jerusalem began to ask, "Isn't this the man they are trying to kill?"<sup>26</sup> Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Messiah?<sup>27</sup> But we know where this man is from; when the Messiah comes, no one will know where he is from."
- d) Verse 31: "When the Messiah comes, will he perform more signs than this man?"
- e) Verse 35-36: "Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks?"<sup>36</sup> What did he mean when he said, 'You will look for me, but you will not find me,' and 'Where I am, you cannot come'?"
- 6) Have a read of Ezekiel 47:1-12. This is one of the final scenes as Ezekiel prophecies about the restoration of God's people on the other side of Exile. The nation has been resurrected (ch 37), the Temple restored (ch 40-42), God's glory has returned (ch 43) and the priesthood restored (ch 44). Now, in this final scene, a great, life-giving river begins to pour from the restored temple, bringing new life wherever the river flows. How does Jesus claim and use this image here on the final day of the festival?

## Apply

- 7) Can you think of an evangelistic situation or pastoral situation where you could share part of our reading from today?

## Pray

Give thanks for Peter and Katharine Yock, with Noah and Atticus, as they serve with AFES at Griffith University in Brisbane.

Give thanks for Brenton and Melissa Kilby, with Evie and Micah, as they train at St Andrew's Hall in Melbourne in preparation for overseas mission work with CMS next year.

Pray for Amie and Brian Lichi. Pray for Amie as she starts working with Jess as our new Children's Ministry Assistant & SRE Coordinator. Give her a heart to share the Gospel and energy to connect with families.

Pray for God's sustaining hand over those who are sick and recovering. Pray for those who care for them, both in their homes and by medical professionals. Pray for patience and perseverance for them, and us, as we groan and grow weary, waiting eagerly for the redemption of our bodies. Give thanks that there is hope, even in the frustration and suffering of our lives, because of Jesus.

# Study 6: John 7:53–8:11\_Cast the First Stone

## Talk

- 1) How do you feel about being the centre of attention?

## Investigate

- 2) Read John 7:53–8:11 together. As you read, make note of:

- a) Any echoes of Old Testament stories that you hear in these verses.

- b) Any familiar themes from John 1–7.

- 3) We are told straight up that the Pharisees and the teachers of the Law are trying to trap Jesus. What is the trap they are laying in verses 2–6?

- 4) What particular parts of the law are the Pharisees using to entrap Jesus?

- 5) Also consider Numbers 35:30, Deuteronomy 17:2–9 and Deuteronomy 19:15–21. The verses describe how an accusation can be made 'without guilt' or 'without sin'. How do they help us understand the genius of Jesus' response?



## Apply

- 6) Can you think of an evangelistic situation or pastoral situation where you could share part of our reading from today?

## Pray

Give thanks for John Francis Wallace as he serves as the pastor of a local church in Indore, India.

Pray for Sam and Jess Morton, with Percy, Lois, Finn and Cleo. Pray for Sam as he heads up Youth Ministry and high school Scripture.

Pray for those in our local area who don't know Jesus. Pray for opportunities to reach out and invite them to consider Jesus.

# Study 7: John 8:12–59\_The Light of the World

## Talk

- 1) Have you ever met someone who believes Jesus was good but not God? That he was a good teacher or moral guide, but not anything more?

## Investigate

- 2) Read John 8:12–59 together. As you read, make note of:

- a) Any echoes of Old Testament stories that you hear in these verses.

- b) Any familiar themes from John 1–7.

- 3) Our verses for today continue the back-and-forth debate that began when Jesus went to the Festival of Tabernacles (7:1–52). During the Feast of Tabernacles (Sukkot) there was a great ceremony called the "Illumination of the Temple", which involved the ritual lighting of four golden oil-fed lamps in the Court of Women. These lamps were huge menorahs/candelabras (seventy-five feet high) lit in the Temple at night to remind the people of the pillar of fire that had guided Israel in their wilderness journey. All night long the light shone its brilliance, it is said, illuminating the entire city. How does this help us understand the enormity of Jesus' words in 8:12?
- 4) Following this declaration the court-room scene kicks off again with lots of challenges about witnesses, testimony and on whose authority Jesus is making the claims he is making. What key claims does Jesus make about himself and those listening. You might want to break it up into the sections below:

- The People (8:12)

- The Pharisees (8:13–20)
- The Pharisees (8:21–30)
- The Jews who had believed in him (8:31–47)
- The Jews (8:48–59)

5) Why are the Jews so offended by what Jesus says in 8:58?

## Apply

6) Can you think of an evangelistic situation or pastoral situation where you could share part of our reading from today?

## Pray

Give thanks for Matt and Lauren, with Ezra, Joanna & Samuel, as they serve amongst an unreached people group in South East Asia.

Pray for Russell Denten as he seeks to help us worship faithfully during our weekend and midweek gatherings.

Pray for our English Class team who teach English and share the love of Jesus with those in our community who are seeking to improve their language and connect with others. We pray those who attend will come to know true grace and freedom in Christ.

# Study 8: John 9:1-44\_Jesus heals a man born blind

## Talk

- 1) What has it cost you to follow Jesus?

## Investigate

- 2) Read John 9:1-44 together. As you read, make note of:
  - a) Any echoes of Old Testament stories that you hear in these verses.
  - b) Any familiar themes from John 1-8.
- 3) What similarities do you see between this sign/miracle and the ones that have come before?
- 4) What's with the spit and mud? Do you detect any OT themes here (eg Genesis 2)?
- 5) Though healed and made new, this man now faces new challenges of conflict and persecution from the religious authorities. To make matters worse, Jesus is nowhere to be found. Consider the first Christians hearing, reading and remembering these stories. How might the story resonate with their experiences and help them stay faithful to Jesus?

- 6) This story has a number of similarities the healing in chapter 5. However, there are some stark differences in how the men from each story respond to the Pharisees. In John 5 the healed man returns to the temple and sides with the Pharisees (5:14-15). In John 9 the healed man is kicked out of the temple (9:34) for not giving the Pharisees the answers they want. Why do you think John includes both stories the way he does?

## Apply

- 7) Can you think of an evangelistic situation or pastoral situation where you could share part of our reading from today?

## Pray

Give thanks for David & Kathryn Luis, with Reuben and Felix, as Dave heads up the AFES work at Geelong Christian Union at Deakin University.

We pray for our new Ministry Trainee Jake Pettit-Young, working alongside Luke Murray. We pray Jake is challenged and encouraged as he works in many ministries across St Luke's.

Thank God for the outreach that occurs in Anglican Christian schools and retirement villages in our community who share the good news of Jesus with families who don't know Jesus. Pray for the chaplains in those places that they would be bold for the Gospel.



# Study 9: John 10:1–21\_The Good Shepherd

## Talk

- 1) Spend some time sharing about Good Friday. Was this day significant for your family when you were growing up? Is it spiritually significant for you now?

## Investigate

- 2) Read John 10:1–21 together. As you read, make note of:
  - a) Any echoes of Old Testament stories that you hear in these verses.
  - b) Any familiar themes from John 1–9?
- 3) The words Jesus says here are not easy for his hearers to understand (10:6, 10:19). Have a read of Ezekiel 34:1–16. What do you think Jesus means by referring to himself as ‘the good shepherd’?
- 4) Chapters 7–10 have all been playing out in Jerusalem, in and around the temple, during both the Festival of Tabernacles and the Festival of Dedication. Considering this, what is the most likely ‘sheep gate’ that his hearers would think of? How might this help us understand Jesus' strange statement “I am the gate for the sheep” and its significance?
- 5) In Jesus, sheep destined for death go free. Consider verses 10:11–18. How is this made possible?

## Apply

- 6) Can you think of an evangelistic situation or pastoral situation where you could share part of our reading from today?

## Pray

Give thanks for Sarah and Tim Prabhakar Rufus, with Lizzy and Hannah, as Sarah serves with the Biblical Counseling Trust of India in Delhi. Sarah is on maternity leave and they are with us in Australia this year.

We pray for Nicole & Luke Murray. Give Nicole creativity and enthusiasm as she pastors our Youth and Young Adults. We pray for Luke, as he seeks to grow community at church and into Miranda.

Pray for our craft group that meets on Wednesday. Praise God for the amazing opportunity they have to share the gospel while crafting.

# Study 10: John 11:1-44\_Lazarus Raised

## Talk

- 1) Spend some time sharing about Easter Sunday. Was this day significant for your family when you were growing up? Is it spiritually significant for you now?

## Investigate

- 2) Read John 11:1-44 together. As you read, make note of:
  - a) Any echoes of Old Testament stories that you hear in these verses.
  - b) Any familiar themes from John 1-10.
- 3) What do you find strange about Jesus' response to the news that Lazarus was sick?
- 4) What do you think about Mary's response to the news of Jesus' arrival?
- 5) Why do you think Jesus wept in verse 11:35?
- 6) Refresh your memory of John 5:25, 5:28, 10:3-4 and 10:27. How does this story fit in the sequence of statements about Jesus' voice?

- 7) Some have said the story of Lazarus being raised is actually the story of Mary (consider the book-ends of the story, 11:1-3 and 12:1-3). What do you think about this? How might this help us explain Jesus' initial inaction and perhaps the depth of emotion he shows? How might this help us better understand the role of grief and suffering in our own journey of faith?

## Apply

- 8) Can you think of an evangelistic situation or pastoral situation where you could share part of our reading from today?

## Pray

Give thanks for Rob and Jo Copland and their work with AFES at Wollongong Uni Bible Group.

Give thanks for Natasha Norman, as she studies at Johannesburg Bible College, South Africa, and is mentored by Kylie Zietsch.

Praise God for our Bible Study leaders and for their faithful work in teaching and ministering to us throughout the term.