

RELEVANT • INSPIRED • PRACTICAL • LIFE-CHANGING

WESLEY

ADULT TEACHER

.....
September–November 2025
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WESLEY
BIBLE CURRICULUM

.....
*Light Enters the
Darkness: John's
Gospel of Jesus' Life*

WESLEY

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WELCOME TO THIS QUARTER OF THE WESLEY BIBLE CURRICULUM!

THE STORY OF ALL STORIES

Everyone loves a good story. Stories move and change us best when they are true to life. The Gospel of John tells the greatest of all stories—that Jesus lived is the foundation of all others. All stories preceding and all stories since echo what God did at this moment in history. It is the most profound of all love stories, of tragedies, and of comedies. It is what every fantasy and every myth wants to be. It's what C. S. Lewis described as "myth became fact."

The Gospel of John is a different accounting from the Synoptic Gospels, Matthew, Mark, and Luke. This firsthand account has a different angle, a different purpose. As John wonderfully concluded in his version, "Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written" (21:25).

Thus God's Spirit inspired John as he took a unique and particular focus—to tell Jesus' story a particular way for a particular purpose. And I love the way John told it. He began with, "In the beginning," and he ended with the whole of Jesus' history being too great for any book to contain. That it occurred in history makes it no less the greatest of all stories.

It's the story of the author of all human history stepping into the story himself and becoming a character. The God of the universe became a flesh-and-blood human being: God so loved the world that he became flesh and dwelled among us. He lived the actual story of the gospel so we could personally understand and experience the light; and more than comprehend it, he came so we could have the light of his Holy Spirit within us.

That's why John wrote this particular version of Jesus' history: so that we would believe that he is the Christ, the Son of God, and thereby have eternal life (20:30–31). John wanted his audience not just to believe the story of God the Son becoming a man, but also to *believe in* God the Son. Jesus' story was lived out by God in this world not only for the well-being of those like John who experienced him firsthand, but so that the story might be told for generations to come, so that millennia later we too might believe in the story, and thus in God's redeeming love for every one of us to this day.

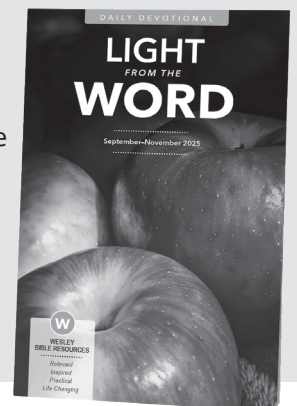
And so the story continues in each and every one of us who believes. That's why we never tire of reading—or of telling and retelling—the old, old story.

Wesleyan Publishing House Editorial Team

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www.wesleyan.org/curriculum

BIBLE STUDY TIP

You will deepen your reflection on these lessons by reading *Light from the Word* each day throughout the week. This helpful, daily devotional follows the theme of each week's lesson with a relevant, practical message aimed at sharpening your spiritual life. You'll be immersed in these Scriptures and related passages every day.



HOW TO USE WESLEY BIBLE STUDIES TEACHER'S GUIDE



EVALUATE

Evaluate offers the opportunity for you to *review* the important truths from last week's lesson and discuss the most relevant applications members saw throughout the week.



ENGAGE

Engage includes suggested activities aimed at getting your class to think, discuss, react, or in some way *participate* in the lesson.



EXAMINE

Examine draws members into the study of Scripture. Here they will look closely at the scriptural content, coming to *know* what the Bible says. There may be more information than you have time to use in class, but it will be helpful for you as you prepare for the lesson.



EXPLORE

Explore guides members in *processing* the Bible content and grappling with its implications for their lives.



EXERCISE

Exercise helps you guide members to *take action* on the truth they have discovered.

DAILY BIBLE READINGS

By reading for fifteen minutes each day, you can read every chapter of the Bible in one year. Begin anytime!

september

1. Psalms 103–105
2. Psalms 106–108
3. Psalms 109–115
4. Psalms 116–119:64
5. Psalm 119:65–176
6. Psalms 120–131
7. Psalms 132–138
8. Psalms 139–144
9. Psalms 145–150
10. Proverbs 1–3
11. Proverbs 4–7
12. Proverbs 8–10
13. Proverbs 11–13
14. Proverbs 14–16
15. Proverbs 17–19
16. Proverbs 20–22
17. Proverbs 23–25
18. Proverbs 26–28
19. Proverbs 29–31
20. Titus & Philemon
21. Ecclesiastes 1–4
22. Ecclesiastes 5–8
23. Ecclesiastes 9–12
24. Song of Solomon 1–4
25. Song of Solomon 5–8
26. Hebrews 1–4
27. Hebrews 5–7
28. Hebrews 8–10
29. Hebrews 11–13
30. Isaiah 1–3

october

1. Isaiah 4–6
2. Isaiah 7–9
3. Isaiah 10–13
4. Isaiah 14–16
5. Isaiah 17–21
6. Isaiah 22–25
7. Isaiah 26–28
8. Isaiah 29–31
9. Isaiah 32–34
10. Isaiah 35–37
11. Isaiah 38–40
12. Isaiah 41–42
13. Isaiah 43–44
14. Isaiah 45–47
15. Isaiah 48–50
16. Isaiah 51–53
17. Isaiah 54–57
18. Isaiah 58–60
19. Isaiah 61–64
20. Isaiah 65–66
21. James 1–5
22. Jeremiah 1–3
23. Jeremiah 4–5
24. Jeremiah 6–8
25. Jeremiah 9–11
26. Jeremiah 12–14
27. Jeremiah 15–17
28. Jeremiah 18–21
29. Jeremiah 22–23
30. Jeremiah 24–26
31. Jeremiah 27–29

november

1. Jeremiah 30–31
2. Jeremiah 32–34
3. Jeremiah 35–37
4. Jeremiah 38–41
5. Jeremiah 42–45
6. Jeremiah 46–48
7. Jeremiah 49
8. Jeremiah 50
9. Jeremiah 51–52
10. Lamentations 1–2
11. Lamentations 3–5
12. 1 Peter 1–2
13. 1 Peter 3–5
14. Ezekiel 1–4
15. Ezekiel 5–9
16. Ezekiel 10–13
17. Ezekiel 14–16
18. Ezekiel 17–19
19. Ezekiel 20–21
20. Ezekiel 22–23
21. Ezekiel 24–26
22. Ezekiel 27–28
23. Ezekiel 29–31
24. Ezekiel 32–33
25. Ezekiel 34–36
26. Ezekiel 37–39
27. Ezekiel 40–42
28. Ezekiel 43–45
29. Ezekiel 46–48
30. 2 Peter 1–3

KEY VERSE

Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God.
—John 1:12

SCRIPTURE

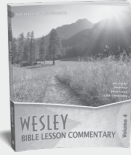
• John 1:1–18

LESSON FOCUS

The incarnation gave humanity the opportunity to know Christ and receive him as Savior.

SEPTEMBER 7 | 1

INCARNATION AND SALVATION



CHECK IT OUT

Wesley Bible Lesson Commentary
Volume 4 • Unit 1 • Lesson 1
Activity: Back to the Beginning



EVALUATE

Review the main points of last week's lesson with your class. Encourage class members to share words of truth they received from the study.



ENGAGE

Opening
Create a responsive reading using Genesis 1:1–2; John 1:1–14; and Philippians 2:5–11. Have the group read these verses together as you prepare for this study.

SESSION OVERVIEW

engage | In the written Word—the Bible—John introduced the living Word, the *Logos*, the Christ. He told of the divine, eternal Jesus, who became flesh and lived among us, without relating the earthly details of how that event took place. He was intent on the purpose of the incarnation rather than the details of its occurrence. The driving force of John's message was that all who would receive Jesus and believe in his name would be given the privilege or right to become children of God. His purpose in writing was "that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name" (John 20:31).

INTRODUCTION

examine | *Incarnation*, according to *Webster's Third Dictionary, Unabridged*, means "invested with flesh or bodily form, especially with human nature or form." The *Oxford Dictionary of English Etymology* affirms the word's Latin origin and comparable original meaning: "embodiment in flesh." Some confusion had arisen among early Christians concerning how "divine" and how "human" Jesus really was. John explained that the eternal Son of God became the historical Jesus, making it very clear that the one who is fully God likewise became fully man— Christ was "the Word" become flesh. (It will be helpful to insert "the Christ" in place of "the Word" as the lesson text is considered.)

notes



EXAMINE

ONE: With the help of a topical Bible, trace the verses that describe Jesus' divinity and his humanity. Use a chart with two columns to keep track of your findings. Discuss what difference it would make if Jesus were either one or the other but not both.

1:1 In the beginning. This "beginning" is before the beginning of creation in Genesis 1:1. Before all things were made, there was God, and Christ was with God (literally face-to-face with God).

1:1 was the Word. The word, or logos, was a philosophical idea of that day representing divine reason that shows up in nature or humankind. The creeds speak of the only begotten Son of God (NIV footnote to 1:18). In a similar context, John here portrayed Christ as the Word spoken by the Father. Greek writers sometimes used "word" to represent one's unspoken thought.

1:1 the Word was with God. From all eternity, before anything else existed, the members of the Trinity lived in fellowship with one another. The next phrase "the Word was God" speaks of the unity of the Father and Son.

1:3 Through him all things were made. Jesus, "very God," was the verb of creation, even though some people of the time (the Gnostics) believed that all matter was evil, and thus neither God nor Jesus could soil themselves with direct creation. John said otherwise. Matter is not evil but "good," as God termed it in creation. Before time, nothing but God existed. In time he made all that is. Because the Word created all, he remains Lord of all.

1:4 In him was life, and that life was the light of all mankind. Does this verse refer to Christ as the original light of life, in the days before the first sin? If so, then John Wesley was right to see 1:1-2 as John's description of eternity past; 1:3 as the period of creation; 1:4 as the period of human innocence; and 1:5 as the sad time after the fall.

1:5 overcome. Darkness never overcomes the light. On the contrary, light dispels darkness. Even a small candle in a large dark room makes a difference.

This study is an adventure in how and why Jesus became the "God-man" and what it means to humankind. Be alert to what the apostle had to say to us.

1 Jesus is unique in his person (John 1:1-5).

Table with 2 columns: KJV and NIV. Rows 1-5 containing biblical text in both versions.

Jesus is eternal. In the beginning was the Word (v. 1). He possesses the same attributes God possesses. "The Word was fully God" (v. 1 NET). He is distinct from God, yet is equal with God. He is omnipotent. Through him all things were made (v. 3). He is the giver of life and the provider of light. In him was life, and that life was the light of all mankind (v. 4). "Life" and "light," in relation to Christ, are used more than thirty times in the fourth gospel.

Lost humanity was desperately in need of salvation. The sentence of eternal death hung heavily over the human race due to the sin of Adam and Eve in the garden of Eden, and for humanity's personal sins committed. God—who is truthful, just, and holy—said, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die" (Gen. 2:16-17). Humankind would die eternally unless a perfect substitute could be provided that fully satisfied the truthfulness, justice, and holiness of God. This substitute had to be perfect in relation to God, as well as to humanity; that is, to be in every way one who is able to relate to humankind.

John presented "the Word" as that perfect substitute. Christ possesses every divine attribute that God possesses. He is eternal, omnipotent, truthful, just, and holy. God was able to accept the death

4

notes

of Christ on the cross as a perfect substitute for the sentence of eternal death that humankind faced. God's holy character was upheld in the vicarious death of Christ on the cross.

Christ was human as well as divine. He became human in the incarnation when the divine was joined with the human in the Virgin's womb. John declared, "The Word became flesh [voluntarily] and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth" (1:14). He was supernaturally conceived by the Holy Spirit without male involvement. He is the unique Christ. There has never been anyone like him before, and there will never be one like him again. He is truly man and truly God. He is the only begotten Son of God. He was fully able to relate to humankind. He took our sins upon himself.

He died in our place. He became our perfect substitute and fully atoned for all our sins. Hallelujah, what a Savior!

ONE

explore

1. Why has the divinity of Christ been such a focal point between the powers of evil and the forces of righteousness?
2. In what ways is the divinity of Christ being attacked today?
3. What does it mean that Jesus was the "God-man"?

2 Jesus is unswerving in his purpose (John 1:6–14).

KJV

6 There was a man sent from God, whose name was John.
7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
8 He was not that Light, but was sent to bear witness of that Light.
9 That was the true Light, which lighteth every man that cometh into the world.
10 He was in the world, and the world was made by him, and the world knew him not.

NIV

6 There was a man sent from God whose name was John.
7 He came as a witness to testify concerning that light, so that through him all might believe.
8 He himself was not the light; he came only as a witness to the light.
9 The true light that gives light to everyone was coming into the world.
10 He was in the world, and though the world was made through him, the world did not recognize him.

continued

5

notes



One

EXPLORE

1. If there was no incarnation, then our faith is fiction. If Jesus was just a noble man who came to a tragic end, then he can have no real impact upon our broken relationship with God. But if he is as he claimed—God—then God's own sacrifice to heal our relationship with him makes perfect sense in reality.

2. His divinity is attacked because, if Jesus is not just a prophet or an enlightened teacher, but is actually divine, then we must pay attention to his teachings and live by them.

3. The one who has eternally past been God the Son, became completely human, setting aside many of his attributes (such as omnipresence, for instance; Phil. 2:5–11). He qualified to suffer in our stead; to atone for our sins. He sympathizes with our weaknesses, understands our temptations, and gives us confidence to approach his throne for mercy and grace to help in time of need (Heb. 4:15–16).



EXAMINE

TWO: Ask for members to get into groups of four. Then ask each group to write out Jesus' incarnational purpose in one sentence, responding to this question: "If God the Son came only to die and rise again, then why was he born a baby, and why should he grow up for more than thirty years?" (Note: The incarnation was not for his sake; it was for ours. He didn't need to learn to relate; we needed to do so.)

1:6 *There was a man.* The writer highly honored the Baptist by including a description of his ministry in these rich words introducing Jesus Christ.

1:6 *whose name was John.* To prevent confusion between John the apostle and John the Baptist, the writers of the other Gospels identified the forerunner with the longer description. John the apostle felt no need to do so. The Baptist was merely John.

1:7 *He came as a witness to testify.* In this short sentence, we see two examples of courtroom language. All witnesses offer testimony to what they have seen. What had John the Baptist seen of Jesus? On what basis could he testify? The mothers of John and Mary were kin (Luke 1:36). The two men undoubtedly heard the stories of their paired miraculous births.

continued

1:8 *He himself was not the light.* Both Johns carefully separated the Baptist from the Christ. The evangelist did so here; the Baptist made the same distinction when answering the “Jews of Jerusalem” (1:19–21). John was not the real light. Neither are we. Rather, we are reflectors of the true light.

1:9 *The true light that gives light to everyone.* Through general revelation (for example, conscience) Christ enlightens the minds of all people. Through special revelation (his entering our world), he offered himself as the light of salvation to all who would believe.

1:10 *the world did not recognize him.* The Creator was not recognized by the created. It’s as if a dog did not recognize its master, or a child did not recognize her father.

1:11 *his own.* The KJV did not adequately distinguish the two “his owns.” The NIV rightly points out that Jesus came to the place that was his own (Jerusalem, Judea, the world as a whole), but his own people who were his rejected and ultimately killed their Lord.

1:12 *to all who did receive him.* Note the sharp contrast. His own people (the Jews) did not receive Jesus, but some (from among both Jews and Gentiles) did receive him.

1:12 *he gave the right to become children of God.* Those who trust God’s Son become adopted members of God’s family.

1:12 *did receive . . . believed . . . children.* The simple gospel here: Believe in Christ, receive him, and be born of God, becoming his children. Not belief in some unknown incarnation, but a known revelation of God.

1:13 *children born not of natural descent . . . but born of God.* The second birth God gives his children is as miraculous as his own Son’s supernatural birth.

1:14 *The Word became flesh.* Here we celebrate the gift of the incarnation (literally, the “enfleshment”). At the same time, we see afresh the glory of humanity—that God became a person. Similarly, we are reminded that being human is not in itself sinful. Sinfulness comes in the choices all humanity has made.

1:14 *made his dwelling among us.* As Eugene Peterson says: “the Word became flesh and blood and moved into the neighborhood” (MSG).

KJV continued

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

NIV continued

11 He came to that which was his own, but his own did not receive him.

12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—

13 children born not of natural descent, nor of human decision or a husband’s will, but born of God.

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

John the Baptist was sent ahead of Jesus to help prepare the way for Christ and his mission of salvation (vv. 6–9). **He came as a witness to testify concerning that light [Jesus], so that through him [Jesus] all might believe** (v. 7). Also, he proclaimed that Jesus was **the true light that gives light to everyone** (v. 9).

Verses 10 and 11 are among the saddest words in the Bible. Jesus was unrecognized and rejected by those who should have been the most responsive: **Though the world was made through him, the world did not recognize him. He came to that which was his own** [by creation], **but his own did not receive him.** Christ has a double claim upon us by the act of creation and by the act of redemption. He paid the ransom for our release. **Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God** (v. 12). Rejection by humanity and suffering the cruel and shameful death on the cross could not thwart his purpose to make salvation possible for sinful people. Many became children of God not through family descent, human efforts, and human birth, **but [were] born of God** (v. 13). The apostle Paul declared, “Christ Jesus . . . gave himself as a ransom for all people” (1 Tim. 2:5–6). Calvary covers it all.

The Word [Christ] became flesh. . . . We have seen his glory, the glory of the one and only Son, who came from the Father (John 1:14). The glory of Jesus is great indeed!

TWO

explore

1. According to John, what does it mean to become a Christian?
2. Has this lesson helped you to better understand what it is to become a Christian? If so, in what way?

3 Jesus is unparalleled in his provisions (John 1:15–18).

KJV

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
16 And of his fulness have all we received, and grace for grace.
17 For the law was given by Moses, but grace and truth came by Jesus Christ.
18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

NIV

15 (John testified concerning him. He cried out, saying, “This is the one I spoke about when I said, ‘He who comes after me has surpassed me because he was before me.’”)
16 Out of his fullness we have all received grace in place of grace already given.
17 For the law was given through Moses; grace and truth came through Jesus Christ.
18 No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

Jesus was able to provide more than John the Baptist could (v. 15). John had a remarkable birth. He was more than a prophet; he was a messenger sent to prepare the way for Christ. John served as a lampstand to assist in extending the light of Jesus, who was the true light (vv. 6–9). But only Jesus could say, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life” (John 8:12).

John the Baptist testified (in 1:15) both to the historical and eternal Jesus: **He who comes after me** [as the incarnate Christ] **has surpassed me because he was before me** [as the eternal Christ].

Jesus was able to provide more than Moses and the law of the Old Testament. **For the law was given through Moses; grace and truth came through Jesus Christ** (v. 17). The law Moses gave was God’s law, not his. The grace Christ gives is his very own. The law could never

7

1:14 flesh. Christ came to us in human flesh to show us how to live—the incarnation. We too must “go and show” the world how to live, following Christ’s example.

1:14 glory. Just as God let part of his glory/presence be seen by Moses, and let his glory/presence fill the tabernacle and temple, so humans could see Christ’s glory/presence right here on earth.



Two

EXPLORE

1. To receive Christ. To believe in what his name claims of him—he is the Christ. To become born again as God’s children.
2. Calls for a personal response.



EXAMINE

THREE: Recruit a class member to present a brief summary of the life and ministry of John the Baptist as found in the Gospels.

1:15 surpassed. By the time of John’s writing, there was a sect of people who had elevated John the Baptist too highly, as some have done with Mary the mother of Jesus. John the Baptist resisted any such treatment. So should we.

1:16 Out of his fullness we have all received grace in place of grace already given. Note the superlatives among these words. God through Christ offers no minimum supply, but from his fullness, he offers abundance.

1:17 the law. A good but inadequate gift.

1:17 was given through . . . came through. Did John mean to distinguish these phrases? Moses, within himself, could not develop even the imperfect law. Jesus, however, is himself the source of life, light, grace, and truth.

1:17 Moses . . . Jesus. Both great leaders. Moses brought the law—rules we were sure to break. Jesus brought truth and grace—a life to be lived and the grace to live it.

1:18 No one has ever seen God . . . has made him known. Though nobody has ever seen God the Father and lived to tell about it—not even Moses—God loved us enough to send his Son, Jesus, whom we see face-to-face in the Scriptures and not only can live after seeing him, but we are to literally “live to tell about it.”

notes

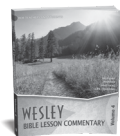
Three

1. Calls for a personal response, but solicit examples in class (for instance, rules in a marriage cannot alone make for love; grace and forgiveness in human relationships extend far beyond what rules can do).

2. Calls for a personal response.

Closing

Ask members to complete the sentence: "I used to think Jesus . . . but now I think he . . ." Give everyone the opportunity to share.



Help your class connect with the truth from this week's study in the Word—try the activity "Poetry of the Gospel" from *Wesley Bible Lesson Commentary Volume 4*.

save. It was a "schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24 KJV). God's grace saves to the uttermost—in its completeness, its duration, and its adequacy. "And of his fulness have all we received, and grace for grace" (John 1:16 KJV), that is grace for every need. Or as the REV states, "For from his fullness we have all received grace upon grace," that is, grace stacked upon grace. There is grace for all we need for as long as we need.

Jesus gave us the best revelation of God that is possible for humankind to receive (v. 18)—made him known, revealed him, explained him. The greater understanding we have of Christ, the greater knowledge we will have of God. God the Father, God the Son, God the Holy Spirit—each had a vital role in the incarnation and humanity's salvation. Charles Wesley's hymn says it well for all of us: "He breaks the power of canceled sin, / He sets the prisoner free; / His blood can make the foulest clean; / His blood availed for me."

THREE

explore

1. In what circumstances have you experienced grace?
2. Following the beginning of your spiritual journey, what special manifestation of God's grace became a turning point in your life?

LIFE APPLICATION

exercise

All should conclude this lesson with the assurance that they are a Christian and have received Christ by believing in his name. Now is the time and the place to receive that assurance.

Christians must also learn how to appropriate God's grace to their daily situations.

notes

WESLEY

BIBLE CURRICULUM

..... (ADULT)

Scope and Sequence with coordinating Wesley Bible Lesson Commentary

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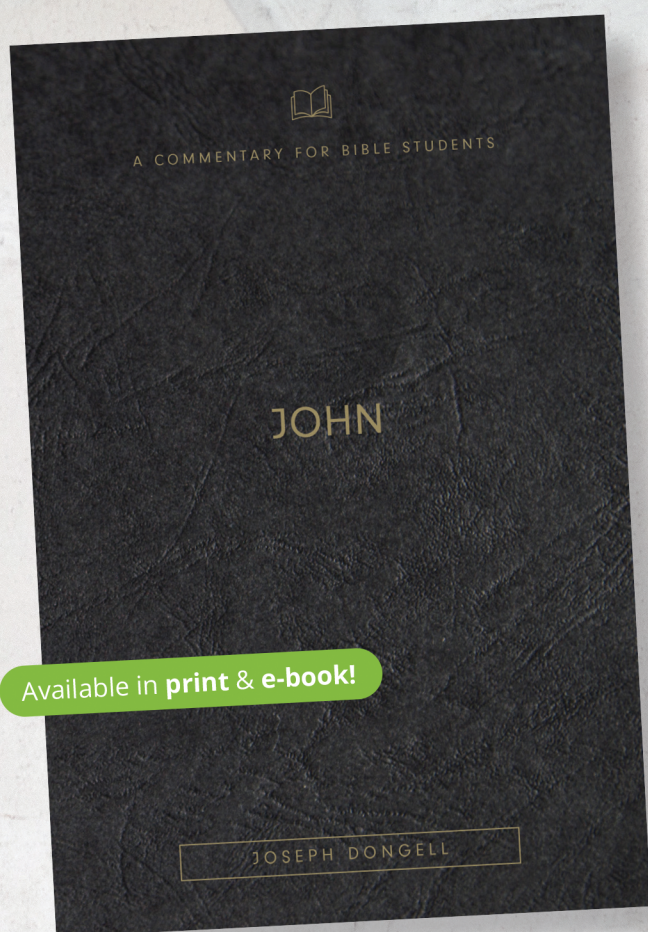
	UNIT 1: Fall	UNIT 2: Winter	UNIT 3: Spring	UNIT 4: Summer
Volume 1 2029-2030	Revelation	Minor Prophets	1-2 Peter Jude	Life Issues Holiness Evangelism
Volume 2 2030-2031	Jeremiah Lamentations Ezekiel Daniel	Matthew	James	1-2 Samuel 1-2 Kings 1-2 Chronicles
Volume 3 2024-2025	Romans	Galatians Ephesians Philippians Colossians Philemon	Leviticus Numbers Deuteronomy	Call to Holiness: Dynamic Life from Spiritual Disciplines
Volume 4 2025-2026	John	Ezra Nehemiah Esther	1-2 Thessalonians	1-2 Timothy Titus
Volume 5 2026-2027	Hebrews	Exodus	Joshua Judges Ruth	Spiritual Heritage Stewardship Social Issues
Volume 6 2027-2028	Mark	Isaiah	1-3 John	Job Psalms Proverbs Ecclesiastes Song of Songs
Volume 7 2028-2029	Genesis	Luke	Acts	1-2 Corinthians

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