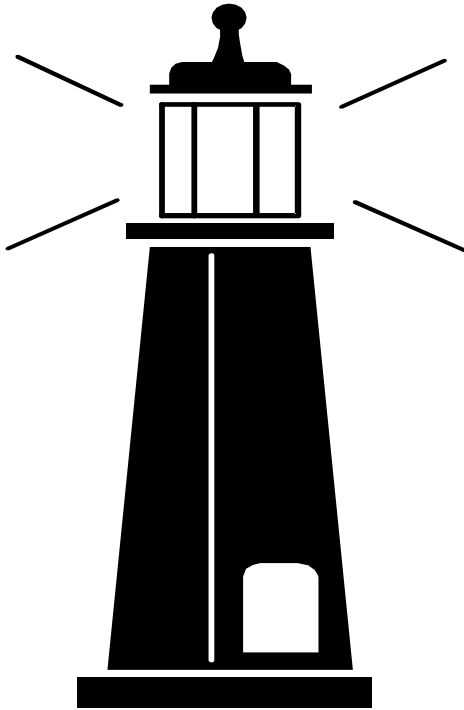


Grace Bible Church
Growth Groups Bible Study



“ I A m ”
***- a look at the
words & works of
Christ in the
Gospel of John -***

“I am the light of the world”

| Passage | Skill | Page # |
|---|------------------------------------|--------|
| Introduction to Inductive Bible Study | | 2 |
| Survey of the book of John | | 4 |
| John 6 “I am the bread of life” | Observations | 10 |
| John 3:1-21 “I am the light of the world” | Interpretive Questions | 19 |
| John 10:1-30 “I am the door and the good shepherd” | Application | 26 |
| John 11:1-45 “I am the resurrection and the life” | Summary Sentences | 31 |
| John 14:1-31 “I am the way, the truth, and the life” | OPTIONAL Word Study - “believe” | 36 |
| John 15 “I am the true vine” | Figurative Language | 43 |
| The Significance of the Seven Signs in John (Part 1) | | 49 |
| The Significance of the Seven Signs in John (Part 2) | | 52 |

INTRODUCTION

“I have come that they may have life, and that they may have it more abundantly.”
—Jesus Christ (John 10:10b)

Ah summertime, now here’s the life. Relaxing by the pool, soaking in the rays, and sipping Sonic. But isn’t there so much more to summer? YES! It’s time to wade deep into God’s word, put on your Songlasses and have your mind, soul, & spirit set ablaze by the glory of Jesus Christ. We invite you to dive into the refreshing waters of Christ in the book of John. Jesus Christ—knowing Him is life and life abundant!

Without a doubt Jesus Christ is the most controversial figure in all of history, even to this day. Many say He was primarily a prophet, a great teacher, a religious founder, or one of many gods, altogether denying His most striking Biblical claims. Commenting on this phenomenon C.S. Lewis said, “This is the one thing we must not say.” So what must we say? When the Biblical evidence is stacked before the jury, what will the verdict be? Through Scripture Jesus still speaks to the world today, asking, “Who do you say that I am?” While the other gospel accounts spotlight Christ from different angles, the book of John emphasizes His identity as the Christ, the Son of God. Listen to what one of His followers said of Him:

*“...Jesus of Nazareth, who was a Prophet **mighty in deed and word** before God and all the people...”*

- Luke 24:19

Mighty in deed and mighty in word! This summer we want to take a close look at some of Christ’s words and works in the book of John. We’ll study the seven “I AM” statements of Christ, some of His miraculous signs, and trace their significance in authenticating who Jesus Christ is.

*Who is this Jesus Christ?
What is this life that He brings?
How do I partake of it?*

John’s words still have relevance to us as Christians - that we who possess this eternal life might experience it abundantly, day by day through the power of the Holy Spirit. Through this study we desire that each one of us will behold more clearly the Living Word behind the written word, that with our own eyes and fingerprints, we will gather fresh evidence for worship, exclaiming as Thomas did before his Savior, “My Lord and My God!”

W e l c o m e t o I n d u c t i v e B i b l e S t u d y

Over the next eight weeks, we will study passages from the Gospel of John, committing portions of it to memory, digging into the individual verses to determine what truths God desires to communicate, and applying these truths to our everyday lives. These steps are part of a process called Inductive Bible Study, where we seek to draw out the truths of scripture for ourselves and apply them to our lives. It requires the mastery of a set of skills to be used with great diligence (2 Tim. 2:15), persistence and tenacity by those whose hearts are pure before the Lord and filled by the Holy Spirit. It is the most effective method for learning biblical truth. Unlike more common methods of study which provide the student with a set of questions based on the text but limited by the writer's own insight, in an inductive study you are limited only by the Holy Spirit (who does not yield the treasures of the Word to the disobedient; Pr. 28:5; Mt. 6:22-23; John 7:17; 14:21) and by your own willingness to exert the effort to dig deeper (Pr. 8:17). No one has yet discovered all the riches which are buried in the Word waiting to be uncovered (Col. 2:3). With inductive Bible study, every time you sit down to work with the text there is a sense of anticipation - *Perhaps today I will lay hold of some jewel of truth that has never been seen before.*

The process of inductive Bible study consists of three stages: Survey, Analysis and Synthesis. In the survey stage we are looking for the overall structure and message of the book and how it fits with the rest of biblical literature. In the analysis stage we concentrate our efforts on observation (what is written in, or omitted from, the text), interpretation (the meaning of what we have observed in its original context), and application (the significance of that meaning to us personally in our modern day context). In the synthesis stage we are trying to answer the questions, "How do the details that were uncovered in the analysis stage fit together?" "Do I understand the flow of thought?" and "Was my original understanding of the theme correct, or does it need revision?"

The price for first hand knowledge of the Word of God is obviously quite high. You must invest great quantities of time, mental energy and spiritual sensitivity in order to truly know and properly apply God's truth. Is it worth the price? King David certainly believed that it was:

"The law of your mouth is better to me than thousands of gold and silver pieces...O how I love Your law! It is my meditation all the day... How sweet are Your words to my taste! Yes, sweeter than honey to my mouth!.. Your word is a lamp to my feet and a light to my path." (Psalm 119:72, 97,10,105)

So did the apostle Paul:

"More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ" (Philippians 3:8)

If you would follow in the steps of these great men, simply believe their testimony that the time and effort required to know and follow Christ through His word are really worth it. Follow their example by diligently pursuing God through this study of Christ in the book of John.

SURVEY

1) Pray and ask the Holy Spirit to illuminate your study



2) Memorize: John 1:14



3) Skill of the Week - Survey

Many film directors create their opening scene by flying over a large, impressive tract of city or country while the title sequence plays. Gradually, the director zooms in on one building or house that will serve as a focal point for the movie. Why not simply start the movie at this house or building? By opening the film with an extensive fly-over, the director gives his audience a sense of the bigger picture where his story will occur. The audience now has some idea of the film's time period, scope, and geographical location - characteristics that make up the **context** of the movie.

Like this film director, we too need to start our study of the Gospel of John from a distance, looking at the overall context of these chapters. In biblical terms, we need to have a grasp of the overall flow of revelation, Old Testament and New. We also need to understand where our particular book fits in that flow, and the geographical, historical, political, and spiritual background of both the writer and the recipients. As Howard Hendricks is fond of saying, "The three most important tools for interpretation are context, context and context."

As you survey the Gospel of John, keep your eyes open for the following characteristics that will help clarify your overall picture of the book

- **Literary Structure**
 - o Biographical - story built around key persons
 - o Geographical - return to key places in Genesis and movement in Exodus
 - o Historical - story built around key events; e.g. Joshua, John (7 "signs")
 - o Chronological - often employed in biography and history but not always (Judges)
 - o Ideological - each idea builds on the preceding to support the controlling theme (Romans)
- **Emphasis**
 - o Proportion of material devoted to an idea, person or event (e.g. crucifixion events)
 - o Stated purpose (John 20:30; Prov. 1:2-6)
 - o Order (Gen. 1-3; Luke 4)
- **Repetition**
 - o Terms, phrases, clauses (Ps. 136:1-2)
 - o Characters (e.g. Barnabas in Acts)
 - o Events/circumstances (Judges)
 - o Patterns (Adam and Christ in Romans)
 - o Citation of OT passages in NT (Mt. 12:39-41; 1 Peter/Psalm 34)
- **Relationships between paragraphs**
 - o Cause/effect
 - o Explanation
 - o Summarization
 - o Resolution
 - o Introduction/conclusion
- **Setting**
 - o Speaker
 - o Audience
 - o Location
- **Atmosphere**
 - o For example sarcasm, compassion, danger, intrigue, urgency, despair, humility, awe, gratitude, joy, tenderness, zeal, anger, concern, caution

4) Read John 1:1-18; 20:30-31.

5) Read the following background articles on this book and its author.

Background articles such as the following can be found in a Bible dictionary, Bible encyclopedia or at the beginning of a commentary. Some study Bibles will also contain good, concise background articles before each book.

The Book of John

Authorship

Internal evidence. In the strict sense of the term, the Fourth Gospel is anonymous. No name of its author is given in the text. This is not surprising because a Gospel differs in literary form from an epistle or letter. The letters of Paul each begin with his name, which was the normal custom of letter writers in the ancient world. None of the human authors of the four Gospels identified himself by name. But that does not mean one cannot know who the authors were. An author may indirectly reveal himself within the writing, or his work may be well known in tradition as coming from him.

Internal evidence supplies the following chain of connections regarding the author of the Fourth Gospel. (1) In John 21:24 the word “them” refers to the whole Gospel, not to just the last chapter. (2) “The disciple” in 21:24 was “the disciple whom Jesus loved” (21:7). (3) From 21:7 it is certain that the disciple whom Jesus loved was one of seven persons mentioned in 21:2 (Simon Peter, Thomas, Nathanael, the two sons of Zebedee, and two unnamed disciples). (4) “The disciple whom Jesus loved” was seated next to the Lord at the Last Supper, and Peter motioned to him (13:23-24). (5) He must have been one of the Twelve since only they were with the Lord at the Last Supper (cf. Mark 14:17; Luke 22:14). (6) In the Gospel, John was closely related to Peter and thus appears to be one of the inner three (cf. John 20:2-10; Mark 5:37-38; 9:2-3; 14:33). Since James, John’s brother, died in the year A.D. 44, he was not the author (Acts 12:2). (7) “The other disciple” (John 18:15-16) seems to refer to the “disciple whom Jesus loved” since he is called this in 20:2. (8) The “disciple whom Jesus loved” was at the cross (19:26), and 19:35 seems to refer to him. (9) The author’s claim, “We have seen His glory” (1:14), was the claim of someone who was an eyewitness (cf. 1 John 1:1-4).

Putting all of these facts together makes a good case for the author of the Fourth Gospel having been John, one of the sons of a fisherman named Zebedee.

External evidence. The external evidence is the traditional ascription of authorship which has been well known in the church. Polycarp (ca. A.D. 69=ca. A.D. 155) spoke of his contact with John. Irenaeus (ca. 130=ca. 200), the bishop of Lyons, heard Polycarp and testified that “John, the disciple of the Lord, who also had leaned upon His breast, had himself published a Gospel during his residence in Ephesus in Asia” (*Against Heresies* 3. 1). Polycrates, Clement of Alexandria, Tertullian, and other later fathers support this tradition. Eusebius was specific that Matthew and John of the apostles wrote the two Gospels which bear their specific names (*The Ecclesiastical History* 3. 24. 3-8).

Place of Origin

The external tradition is strong that John came to Ephesus after Paul had founded the church and that he labored in that city for many years (cf. Eusebius *The Ecclesiastical History* 3. 24. 1). Supporting this tradition is the evidence of Revelation 1:9-11. When John was in exile on Patmos, an island off the coast of Asia Minor, he wrote to seven Asian churches, the first of which was Ephesus. That the Fourth Gospel was originally published at Ephesus is a good probability.

Date

The date for the Gospel of John was probably between A.D. 85 and 95. Some critics have attempted to assign a date as late as A.D. 150 on the basis of the book’s alleged similarities to Gnostic writings or because of a supposed long development of church theology. Archeological finds supporting the authenticity of the text of John (e.g., John 4:11; 5:2-3), word studies (e.g., *synchronontai*, 4:9), manuscript discoveries (e.g., P⁵²), and the Dead Sea Scrolls have given powerful support to an early dating for John. So it is common today to find nonconservative scholars arguing for a date as early as A.D. 45-66. An early date is possible. But this Gospel has been known in the church as the “Fourth” one, and the early church fathers believed that it was written when John was an old man. Therefore a date between 85 and 95 is best. John 21:18, 23 require the passing of some time, with Peter becoming old and John outliving him.

Purpose

The purpose of the Gospel of John, stated in 20:31, was to record Jesus’ “signs” so that readers would come to believe in Him. Doubtless the author had other purposes as well. Some have argued that John wrote against synagogue Judaism, or the Gnostics, or the followers of John the Baptist. Some think John wrote to supplement the other Gospels. John’s Gospel has a clear evangelistic purpose (as do the other Gospels), so it is no accident that it has been greatly used in the history of the church for that purpose.

(Blum, Edwin A. “John.” *The Bible Knowledge Commentary*. Eds. Walvoord, John F., and Roy B. Zuck. Wheaton, Illinois: Scripture Press Publications, Inc., 1983, 1985.)

The Apostle John

(Jon; Grk. 'Ioannes; from Heb. Yohanan, "Jehovah is gracious"). The son of Zebedee, a fisherman on the Sea of Galilee, (Mark 1:19-20; Luke 5:10), and Salome (Matt 27:56; cf. Mark 15:40). We have no information respecting the religious character or personal participation of Zebedee in the events of the gospel history, but John's mother was one of the women who followed Jesus even to His crucifixion.

Early Life. John was probably the younger brother of James (Matt 4:21). The mention of the "hired servants" (Mark 1:20); of the "private means" of those women who supported Jesus, which probably included Simone, John's mother (Luke 8:3); of "his own household" (John 19:27), and of his acquaintance with Caiaphas the high priest (18:15) implies a position of at least considerable influence and means. His mother, who manifested an earnest desire for the welfare of her sons (Matt 20:20), probably instructed him in religious things. His trade of fisherman was adapted to holy meditation, since it frequently required him to pass whole nights in stillness upon the water.

Introduction to Jesus. The incident recorded in John 1:35-39 would seem to indicate that John had first become a disciple of John the Baptist. His mention of Andrew only by name is consistent with his usual manner of naming himself as "the other disciple," the disciple "whom Jesus loved." John was probably among the disciples who followed their new Teacher to Galilee (1:43), were with Him at the marriage feast of Cana (2:2), journeyed with Him to Capernaum and thence to Jerusalem (2:12,23), and came back through Samaria (4:5). He then returned to his former occupation.

As Apostle. At last the time came when the disciples were to enter into closer relation to Jesus and become His apostles. John, with his brother James, Simon, and Andrew, were called at the same time to be "fishers of men" (Mark 1:17-20; Luke 5:10). John, with Peter and James, was distinguished above the other apostles, entering more fully into the Master's feelings and plans, and receiving in return His confidence and love. Mention is made of John at the restoration of Peter's mother-in-law (Mark 1:29-31); at the ordination of the twelve apostles (3:17), where he and his brother received the surname Boanerges ("sons of thunder") from Jesus; at the raising of Jairus's daughter (5:35-37; 8:51); at the transfiguration (Matt 17:1; Mark 9:2; Luke 9:28); rebuking one who cast out devils in the Lord's name because he was not one of their company (9:49); seeking to call down fire from heaven upon a village of the Samaritans (9:54); joining with his mother and James in asking for the highest places in the kingdom of the Master (Matt 20:20-28; Mark 10:35-45); with Jesus upon the Mount of Olives when He foretold the destruction of Jerusalem (13:3); sent by the Master to prepare, with Peter, the Passover (Luke 22:8); asking Jesus, at the Last Supper, who would betray Him (John 13:23-26); with Peter and James in Gethsemane (Mark 14:32-33). When the betrayal occurred, Peter and John followed from a distance and, through the personal acquaintance between the latter and Caiaphas, gained admittance into the palace (John 18:15-16). John was the only disciple present at the crucifixion and was appointed by Jesus to care for Mary (19:26-27).

Friendship for Peter. Notwithstanding the denial of Peter, he and John continued to be friends and are afterward often mentioned together. To them Mary Magdalene first ran with the news of the empty tomb (John 20:2). They were the first to reach the tomb and look inside (20:4-8). For at least eight days they remained in Jerusalem (20:26), after which they returned to the Sea of Galilee, pursuing their old trade (21:1). John was the first to recognize the risen Lord; Peter was the first to plunge into the water and swim toward the shore where Jesus stood (21:7). Peter's affection and anxiety for John are shown in his question, "Lord, and what about this man?" (21:21).

History of Acts. The same union continues in Scripture between Peter and John. Together they witnessed the ascension and shared in the election of Matthias and the baptism at Pentecost. Together they entered the Temple as worshipers (Acts 3:1), were imprisoned, and protested against the threats of the Sanhedrin (4:3-21). They were also sent together to preach to the Samaritans (8:14). John and the rest of the apostles remained at their post despite the persecution of Saul (cf. 8:1). He did not meet Paul when the latter came back to Jerusalem as a convert (Gal 1:19); but this, of course, does not make the inference necessary that he had left Jerusalem. During the persecution under Herod Agrippa he lost his brother, James, by martyrdom (Acts 12:2), while his friend Peter sought safety in flight (12:18-19). Fifteen years after Paul's first visit he was still at Jerusalem (Conybeare and Howson, *Life and Epistles of Paul*). He was one of the "pillars" of the church and took part in settling the controversy between the Jewish and Gentile Christians (15:6-13; 2:9). We have only the slightest trace of the work of the apostle during this period.

After His Departure from Jerusalem. John probably remained in Judea till the death of Mary released him from his promise. When this took place we can only speculate. There are no signs of his being at Jerusalem at the time of Paul's last visit (Acts 21). "Assuming the authorship of the epistles and Revelation to be his, the facts which the New Testament writings assert or imply are: 1. That, having come to Ephesus, some persecution drove him to Patmos (Rev 1:9). 2. That the seven churches in Asia Minor were the special objects of his affectionate solicitude (1:11); that in his work he had to encounter men who denied the truth on which his faith rested (1 John 4:1; 2 John 7), and others who disputed his authority (3 John 9-10)." If we add to this that he must have outlived all, or nearly all, of those who had been the friends and companions of even his more mature years; that this lingering age gave strength to an old impression that his Lord had promised him immortality (John 21:23); that, as if remembering the actual words that had been thus perverted, the longing of his soul gathered itself up in the cry, "Come, Lord Jesus" (Rev 22:20), we have stated all that has any claim to the character of historical truth. Tradition tells us that he was shipwrecked off Ephesus and arrived there in time to check the progress of the heresies that sprang up after Paul's departure; that in the persecution under Domitian he was taken to Rome and that the boiling oil into which he was thrown had no power to hurt him; that, returning to Ephesus, he attested to the truth of the first three gospels, writing the fourth to supply what was wanting; that he introduced the Jewish mode of celebrating the Easter feast; and that, when all capacity to work and teach was gone-when there was no strength even to stand-he directed himself to be carried to the assemblage of believers, and simply said, with a feeble voice, "Little children, love one another."

Writings. The following books of the NT are generally accepted as having been written by the apostle John: the gospel, the three epistles bearing his name, and the Revelation.

(From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

6) Read John 1:1-18; 20:30-31 again and complete the following "Survey Worksheet". John 1:1-18 is commonly referred to as the "Prologue," and is considered by many to be an overview of the Gospel of John.

| Survey: Prologue to the Gospel of John |
|--|
| <p>Purpose for the Gospel of John (Why was this book written?):</p> <p>Purpose for the Prologue in 1:1-18 (What is the author's main point that he's trying to make in the prologue?):</p> <p>How does the prologue relate to the rest of the book?</p> |
| <p>Date (When & where was the book written?):</p> |
| <p>Author (Including characteristics and history; What is his relationship to Jesus?):</p> |
| <p>Audience (To whom is this book written? In the prologue, how might the author be appealing to Jews by his writing style (1:1, 11, 14, 17, 18)? To Gentiles (1:9, 12, 13)?:</p> |
| <p>Main Ideas / Repeated Themes:</p> |

7) Answer the following directed questions:

- (1) What do you learn about the nature of Christ from this section? What are some of His divine and human attributes (see examples below)? List some other Scriptures that give support for these characteristics?

Attributes of Jesus Christ

| | DEITY | HUMANITY |
|-----------------|----------------|----------------------|
| Example: | | |
| 1:1-3 | Equal with God | |
| 1:14-18 | | Became a human being |
| 8:39-40 | | |
| 19:27-29 | | |
| 4:5-7 | | |
| 11:33-35 | | |
| 5:16-47 | | |

- (2) In v. 1 of the Greek text, the definite article does not appear before the word for God, “Theos.” Jehovah’s Witnesses sometimes use this as evidence that Jesus is merely “a god.” How could you refute this argument? (Hint: you can use vv. 1-18 to show that their argument cannot stand)

- (3) What is the believer’s relationship to the Word (1:12 – 14; cf., 2 Peter 1:3,4)?

John 6 – “I Am the Bread of Life”

1) Pray and ask the Holy Spirit to illuminate your study



2) Read through John 6 this week



3) Memorize: John 6:35



4) Skill of the Week – Observations



Observation is the most important element in inductive Bible study. It is like the foundation of a house. When the foundation is well-laid, the house can be constructed with confidence. Likewise, if we observe thoroughly, our next step, interpretation, will follow naturally and accurately. Our wise predecessor Solomon has instructed us, “It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.” (Proverbs 25:2) The treasures of God’s wisdom await our discovery - a discovery which comes only through diligent, active searching.

*“[I pray] that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. **I pray that the eyes of your heart may be enlightened**, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe.” (Ephesians 1:17-19)*

Here are some general guidelines to keep in mind before you begin your observations. **First**, our time for study of His Word must be given a place of priority. We must devote to it the time of day we are most alert, rather than relegating it to the position of well-intentioned afterthought. **Second**, we must learn to see again. We must stretch our minds as if we were pursuing the most important prize in the world...because, in fact, we are. Don’t overlook anything. Record everything. Nothing is too trivial to be observed. It is the trivial observation which often spurs the mind to apprehend deeper truth. **Third**, it is God’s desire to reveal Himself to you, not to hide Himself. Approach the Word expectantly, dependently and obediently. God is able and willing to disclose to you the profound mysteries of His Word, but He is not in the habit of revealing His will to the curious. Remember, as our Lord Himself explained, “He who has My commandments and *keeps them*, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will *disclose Myself* to him.” (John 14:21) Now let’s go over the basic techniques for making great observations.

What should you look for within a passage?

A. The Basic Questions:

- o **Who** – Who is performing or receiving the action of the sentence or paragraph?
- o **What** – What is occurring?
- o **When** – When is it occurring? Is there a sequence of events?
- o **Where** – Where is the action occurring? Does the location change within the paragraph?
- o **Why** – What is the goal or purpose for the action? Who benefits? What is his/her motivation?
- o **How** – What is the means or manner for accomplishing the action?

B. Key Words (especially theologically important terms)

C. Important Connectives - Indicate the relationships within and between clauses and paragraphs

- o Temporal - after, then, as, until, before, when, now, while
- o Local or geographical - where
- o Logical – read next two pages entitled “Structural Indicators”
- o Emphatic - indeed, only

D. Grammatical Construction - How does each word function in the sentence?

- o Verb - creates the “action” or state of being
 - Note the tense of the verb (when is the action being performed)
 - Note the “voice” of the verb (active - the subject is doing the acting; passive - the subject is being acted upon)
- o Noun - name of a person, place, thing or quality
- o Pronoun - used in the place of a noun
- o Adjective - modifies or describes a noun
- o Adverb - modifies a verb, adjective or other adverb

E. Figures of speech - Non-literal language (e.g. “I am the bread of life”)

F. Context of the preceding and following passage

- o How is this passage related to the previous and following passages?
- o What connecting words are used between the passages?
- o Does the audience, mood, or subject change between the passages?

G. Things that are missing – what is not included in a passage can be just as important as what is!

- o What words, phrases, or ideas does the author not include that you would have expected?

H. Differences between translations

- o Use more than one translation of the bible while you record observations. This will help you get a better grasp on the author’s intended meaning and can be a great source of additional observations. I recommend using any combination of NASB, NKJV, NIV or KJV.

Example: Observations for John 6:35-36

- v 35:**
- (a) Jesus is speaking to a crowd
 - (b) “bread”, “hunger”, and “thirst” seem to be used figuratively
 - (c) Not hungering is conditional upon coming to Christ
 - (d) Never thirsting is conditional upon believing in Christ
 - (e) “will not hunger” and “will never thirst” are future

- v 36:**
- (a) “But” shows a contrast being developed
 - (b) “I said” is past tense indicating Christ is repeating Himself
 - (c) “Yet” shows another contrast being developed
 - (d) Christ recognizes the crowd’s rejection of Him

Structural Indicators

Structural indicators are techniques an author can use to develop his argument within a paragraph and throughout a book. Noticing these will help you to understand the flow of thought and to build an outline of the book.

Comparison: points out the similarities between two or more related ideas, or simply joining like ideas (association). Observe Hebrews 5:1-10 for a comparison of the priesthoods of Aaron and Christ.

*“But his delight is in the law of the LORD, **and** (association) in His law he meditates day and night. And he will be **like** (comparison) a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers.” (Ps.1:2-3)*

Contrast: points out dissimilarities between thoughts or ideas. This indicator is often easily identified by the use of the word “but.” An excellent example is the comparisons and contrasts Paul makes between Adam and Christ in Romans 5:12-21. See also Ps. 73.

*“Now the deeds of the flesh are evident... **But** the fruit of the Spirit is....” (Galatians 5:19-23)*

Purpose: indicates why the author made a particular statement. This can take the form of advice, admonition, warning, or promise, etc. and is frequently indicated by the phrase “in order that.”

*“...but these have been written **that** you may believe that Jesus is the Christ, the Son of God; and **that** believing you may have life in His name. (John 20:31)*

*And behold, there was a man with a withered hand. And they questioned Him, saying, “Is it lawful to heal on the Sabbath?”-- **in order that** they might accuse Him. (Matt 12:10)*

Result: indicates the consequences of an idea(s), action(s) or event(s). Look for “therefore” and “as a result”. It is often difficult to distinguish between purpose and result. The phrase “in order that” can sometimes mean “with the result that.”

As a result of this many of His disciples withdrew, and were not walking with Him anymore.” (John 6:66)

Explanation (Reasons): states an idea or event followed by its interpretation (or the reasons why it is true, or why it occurred, etc.). Look for the words “for,” or “because” or “because of .” For examples see Acts 11:1-18, Mark 4:3-20, and Titus 1:5.

*“**For** God so loved the world, **that** He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.” (John 3:16)*

Proportion: the writer emphasizes or de-emphasizes an idea by the amount of material he includes or omits. In 1 Corinthians 15 Paul does not address the issue of baptism for the dead because he wants to emphasize the truth of the resurrection.

Instrumentation: describes the means to an end. In the example from Acts 15 below, grace is the “means” to get to the “end” or result that we are saved. Look for the word “through” to identify instrumentation.

*“But we believe that we are saved **through** the grace of the Lord Jesus, in the same way as they also are.” (Acts 15:11)*

Questions: structure is built around questions posed and answered by the author (or a hypothetical opponent created by the author).

“What shall we say then? Are we to continue in sin that grace might increase?” (Romans 6:1)
“I have loved you,” says the LORD. But you say, “How hast Thou loved us?” (Malachi 1:2)

Repetition: reiteration of the same word or phrase (when a similar but not exact word, phrase or idea is repeated it is known as continuity)

“these are the generations of....” (Genesis)
“By faith...” (Hebrews 11)
“...for His lovingkindness is everlasting....” (Psalm 136)
Continuity: lost sheep, lost coin, lost son (Luke 15)

Progression of Ideas: the movement of ideas from general to particular (Matthew 6:1-18) or particular to general (James 2).

Cause to Effect: the passage first states the cause and then directly correlates the effects. Romans 1:18-31 demonstrates the cause (rejection of God) and the effect (God gave them over).

Effect to Cause: opposite of cause to effect, with this technique the author first states the effect and then substantiates it by stating the cause. In Romans 8:18-27 Paul describes the effect of longing, and in 8:28-30 he describes the cause, which is our certain future glorification.

Pivot/Cruciality: the author arranges his material so that his story turns, or changes direction, at key points. This is a technique normally employed in narrative. Chapters 11 and 12 of 2 Samuel are pivotal. They describe David’s sin with Bathsheba. Previous chapters extolled the accomplishments of David’s life. Subsequent chapters illustrate the consequences of his sin.

Climax: the author arranges his material to move from the lesser to the greater and finally to the greatest. Exodus provides an illustration of climax with the story of deliverance reaching its apex with the glory of God filling the tabernacle in chapter 40.

Interchange: the author moves back and forth between several ideas often with the purpose of strengthening comparisons or contrasts. The beginning of 1 Samuel uses interchange between Hannah and her son Samuel and Eli and his sons.

Preparation/Introduction: including background material to establish the setting for events or ideas. This is frequent in narrative literature. For examples see Nehemiah 1 or Genesis 2:4-25.

Transition: the use of a phrase, sentence, or paragraph to move the author from one idea to the next. Colossians 3:1-4 is used by Paul to move from doctrine to practice.

Illustration: the use of a story, analogy, quotation to clarify a proposition. The parables are excellent examples of illustrations.

Summarization: the author gathers the main ideas he has been trying to communicate and restates them in a summary. For examples see Hebrews 8:1-2 and Joshua 12

5) Record your observations (OBs) for John 6:26-58

- Tips:
- (1) Put the pages describing what to look for within a passage and the “Structural Indicators” in front of you to help you find observations in this passage.
 - (2) Nothing is too simple to observe, so record everything you see.
 - (3) Remember that what is not included might be as important as what is.
 - (4) It is often very helpful and insightful to use more than one Bible translation while studying a passage.
 - (5) Finally, remember that every week, observation will continue to be your most important step. Your study will only go as far as your observations allow it to, so really develop this skill!

6:26 – 29 OBs

IQs

6:30 - 33 OBs

IQs

6:34 - 40 OBs

IQs

6:41 - 46 OBs

IQs

6:47-51 OBs

IQs

6:52-58 OBs

IQs

MANNA (Strong's # 4478, 4490)

Natural manna is the juice of the tarfa, a kind of tamarisk, and is chiefly found in Arabia. It is gathered from the leaves or twigs.

The supernatural manna described in Exodus was of an entirely different nature, and the evidences of its supernatural character are as follows: (1) it was found, not under the tamarisk tree, but on the surface of the ground in the wilderness, after the morning dew had disappeared; (2) it was found, throughout the forty years of Israel's journeying, not during certain months in the year, but all the year round; (3) it ceased on the Sabbath day; (4) the amount gathered on one day was greater than the natural amount produced per annum; (5) it could be ground and baked like meal; (6) it was not a mere juicy condiment, but was nutritious as bread; (7) a portion was kept in perpetuity in the ark. In this connection it may be noted that a probable derivation of the word is from Israel's question one to another. "What is this? For they knew not what it was" (Exodus 16:5 R.V.).

For the description of Manna see Numbers 11:7—9. For allusions to it see Exodus 16:14—36; Deuteronomy 8:3—16; Joshua 5:12; Psalms 78:24, 25; John 6:31-50; 1 Corinthians 10:3.

Certain spiritual lessons have been deduced from it: (1) It was given freely: so with the Gospel and God's gift, apart from works. (2) Each person was to gather according to his eating: so in regard to the needs of believers, there is to be equality (2 Corinthians 8:14, 15), an avoidance of mere luxury when others are in want. (3) It fell from above: so Christ, the gift of God came from God the Father, and is spiritually ministered day by day. (4) It was gathered early: so the believer should receive his spiritual food before the rush of daily circumstances begins. (5) It was ground in the mill: so Christ was bruised to become our bread of life. (6) It was sweet to the taste: so is God's Word to the believer. (7) It was to be gathered day by day: so the believer needs fresh supplies of spiritual food daily. (8) To the carnal "it was dry" food: so is the Gospel to the worldling. (9) A part was preserved in the golden pot in the Holy of Holies (Hebrews 9:4; compare Exodus 16:33): so Jesus, now in the presence of God, provides hidden manna (Revelation 2:17), unappreciated by the unbeliever. (10) It continued throughout the wilderness journey: so Christ continues with His people to the end of their course. (11) It ceased when they reached the land: so faith will give place to sight when the Lord brings His people to His eternal rest.

Vine's Expository Dictionary of New Testament Words

6) Interpretation Assignment:



(1) Compare Exodus 16 and John 6 and make observations:

- What was the state / attitude of the people of Israel in Exodus 16?
- What was the state / attitude of the people in John 6?
- What parallels do you see between the Israelites in Exodus 16 receiving manna and the Israelites in John 6 receiving the bread of life?

(2) Why would the people still doubt Jesus and ask for a sign after He fed the five thousand?

- Why would they consider the miracle of manna greater than Christ's miracle?
- How does Jesus respond to the comparison they are making?

(3) How is Jesus like the manna in the wilderness? How is Jesus unlike the manna in the wilderness?

(4) What does it mean that the one who comes to Jesus will never hunger or thirst?

(5) Why were many of the disciples turned off by Jesus' analogy of eating and drinking (Lev 3:17)? What does it mean to eat His flesh and drink His blood?

- Is this a reference to the Lord's Supper (1 Cor 11:23-26; Mark 14:22-25)? Why or why not?

*****BONUS Questions:**

What does it mean to "work" for the food that endures to eternal life? What is the difference between physical food and "spiritual food" (Deut 8:3; Matt 4:4)? What did the people Jesus was addressing think they had to do for eternal life (6:28)?

What does this passage teach us about presenting the gospel?

What is the "last day" a reference to? What will happen then? What is the requirement for participation in this event?

How does the fact that the Father draws men to Himself affect human responsibility in evangelism (John 6:37)?



7) Application Assignment

Is there any genuine need that you have that Jesus is unable to meet?

List your needs and how Jesus has met them. Spend some time thanking the Lord for meeting your needs

8) Summary Sentence

If you have never been in an inductive Bible Study before, don't panic. This will be taught later in the semester. If you would like to read ahead and practice, see the description on pp. 31-32

Note: If you have been in an inductive Bible Study before, you can begin now to sharpen your skills by completing a summary sentence for John 6:35-38.

Summary Sentence for John 6:35-58

MIP:

Complement(s):

“I Am the Light of the World”

John 3:1-21, 8:12, 9:5

1) Pray and ask the Holy Spirit to illuminate your study



2) Read John 8:12, 9:5, 3:1-21 this week



3) Memorize: John 8:12



4) Skill of the Week - Interpretive Questions



As you made observations of the passage last week, you probably were confronted with many difficult questions. Why is this word used? What does this phrase mean? What is the flow of thought in this passage? These questions are just a few examples of the next step in your study of a passage, asking interpretive questions (aka IQs). These questions flow right out of your observations (OBs), so it is always vitally important that you start every passage with a good foundation of observations. Then spend some time thinking about each verse and each observation, asking questions that will lead to a better and richer understanding of the passage’s meaning. The list of potential IQs included on the next page should be of great help to you as you write your own questions. Don’t worry about HOW to answer all of your questions yet; we’ll cover the skills you will need to answer your questions in the coming weeks.

Example: OBs and IQs for John 6:44-45

| Observations | Interpretive Questions |
|---|---|
| <ol style="list-style-type: none"> 1. One must be drawn before he can come to Christ 2. Jesus was sent by the Father 3. The Father draws men 4. Christ raises men in the future 5. Christ quotes Old Testament texts 6. Those who come have heard and learned from the Father 7. The Father is the teacher | <ol style="list-style-type: none"> 1. What does it mean to “come to Christ”? Is it this the same as belief or does it entail something more? 2. How does human responsibility weigh in with this concept of being drawn? 3. What is the “last day”? What exactly will occur? 4. How does Christ raise men from the dead? 5. What is the significance in Christ quoting this text? 6. What does His quoting of the OT tell us about His view of the OT’s authenticity? |

I n t e r p r e t i v e Q u e s t i o n s

| Components | Definitive (What?) | Rational (Why? How?) |
|----------------------|--|--|
| Terms | What key words require word study? What is the meaning of the term ____? How does it function in this sentence? What verb tenses are used? | Why was this word (or verb tense) used here? What other word might have been used, and why was it not? Why does the author change terms? Is this word crucial to the argument of the paragraph or book? |
| Structure | What type of sentence is this? What laws of structure are used? Result/Purpose, Cause/Effect, Explanation/Reason, Association, Proportion, Repetition/Continuity, Comparison, Climax, General/Particular, Contrast, Interchange, Question/Answer, Preparation, Summation, Transition, Pivot, Illustration (main point or sub-point?) What key connectors are used? | Why was this type of sentence used? What are the causes, effects, reasons or purposes given in the main clauses? Why is this order of words, phrases or clauses used? What are the timeless principles taught in the main statements or clauses? |
| Literary Form | What literary form is used? What are the primary characteristics of this form? Is the language literal or figurative? What figures of speech are used? | How does this literary form help to convey the author's meaning? What other form might have been used and to what effect? Why are the figures of speech used rather than literal language? What increased understanding of the truth is communicated through the figures of speech? |
| Atmosphere | What is the general atmosphere (sarcasm, compassion, urgency, despair, humility, awe, gratitude, joy, anger, concern)? Is there any change in atmosphere? What clues does the author give to set the atmosphere of the passage? What emotional words are used? How are the author's and the audience's attitudes revealed? | Why does this atmosphere pervade the passage? What historical reasons might be affecting the frame of mind of the author or audience? What is the intended effect on the audience of the terms, structure, form and atmosphere (e.g. persuasion, motivation, repentance, encouragement)? |
| Synthesis | What is the flow of thought? How does this passage function within the broader structural unit of which it is a part? | Why does each idea follow or precede another? How might the argument have been developed differently? How would the argument be affected if this passage were omitted? |

IQs Tips:

- Put the “Structural Indicators” from the last lesson in front of you while doing observations and put this page in front of you while writing interpretive questions.
- Don't worry about whether or not you think you can answer a question right now; ask it anyway. Subsequent study may help you answer many of these questions

Principles of Interpretation (Hermeneutics)

As you practice recording your interpretive questions, you may be wondering how to answer them. During the next few weeks we will learn, practice, and use various techniques including word studies and mechanical layouts to help answer your questions. Before you move on to the list of directed questions for this week, read the following guidelines on how to interpret a passage. These principles will guide you in using the new interpretive tools we'll cover in the coming weeks.

A. Your goal is to discern the author's intended meaning

The most popular principle of interpretation is, "What does it mean to me?" However, there may be multiple applications, but there is only one meaning, and that is the author's meaning.

One fact that complicates this all-important principle is the doctrine of inspiration (i.e. God Himself is the source of Scripture; He "inspired," or "breathed it out," through the vehicle of human authors; cf. 2 Peter 1:20-21; 2 Tim. 3:16). This means that the Bible has dual authorship - human and divine. Therefore, the divine author may have intended to communicate ideas that the human author did not fully understand (1 Peter 1:10-12).

The only difference in the approach of the theologian from that of the historian or the literary critic is that the theologian must approach the revealed word on the basis of faith - faith that it is God's word, that He has promised to preserve it, and that therefore, it composes a whole that must be self-consistent. One may not assume contradiction, though that does not eliminate antimony (e.g. God's sovereignty and human responsibility).

B. Assume a "normal" use of language

The Bible was given to us because God desired to communicate to us, not to hide Himself from us. His activities in creation (general revelation; Ps. 19), in the inspiration of Scripture (special revelation; 2 Tim. 3:16) and in the incarnation (John 1:14) are all designed to reveal Himself as He truly is. Therefore, we can expect Him to use language as it is normally used in communication between two persons, and we should not be looking for "hidden" meanings (i.e. meanings requiring additional revelation or mystical formulas giving deeper understanding to a select group of people).

"Normal" interpretation of language does not mean strictly "literal" interpretation. "Normal" usage means we take into account:

1. the history and culture of the original recipients (i.e. the customs, idioms, beliefs, figures of speech, superstitions and historical and geographical facts of the author's day)
2. the style or genre which is used to convey the message
3. the grammar of the original language
4. the broader context in which a message is conveyed

In our own speech, all of these things color how we communicate our meaning. It is likely that most interpretive problems would be solved if we understood all of the background and spoke the ancient languages with the same understanding as the writers. In fact, many problems have been solved in the past as knowledge of these cultures and languages has improved. All of this shows that having adopted a system of interpretation, we still don't always have enough information to apply it correctly.

C. Your principles of interpretation should be consistent with how the Bible interprets itself

Remember, the Bible uses language in a “normal” way, but even the Bible does not use a rigorous consistency in the way it interprets itself. In the parable of the sower, several of the figures have significance. In the parable of the foolish virgins (Matt. 25:1-13) or the unjust judge (Luke 18:1-8) none of the figures are important, only the overall story.

D. Be consistent with your principles

If your interpretation of a given passage forces you to bend or break one of your principles, you should be immediately suspicious. The principle might need to be changed, but more likely your interpretation is faulty. If on the other hand your interpretation is based on your theological presuppositions rather than your principles of interpretation, you must allow the text to challenge and inform your presuppositions.

E. Let Scripture interpret Scripture (Acts 17:11)

Allow clear passages to illuminate ambiguous passages. Beware of building your theology on obscure passages, and do not go beyond what is written (1 Cor. 4:6)

F. Remember that revelation is progressive

For example, the disciples did not have all of the information we have. When they were sent out by Jesus to preach, they were not proclaiming the “gospel” that the Messiah would die, be buried and rise from the dead (1 Cor. 15:1-8), with the result that all who believed on Him would receive eternal life and be incorporated into the “Church” (an organism in which Jews and Gentiles were co-heirs; Eph. 2:11-3:13). They couldn’t entertain the idea of Gentile equality (they were still struggling with it in Acts 15), and they certainly were not willing to accept the idea of His death (Mt. 16:22). These ideas were “mysteries.” However, later revelation about these “mysteries” does not invalidate the message they preached that the kingdom of God was at hand (Mt. 10:7). Rather, that was the appropriate message for their audience (the Jewish nation) at that point in time (pre-resurrection).

G. Distinguish between teaching about a practice and a practice that’s merely recorded

Narrative literature is by nature descriptive (i.e. it tells what happened, sometimes with editorial comment, but often without) rather than prescriptive (i.e. what should happen). Since much of the Bible is narrative we must be careful in our interpretation of descriptive passages.

For example, the book of Acts records practices which are nowhere commanded, without comment on their validity. The church in Corinth baptized for the dead (1 Cor. 15:29), as Paul records without comment, except that such a practice was inconsistent with denial of the resurrection. Did this indicate Paul’s approval? Decidedly not. The church in Corinth had so many bad practices that Paul probably decided to let this one go and used it to counter a much greater heresy.

5) List your OBs and IQs for John 3:1-21

| |
|--|
| <p><u>3:1-4 OBs</u></p> <p><u>IQs</u></p> |
| <p><u>3:5-8 OBs</u></p> <p><u>IQs</u></p> |
| <p><u>3:9-12 OBs</u></p> <p><u>IQs</u></p> |
| <p><u>3:13-17 OBs</u></p> <p><u>IQs</u></p> |
| <p><u>3:18-21 OBs</u></p> <p><u>IQs</u></p> |



6) Interpretation Assignment:

- (1) Attempt to answer your two most important interpretive questions.
 - 1.
 - 2.

- (2) Why is it significant in each of these situations (John 8:12, 9:5, 3:1-21) that Jesus calls Himself the light of the world?
ex: The woman is no longer in secret sins. They have been exposed by the light

- (3) In what ways did Jesus function as “light” in the world (John 1:4-9; 3:19-21; 12:46; 16:8-11)?

- (4) Why does John 1:9 say that the Light “enlightens (or “gives light to”) every man”? Does this promote universal salvation (the idea that everyone will eventually be saved, even those who never believed in Jesus during their life on earth)?

- (5) What does darkness often represent in the gospels (Matt 4:16; John 3:19)? What does it mean that the darkness did not “comprehend” (or “overcome”) the light (3:19)?

- (6) What does light represent elsewhere in the Bible (ex: Acts 9:3; 1 John 1:5)?

7) Application Assignment



Read John 9:4-5 and 12:35-36.

- What are these verses referring to?
- Why does Jesus tell the disciples this?
- If Jesus was the Light of the world while He was in the world, what happened to the light when He left the world? Can you think of any verses to support your answer?

What does it mean to walk in the light (Matt 5:13-14; Rom 13:12; Eph 5:8; 1 John 1:7)? Are there any deeds in your life that you are not exposing to the light? Spend some time now confessing those sins to God and commit yourself to walking in the light and staying in close fellowship with the Father.

How can you function more effectively this week as a light in the world?

8) Summary Sentence

If you have never been in an inductive Bible Study before, don't panic. This will be taught later in the semester. If you would like to read ahead and practice, see the description on pp. 31-32

Note: If you have been in an inductive Bible Study before, you can begin now to sharpen your skills by completing a summary sentence for John 3:1-21.

Summary Sentence for John 3:1-21

MIP:

Complement(s):

“I Am the Door and the Good Shepherd”

John 10:1-30

1) Pray and ask the Holy Spirit to illuminate your study



2) Read John 10:1-30 this week



3) Memorize: John 10:9-11



4) Skill of the Week - Application



“He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.” (John 14:21)

We demonstrate our love for the Savior by practicing, not by merely knowing, the truth we have received. And having begun to practice the truth, we have a promise from Him that He will disclose even more of Himself to us...and that is the greatest reward of Bible study!

So how do we begin to make accurate and life-changing applications from God’s Word? This process involves several steps. The first two you have already learned: observing and interpreting the passage to determine the author’s intended meaning for his original audience. If you bypass these initial steps you are at risk of wrongly applying the passage to your life. Next, as with all aspects of Bible study, you should prepare yourself by making sure that your heart is right before God. It is the Spirit who illuminates our minds to understand and apply God’s Word, and apart from His guidance this will be just another academic exercise. With the initial steps complete, work through the following steps to help you determine how to make proper applications from the passage.

1) **State the principles of the passages:** Focus on the main ideas the passage presents. Principles are statements that are always true, regardless of audience or situation.

2) **Create an application statement**

Consider the following questions as you create your application statement:

- Is there an example for me to follow or avoid? (Genesis 34; Joshua 1:9)
- Is there a sin or error for me to avoid? (1 Cor. 5:1)
- Is there a promise for me to claim? (Heb. 13:5)
- Is there a prayer for me to repeat? (Eph. 3:14-21)
- Is there a command for me to obey? (2 Timothy 2:22)
- Is there a condition for me to meet? (John 15:5)
- Is there a verse for me to memorize? (Psalm 119:11)
- Is there conviction from the Spirit to which I must respond? (1 Thess. 5:19)

2) **Create a plan of action**

This is the step of commitment. What will I do today, or this week, or this month to implement this application? Who will I ask to hold me accountable? How and when will I evaluate my progress?

Example: Application from John 10

Principle: A good shepherd bestows abundant life (10:10b) on His flock through sacrificial care. He is able to care for them because He knows them (10:14-15).

Application Statement: In order to sacrificially care for my friends I will get to know them better.

Plan of Action: I commit to observing one believer and one unbeliever this week with a view toward getting to know them more deeply. I will then think of a way I can creatively bless them by sacrificially giving of my time, energy, or resources. Through the Holy Spirit's guidance, this might be expressed in a card, a gift, a complement, an act of service, or just hanging out together.

5) List your OBs and IQs for John 10:1-18

10:1-6 OBs

IQs

10:7-10 OBs

IQs

10:11-15 OBs

IQs

10:16-18 OBs

IQs

6) Interpretation Assignment



(1) What is the significance of Christ calling Himself the door? The shepherd?

(2) Who are the thieves and robbers who came before Christ?

- (3) Read John 10:11-15; Jeremiah 23:1; and Ezekiel 34:2 and answer the following questions:
- What are the responsibilities of a shepherd?

 - What characterizes a bad shepherd?

 - In contrast with the bad shepherds described above, what makes Christ a good shepherd?
- (4) What is characteristic of sheep according to this passage (John 10:3, 4, 14, 16, 27)?
- (5) What does it mean that Christ's sheep "will not follow" another shepherd (10:4-5)?
- (6) Who are the sheep Jesus is speaking of in John 10:1-15?
- Who are the "other" sheep in verse 16 (Isaiah 56:8; Eph 2:13-18)?
- (7) What does Christ do for His sheep?
- John 10:14, 27 -
 - John 10:3 -
 - Is 40:11; John 10:16 -
 - Ps 23:3; John 10:3-4 -
 - Ps 23:1-2; John 10:9 -
 - Is 40:11 -
 - Ez 34:10; Zec 9:16 -
 - Matt 26:31; John 10:11,15; Acts 20:28 –
 - John 10:28 –

*****BONUS Question:**

How does Christ's role as the good shepherd relate to prophecy (Mic 5:2; Zech 13:7; Is 40:11; Ezekiel 34:11-16, 23; 37:24; Matt 25:32; Ez 34:17-22; 1 Peter 5:4; Rev 7:17)?

7) Application Questions:



Who do “sheep without a shepherd” represent (Matt 9:36; Mark 6:34)? What is our responsibility toward them (John 21:15-17; 1 Pet 5:1-2; Acts 20:28-30)?

How does Christ function as shepherd in your life? (John 10:10-15, 27-30; Psalm 23)

In what areas of your life are you following and enjoying Christ’s shepherding? In what areas are you resisting His shepherding?

Application Assignment:

Principle:

Application Statement:

Plan of Action:

Accountability Partner _____

“I Am the Resurrection and the Life”

John 11:1-45

1) Pray and ask the Holy Spirit to illuminate your study



2) Read John 11:1-45 this week



3) Memorize: John 11:25-26



4) Skill of the Week - Summary Sentences



Summary sentences (aka SSs) provide a concise summary of a passage and reflect your interpretation of what the author communicated to his readers. Since they depend so heavily on your study of the passage, you should always write them after you've completed all your other study of the passage, including the questions we do at the end of each week. Summary sentences are challenging to write. However, as you practice them and build your interpretive skills, your ability to articulate the author's message will improve dramatically. The benefit of well written summary sentences is that once you complete them for a book you are studying, you will have a detailed outline of the entire book, written in your own words, reflecting your own study. This will be invaluable in the years ahead when you want to review the book quickly and accurately.

Now let's look at how to write a summary sentence. Every summary sentence will be composed of one “main idea” phrase and one or more “complement” phrases. The **main idea phrase (MIP)** of our sentence should, naturally, describe the main idea that the author is communicating in a passage (or more simply, *What is the author talking about?*). If the main idea is a complete sentence (subject, verb, and direct object) modified by one or more clauses, then your MIP will also include a concise subject, verb, and object. If, however, the main idea in the passage is a single subject modified by one or more verbs and clauses, then your MIP will include only a subject. Your sentence can have only one main idea, so divide up longer passages into multiple summary sentences if needed so that each sentence will have one single, concise MIP. If the passage you choose to write a summary sentence for has multiple central ideas, your sentence will not catch all of them, and you'll miss portions of the book. However, if your passage is too short, you'll end up with far too many summary sentences and little idea of how they all fit together.

Your MIP will be followed by one or more **complements**. These phrases summarize the ideas in the passage that “complement” or provide further description of the main idea (or more simply, *What is the author saying about his main idea?*). For example, a summary sentence for the first paragraph above, I might have the following MIP: “This week we will learn and practice the invaluable skill of writing summary sentences...” This reflects the main idea I was attempting to communicate. Now I'll write my complements to this phrase: “...which should be completed as the last exercise each week...” and “...which provide an easy to follow summary of the passage...” These two ideas further describe the central idea

summarized in the MIP. A passage could have any number of these complements, but should have only one concise and specific MIP. All together, my sentence might read: “This week we will learn and practice the invaluable skill of writing summary sentences which should be completed as the last exercise each week and which provide an easy to follow summary of the passage.” This single sentence accurately summarizes all the information in the paragraph above, including my interpretation of it. However, notice that I’ve left many details out. This is necessary so that my sentence will be short and concise enough for me to easily remember it and communicate it to others. . Finally, not every member of your group will arrive at precisely the same MIP and complement(s). That is to be expected. However, you should be able to point to specific words or phrases in the paragraph to support your MIP and complement(s). While there are many great possible sentences, it does help to compare sentences and techniques with others so we can each learn how to use this skill better. Study the examples and comments below and then try this skill on your own.

Example: Summary Sentences

John 10:10-11

MIP: Jesus is the Good Shepherd

Complement 1: ...because He sacrificially gives His life for His sheep and

Complement 2: ...preserves their life from the enemy.

John 10:

MIP: Jesus is the Door of salvation for those who enter by Him

Complement: ...because He has received authority from God to give them eternal life.

Luke 1:1-4

MIP: This account of the life of Christ was carefully recorded by Luke...

Complement: ...in order that Theophilus might know the true story.

Comments:

- Remember that doing your summary sentences should be your last step in analyzing a passage because they heavily depend on your understanding of the author’s message and flow of thought.
- If your summary sentence is too long or too detailed, it will be harder to understand and remember, doing you little good. So keep it short, simple, and concise.

5) List your OBs and IQs for John 11:20-27

11:20-21 OBs

IQs

11:22-23 OBs

IQs

11:24-25 OBs

IQs

11:26-27 OBs

IQs



7) Application Assignment

Why didn't Christ just heal Lazarus' sickness (11:32, 37)? What does this tell us about the actions and purposes of God in our lives?

Is there something that you are currently praying for and waiting upon God to provide? Why might He be making you wait or even telling you "no"?

Summary Sentence for John 11:20-27

MIP:

Complement(s):

“ I A m t h e W a y , t h e T r u t h , a n d t h e L i f e ”
J o h n 1 4 : 1 - 3 1

1) Pray and ask the Holy Spirit to illuminate your study



2) Read John 14:1-31 this week



3) Memorize: John 14:6 and 14:21



4) List your OBs and IQs for John 14:1-14

14:1-3 OBs

IQs

14:4-6 OBs

IQs

14:7-8 OBs

IQs

14:9-11 OBs

IQs

14:12-14 OBs

IQs

5) Interpretation Assignment

- (1) Why didn't the disciples understand where Jesus was going (13:36; 14:4-5; Matt 16:21-22)?
 - What events needed to take place in order for them to better understand the person and work of Jesus Christ?

- (2) How did the fact that Jesus was going to the Father enable His disciples to do "greater works" (14:12)? What are these greater works?

- (3) How do we ask for something in the name of Christ (John 14:13-14; see also 16:23-24, 26)?

- (4) What does it mean that Jesus is the way (Acts 4:12; Rom 5:2; 1 Tim 2:5; Heb 10:19-20)?

- (5) What is the significance of Jesus calling Himself the truth (Psalm 12:6; John 1:14; 3:36; 6:67-69; 8:31-32)?

- (6) What does it mean that Jesus is the life (John 1:4; 1 John 1:20)? Does this apply to justification, sanctification, glorification, or some combination of the three?

- (7) When will Jesus come and receive us to Himself (John 14:1-3, see also 1 Thess 4:13-18)?

***BONUS Question:

Several groups (including Arians and Jehovah's Witnesses) argue from Jesus' statement that the Father is greater than He (14:28) that Jesus is a lesser god. How would you refute this claim?

OPTIONAL Skill of the Week – Word Studies

“Words” are merely symbols that convey ideas or meaning to the reader. Ultimately the meaning of a word is determined by convention, or the way a particular generation uses a word. Consequently, new words can come into existence as new ideas develop, and old words can drop out of usage or take on new meanings through time. In a simple New Testament word study, there are essentially two objectives: 1) Determine the possible **range of meaning** of a Greek word within the New Testament; 2) Determine the **precise meaning** of that word in the context we are studying. There are also two basic approaches to studying a word in the New Testament: through an English concordance or through a Greek language concordance.

Studying a word using an English concordance can be very helpful to quickly discover other places that similar words are used in the Bible. However, there are also a couple of drawbacks. Obviously, the words in an English concordance have been translated from Greek to English, so you may 1) miss critical occurrences of the word you are studying because they have been translated by a different English word, or 2) be looking at several different Greek words that have all been translated by the same English word. As a result, it is more difficult to go through this route to ascertain the meaning of a particular Greek word.

Word studies with a Greek concordance are a more direct and accurate way to perform an effective word study, and with the right tools, can be done even if you don’t know any Greek. The following steps will help guide you through the process.

1. **Select a key word** in the passage you are studying. This week, I’ll give you the word to study.
2. **From an interlinear Bible, note the Strong’s number** attached to the word. Most interlinear Bibles, such as the one published by Baker (ISBN #0-8010-2138-3), contain a Greek text, a direct English translation under each word, and the Strong’s numbers above each word. Many English concordances give the Strong’s numbers also. This week’s assignment already includes the Strong’s number.
3. **Look up your word by the Strong’s number in a Greek concordance** such as *The Englishman’s Greek Concordance of the New Testament* (ISBN #1-56563-207-9). You can also find both the Strong’s number and concordance entries online at www.goshen.com. For the assignment this week, I’ve already given you the entry you need out of the concordance.
4. **Starting with the first entry, look up the verse and create a concise definition** for how your word is used in that verse. Put the verse reference under the definition.
5. **Now, move on to the next entry** in the concordance and look it up. If your word is used in the same way as the last verse, write the reference under the definition from step 4. Otherwise, write a new definition that describes how the word is used in this verse. Be careful that your definitions are neither too specific or too broad. If too broad, you will end up with only 1 or 2 definitions, and they will not be informative enough to be useful. If too specific, you may end up with 10 or more definitions, and a great deal of confusion. Feel free to modify your definitions as you go.

6. **Repeat this process for each entry.** If you are unable to determine what the word means in a particular verse, skip that verse. As you create your definitions, look for distinctions such as literal v. figurative; past, present, future; subject of the verb (e.g. Is God or man normally performing the action?).
7. **Underline** all the verse references from books written by the author of the book you are studying.
8. **Search for cognates** to the word you are studying. Cognates are words that are derived from the same root (for example: “to save”, “savior”, and “salvation”). Cognates can sometimes be found by looking before and after the word you are studying in the concordance or by looking up the Strong’s number in the back of an English concordance.
9. **Search the references of all cognates** you discover, and repeat the definition process above.
10. **Decide the most probable meaning** of your word within the context you are studying. In making this decision, remember that definitions used by your author frequently are more likely to be the correct definition of the word in the verse you are studying. It is possible that the word you are studying doesn’t fit any of your definitions; that is, it is a unique usage of the word. However, it is more likely that it will fit within one of your definitions. Finally, sometimes you will not be able to conclusively choose one definition. In these cases, eliminate the definitions that don’t fit. Your study of the passage will still benefit since you have narrowed the range of possible meanings.
11. **Finally, look up the word in a lexicon** (dictionary) and compare your definitions with the definitions given by the author. Thayer’s Lexicon is helpful for this because it is coded to Strong’s numbers. Other helpful language tools are the *Linguistic Key to the Greek New Testament* (ISBN #0-310-32050-X) and *The New International Dictionary of New Testament Theology* (ISBN #0-310-33238-9).

OPTIONAL: Complete a word study on “believe”. Be sure to get a copy of the concordance pages for believe from your Bible study leader.

Example: Word Study on “Fruit” from Ephesians 5:9 – karpos (# 2590)

“for the fruit of the Light consists in all goodness and righteousness and truth,” Eph 5:9

Concordance entry for #2590:

| | | | | | |
|------|--------|--|------|--------|--|
| Mat. | 3: 8 | Bring forth therefore <i>fruits</i> meet | John | 4: 36 | and gathereth <i>fruit</i> unto eternal life |
| | 10 | which bringeth not forth good <i>fruits</i> | | 12: 24 | if it die, it bringeth forth much <i>fruit</i> |
| | 7: 16 | Ye shall know them by their <i>fruits</i> | | 15: 2 | that beareth not <i>fruit</i> he taketh it away... |
| | 17 | good tree bringeth forth good <i>fruit</i> ; but | | | that beareth <i>fruit</i> he purgeth... |
| | | a corrupt tree bringeth forth evil <i>fruit</i> . | | | may bring forth more <i>fruit</i> |
| | 18 | bring forth evil <i>fruit</i> ...bring forth good <i>fruit</i> | | 4 | As the branch cannot bear <i>fruit</i> of itself |
| | 19 | that bringeth not forth good <i>fruit</i> | | 5 | the same bringeth forth much <i>fruit</i> |
| | 20 | by their <i>fruits</i> ye shall know them | | 8 | that ye bear much <i>fruit</i> |
| | 12: 33 | tree good, and his <i>fruit</i> good...and its <i>fruit</i> | | 16 | that ye should go and bring forth <i>fruit</i> |
| | | corrupt...tree is known by his <i>fruit</i> | | | and that your <i>fruit</i> should remain |
| | 13: 8 | and brought forth <i>fruit</i> | Acts | 2: 30 | that of the <i>fruit</i> of his loins |
| | 26 | was sprung up. and brought forth <i>fruit</i> | Rom | 1: 13 | that I might have some <i>fruit</i> among you |
| | 21: 19 | let no <i>fruit</i> grow on thee | | 6: 21 | What <i>fruit</i> had ye then in those things |
| | 34 | when the time of the <i>fruit</i> drew near... | | 22 | ye have your <i>fruit</i> unto holiness |
| | | might receive the <i>fruits</i> of it | | 15: 28 | and have sealed to them this <i>fruit</i> |
| | 41 | render him the <i>fruits</i> in their seasons | 1Cor | 9: 7 | and eateth not of the <i>fruit</i> thereof? |
| | 43 | bringing forth the <i>fruits</i> thereof | Gal | 5: 22 | But the <i>fruit</i> of the Spirit is love |
| Mar. | 4: 7 | and it yielded no <i>fruit</i> | Eph | 5: 9 | For the <i>fruit</i> of the Spirit is in all |
| | 8 | and did yield <i>fruit</i> | Phil | 1: 11 | Being filled with the <i>fruits</i> of |
| | 29 | when the <i>fruit</i> is brought forth | | 22 | this is the <i>fruit</i> of my labor |
| | 11:14 | No man eat <i>fruit</i> of thee hereafter | | 4: 17 | but I desire <i>fruit</i> that may abound |
| | 12:12 | from the husbandmen of the <i>fruit</i> of | 2Tim | 2: 6 | must be first partaker of the <i>fruits</i> |
| Lk. | 1: 42 | blessed is the <i>fruit</i> of thy womb | Heb | 12: 11 | it yieldeth the peaceable <i>fruit</i> of |
| | 3: 8 | Bring forth therefore <i>fruits</i> worthy | | 13: 15 | the <i>fruit</i> of our lips giving thanks |
| | 9 | Bringeth not forth good <i>fruit</i> is hewn | Jam | 3: 17 | full of mercy and good <i>fruits</i> |
| | 6: 43 | bringeth not forth corrupt <i>fruit</i> neither | | 18 | And the <i>fruit</i> of righteousness is sown |
| | | doth a corrupt tree...good <i>fruit</i> | | 5: 7 | waiteth for the precious <i>fruit</i> of the earth |
| | 44 | every tree is known by his own <i>fruit</i> | | 18 | the earth brought forth her <i>fruit</i> |
| | 8: 8 | sprang up and bare <i>fruit</i> a hundredfold | Rev | 22: 2 | which bare twelve <i>fruits</i> , and yielded |
| | 12: 17 | no room where to bestow my <i>fruits</i> | | | her <i>fruit</i> every month |
| | 13: 6 | he came and sought <i>fruit</i> thereon | | | |
| | 7 | these three years I come seeking <i>fruit</i> | | | |
| | 9 | And if it bear <i>fruit</i> , well | | | |
| | 20: 10 | that they should give him of the <i>fruit</i> | | | |

Definitions of *Fruit*:• **Literal**

- o “Fruit” off of a tree or vine - Mt. 21:34; [1 Cor. 9:7]; James 5:1

• **Figurative** - an effect or result

- o Children - Luke 1:42; Acts 2:30
- o Godly behavior or character - Mt. 3:8,10; 21:43; [Gal. 5:22]; [Phil. 1:11]; [Col. 1:10]; Heb. 12:11; Js. 3:17,18
- o True teaching - Mt. 7:16-21
- o Responsiveness to the Gospel - Mt. 13:23
- o Converts - Jn. 4:36; 12:24; [Rom. 1:13]; [Phil. 1:22] (results of ministry)
- o Advantage, gain, profit, benefit - [Rom. 6:21,22] (eternal life); [Phil. 4:17]; Js. 5:7,8 (spiritual benefit)
- o Money given as a gift - [Rom. 15:2]
- o Praise to God - Heb. 13:15

Meaning of *Fruit* in Ephesians 5:9

From the list of potential meanings above, I think that the use of “fruit” in Ephesians 5:9 is best defined as “Godly behavior or character”. The frequent use of this definition in Paul’s epistles makes this choice more probable. As a final step, I should now check my definitions against a lexicon such as Thayer’s.

7) Application Questions



What are the provisions given to believers in John 14 so that they can experience Christ as “the life” (14:2, 3, 12, 14, 16, 27)?

How can you experience these provisions more fully this week?

Application Assignment:

Principle:

Application Statement:

Plan of Action:

Accountability Partner _____

“I Am the True Vine”

John 15

1) Pray and ask the Holy Spirit to illuminate your study



2) Read John 15 this week



3) Memorize: John 15:5



4) Skill of the Week - Figurative Language



This week, we will focus on interpreting figurative language within a passage. We have already confronted tons of figurative words and phrases in John this summer. A few weeks ago, when studying principles of interpretation, we stressed the importance of approaching scripture assuming that the author is using language in a “normal” way. So how do we determine if he is trying to convey a literal idea or a figurative idea in a passage? Here are some interpretive guidelines for when a passage appears to use figurative language:

1. Use the literal sense of the word or phrase unless there is some good reason not to.
2. Look for a figurative sense if the expression is an obvious figure of speech. The passage below is figurative because God does not have a physical body, so He can't have a hand.

Is. 59:1 “Behold, the Lord’s hand is not so short that it cannot save...”

3. Look for a figurative sense if a literal meaning is impossible or absurd.

Rev. 1:16 “And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.”

4. Look for a figurative sense if a literal meaning would involve something immoral.

John 6:53-55 Jesus therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink.”

5. Look for a figurative sense if a literal interpretation goes contrary to the context and scope of the passage. In the passage below, Jesus is not literally a lion; the passage is emphasizing His identity and attributes of leadership.

Rev. 5:1-5 (Lion of the Tribe of Judah)

6. Look for a figurative sense if a literal interpretation is contrary to the basic genre.

Ps. 63:7 “For Thou hast been my help, and in the shadow of Thy wings I sing for joy.”

7. Look for a figurative sense if a literal interpretation involves a contradiction with other Scripture or doctrine. The passage below must be figurative because we know that salvation is actually quite “easy” – faith alone in Christ alone (Eph 2:8-9)

Mark 10:25” It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

So how do you identify figurative language in a passage? Look for the following types of figurative language used in the bible:

1. Anthropomorphism - attributing human characteristics to God

Is. 59:1 "Behold, the Lord's hand is not so short that it cannot save; neither is His ear so dull that it cannot hear."

2. Apostrophe - addressing a thing as if it were a person or an imaginary person

1 Cor. 15:55 "O death, where is your victory? O death, where is your sting?"

3. Euphemism - substituting a less offensive expression for something potentially offensive

*Gen 4:25 "And Adam **knew** his wife again, and she bore a son and named him Seth..."*

4. Hyperbole - exaggeration

2 Cor. 11:8 "I robbed other churches, taking wages from them to serve you";

5. Hypocatastasis - a comparison in which likeness is implied rather than stated

Luke 12:1 "Beware of the leaven of the Pharisees, which is hypocrisy."

6. Idiom - an expression peculiar to a group of people

Gen 2:16-17 "And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely ("eat eat"); but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die ("die die")."

7. Merism - use of two opposite parts to represent the whole

Ps. 139:2,8,12 "Thou dost know when I sit down and when I rise up...If I ascend to heaven, Thou art there; if I make my bed in Sheol, behold, Thou art there... Even the darkness is not dark to Thee, and the night is as bright as the day. Darkness and light are alike to Thee."

8. Metaphor - form of comparison

Mt. 5:14 "You are the light of the world. A city set on a hill cannot be hidden."

9. Object lessons: Jeremiah 19 (broken pottery); Hosea 1:2-9; 3:1-5 (prostitute for a wife)

10. Paradox - a statement that seems absurd or self-contradictory

Mt. 16:25 "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it."

11. Personification - ascribing human characteristics to inanimate objects or animals

Is. 24:23 "Then the moon will be abashed and the sun ashamed"

12. Rhetorical question - a question requiring no response yet forcing the reader to answer mentally

Ps. 56:11 "In God I have put my trust, I shall not be afraid. What can man do to me?"

13. Simile - a form of comparison using "like" or "as"

Psalm 1:3 "And he will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers."

5) List your OBs and IQs for John 15:1-11

| |
|--|
| <p><u>15:1-2 OBs</u></p> <p><u>IQs</u></p> |
| <p><u>15:3-4 OBs</u></p> <p><u>IQs</u></p> |
| <p><u>15:5-6 OBs</u></p> <p><u>IQs</u></p> |
| <p><u>15:7-8 OBs</u></p> <p><u>IQs</u></p> |
| <p><u>15:9-11 OBs</u></p> <p><u>IQs</u></p> |

6) List at least 5 uses of figurative language in John 15:1-11 or any other John passages we have studied this summer. In addition, give their meaning.

| Figurative Language | Verses | Interpretation |
|---|--|---|
| Example: “All who came before Me are thieves and robbers” | 10:8 | <u>Metaphor</u> describing false messiahs and false teachers who came before Christ |
| (This area is left blank for student input.) | (This area is left blank for student input.) | (This area is left blank for student input.) |

7) Interpretation Assignment

(1) Who else in Scripture was called the vine (Ps 80:7; Isa 5:1-7; Jer 2:2; Ez 17:5-10)? What is significant about Christ’s claim to be the vine in light of these Old Testament truths?

(2) What does it mean to abide in Christ (1 John 3:24; John 14:21, 23-25)?

What are the results of abiding in Christ (John 8:31-32; 15:5, 7, 8, 11)? (For more info, complete the optional word study at the end of this lesson.)

(3) What does it mean for a believer to have a “fruitful” life (Gal 5:22-23; Rom 1:13; Heb 13:15)?

(4) What does it mean to be clean (13:10)? How does this occur?

(5) How does pruning occur (John 8:31; James 1:22, 27; Heb 12:4-11)?

(6) What does it mean to be “thrown away ... and cast into the fire” (15:13)? Does usage of words like “fire” and “burned” always indicate hell or the lake of fire (see 1 Corinthians 3:11-15)?

(7) What does it mean to be a friend of God (15:13-15)? Why was Abraham called the friend of God (see 2 Chron 20:7; Is 41:8; James 2:22-23)?

(8) What truth does verse 16 reveal about the purpose of our salvation (Eph 2:10; Titus 2:14)?

BONUS: Complete this word study on “abide”

Be sure to get a copy of the concordance pages for believe from your Bible study leader. For instructions on how to do word studies, see pages 39-41.

8) Application



How will you seek to “abide” in Christ this week?

What barriers to fruit-bearing are currently in your life? How will you remove them this week?

Application Assignment:

Principle:

Application Statement:

Plan of Action:

Accountability Partner _____

The Significance of the Signs in John

Part I

1) Pray and ask the Holy Spirit to illuminate your study



2) Read the following passages this week:

- Water into Wine (2:1-11)
- The Two Healings (4:46-5:15)



3) Memorize: John 20:31



It was customary and expected that signs or miracles would authenticate the message and ministry of a Jewish prophet. Moses' acts before the Jewish elders (Ex 4:1-8) and God's judgment on Egypt through the word of Moses (Deut 6:22) are Old Testament examples of this. Even John the Baptist looked to miraculous acts for assurance that Messiah had come (Luke 7:18-23). The signs of Jesus then are true revelations of His glory (John 2:11).

John's gospel is not meant to be a biography of Jesus Christ, but to provide strategic landmarks from His life, authenticating His message and ministry. Jesus' lifestyle was characterized by the supernatural, by daily dependence on God. The consummate work of God in the Gospels is seen most clearly in the death and resurrection of Jesus Christ. This is God's supernatural power at its zenith. Leading up to these events, John records seven other signs and miracles of Christ. These include: turning water into wine, the healing of the royal official's son, the healing of the lame man, feeding the five thousand, walking on the water, the healing of the man born blind, and the raising of Lazarus from the dead.

We have taken a brief look at some of these miracles earlier this summer. For the next two weeks we will turn our full attention to these seven signs and their significance in the context of John's gospel. We will attempt to answer the following questions:

- By what power did Jesus perform these miracles (Acts 2:22)?
- Why did John select *these* 7 signs from the plethora of Christ's miracles (20:30-31)?

Jesus performed signs in order to display the glory of God. Each sign intentionally showed off particular aspects of the character of Christ. As you study these signs you will be looking to uncover a deeper understanding of Christ's character in order to know him more intimately.



Water into Wine – Read John 2:1-11

- (1) How is wine used symbolically elsewhere in Scripture? (Isaiah 25:6-9, 55:1-2; Luke 22:18-20)

- (2) What was the intended purpose for the water Jesus turned into wine (John 2:6)? How might this affect the symbolism of wine in this passage?

- (3) A Jewish wedding feast typically lasted 7 days, and all of the finest wine was served at the beginning. Only toward the end would the poorer wine be used. At the wedding party in John 2, even the inferior wine was used up.
 - What does 2:10 reveal about the quality of the wine Jesus miraculously made?

 - What does this choice wine that Jesus serves represent (see John 10:10)?

- (4) This sign shows Christ's authority over or in relation to _____.



The Two Healings – Read John 4:46-5:15

- (1) What is the royal official's response to Jesus' words in 4:50? What do we learn from this response about the nature of eternal life?

- (2) Compare the two different people that Jesus heals in this section (4:46; 5:5). What is their ages, socioeconomic status, ethnicity, etc.? What does this tell us about the nature of life that Jesus offers?

- (3) What clues do verses 4:50, 51, 53 give us about the significance of these miracles?

- (4) What prompts Jesus to heal in each situation (4:47; 5:6)? What does this show us about the character of Christ (5:21)?

- (5) Why did Jesus knowingly heal the lame man on the Sabbath?

- (6) How does John's account of the healings relate to Jesus' explanation in 5:21-27?

- (7) The sign in 4:46-54 shows Christ's authority over or in relation to _____.
HINT – Cana was about 25 miles from Capernaum

- (8) The sign in 5:1-15 shows Christ's authority over or in relation to _____.
HINT – age of the man in 5:5

The Significance of the Signs in John

Part II

1) Pray and ask the Holy Spirit to illuminate your study



2) Read the following passages this week:

- Feeding the 5 thousand and walking on the Sea (6:1-21)
- Healing the man born blind (9:1-41)
- The raising of Lazarus (11:1-44)



Feeding the 5 Thousand and Walking on the Sea – 6:1-21

(1) Read Exodus 16:15-18; 31-36; Deut 18:15, 18; Acts 3:21-22. Compare Jesus to Moses, paying special attention to their words and deeds.

- Who did the people think Jesus was - what prophecy did they think He fulfilled (6:14)?

(2) What is significant about the name “I am” in the Old Testament (Exodus 3:14; Isaiah 43:10, 25)?

(3) In light of Jewish history, what is significant about Christ’s statement, “It is I, do not be afraid” (“I am He”) in 6:20, while He is walking on the water?

(4) The sign in John 6:1-15 shows Christ’s authority over or in relation to _____ .

HINT – John 6:9-11

(5) The sign in John 6:16-21 shows Christ’s authority over or in relation to _____ .



Healing the Man Born Blind – 9:1-41

- (1) What was the disciples' perspective on suffering/disabilities before Jesus performed this sign (9:1-2)?

- (2) What is significant about the name of the pool of Siloam (see 9:7) in relation to Christ's testimony of Himself (John 5:23, 30, 36, 37, 38; etc.)?
 - Could the man born blind have been healed by going to the pool if Christ had not sent him there? Why or why not?

- (3) Why do you think Jesus made clay and sent the blind man to the pool of Siloam instead of just declaring him healed (John 9:6, 7, 11, 14)?

- (4) Why did the Pharisees not believe in Jesus after they saw the miracle (9:40-41)?

- (5) This sign shows Christ's authority over or in relation to _____ .



The Raising of Lazarus – Read John 11:1-44

- (1) What is different about Lazarus' resurrection compared to other examples of Jesus raising people from the dead (Mark 5:21-24; 35-43; Luke 7:11-17; John 11:39)?

- (2) How does Jesus' statement in 11:4 relate to His ultimate purpose on earth?

- (3) Compare Jesus' relationship with Lazarus to His relationship with us? (Romans 8:38-39; 1 Thess 4:13-14)

- (4) This sign shows Christ's authority over or in relation to _____ (John 10:17-18)

3) Fill out the following chart:

| Scripture | Sign | Significance | Application |
|--------------|-----------------------------|--------------|-------------|
| John 2:1-11 | Water Changed into Wine | | |
| John 4:46-54 | Healing the Nobleman's Son | | |
| John 5:1-15 | Healing the Man at the Pool | | |
| John 6:1-15 | Feeding the 5 Thousand | | |
| John 6:16-21 | Walking on Water | | |
| John 9:1-41 | Healing the Blind Man | | |
| John 11:1-44 | Raising of Lazarus | | |

4) In Retrospect



What are common themes among the seven signs highlighted in the book of John?

What are common themes among the “I am” statements we have studied this summer?

John 20:30-31 gives the John’s purpose for writing his gospel. How do the above themes relate to this purpose statement?