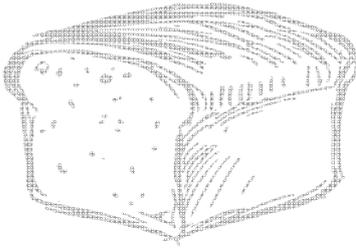
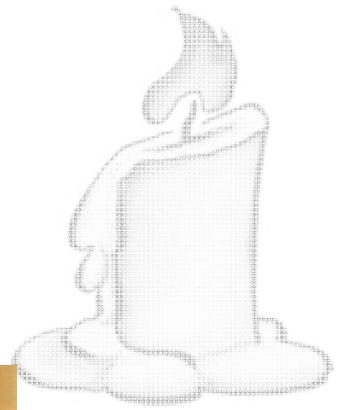
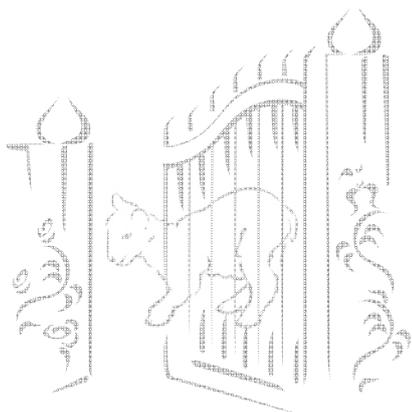
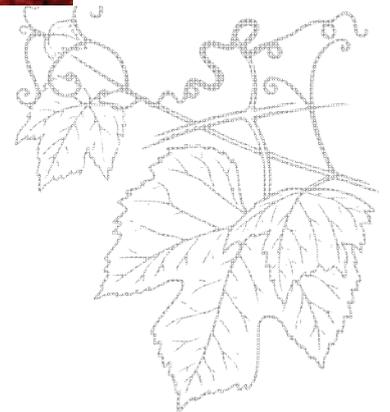


MU SYDNEY BIBLE STUDIES
2012



I Am – Jesus



Wendy Mayer
November 2011

Suggestions For Using The Studies

1. Make sure that each person has a copy of the study booklet you are using. People have hearing problems and no-one concentrates all the time, so they need a written copy of the questions to take part in the discussions.
2. Copies of the studies can be bought from the MU Office for each person, or you may wish to buy one copy and use your church facilities to photocopy the number you need.
3. If possible it is good to hand out the studies a week or so before the day, so people have time to prepare in advance. If you do this it is wise to have some extra copies available on the day in case some people forget to bring theirs, or extra people join you.
4. It is essential that the leader has fully prepared the study beforehand. You will find that the summary is relevant to the answers of the questions.
5. You may need to choose a selection of questions to discuss if your group has limited time available for discussion. Choose your selection beforehand, don't simply end when you run out of time.
6. Don't waste time reading every Bible passage aloud. The references are included in the booklets so the participants can read them for themselves. Allow time for this where necessary.
7. It is generally better for discussion to sit in a semi-circle than to sit in rows. It is hard to talk to the back of someone's head, and it is generally easier to hear when sitting in semicircles.
8. If you have a large group (twenty or more), consider breaking into smaller groups of about six to ten for the discussion time. The person leading the study could do an introduction, small groups could then discuss the questions with an assigned leader for each group (who has prepared beforehand), and then all could rejoin for a conclusion time directed by the leader.
9. All Bible readings are taken from THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide.
10. Note: A Psalm or other relevant passage has been printed with every study. You can use this as personal reflection on the theme, or as the Bible Reading if you are having a service before the study. You could also read it for reflection before the study starts if you are not having a service.

Introduction

The Gospel of John

John's gospel is generally considered to have been the last of the four gospels to be written. Different dates have been suggested from as early as the 50s, through to 85AD. However all agree it was written during the first century AD.

The internal evidence suggests that the author was an eyewitness. He mentions touches such as the house filling with the fragrance of the perfume Mary used to pour on Jesus' feet (**John 12:3**), and Simon Peter reaching the tomb second, but going straight in past the other disciple (**John 20:6**). Throughout the gospel we meet *the disciple Jesus loved*. This disciple was reclining next to Jesus at the last supper (**John 13:23**), he stood with Jesus' mother at the foot of the cross (**John 19:26**), he ran to the tomb with Peter, but first stopped at the door, before going in and when he saw, he believed (**John 20:1-9**). He was with Peter when he went fishing in the Sea of Tiberius and met Jesus after Jesus' resurrection, and we are told in **John 21:24** that "*This is the disciple who testifies to these things and who wrote them down.*" So we know that the author was, indeed, the disciple Jesus loved. But who was this disciple?

Jesus' disciple, John the son of Zebedee, is not mentioned in the gospel by name although we meet many of Jesus' other disciples: Peter, Philip, Thomas, Andrew and Nathanael are all mentioned. Since John was prominent in the early church, this would be natural if he is the author, but hard to explain otherwise. Early Christian writers considered John to be the author of the *Gospel of John* and the three letters 1, 2 and 3 *John*, and textual scholars agree that they were written by the same person.

But whenever it was written, and whoever wrote it, we do know the purpose of the book because its author states it clearly in **John 20:30-31** "³⁰*Jesus performed many other signs in the presence of his disciples, which are not recorded in this book.* ³¹*But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name*".

I am Jesus

Jesus' parables were designed to teach about God and heaven and the people who will inhabit God's heavenly kingdom. Jesus used familiar objects or events such as guests attending a wedding feast, a farmer sowing or harvesting his crops, a prodigal son coming home, to illustrate the nature of heaven and the difficulties in entering. The parables were good educational tools for a people who needed instruction and encouragement.

Usually Jesus does not include himself in these stories. But the parables in this present series of studies from John's Gospel are different. Here Jesus talks deliberately about himself. He chooses images that can illustrate aspects of his own divine nature and his unique work of salvation. He doesn't liken himself to those things, but he claims to BE those things. He IS the vine that God planted in the Promised Land; he IS the bread of life that was far superior to the manna in the wilderness; he IS the good shepherd of David's Psalms; he IS the light of the world from the time of the creation. These are all images that his opponents knew from Old Testament teaching were indicative of God himself. By these emphatic claims Jesus elevated himself to the status of God. And these were the claims that his enemies used to try to bring him down.

Why did Jesus choose these particular items? Apart from using them to establish his claim to be God, each one illustrates a different facet of God's nature, and Jesus came to show us more clearly than we had ever seen before what God is like. In **John 14:8-9** when Philip asks to see the Father, Jesus replies "*Anyone who has seen me has seen the Father.*"

So let us consider what we can learn about God as we study these familiar images of a loaf of bread, light, a shepherd with his sheep, a gate, and a vine. And let us ask the Holy Spirit to help us see how we can use these studies to become ‘blameless and pure, “children of God without fault in a warped and crooked generation.” Then you will shine among them like stars in the sky ¹⁶as you hold firmly to the word of life.’ **Philippians 2:15-16a**

For each study I have chosen one Psalm or passage that I feel reflects the relevant theme. This could be used as a Bible reading before the study, or people could be directed to read them at the time they are doing the study.

Study 1	The Bread of Life	Matthew 6:5-15
Study 2	The Light of the World	Psalm 104
Study 3	The Gate and the Good Shepherd	Psalm 23
Study 4	The True Vine	Psalm 80

Study 1 – I Am The Bread Of Life

In our society bread is just one of a wide variety of foods we eat. For the Jews of Jesus' time, and for countless earlier generations, bread was the basic food necessary for life, growth, and health. It was more important than any other source of nourishment. In fact the word *bread* was commonly used to include all other kinds of food.

It was usually just a flat loaf, between two and four centimetres thick, and perhaps twenty centimetres round. It was often opened on one side to form a kind of pouch and other foods such as figs, dates, olives, cheese, or meat were inserted. It could be rolled up and carried easily by workmen or travellers. At a formal meal it could be broken into pieces and shared, and used as a kind of spoon to scoop food out of a communal dish (**Matthew 26:20-23**). It was usually made from barley flour (**John 6:9**) but sometimes from wheat flour. The flour was mixed with water, kneaded in a wooden basin or kneading-trough and in cases of urgency made at once into dough and baked. (**Exodus 12:34**, "So the people took their dough before the yeast was added."). Commonly however, the process was as follows: a lump of leavened dough from yesterday's baking, preserved for the purpose, was broken up and mixed with the new day's batch, which was then set aside and left standing until it was thoroughly leavened (a very familiar process: **Luke 13:21, 1 Corinthians 5:6**). It was then baked on hot stones or in a clay oven.

The most important annual event in the Jewish secular calendar was the grain harvest and Jesus told several parables about sowing and harvesting. The harvest depended on rain coming at the proper time. So bread was regarded as "a gift of God", a daily reminder of his continual and often undeserved care. When Jesus called Himself "the bread of life" (**John 6:35**), he appealed to all the associations his audience had with the meaning and use of bread.

In another example, **John 6:1-15** describes Jesus feeding a crowd of over 5000 from 5 small barley loaves and 2 small fish.

Reading: John 6:14-15, 24-40

¹⁴After the people saw the sign Jesus performed, they began to say, "Surely this is the Prophet who is to come into the world." ¹⁵Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

²⁵When they found him on the other side of the lake, they asked him, "Rabbi, when did you get here?"

²⁶Jesus answered, "Very truly I tell you, you are looking for me, not because you saw the signs I performed but because you ate the loaves and had your fill. ²⁷Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. For on him God the Father has placed his seal of approval."

²⁸Then they asked him, "What must we do to do the works God requires?"

²⁹Jesus answered, "The work of God is this: to believe in the one he has sent."

³⁰So they asked him, "What sign then will you give that we may see it and believe you? What will you do? ³¹Our ancestors ate the manna in the wilderness; as it is written: 'He gave them bread from heaven to eat.'"

³²Jesus said to them, "Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. ³³For the bread of God is the bread that comes down from heaven and gives life to the world."

³⁴"Sir," they said, "always give us this bread."

³⁵Then Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. ³⁶But as I told you, you have seen me and still you do not believe. ³⁷All those the Father gives me will come to me, and whoever comes to me I will never drive away. ³⁸For I have come down from heaven not to do my will but to do the will of him who sent me. ³⁹And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. ⁴⁰For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.”

1. After Jesus miraculously fed 5000 people, what did they say about him and what did they want to do?

2. Why do you think Jesus wouldn't allow them to do what they wanted?

3. What does Jesus say is the reason they are looking for him?

4. What does Jesus tell them they should be doing and why?

5. What is God's response when we try to please him by doing his will? Can we work our way to heaven, as the people were trying to do?

6. What does Jesus say is God's work? How is this achievable for us today?

7. Why is the challenge in verses 30 and 31 surprising, and what do you think the people are really wanting?

8. What are some of the gifts God has given us that we may take for granted?

9. *(Personal, to consider)* When you think about unanswered prayers, do you focus on what God hasn't done, or what he has done? What are some of the things that God has done for you?

10. The people were trying to manipulate Jesus for their physical advantage. What opportunity were they in danger of missing?

Reading: Psalm 139:7-12

⁷ *Where can I go from your Spirit?
Where can I flee from your presence?*

⁸ *If I go up to the heavens, you are there;
if I make my bed in the depths, you are there.*

⁹ *If I rise on the wings of the dawn,
if I settle on the far side of the sea,*

¹⁰ *even there your hand will guide me,
your right hand will hold me fast.*

¹¹ *If I say, "Surely the darkness will hide me
and the light become night around me,"*

¹² *even the darkness will not be dark to you;
the night will shine like the day,
for darkness is as light to you.*

11. Consider **John 6:39-40** and **Psalm 139**. What do each of these passages say about our relationship with God?

12. In John's Gospel, Jesus' miracles are described as signs. How does Jesus turn the people's attention from the physical to the spiritual? How do the people respond? Are they *on his wavelength*?

Bread was the basic food eaten by the people of Jesus' time and culture, just as meat and vegetables are ours and rice is basic to people in South East Asia.

13. What are some of the things our basic foods do for our bodies and our lives?

14. Jesus told the people he is the *bread of life*. How does he meet our basic needs?

15. What does Jesus mean when he says “*Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.*”? (**John 6:35**)

16. What does Jesus say about people who come to him?

17. Why did Jesus come?

Paul expands on Jesus' comments in **Romans 8:35-39**

³⁵*Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?* ³⁶*As it is written:*

*“For your sake we face death all day long;
we are considered as sheep to be slaughtered.”*

³⁷*No, in all these things we are more than conquerors through him who loved us.* ³⁸*For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, ³⁹neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.*

18. Can you share a time when you experienced the truth of these words?

Reading: John 6: 47-51

⁴⁷Very truly I tell you, the one who believes has eternal life. ⁴⁸I am the bread of life. ⁴⁹Your ancestors ate the manna in the wilderness, yet they died. ⁵⁰But here is the bread that comes down from heaven, which anyone may eat and not die. ⁵¹I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”

19. How does Jesus introduce the idea of his death in this passage?

Reading: Luke 22:14-19

¹⁴When the hour came, Jesus and his apostles reclined at the table. ¹⁵And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. ¹⁶For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”

¹⁷After taking the cup, he gave thanks and said, “Take this and divide it among you. ¹⁸For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.”

¹⁹And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.”

20. What items did Jesus choose to symbolise the New Covenant?

21. Why do you think he chose them?

22. How can we use them to prompt us to remember what Jesus has done for us as we live our daily lives?

When Jesus established the New Covenant he shared the Passover bread and wine as a memorial of his death on the cross. It was not a monument of stone nor even a wooden cross, but the humble activity of eating and drinking food, familiar and accessible to all. It symbolised his death and also the spiritual union of all the members of Christ’s Church with one another. As we eat at the Lord’s table therefore, let us love and forgive each other as the Lord has loved and forgiven us, and constantly trust his death on our behalf. And as we use bread in our daily lives, let us remember that Jesus gives us spiritual life, nourishment, and strength.

Summary: Study 1 – I Am The Bread Of Life

How well Jesus knows us, the people he created! After he used 5 small barley loaves and two small fish to feed over 5000 people, he knew that the people were planning to make him their king, so he withdrew to a mountain place by himself. When the people found him on the other side of the lake later on, he also knew that they were following him because they wanted him to keep meeting their physical needs. No matter what we do we can't hide our real thoughts and feelings from him (see **Psalm 139:7-12**). We are much better to share them with him, and ask him to help us be the person he wants us to be.

Jesus pointed them to their spiritual needs, saying they needed to work for things that would last into eternity, not the things that perish in a short time, but they didn't understand what he was saying. They were still focusing on the material and were trying to please God by doing good works. This would never reconcile them to God, but Jesus told them of a way they could please God that was easily within their reach. They needed to "believe in the one God had sent". We please God in the same way today.

When the people asked him to prove he was from God by giving them a sign, they pointed out that their ancestors were repeatedly fed with manna while they were in the wilderness. Again Jesus directed them to the spiritual. It wasn't Moses who met their ancestors' physical needs, but God, and it was God who was now offering to meet their spiritual needs through Jesus, the one who brings life to the world.

This is true for us today, God has made a world which will provide for all our physical needs if we treat it properly and share its resources. God is also offering to meet our spiritual needs. It is when we believe Jesus is God and accept him as our Saviour and Lord, that our spiritual hunger and thirst is satisfied. Everyone is capable of doing this, but many people saw Jesus and didn't believe he was anything more than a wise teacher, or perhaps a prophet. It's the same for us, many hear about Jesus, and some even honour him, but they don't accept that he is the God who created the universe.

However there is also good news, because Jesus said that although many will reject him, his Father will give him people who will come to him and he will never drive them away or lose them. This thought was expanded by Paul in **Romans 8:38-39** "*For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.*" These are great promises of assurance for us who believe in him today.

Jesus emphatically told the people that he came from heaven to provide eternal life and resurrection for those who believe in him. Later in the conversation (**John 6:47-51**) he stated this again and added that the bread which gives life to the world is his flesh. This is a clear reference to his death.

From **Luke 22:14-19** we learn that at the Last Supper Jesus inaugurated the New Covenant. The memorial he established is bread, this humble article of food, familiar and accessible to all. Bread became, along with common wine, the perpetual symbol of the 'communion of saints' – that spiritual union of all Christians both past and present. As we use bread in our daily lives, let us remember that Jesus' body, which was broken for us, gives us spiritual life, spiritual nourishment and spiritual strength

Matthew 6:5-15

Prayer

⁵“And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. ⁶But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. ⁷And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. ⁸Do not be like them, for your Father knows what you need before you ask him.

⁹“This, then, is how you should pray:

“ ‘Our Father in heaven,
hallowed be your name,
¹⁰your kingdom come,
your will be done,
on earth as it is in heaven.
¹¹Give us today our daily bread.
¹²And forgive us our debts,
as we also have forgiven our debtors.
¹³And lead us not into temptation,
but deliver us from the evil one.’

¹⁴For if you forgive other people when they sin against you, your heavenly Father will also forgive you. ¹⁵But if you do not forgive others their sins, your Father will not forgive your sins.

Study 2 – I Am The Light Of The World

Light is something we tend to take for granted in our modern society. At the flick of a switch we can *turn night into day* and continue most of our activities.

That wasn't the case in 30 AD. Day and night were very different. Some activities could continue by fire or torchlight after darkness fell, but for most sunset marked the end of work until the sun rose the next morning.

Light was a vital ingredient for life to continue. Darkness brought an end to most useful activities. It also brought danger, both from the *creatures of the night* (human as well as animal), and from obstacles and pits which were hidden by the dark.

It's not surprising that throughout the Old Testament and in the society of Jesus' time, light was equated with good and darkness with evil.

Reading: Genesis 1:1-5

¹*In the beginning God created the heavens and the earth. ²Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.*

³*And God said, "Let there be light," and there was light. ⁴God saw that the light was good, and he separated the light from the darkness. ⁵God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.*

1. What was the original state of the universe?

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2. What are the first recorded words God spoke in the Bible?

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.....

3. What resulted from those words, immediately and then subsequently?

.....

.....

4. What was God's assessment of the light?

.....

.....

Reading: 1 John 1:5-7

⁵This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. ⁶If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth. ⁷But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

5. **Genesis 1:1** tells us that God is the author of light. What does **1 John 1:5** say about God?

6. What does **1 John 1:6** say about the way we live our lives?

7. What sorts of actions are “walk[ing] in the darkness” (**verse 6**)?

8. How do we “walk in the light” and what are two results of walking in the light?

Reading: John 1:1-9

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was with God in the beginning. ³Through him all things were made; without him nothing was made that has been made. ⁴In him was life, and that life was the light of all humanity. ⁵The light shines in the darkness, and the darkness has not overcome it.

⁶There was a man sent from God whose name was John. ⁷He came as a witness to testify concerning that light, so that through him all might believe. ⁸He himself was not the light; he came only as a witness to the light.

⁹The true light that gives light to everyone was coming into the world.

9. Who does John introduce us to in **John 1:1** and who does he mean?

10. What does John say are this person’s characteristics and function?

11. What else does John say is in him? (**verse 4**)

12. What is the connection between light and life?

Reading: John 8:12

¹²When Jesus spoke again to the people, he said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”

Reading: John 9:1-7

¹As he went along, he saw a man blind from birth. ²His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

³“Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him. ⁴As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. ⁵While I am in the world, I am the light of the world.”

⁶After saying this, he spit on the ground, made some mud with the saliva, and put it on the man’s eyes. ⁷“Go,” he told him, “wash in the Pool of Siloam” (this word means “Sent”). So the man went and washed, and came home seeing.

13. Light has a number of functions; describe as many of them as you can.

14. What are some of the different ways Jesus brought light to the world?

15. What sort of life is Jesus describing in **John 8:12**?

16. How does Jesus compare physical blindness with spiritual blindness in **John 9:1-5**?

17. Who are the people who are eternally blind?

18. What is the cure for this eternal blindness?

Paul’s description of the Ephesians, applies to Christians today (**Ephesians 5:8-10**):

⁸*For you were once darkness, but now you are light in the Lord. Live as children of light* ⁹*(for the fruit of the light consists in all goodness, righteousness and truth)* ¹⁰*and find out what pleases the Lord.*

19. How does **Ephesians 5:8** describe followers of Jesus? How do we live as his followers? What should our goal be?

Reading: Matthew 5:14-16

¹⁴*“You are the light of the world. A city set on a hill cannot be hidden. ¹⁵Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. ¹⁶In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.*

20. What is God’s purpose for those who follow Jesus? How are we to do this?

God our creator sees the *big picture* of life on earth; we see just a small part of it, as though we were walking through the darkness with a candle to light our path. Jesus has replaced the candle with a searchlight, but many people don’t want to come into his light because they don’t want their actions to be seen. Our God given purpose is to reflect God’s light in our own lives, so others will see what we do and be directed to the one who has called us out of darkness into his wonderful light.

Summary: Study 2 – I Am The Light Of The World

Formless, empty and engulfed in darkness, that was the state of our world until God spoke. “*Let there be light*”, the first word of God recorded in the Bible, achieved God’s purpose of bringing light and life to his creation. From the very beginning God declared that light was good.

The New Testament expands our understanding of light. **1 John 1** reveals that God is not only the author of light, he IS light. In his act of creation, God has drawn from his own nature. “*God is light, and in him is no darkness at all*” (**1 John 1:5**). Darkness, the original state of the universe before God’s intervention, remains the universal symbol and condition of sin and death; light is the symbol and expression of holiness and the presence of God.

Light reveals dangers hidden by darkness, it provides energy for life to grow. It makes it possible for us to follow a particular pathway, and presents us with models we can see to follow. It allows us to work, read, and observe. Light brings life and life in turn produces light. This is what John tells us in the first chapter of his gospel, as he introduces us to Jesus, the Word of God. “*In him was life, and that life was the light of all humanity*”. (**John 1:4**)

When Jesus spoke about light, he didn’t say he had brought light, he said that he IS light (**John 8:12, 9:5**). By coming to earth, Jesus revealed God in a way he had never been seen before. He also revealed the way God’s plan for his people had been distorted and twisted, so that the leaders of the Jews were leading the people away from God. These leaders were spiritually blind, and because of that, they didn’t recognise who Jesus was.

People today are spiritually blind as well, when they reject Jesus as God and choose to live life the way they want, rather than the way God directs. God our creator sees the *big picture* of life on earth; we see just a small part of it, as though we were walking through the darkness with a candle to light our path. Jesus has replaced the candle with a searchlight, but many people don’t want to come into his light because they don’t want their actions to be seen.

Spiritual blindness can be cured by the presence of the Holy Spirit, in dwelling directing and guiding, and we receive the Holy Spirit when we believe that Jesus is God and accept him as our Saviour and the Lord of our lives.

All those who do catch and reflect the light of God and of Christ are called *lights*. Christians have been called out of the darkness we lived in before we knew Jesus, and are now called “*children of light*” (**John 12:36, Ephesians 5:8**). But as followers of Jesus we are to live our lives in line with our calling which is to find out what pleases the Lord (**Ephesians 5:10**). Ephesians also tells us that the fruit of light is goodness, righteousness, and truth. Are those apparent in your life? If not what will you do about it?

God has a purpose in calling us to follow Jesus. Our purpose is to bring glory to God in heaven, and we are to do this by reflecting God’s light in our own lives, so others will see what we do and be directed to the one who has called us out of darkness into his wonderful light.

Psalm 104

- ¹ Praise the LORD, my soul.
LORD my God, you are very great;
you are clothed with splendor and majesty.
- ² The LORD wraps himself in light as with a garment;
he stretches out the heavens like a tent
- ³ and lays the beams of his upper chambers on their waters.
He makes the clouds his chariot
and rides on the wings of the wind.
- ⁴ He makes winds his messengers,
flames of fire his servants.
- ⁵ He set the earth on its foundations;
it can never be moved.
- ⁶ You covered it with the watery depths as with a garment;
the waters stood above the mountains.
- ⁷ But at your rebuke the waters fled,
at the sound of your thunder they took to flight;
- ⁸ they flowed over the mountains,
they went down into the valleys,
to the place you assigned for them.
- ⁹ You set a boundary they cannot cross;
never again will they cover the earth.
- ¹⁰ He makes springs pour water into the ravines;
it flows between the mountains.
- ¹¹ They give water to all the beasts of the field;
the wild donkeys quench their thirst.
- ¹² The birds of the sky nest by the waters;
they sing among the branches.
- ¹³ He waters the mountains from his upper chambers;
the land is satisfied by the fruit of his work.
- ¹⁴ He makes grass grow for the cattle,
and plants for people to cultivate—
bringing forth food from the earth:
- ¹⁵ wine that gladdens human hearts,
oil to make their faces shine,
and bread that sustains their hearts.
- ¹⁶ The trees of the LORD are well watered,
the cedars of Lebanon that he planted.
- ¹⁷ There the birds make their nests;
the stork has its home in the junipers.
- ¹⁸ The high mountains belong to the wild goats;
the crags are a refuge for the hyrax.
- ¹⁹ He made the moon to mark the seasons,
and the sun knows when to go down.
- ²⁰ You bring darkness, it becomes night,
and all the beasts of the forest prowl.
- ²¹ The lions roar for their prey
and seek their food from God.

²² *The sun rises, and they steal away;
they return and lie down in their dens.*

²³ *Then people go out to their work,
to their labor until evening.*

²⁴ *How many are your works, LORD!
In wisdom you made them all;
the earth is full of your creatures.*

²⁵ *There is the sea, vast and spacious,
teeming with creatures beyond number—
living things both large and small.*

²⁶ *There the ships go to and fro,
and Leviathan, which you formed to frolic there.*

²⁷ *All creatures look to you
to give them their food at the proper time.*

²⁸ *When you give it to them,
they gather it up;
when you open your hand,
they are satisfied with good things.*

²⁹ *When you hide your face,
they are terrified;
when you take away their breath,
they die and return to the dust.*

³⁰ *When you send your Spirit,
they are created,
and you renew the face of the ground.*

³¹ *May the glory of the LORD endure forever;
may the LORD rejoice in his works—*

³² *he who looks at the earth, and it trembles,
who touches the mountains, and they smoke.*

³³ *I will sing to the LORD all my life;
I will sing praise to my God as long as I live.*

³⁴ *May my meditation be pleasing to him,
as I rejoice in the LORD.*

³⁵ *But may sinners vanish from the earth
and the wicked be no more.*

Praise the LORD, my soul.

Praise the LORD

Study 3 – I Am The Gate And The Good Shepherd

The Israelite nation gradually changed from its early days of being semi-nomadic to a more settled pastoral, then agricultural, way of life. By Jesus' time, they had become predominantly urbanised, but the image of the shepherd leading his sheep through wilderness places to find fresh, green pastures was still very powerful.

There were still shepherds watching their flocks by night when Jesus was born in Bethlehem. The owner of the sheep sometimes tended the flock himself, but more often he delegated the work to his children or relatives (remember that David, the youngest son, kept his father's sheep). In such cases the sheep were well cared for because the keepers had a personal interest in the well-being of the animals. But when they were attended by a hireling the flocks could be neglected or abused.

The chief care of the shepherd was to see that the sheep found plenty to eat and drink. The flocks were not fed in pens or folds, but had to depend upon foraging for their sustenance. Goats can hunt out the best feeding-grounds, but sheep are more helpless and have to be led to their food; and they do not possess the instinct of many other animals for finding their way home. The usual time for watering was at noon, at which time the flocks were led to the watering-places. After drinking, the animals would lie down or huddle together in the shade of a rock while the shepherd slept. At the first sound of his call, which was usually a strange guttural sound, the flock would follow him to new feeding-grounds. Even if two flocks had intermingled, and the shepherds called their flocks at the same time, they never mistook their own master's voice.

The Bible frequently uses the word *shepherd* to indicate a spiritual overseer. We still use the term *pastor*, literally *a shepherd*. In **John 10**, Jesus uses several different situations to illustrate his own relationship with his followers. In **verses 1-5** he uses a combined sheep pen where a number of shepherds have lodged their sheep. The pen had a gatekeeper who gave them admission, and when they were ready to leave they would use their *shepherd's call* to call their own sheep who would recognize the call and follow them out.

Reading: Ezekiel 34:11-12

¹¹“For this is what the Sovereign LORD says: I myself will search for my sheep and look after them. ¹²As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness.

Reading: Psalm 23:1-4

¹The LORD is my shepherd, I lack nothing.
²He makes me lie down in green pastures,
 he leads me beside quiet waters,
³he refreshes my soul.
 He guides me along the right paths
 for his name's sake.
⁴Even though I walk
 through the darkest valley,
 I will fear no evil,
 for you are with me;
 your rod and your staff,
 they comfort me.

Reading: John 10:1-6

¹“Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. ²The one who enters by the gate is the shepherd of the sheep. ³The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. ⁴When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. ⁵But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger’s voice.” ⁶Jesus used this figure of speech, but the Pharisees did not understand what he was telling them.

1. Who is described as Israel’s shepherd in **Ezekiel 34** and **Psalms 23**?

2. In light of that, what is Jesus saying when he compares himself to a shepherd??

3. How does the shepherd get the sheep to follow him? How does that work for us today?

4. What do you think Jesus wanted the people to understand from his illustration? Who is the gatekeeper? Who is the shepherd? Who are the thieves and robbers?

5. How does this illustration apply to our lives?

As the people didn’t understand what Jesus was saying, he used a second illustration. Here he is not talking about the big communal sheep pen, but a small pen out in the countryside. Its walls protected the sheep from wild animal attack and its entrance was just a gap in those walls. To keep the sheep in and the predators out, the shepherd placed himself in that gap, becoming quite literally the gate or the door into the sheep pen.

Reading: John 10:7-10

⁷Therefore Jesus said again, “Very truly I tell you, I am the gate for the sheep. ⁸All who have come before me are thieves and robbers, but the sheep have not listened to them. ⁹I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. ¹⁰The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

6. What does Jesus promise those who enter through him? How can someone *enter through Jesus*?

7. What does Jesus say is his purpose in coming?

8.

a. What does *life to the full* mean to you?

b. (*Personal, to consider*) Are you making the most of the *full life* that Jesus offers? What is restricting you in your life?

With the third illustration, Jesus is still referring to a rural environment where there is danger involved for the shepherd from wild animals wanting to feed on the flock. However, although a Palestinian shepherd would anticipate some danger, they would not expect to die while protecting their flocks. Some loss of sheep would be considered normal. For example, in **Genesis 31:39** Jacob tells Laban “*I did not bring you animals torn by wild beasts; I bore the loss myself*”.

Reading: John 10:11-18

¹¹“*I am the good shepherd. The good shepherd lays down his life for the sheep.* ¹²*The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it.* ¹³*The man runs away because he is a hired hand and cares nothing for the sheep.*

¹⁴“*I am the good shepherd; I know my sheep and my sheep know me—* ¹⁵*just as the Father knows me and I know the Father—and I lay down my life for the sheep.* ¹⁶*I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.* ¹⁷*The reason my Father loves me is that I lay down my life—only to take it up again.* ¹⁸*No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.”*

9. How does Jesus go much further than anything normally expected of a shepherd?

10. What other things does a good shepherd do for his sheep?

11. How does Jesus do these things for his sheep today? How does he do them for you?

12. In **verses 14-15** what does Jesus say about his relationship with his sheep? What other relationship does he compare it to, and what is your response to that?

13. Who are the *other sheep* in **verse 16** and how do they become part of one flock with one shepherd?

14. Why would this be difficult for the Jews to accept?

15. What sort of things do people rely on for their security today? What is your source of security?

16. What does Jesus say about his future? How is that statement preparing his followers for what will happen to him?

17. How does the voluntary nature of Jesus' sacrifice affect the way you respond to him?

Reading: John 10:22-30

²²Then came the Festival of Dedication at Jerusalem. It was winter, ²³and Jesus was in the temple courts walking in Solomon's Colonnade. ²⁴The Jews who were there gathered around him, saying, "How long will you keep us in suspense? If you are the Messiah, tell us plainly."

²⁵Jesus answered, "I did tell you, but you do not believe. The works I do in my Father's name testify about me, ²⁶but you do not believe because you are not my sheep. ²⁷My sheep listen to my voice; I know them, and they follow me. ²⁸I give them eternal life, and they shall never perish; no one will snatch them out of my hand. ²⁹My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. ³⁰I and the Father are one."

18. What evidence has Jesus given that he comes from God? Can you think of some examples from other places in the four Gospels? How do they strengthen your faith in Jesus?

19. What is the difference between those who are Jesus' sheep and those who aren't?

20. What gift does Jesus give his sheep? What security does he promise?

21. When Jesus says he and the Father are one, what do you think he means?

People look for security in all sorts of places, but wealth, health, jobs and homes can all be taken away in a moment. When our security is based, not on what we have or what we've done, but on what Jesus has done, we are totally secure. Whatever situation we face, Jesus has promised that nothing can take us out of his hand. This is because we don't have to hold onto him, he holds onto us, and he does it with all the strength of God the Father.

Summary: Study 3 – I Am The Gate And The Good Shepherd

From Old Testament times, God was called the Shepherd of Israel (see **Ezekiel 43:11-12**, and **Psalms 23**), but when Jesus chose this description to explain his own relationship with those God had given into his care, the people didn't understand what he was saying. So Jesus went further and explained that he was the gate to the place of safety, and those who enter through having faith in him will have eternal life. That life is not just subsistence, it is life to the full, given by the one who created life in the first place.

But to give life to his sheep, Jesus would sacrifice his own life. This wouldn't be the expectation for a Palestinian shepherd. A shepherd who owned his sheep would face danger for them, unlike a hired hand who would run away, deserting them. But the shepherd would not expect to die protecting his sheep. Jesus said he would not just face danger for his sheep, he will choose to lay down his life for them. He would do this because he had the authority of his Heavenly father to both lay down his life and to take it up again. By saying this, Jesus is referring to the reason for his coming death and resurrection, and although the people didn't understand it when he said it, his followers came to see what he had meant after it happened. From our perspective, we can clearly see the significance of what Jesus was saying.

To the surprise of the Jews, Jesus also said that he has other sheep that he would unite into one flock. The Jews considered themselves God's chosen people, and they were, but they didn't accept that other races could be God's people too. Jesus is saying that he is the shepherd for all people, both Jews and Gentiles. The factor that defines whether someone is his sheep is if they listen to his voice and follow him. It is not where they were born, or who their ancestors were, or how many assets they have. This is as true today as it was in Jesus' time.

The Jews were still not sure what to make of Jesus, so they asked him to tell them plainly if he was the Messiah. Jesus told them to consider the works he had done and make their own decision based on that. But he added that only those who are his sheep would believe in him, and that he gives them eternal life. He also has the power to protect them and to hold onto them. They have total eternal security, because the power to keep them safe comes from God the Father who is one with Jesus in both nature and purpose.

People today look for security in many different places: wealth, physical fitness, their job, or social network to name a few. All these can be taken away, but for those whose security is faith in Jesus, that can never be taken away. This is because our security is not in what we can do, but in what Jesus has done, and it doesn't depend on us holding onto him, but on him holding onto us.

Psalm 23

A psalm of David.

¹ *The LORD is my shepherd, I lack nothing.*
² *He makes me lie down in green pastures,
he leads me beside quiet waters,
³ he refreshes my soul.*
*He guides me along the right paths
for his name's sake.*
⁴ *Even though I walk
through the darkest valley,
I will fear no evil,
for you are with me;
your rod and your staff,
they comfort me.*
⁵ *You prepare a table before me
in the presence of my enemies.
You anoint my head with oil;
my cup overflows.*
⁶ *Surely your goodness and love will follow me
all the days of my life,
and I will dwell in the house of the LORD
forever.*

Study 4 – I Am The True Vine

The grape vine is cultivated in a wide variety of cultures throughout the world. Over the centuries different practices in cultivating vines have developed to suit local conditions, and everywhere they are grown grape vines need to be pruned to achieve their best yield of fruit. So when Jesus spoke to his disciples in **John 15** and called himself the true vine, he spoke about a well known staple of daily life.

The first mention of grapevines in the Bible is as early as **Genesis 9:20** which says that after the flood, “Noah, a man of the soil, proceeded to plant a vineyard.” In the Old Testament the people of Israel are frequently called *God’s vine* and this brought them favour and privilege, but sadly it was accompanied, on their side, by corruption. In **Jeremiah 2:21** God says “I had planted you like a choice vine of sound and reliable stock. How then did you turn against me into a corrupt, wild vine?”

Jesus described himself as the *True Vine*. Israel failed to fulfil their role as God’s vine, they continually became corrupt, but Jesus did not fail, and at this point in his ministry he was facing the climax and fulfilment of God’s plan for him. He was on the way to Gethsemane, and all the suffering that followed, so it’s not surprising that the concept of pruning entered his instruction to his disciples.

But God’s pruning of his true vine didn’t finish with Jesus’ death and resurrection. It continued, so that the vine would continue to grow and produce fruit, and that fruit shows itself in the lives of Jesus’ disciples, bringing glory to God as they are pruned to become more like Jesus. (**John 15:8**)

Reading: John 15:1-17

¹“I am the true vine, and my Father is the gardener. ²He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. ³You are already clean because of the word I have spoken to you. ⁴Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

⁵“I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. ⁶If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. ⁷If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. ⁸This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.

⁹“As the Father has loved me, so have I loved you. Now remain in my love. ¹⁰If you keep my commands, you will remain in my love, just as I have kept my Father’s commands and remain in his love. ¹¹I have told you this so that my joy may be in you and that your joy may be complete. ¹²My command is this: Love each other as I have loved you. ¹³Greater love has no one than this: to lay down one’s life for one’s friends. ¹⁴You are my friends if you do what I command. ¹⁵I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. ¹⁶You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you. ¹⁷This is my command: Love each other.

1. What role does Jesus say his Father has? He has? We have?

2. What does this mean about our relationship with Jesus and with the Father?

3. Who does the gardener cut off and why? Who does this represent today?

4. Who does the gardener prune and why? Who does this represent today?

5. What do you think *bearing fruit* means here?

Reading: Hebrews 12:5-11

⁵And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says,

“My son, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you, ⁶because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son.”

⁷Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father? ⁸If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all. ⁹Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of spirits and live! ¹⁰They disciplined us for a little while as they thought best; but God disciplines us for our good, in order that we may share in his holiness. ¹¹No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

6. The writer of Hebrews uses the term ‘discipline’. How is this similar to pruning, and how are they different?

7. What extra elements are introduced through the Hebrews passage?

8. a. Can you give an example where God’s pruning made a person or group stronger?

- b. *(Personal, to consider)* What needs pruning in your life at present?

Returning to **John 15**,

9. What does Jesus say happens to people who don’t remain in him?

10. How do we remain, or abide, in Jesus? See **John 15:10**, but how do we do this in practice?

11. In **John 15:7**, Jesus makes a promise.

- a. What is it?

- b. What are the conditions of the promise?

- c. How do the conditions explain the fact that Jesus is able to make and keep that promise? Refer to **Psalm 37:4** which says *“Take delight in the LORD, and he will give you the desires of your heart.”*

12. In **John 15:8** Jesus says that our bearing fruit brings glory to his Father. What else does it do?

Reading: Galatians 5:22-23

²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness and self-control. Against such things there is no law.

Reading: 1 Corinthians 12:4-11

⁴There are different kinds of gifts, but the same Spirit distributes them. ⁵There are different kinds of service, but the same Lord. ⁶There are different kinds of working, but in all of them and in everyone it is the same God at work.

⁷Now to each one the manifestation of the Spirit is given for the common good. ⁸To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongue. ¹¹All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines

13. What is the difference between the gifts of the Spirit and the fruit of the Spirit?

.....
.....

14. What different effects do they have on us and the way we live as Christians?

.....
.....

15. How do we make sure we are bearing fruit?

.....
.....

16. Even when we know that obeying is for our own good, we don't like having to obey another. What does Jesus say will be the result of obeying God?

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.....

17. How do happiness and joy differ?

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.....

18. What is the difference between a servant and a friend?

.....
.....

19. What does Jesus say we need to do to be his friends?

John 13:34-35, *“A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.”*

20.

a. What is Jesus’ command to us in **John 15:12** and how can we do this?

b. What does **John 13:35** say is the reason Jesus makes this a command?

Jesus clearly tells us that he has chosen us for a purpose. That purpose is for us to bear fruit that will last, and by doing that we will bring glory to God. To do this we need to love each other, not superficially, but in the same way Jesus himself loved us. What a goal, but we have his strength to carry it out!

Jesus chose us, but we have a choice too. We can spend our lives chasing the transient and ultimately unsatisfying pleasures that the world offers which cause us to keep searching for more and more, or we can choose the joy and eternal security we receive when we remain in Jesus.

How do we remain in Jesus? We trust and obey.

Summary: Study 4 – I Am The True Vine (John 15:1-17)

When Jesus says that he is the vine, he also says his Father is the gardener and his followers are the branches. He goes on to describe two types of pruning which his Father, the Gardener, does.

Unfruitful branches are cut off and the fruitful branches are also pruned so that they can bear more fruit.

So what does Jesus mean when he talks about *bearing fruit*? It's tempting to think that he is just referring to more people becoming Christians. But it's more than that; it's the process of becoming more like Jesus in our lives and when that happens it will lead us to sharing the gospel as well.

Paul uses the image of fruit in the well-known passage of **Galatians 5:22-23** where he says "*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.*" Bearing fruit is allowing the Holy Spirit to work within my character to make me like Jesus, and so the fruit of his Holy Spirit should be developing and growing in my life. Whether this produces more Christians in the short term is up to God. **1 Corinthians 12** reminds us that we are also given gifts by the Holy Spirit to use for the common good.

How do we make sure we are bearing fruit? Jesus gives us the answer eight times in **John 15:1-11**, he tells us to "*remain in him*". Going back to the picture of the vine he points out that a branch can only bear fruit if it remains in the vine. If it is removed from the vine, it can do absolutely nothing (**verse 5**). We are powerless to produce *Christ-like* characteristics if we are not remaining in Christ himself.

Jesus goes further and tells us how we can remain in him: "*If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love.*" (**verse 10**) The key to remaining in Jesus is trusting him to know what's best and obeying his word.

When we are remaining in him and his words are remaining in us, Jesus says we can ask him whatever we want to ask, and it will be given to us (**verse 7**). This same message is reflected in **Psalms 37:4** which says "*Take delight in the LORD, and he will give you the desires of your heart.*"

How can he do that? Often we struggle to understand what this means, but we find that when we take delight in him, when we remain in him, when we dwell on his words, we obey him and he fills our hearts with his love and moulds our desires to become his own. Our requests become the ones God wants us to make, and he is waiting to answer them. But this process isn't easy, and sometimes we're not sure if we are in tune with God's will. Even Jesus in the garden of Gethsemane prayed "*Father, if you are willing, take this cup from me; yet not my will, but yours be done.*" (**Luke 22:42**). Sometimes that will be our prayer too.

What is the result when we trust and obey Jesus? We experience his joy, and we experience it, not as servants, but as his friends. Jesus' joy isn't some superficial glow, which depends on current circumstances. It is the profound delight that comes from wholehearted obedience to God, and even when life's circumstances are painful, Jesus' joy remains in us as we remain in him. Remember that when he spoke here about joy, his immediate future held the cross and his separation from his father. It was that same joy that enabled him to *endure the cross, scorning its shame*, before he *sat down at the right hand of the throne of God*. (**Hebrews 12:2**)

So what do we want? The transient and ultimately unsatisfying pleasures that the world offers that cause us to keep searching for more and more, or the joy and eternal security we receive when we remain in Jesus?

How do we remain in Jesus? We trust and obey.

Psalm 80

- ¹ *Hear us, Shepherd of Israel,
you who lead Joseph like a flock.
You who sit enthroned between the cherubim,
shine forth ²before Ephraim, Benjamin and Manasseh.
Awaken your might;
come and save us.*
- ³ *Restore us, O God;
make your face shine on us,
that we may be saved.*
- ⁴ *How long, LORD God Almighty,
will your anger smolder
against the prayers of your people?*
- ⁵ *You have fed them with the bread of tears;
you have made them drink tears by the bowlful.*
- ⁶ *You have made us an object of derision[b] to our neighbors,
and our enemies mock us.*
- ⁷ *Restore us, God Almighty;
make your face shine on us,
that we may be saved.*
- ⁸ *You transplanted a vine from Egypt;
you drove out the nations and planted it.*
- ⁹ *You cleared the ground for it,
and it took root and filled the land.*
- ¹⁰ *The mountains were covered with its shade,
the mighty cedars with its branches.*
- ¹¹ *Its branches reached as far as the Sea,
its shoots as far as the River.*
- ¹² *Why have you broken down its walls
so that all who pass by pick its grapes?*
- ¹³ *Boars from the forest ravage it,
and insects from the fields feed on it.*
- ¹⁴ *Return to us, God Almighty!
Look down from heaven and see!
Watch over this vine,*
- ¹⁵ *the root your right hand has planted,
the son you have raised up for yourself.*
- ¹⁶ *Your vine is cut down, it is burned with fire;
at your rebuke your people perish.*
- ¹⁷ *Let your hand rest on the man at your right hand,
the son of man you have raised up for yourself.*
- ¹⁸ *Then we will not turn away from you;
revive us, and we will call on your name.*
- ¹⁹ *Restore us, LORD God Almighty;
make your face shine on us,
that we may be saved.*

Suggested Hymns and Songs

Theme: May the Mind of Christ my Saviour
O Jesus Christ grow, Thou in me

Study 1 – I Am The Bread Of Life

Break Thou the Bread of Life

Lord Jesus, joy of loving hearts

Here, gracious Lord we see you face to face

Halleluiah, sing to Jesus, his the sceptre
his the throne

Lord, your word abiding

Study 2 – I Am The Light Of The World

O Jesus Christ grow Thou in me

Fairest Lord Jesus

O worship the King, all glorious above

God has spoken by his prophets

Shine, Jesus, shine

Study 3 – I Am The Gate And The Good Shepherd

Loving Shepherd of thy sheep

The King of Love my shepherd is

Psalm 23

Let us sing to the god of Salvation

Join all the glorious names (verses 1,2,6)

Study 4 – I Am The True Vine

When we walk with the Lord (Trust and Obey)

O master let me walk with Thee

May the mind of Christ my Saviour

Love divine all loves excelling

Hail to the Lord's anointed