

BIBLE STUDY AND QUIZZING FOR YOUTH
by Chris Wiley & Barefoot Ministries

Discovering
JOHN

Caribbean Nazarene Publications

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User's Guide for Discovering John

Discovering John is best used in a “Discovery Group” setting. A Discovery Group is a group of youth committed to growing in God’s Word, meeting regularly for a set period of time to study and share. The use of Discovery Groups is described in more detail in the next section of this guide. It also serves as a great group study workbook for youth involved in Bible quizzing.

Here are some guidelines to help facilitate your use of *Discovering John*:

- This study is divided into 13 Study sessions, and then the Bible quizzing. Each Group Study lesson is written to take approximately 45-60 minutes. This Bible study is meant to be only a part of a total session that includes you and your youth sharing insights from your personal study plus events and activities of the week and ending with prayer. A meeting of an hour to an hour and a half will provide adequate time for these components.
- Each Group Study session covers a specific section of John and also identifies a key verse for you and your participants to memorize.
- This leader’s guide gives you a complete session plan for the entire Bible study portion of your weekly meeting. Each session contains the following elements designed to assist you in your preparation and presentation.
- ✓ TEACHING AIMS and PERSPECTIVE—these will help you gain an understanding of the “main points” of the lesson.
- ✓ BIBLE BACKGROUND—this extensive section will provide you with additional information that will broaden your understanding of the passage being discussed.
- The actual group study time is designed to take place through the structure of the session activities. After you’ve prepared yourself through studying the Purpose, Perspective, and Bible Background, read through the session activities to develop an understanding of what to expect from the coming group study time. Make sure you understand exactly what is intended to happen through each activity; remember, also, that these activities are here to assist you. Feel free to adjust them as necessary to fit your group environment, resources, and/or time frame.
- Regarding the group activities, you will find specific instructions that actually say, “*Say, ...*” or are printed in ***bold italics***. This does not mean that you must quote this information word for word to your students. We’ve included this material only as a guide for you regarding what we recommend to be communicated to your group.
- Each session provides you with four activities; each one intended to bring your students into an encounter with the Scripture through a certain perspective. These activities are: Engage the Word, Explore the Word, Apply the Word, and Live the Word. The session activities are intended to give you strong teaching options without neglecting your own creativity. Adapt and tailor the

sessions to meet the individual needs and personalities of your group.

- Occasionally, you will find sections entitled “Terms/People to Know.” These brief sections will give word definitions, explanations about terms or people, etc. that will help your class members better understand the passage being studied.
- Students are encouraged to keep personal notebooks as they read and study during the next several weeks. During the group sessions, they will often be asked to reflect in writing. Encouraging each youth to have a “notebook-type” journal will keep you from having to provide blank notepaper each time.

The first place to start on your journey through John is with the Word itself. Read through John entirely before you begin your Bible studies. Then look through this leader’s guide and acquaint yourself with the contents.

OPENING THE TOOL CHEST

Reading is easy; understanding takes work. I trust you are ready to work because to understand John’s Gospel, you’ll be doing a lot of it. But if you work hard, you won’t regret it, for understanding John’s Gospel will greatly enrich your life and the lives of those youth you love.

One thing I’ve learned as a carpenter is that the right tools make all the difference. The same is true of mental work. Here are three mental tools that are invaluable in understanding the Gospel of John.

1. A CIRCLE

Think about a line. Some stories are like a line. They move along a straight path. Like a line they have beginning and ending points, and the point of the story is to get from the beginning to the end. Not too hard to understand.

Now think about circles. Some stories are like a circle; they move round and round. Unlike a line, a circular story ends right back where it began. These stories behave like homing pigeons. The point is to finish where you started.

The Gospel of John is more like a circle than a line. Like a merry-go-round, certain themes keep passing by. And like a giant carnival ride, the Gospel contains a stomach-in-the-throat descent (the Incarnation), a head-spinning ascent (the Resurrection), and in between a lot of ups and downs.

2. AN ANGLE

As you read John’s Gospel, look for irony. Don’t confuse this with sarcasm. They are alike yet very different. While sarcasm can be mean, irony, in the right hands, is more subtle and powerful. An ironic statement is one in which the literal meaning of the statement is nearly the opposite of what is intended. Composing irony takes a sharp wit and a brilliant mind. Understanding an ironic statement is like a revelation. Getting the point is an “Aha!” experience. This is why John uses it so much. The life of Jesus is filled with ironies.

3. A POINT

Finally, keep in mind that all writing is for a point. John’s purpose is recorded near the end of his Gospel: “These [things] are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (20:31). This Gospel is not the blow-by-blow account of a casual bystander; it is a highly personal and selective rendering of Jesus’ life. This means that everything in the story is important, because John selected it for a reason. No part is meaningless.

So open your tool chest, and let’s get to work.

GUIDE TO DISCOVERY GROUPS

An effective small-group Bible study ministry for youth in the local church begins with Discovery Groups. Discovery Groups are important in:

- communicating acceptance
- teaching by example
- building personal relationships
- modeling discipleship in a real-life setting

There are many ways to start a Discovery Group in your church. The best way is to invite all of your

youth to be involved. Use posters and promotional announcements beginning three or four weeks in advance to spread the word about the group. Contact personally those persons who you feel would especially benefit from the study. Also, make personal contact with those who you think will be involved in quizzing in the coming year, encouraging them to be involved in the group.

There are at least two ways to form a Discovery Group. One is to handpick those already strongly committed to becoming all God wants them to be. These hand-picked, highly motivated youth will usually respond more eagerly to discipling than others would. This approach to discipling is called for when a major purpose of the discipling is training for leadership, as in Jesus' training of the Twelve.

At the same time, every Christian needs to be disciplined. Every Christian needs to belong to a warm, accepting fellowship that calls out the best in him or her. In the loving fellowship, the halfhearted disciple can begin to catch a vision of his potential; she can taste the excitement of growth.

In many churches, all the youth will fit into a single small group. If you need more than one group, provide different groups for those with different levels of commitment. You may want to handpick a group for in-depth discipling, then provide other groups for those not yet ready for the intense commitment expected of the first group. Rather than dividing the youth arbitrarily, you may want to set specific conditions for membership in the more in-depth group. These conditions might include disciplines of attendance, spiritual journaling, Bible study, accountability, and so on.

Any Discovery Group member must have some level of commitment. An obvious minimum commitment is to attend the group regularly. To build mutual trust in the group, members have to get to know each other. If one group member drops in only occasionally, he will be a relative stranger to the rest of the group, at least at the level of sharing expected in the Discovery Group. The presence of a relative stranger will immediately reduce the trust level in the group, limiting the openness of sharing. Of course, some absences are inevitable. The needed commitment here is for each group member to make group attendance a very high, though not his highest, priority so that attendance is regular. A discussion of

the priority of group attendance can be helpful in the early weeks of the group.

What's the best time for a Discovery Group? Again, it depends upon your goals and the personality of your group. Should the youth in your group commit themselves to a weeknight meeting, then a Tuesday night, Thursday night, or Saturday afternoon meeting may be good.

For many youth groups, June is the best time to start a Discovery Group. For others, it is August. For still others, it is September or January or some other time. Let's take a look at the differences.

JUNE: Youth have a lot of leisure time during the summer. Beginning in June allows your youth to get into the habit of coming to the group meeting when there are not a lot of other obligations. It also allows you to go through the complete 13-week workbook before September. The obvious disadvantage is that many youth may be taken away by family vacations or summer jobs.

AUGUST: You may choose to start in August. If you do, having a retreat to launch the program is an excellent idea. The advantage of starting the group in either June or August is that many youth who get into the group may have never considered youth Bible quizzing. Their excitement about Bible study may motivate them to become involved in quizzing as well.

SEPTEMBER: Many youth are ready to "get back to work" when school begins. Beginning your Discovery Group then builds from that enthusiasm. If you start in September, you may want to have only one Bible quiz practice a week for a while, to keep from overloading those who are involved in quizzing.

How long should we continue the Discovery Group? As long as the youth involved can stay committed. There have been groups who continued year round. Once they finished the 13-week study from the "Discovering Series" workbooks, they worked chapter by chapter on other Bible books or started on a new "Discovering Series" workbook.

It is generally best to run the group for 13 weeks. After the study has finished, there may be other youth who want to be a part of the Discovery Group who did not sign up before. If so, arrange for a leader for them. Some of the youth in the original group may want to continue, while others may want to focus more on quizzing or other activities. If you can-

not continue to serve as leader, be sure another adult leader is there to carry on.

How do I facilitate the Discovery Group Bible study? To facilitate means to “make easy.” A small-group facilitator, then, is a person who makes it easy for the group to relate. He or she keeps the group moving, nudges it back on track when it starts to stray, encourages participation. In the Bible study segment of the Discovery Group session, the leader’s role is to help group members discover for themselves what the scripture means, how they can apply it to their lives, and then encourage them to follow through with obedience. The group leader’s role is not to be a resident authority who tells group members what the scripture means and how they are to apply it to their lives. He or she must resist the temptation to lecture. This LEADER’S GUIDE offers specific suggestions for each session to help the leader serve as an effective Bible study facilitator.

While the Discovery Group leader is not authoritarian, he or she is an authority. Their authority, though, is a spiritual authority, flowing out of the authenticity of her life. Youth follow her, not because she forces herself on them, but because of the kind of person she is.

Why Jesus Became a Man



STUDY SCRIPTURE

John 1:1—2:11

KEY VERSE

“The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth” (John 1:14).

TEACHING AIMS

To help the learners:

1. Understand some of the meanings of the Incarnation.
2. Realize how central the Incarnation is to our Christian faith.
3. Affirm their faith in Jesus Christ—who came from the Father.

PERSPECTIVE

Gnosticism is alive and well and growing right here in our backyards. What’s gnosticism? It’s the ancient belief that physical matter is evil. Gnostics believed a cruel deity captured our spirits in tombs of flesh when he created the world, much like a mean child traps bugs in a jar. Salvation is getting out of the jar. And this is accomplished through acquiring gnosis. Gnosis literally means “knowledge” in the Greek language. The original gnostics believed this “knowledge” unscrewed the lid to the jar. It comes from a good deity who wants us to escape and join him in the realm of the spirit. Now you can’t get this gnosis just any old way. It comes in mysterious and unexplainable ways. It’s from the inside, just waiting to be discovered.

Sound kind of wacky? It should; it’s heresy – it’s false! But ideas much like these are floating around today—sometimes even in Christian circles. The names are different and the ways the ideas are expressed have changed, but it’s still gnosticism. Contemporary gnosticism expresses itself in at least two ways.

First is the conviction that we do not need any tradition, the church, or even the Bible to know what we need to know about God. All we need is ourselves; we’re religiously self-sufficient.

Second is the inability to make connections between spiritual life and the physical world. Rather than seeing the world as God’s creation, redeemed in Christ to serve Him, gnostics see the world as a place to escape from God, or worse, something we must escape from in order to know God. The result is a self-righteous self-centered faith without even good works to show for it. (At least the Pharisees tried to do good works;

gnostics can't even see what good works have to do with God!)

Gnosticism, unconscious or not, undermines the Christian faith, because without the Bible, the Spirit of God, and even the church, it is impossible to live like a Christian. Here's where John's Gospel comes to our rescue. John knew all about the virus of gnosticism; the Early Church was deeply infected with it. John's antidote is the doctrine of the Incarnation.

BIBLE BACKGROUND

At the time John wrote his Gospel, gnosticism was sweeping the church. "Christian" gnostics believed Jesus was the Son of God, but they believed that He was related to a different god than the Creator of the world. Consequently, they could not imagine Jesus with a body; He couldn't be real in the same way you and I are real. To the gnostics He was an image projected from heaven, kind of like a movie shown onto a screen. John uses a direct approach to set things straight. Verses 1-5 and 10-18 tell of Jesus' role in creation and outline His mission in the world. John shows that Jesus was the very means by which the world was created. And just in case some might say things changed between the time of creation and the coming of Jesus, John declares in the first phrase of verse 14, "The Word became flesh and made his dwelling among us."

We must indoctrinate our students with this truth. In case indoctrinate seems too strong a term, there is no neutral ground on this matter. Based upon the witness of Scripture, the Spirit of God, and the Church, we believe in the Incarnation.

John knows a bold assertion like the Incarnation requires some kind of authority to substantiate it, so he turns to John the Baptist for an endorsement. In verses 6-9 and 15-36, John the Baptist testifies that Jesus is the Christ. Throughout the Gospel, John takes care to record various sources of testimony regarding Jesus. In this way the Gospel is much like a legal treatise. As people catch a glimpse of Jesus' glory, John has them step forward to present their witness.

In verses 31-33, John the Baptist confesses his dependence upon the Holy Spirit for his knowledge of Jesus' identity. This is another theme woven throughout the fabric of the Gospel, the idea that Jesus' ultimate witness is God himself. This brings

us to the last story in this section, Jesus turning the water into wine.

John records seven "signs" (he never refers to them as "miracles") in his Gospel to confirm Christ's unique relationship to the Father. Compared to the next six signs, changing the water into wine (2:1-11) seems like a small beginning. But the value of a sign is its symbolic power and its dramatic effect.

Notice that John is careful to tell us what the jars were used for. Jesus has some men fill the jars with water and then draw some out for the master of the banquet. When the master drinks, he is astonished, not because he drinks wine—he expects to drink wine—but because the wine is so good.

The sign may be puzzling to us, but it was clear and simple to most of the Jews. The empty ceremonial washing jars represented the empty rites of the Jews. In contrast to washing water, wine is a festive drink. No wonder the master of the banquet declared, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

What does that mean? God has saved the best till last! "For the law was given through Moses; grace and truth came through Jesus Christ" (1:17). "He thus revealed his glory, and his disciples put their faith in him" (2:11).

The Incarnation

The American Heritage Dictionary of the English Language defines the Incarnation as "the embodiment of God in the human form of Jesus." A very big idea for such a short sentence.

The root of the word is the Latin "carnal," meaning "meat" or "flesh." While the Incarnation says a lot about who God is, it also says a lot about flesh. God has honored the world by becoming a man; and by this act He has pronounced creation "good" a second time. This world, including our bodies, is important to God; and if we desire to fully follow Him, we must learn to share His opinion.

SESSION ACTIVITIES

ENGAGE THE WORD

Mix and Match

This activity is intended to get the mental juices of your group members flowing. The goal is to help youth see how Christian language can be misused to reinforce irresponsible and, at times, downright selfish and sinful behavior. A series of statements are provided and the class members are to determine who might say them—Dr. Doom, Mr. Hedonist, or Ms. Faithful. Go through each statement as a group, one at a time. Have at least two or three volunteers share his or her answer to each question.

Meet these citizens: Dr. Doom, Mr. Hedonist, and Ms. Faithful. Each read the Bible, attend church, and call themselves a Christian. What makes them different is their understanding of how Christians should relate to the world.

Dr. Doom and Mr. Hedonist have something in common; they both believe the world is evil. What makes them different is how they work out that conviction.

Dr. Doom is a gloomy and kind of depressing person. He believes his bodily desires are evil, and he is known for his long fasts. He believes that true spirituality begins with denying his flesh.

Mr. Hedonist, while of the same opinion says, "What's the use fighting it?" He believes the world is evil and his body is good for nothing, but since he's stuck with both he might as well enjoy them. Someone who watches Mr. Hedonist for a week might consider him a hypocrite. But it's not that he is dishonest, it's just that he lives in two worlds, a physical one and a spiritual one, and they don't always relate to each other.

Ms. Faithful believes that the creation is good because God made it. She also believes that her body is part of the creation. And she believes that, as a person made in God's image, she must not only care for her own body, but for all of creation as well.

Based on their convictions, match the following statements with who you believe would say them. (Dr. Doom, Mr. Hedonist, or Ms. Faithful.)

— *"Hey, go ahead and abuse the earth. Jesus is coming back soon and it's all gonna burn anyhow"*

— *"It's a waste of time working to end hunger and suffering. It's a fallen world. What we should concentrate on is saving souls!"*

— *"I'm so excited! Our teen group is going to work with Shepherd Community. I think we can make a real difference."*

— *"You can't be honest and be a politician. That's why I don't vote for Christians. Morality gets in the way of getting things done in government! And besides, greed is good for the economy."*

— *"Hey, how do you like my new car?"*

— *"What does how I spend my free time have to do with God?"*

— *"My blood pressure is high, I'm overweight, I eat greasy foods, smoke, stay up late, and in general enjoy myself. But what's the difference? We all die some day anyway."*

(The most correct answers are: (1) Dr. Doom; (2) Dr. Doom; (3) Ms. Faithful; (4) Mr. Hedonist; (5) Mr. Hedonist; (6) Mr. Hedonist; (7) Mr. Hedonist.)

While a few of the statements are quite easy, others are a little vague. The vagueness is purposeful and intended to stimulate debate. The goal is to bring to light the gnostic dualism (spirit is good; matter is evil) many Christians unintentionally embrace. This is not intended to be an exercise in condemnation or finger-pointing, but a way of becoming conscious of a few of our non-Christian assumptions about the world.

EXPLORE THE WORD

1. GETTING THE BIG PICTURE

For as long as anyone can remember, people have been looking for a better way of life—a way of really living. We've tried a lot of crazy things. Some have tried witch doctors and astrologers. Recently we've turned to medical doctors, philosophers and self-help books, but it has often been pretty futile.

The gospel of John is an eyewitness account of the life and times of the only person in human history who not only beat death fair and square but who also really lived this life the way it is meant to be lived. By reading His story, we will learn His secret, and in the process, we will discover what it means to live a life that is full of grace and truth.

This study guide is intended to help you understand the story of God who sent His Son into the world as a man. It breaks the book down into thirteen segments. Through the personal and group discovery process, you will gain a much deeper insight into the life of Jesus.

Before you look at the parts, it's a good idea to look at the whole. Get acquainted with John's gospel, by skimming through the 21 chapters. As you skim, try to answer the following questions:

- *What miracles do you see throughout John's gospel?*
- *If you divided the gospel into two parts, where would you make the division and why?*
- *How many chapters describe the last night and day of Jesus' earthly life? Why is so much space given to just one day?*
- *Scholars often debate the reasons why the writer produced this gospel. Some say it was written for bringing in new converts to the church and others say that it was to strengthen those in the church already. What do you think? Look for a specific story or teaching of Jesus to support your thoughts.*

2. AGAINST THE GNOSTIC HERETICS (1:1-18)

Terms/People to Know

- *Jerusalem (John 1:19)–The capital and holy city of the Jewish nation. The name itself means “city of peace.” The city witnessed Jesus’ death, resurrection and ascension.*
- *John the Baptist (John 1:29)–The immediate forerunner of Jesus, sent to prepare the way for the coming Messiah. He was related to Jesus, as John’s mother, Elizabeth, was a*

cousin of Mary the mother of Jesus. John was of direct priestly descent, with both his father, Zechariah, and mother being descendants of Aaron. John was beheaded by Herod (Antipas) the tetrarch, his head presented as a reward to Herod’s wife’s daughter for dancing at Herod’s birthday celebration.

Have a student or students read John 1:1-18 aloud to the class while the class members follow along in their Bibles.

To understand the gospel of John you must understand the heresy of gnosticism. Heresies, or false ideas, were spread by false teachers in the early church and came in many varieties. One of the more harmful heresies of early Christianity was gnosticism. Gnostics believed that physical matter was evil. Because of this conviction, Gnostic teachers said that Jesus could not have had a real body; what people saw of Him was merely an image projected from heaven. (You know, kind of like a movie shown onto a screen.) One of the purposes of John's gospel is to set this whole crazy matter straight.

- *Right in the first chapter John refutes or disproves Gnostic thought. Which verses attack the Gnostic notion that matter is evil?*

Like all heresies, gnosticism is a product of pride and laziness. It is overcome by humility and submission to the teaching about God by the church.

- *Why is gnosticism dangerous? Can you think of some ways gnosticism could lead to sin?*

3. CAN I GET A WITNESS (1:19-34)

Have a student or students read John 1:19-34 aloud to the class while the class members follow along in their Bibles.

How do you know what's true and what's false? You rely on authority and testimony. Here's an example. You probably believe the world is round. How do you know that? Did you actually go into outer space and take a look for yourself? No. You believed the testimony of people who have proven that the world is round.

But why do you trust these people? Maybe there's a big conspiracy; maybe it's all a big joke! Maybe your parents and teachers are laughing at you behind your back at this very minute! No, why should they go to all that trouble just to make you look dumb? You have no good reason not to believe them because they've told you the truth before. Why doubt them now? This is what is meant by authority and testimony. Sooner or later you've got to trust somebody.

- *John the Baptist testifies that Jesus is the Christ, but why should we believe him?*
- *How does the church witness to Jesus in the modern world?*
- *Why is it important to pray, question, research, and investigate in addition to seeking the council of others?*
- *How can you witness for Jesus today?*

4. AND THEY TELL TWO FRIENDS, AND SO ON! (1:35-51)

Terms/People to Know

- *Simon Peter (John 1:40)—Simon Peter was the most prominent of the core group of disciples, easily becoming the natural spokesman and leader for the group during and following Jesus' earthly ministry. Peter's purely human character (he's been described, for example as being impulsive, but unstable; self-confident, but fickle; daring, but cowardly) has encouraged many who read the Gospel accounts. Peter's later ministry took him to Rome, where he was killed under the Roman emperor Nero. (Some scholars record that Peter died by crucifixion but on an "upside-down" cross, as Peter claimed to be unworthy of dying in the same manner as his Lord.)*
- *Andrew (John 1:40)—Andrew was a disciple of John the Baptist. After John pointed Jesus out, Andrew became a follower of Jesus and was eager to bring others along, immediately sharing the news with his brother Simon Peter. According to tradition, Andrew was martyred in Achaia, crucified on*

an X-shaped cross (now known as St. Andrew's cross).

- *Philip (John 1:43)—Philip was from Bethsaida in Galilee, the hometown of Andrew and Peter, and may have been an early disciple of John the Baptist. This Philip is not to be confused with the Philip described in Acts as the evangelist or deacon.*
- *Nazareth (John 1:46)—The hometown of Joseph and Mary. The town of Nazareth had acquired a rather unflattering reputation in terms of morals and religion; hence, John's recording of Nathanael's exclamation, "Nazareth! Can anything good come from there?"*
- *Israel (John 1:49)—Politically, Israel refers to the Jewish nation as a whole. The term is also used as reference to God's chosen ones, the "people of Israel." It was also the new name God gave to Jacob (Gen. 32).*

Have a student or students read John 1:35-51 aloud to the class while the class members follow along in their Bibles.

How did you first hear about Jesus? Was it by the testimony of someone you know and trust? In this passage we see a chain of testimonies and gain an understanding of how the disciples of Jesus multiplied.

- *How did Andrew hear about Jesus?*
- *What did Andrew do when he believed?*
- *What did Philip do when he believed in Jesus?*
- *How did you first learn about Jesus? Do you believe that He is God's Son?*
- *If you truly believe that Jesus is God's Son, should you not be eager and excited to tell others also? If you aren't eager, what's keeping you?*
- *Research indicates that over 90% of Christians believe in Jesus because of the witness and lifestyle of a friend, relative, or neighbor. Does this mean we have more responsibility to witness to the people we know*

than to those we don't? Who do you know who needs to hear about Jesus?

*But don't I have the right to believe what I want to believe? The early church Fathers went to a great deal of trouble to help Christians understand who Jesus is and what God did for the world through Him. They labeled bad ideas and wrong teaching "heresy." Heresy comes from the Greek word *hairein* which means "to choose." Those who rejected the teaching of the early Fathers were called "heretics" because they chose their own way rather than submit to the authority of the church. What's wrong with that? Aside from splitting the church and confusing a lot of people, heresies, because they are the product of sloppy thinking, lead people into sin. Gnosticism, one of the more common heresies then and now, leads to sins of irresponsibility. Here's how it happens. When people believe matter is evil they abuse the environment, their communities, their homes, and even their own bodies. They fail to act as stewards of creation because they don't see any connection between the physical world and God.*

5. GLORY REVEALED! (2:1-11)

Have a student or students read John 2:1-11 aloud to the class while the class members follow along in their Bibles.

This miracle is not about wine; it's about Jesus. It is a sign intended to make a point. It is the initial revelation of the glory of Jesus—revealing who He is.

- *Read chapter one verses 1 through 5. How do you understand who Jesus is in light of this passage?*
- *This story is presented to us as the first public act of the ministry of Jesus. It is the beginning of the revelation of God's divine intervention. Why do you think that Jesus performed miracles?*
- *Disciples began to place their faith in Jesus as a result of this sign. How does God reveal himself to people today?*

APPLY THE WORD

Caretakers of the World

As Christians, our calling is to witness in the world.

- *How should our faith that God is Creator and Redeemer of the world influence our witness?*
- *What are some ways that sinful man abuses God's creation?*
- *What are ways Christians can respond with a faithful witness?*

Ask the students think about these issues, remind them that not only are their own bodies God's creation, but so are the bodies of their neighbors. And creation does not begin and end with human beings; it also includes the good earth and other forms of life on our planet that God created.

LIVE THE WORD

How Can I Live More Responsibly?

Now it's time for the youth to evaluate their own behavior. The goal of this lesson has been to help youth overcome the self-centered dualism of gnosticism. Confession is part of repentance.

- *If I truly believe that God created the world and then redeemed it through the presence of Jesus Christ, how should my life be different?*
- *How do we often fail to live up to the radical implications of the Christian gospel?*
- *What are some ways that we can change our attitudes and actions?*

End the class with prayer.

Bible Quizzing: A Perspective

Bible Quizzing is a program that helps youths study and learn about the Scriptures. About once a month, youths from different churches gather for a time of fellowship and competition. In each competition, there are questions about a specific pre-announced portion of Scripture and the teams compete in order to correctly answer those questions.

The official slogan of the Nazarene Youth International is quoted from I Timothy 4:12—“Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity”. The purpose of Bible Quizzing is to help cultivate the actions, attitudes, and the lifestyle that are necessary to accomplish this slogan. The Bible Quiz program intends to reach this goal through a tactic that is divided in these different areas:

- An avenue of meaningful *Bible study* for youth to attain a deep and intimate knowledge of Scripture.
- A means of increasing *fellowship and interaction* among youth around the world.
- An integral part of the *outreach and discipleship* aspects of local church youth ministry.
- A medium for the *training and mentoring* of youth leadership.
- A catalyst for encouraging active participation in *ministry and mission* projects.

- A *bridge* for building relationships between youth from different world regions.
- An arena for exciting Christian *competition*.

Rules alone can never prevent unfair tactics or unsportsmanlike attitudes. However, these rules are necessary in order for the competition aspect of Bible quizzing to be clear and consistent. It is the duty of every individual associated with Bible quizzing to uphold the integrity and intent of these rules and guidelines. Any attempt to gain an advantage by circumvention, disregard, or manipulation is unethical and detrimental to the mission and purpose of Bible quizzing. The pursuit of success must never dominate the commitment to exhibit a Christ-like example.

HOW TO ORGANIZE A BIBLE QUIZZING MINISTRY

1. Bible Quizzes are intended to be for youths between 12 and 25 years old. You may want to divide the competition into two categories: 12-18, and 19-25.
2. The year for Bible Quizzing starts in August through May or June of the following year, or January 1st and continues until November or December (whichever works better for your district). Decide how much Scripture to be covered at each

- weekly meeting (e.g. one chapter or one story) and plan a calendar study chart.
3. During the year a tournament will be planned for every one or two months, generally on a Saturday or a Sunday afternoon.
 4. Every local church can have one or more teams that meet together for Bible study and competition practice. Each team is composed of 4 or more people in a small group setting.
 5. The location for the competition events (tournaments) must be rotated amongst all the churches participating in the District.
 6. For every year, there is a book (or books) from the New Testament that is used as a resource material for the questions of the competition.

Following is the 8 year cycle that is used around the world for Quizzing.

- a. 2010-2011–John
- b. 2011-2012–Hebrews and 1 & 2 Peter
- c. 2012-2013–Matthew
- d. 2013-2014–Romans and James
- e. 2014-2015 – Acts
- f. 2015-2016–Galatians, Ephesians
Philippians, Colossians, Philemon
- g. 2016-2017 – Luke
- h. 2017-2018–1 & 2 Corinthians

Then the cycle begins again. We currently have Bible studies/questions for many of these books in English, Spanish, and French.

7. Every church must have someone who is the Bible Quiz chairman and two or three more mature helpers to help train the teams and lead them in a weekly Bible study over the Scripture. (e.g. If meeting twice a week, spend time in Bible study, discussion, devotion and make an effort to understand the material together in one meeting. In a second meeting spend time practicing for competition. If meeting once a week divide the time between Bible Study and Competition practice.)

8. The District must have an elected or nominated Bible Quiz chairman, to plan and organize the calendar of the competition and also coordinate the different tournaments.

HOW TO ORGANIZE A WEEKLY BIBLE TEAM MEETING

1. Before the meeting, the leader should read and study the material to be covered during the meeting. Pray for the Lord's guidance.
2. The leader should arrive at the church where the Bible Study will take place before the time in order to prepare.
3. The group can play a game that helps the group begin thinking about the Scripture being covered.
4. Pray together.
5. Read the material out loud together. Spend time asking and answering questions regarding the passage. Help everyone in the group understand what the Scripture means.
6. Allow God to speak through the message of the text. Share a story or a personal experience that relates to the Scripture.
7. Allow time for more questions or input regarding the understanding.
8. Talk about what kind of response the Scripture calls for in the life of the church or in individual lives.
9. Close with prayer.
10. Encourage the study of material for next meeting. Hand out a paper w/ the material to be covered in the next meeting, the time, the place, and some study questions.

Rules for Youth Bible Quizzing for the Church of the Nazarene

These rules are necessary to run a program whose purposes are clear and solid. Every member of the Bible Quizzing program must make sure that the rules and the program are respected. However, these rules cannot prevent unfair acts or attitudes that are not fair play. The actions and attitudes of those who are involved (teams members, coaches, competition officials, etc) must reflect the purposes and objectives of the program and of NYI. The pursuit of success must not dominate the goal of exhibiting a Christ-like attitude.

METHODS OF COMPETITION

Before any competition, the chairman should choose the quizzing method (electronic jump seats or jump judges) for all the teams. The methods that are going to be used must be clearly indicated to the officials, coaches, and captains of the team before the beginning of the competition.

THE TEAM

1. The Team is composed of four or more contestants who regularly attend the Church of the Nazarene and are members of the local NYI. More than five contestants can be used on a team during a competition, but only five can be in-

cluded in the team in each round. No one can be a member of the team if he or she has attended any university, college, Bible school, or any other educational training beyond high school.

2. The coach can talk with or assist his team only during the breaks between the questions.
3. Only four contestants per team can be competing. The fifth one is substitute.
4. Specific members of each team must be designated by the coach before the competition as the captain, and another as co-captain.
5. Only the captain can talk with the quiz chairman after a decision, either to challenge a decision, to protest, or to correct.

THE OFFICIALS OF THE QUIZ

- A. **The Quiz Director**—the person who organizes the tournament. His or her responsibilities include:
 1. Prepare the study and tournament calendar in advance
 2. Obtain all the officials necessary for the competition.

Study Tips

STUDY TIPS: MEMORIZATION

MEMORY VERSES

If your quizzers plan to learn all the memory verses this year, you'll want to pay special attention to the prejump list in the back of Book 1. The purpose of having a prejump list is to show them where the earliest "safe" place to jump on each memory verse is, and to help you learn to complete the verse with the fewest possible beginning words. Use it to perfect their skills in jumping on memory verses. Also, download the free memory verse flash cards from www.youthquiz.com or from the Power Tools CD.

"15" METHOD

1. Read the verse through a couple of times.
2. Have them say it without looking. If they get stuck, check the Scripture, and then go on.
3. When they can say the verse through without looking, they're ready to start memorizing. (You thought you were through, didn't you?)
4. Have them say the verse through as fast as they can, five times, without a mistake. If they make a mistake, start over.
5. Read the verse again to make sure they are saying it right. If not, do it over.
6. Have them say the verse five more times without a mistake. Then five more times. (That makes

15.) If at any time they make a mistake, start over with that group of five.

7. Do the next verse the same way, then return to the first verse memorized to make sure they still know it?
8. Continue the process until they are done memorizing.

WRITING QUESTIONS

It's a proven fact that the more you deal with a subject, the better you learn and remember it. It is a great idea to have your quizzers write their own questions as they study the material. Make sure they have a solid knowledge of the material before they begin to write questions. Once they do, they will find that practicing forming questions and answers will really test their knowledge of the material. Once they learn this method, you might find they don't need to actually write the questions and answers down on paper; it may be enough to simply form questions mentally and answer them in their mind. Those written questions could be used in practice and compared to the questions in this book.

PHRASE METHOD

1. Read the verse carefully, making sure they understand its meaning.
2. Break the verse into phrases (punctuation marks do this pretty well) and say each phrase several times, emphasizing words that are difficult to remember.
3. Read the entire verse again, concentrating on difficult parts.

Practice and Competition Questions for Bible Quizzing

JOHN 1

- Q Who was in the beginning?
A. *The Word (1:1).*
- Q What has the darkness not understood?
A. *The light (which shines in the darkness). (1:5).*
- Q Why did John come as a witness?
A. *To testify concerning that light (so that through him all men might believe). (1:7).*
- Q Whom did the world not recognize?
A. *The true light [OR Jesus, the Word] (1:10).*
- Q According to John chapter 1: verse 12, to whom did he give the right to become children of God?
A. *To all who received him, to those who believed in his name (1:12).*
- Q Three part answer: Of what are children of God not born?
A. *Natural descent, human decision, or a husband's will (1:13).*
- Q What did the Word become?
A. *Flesh (1:14).*
- Q Through whom was the law given?
A. *Moses (1:17).*
- Q According to John chapter 1: verse 21, whom did John say he was not?
A. *Elijah or the Prophet (1:21).*

JOHN 2

Q With what does John baptize?

A. *With water (1:26).*

Q According to John chapter 1: verse 28, where did all this happen?

A. *At Bethany on the other side of the Jordan, where John was baptizing (1:28).*

Q Who came down from heaven as a dove and remained on Jesus?

A. *The Spirit (1:32).*

Q According to John chapter 1: verse 39, about what hour was it?

A. *About the tenth hour (1:39).*

Q Whose brother was Andrew?

A. *Simon Peter's (1:40).*

Q From where was Philip?

A. *The town of Bethsaida (1:44).*

Q Situation question: who said it, to whom, and what was the reply: "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph"?

A. *Philip said it to Nathanael and he replied, "Nazareth! Can anything good come from there?" (1:45-46).*

Q Who is a true Israelite?

A. *Nathanael (1:47).*

Q On whom shall the angels of God ascend and descend?

A. *The Son of Man (1:51).*

Q What took place on the third day?

A. *A wedding (2:1).*

Q Situation question: who said it, to whom, and when: "They have no more wine"?

A. *Jesus' mother said it to Jesus when the wine was gone (2:3).*

Q What did the servants fill to the brim?

A. *The six stone water jars (2:7).*

Q What did Jesus perform at Cana in Galilee?

A. *The first of his miraculous signs (turning the water into wine). (2:11).*

Q Who went up to Jerusalem when it was almost time for the Jewish Pass-over?

A. *Jesus (2:13).*

Q Who overturned the tables of the money changers?

A. *Jesus (2:15).*

Q Complete, in essence, the verse from which the following unique word comes: "Zeal"?

A. *"His disciples remembered that it is written: 'Zeal for your house will consume me.'" (2:17).*

Q What will Jesus raise again in three days?

A. *This temple (his body). (2:19).*