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SG7

The 'I am' Statements of Jesus

SG7

Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" God said to Moses, "I AM WHO I AM "; and He said, "Thus you shall say to the sons of Israel, 'I AM (ehyeh: Yahweh) has sent me to you.' " Exodus 3:13,14

“Your father Abraham rejoiced to see My day, and he saw it and was glad.” So the Jews said to Him, “You are not yet fifty years old, and You have seen Abraham?” Jesus said to them, “Truly, Truly, I say to You, before Abraham was born, I am.”
John 8:56-58

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Jesus never said that He would lead us into a spiritual light for ‘enlightenment’. Jesus never said that He would give us a list of rituals to satisfy a spiritual hunger. Jesus never said that He would show us a religious door to walk through in order to gain ‘heavenly bliss.’

What Jesus did say was that He is ‘The Light’; The Bread’; The Door.’ The Apostle John recorded seven times Jesus personally identifying Himself using the phrase ‘I am’ metaphorically to distinguish Himself above all others. If you include His reference to the ‘I AM’ statement from God speaking to Moses (during the captivity in Egypt), and two times in the Book of Revelation, Jesus referred to Himself as ‘I am’ on ten different occasions. Each instance (briefly mentioned here) show us the depth of who Jesus is and helps us understand more about Him as ‘The Son of God’ and the ‘Savior of the world.’

Yahweh “I AM” — The Burning Bush Exodus 3:13–14 / John 8:56–58

In Exodus chapter three, Moses stood on holy ground in a moment that would reshape history. After four hundred years of slavery, God was sending him back to Egypt to lead His people out of bondage. Moses had once fled that land in fear, yet now the Lord called him to return as a deliverer. God revealed Himself not through thunder or earthquake, but through a bush engulfed in flames that did not burn away—a quiet miracle, steady and unconsumed, a picture of God’s eternal nature.

Moses knew the Egyptians worshiped many gods, each with a name and a story. So he asked the Lord a question that carried both humility and urgency: *“What is Your name?”* He needed to tell the Israelites—and the Egyptians—who it was that was rescuing them. God’s answer was unlike anything the ancient world had ever heard: **“I AM WHO I AM.”**

The name is as simple as it is profound. It speaks of a God who does not derive His existence from anything or anyone. He is not shaped by time, culture, or human imagination. He simply *is*. Eternal. Self-existent. Unchanging. The One who was, who is, and who will always be. In that moment, Moses learned that the God who called him was not one deity among many—He was the source of all being, the foundation of all reality.

Fifteen hundred years later, Jesus stood before religious leaders who prided themselves on knowing the Scriptures. In John 8, He spoke words that reached back to that burning bush and carried the same divine weight. He said: **“Before Abraham was born, I am.”**

The leaders did not miss the meaning. Jesus was not claiming to be a wise teacher or a prophet in a long line of prophets. He was identifying Himself with the very name spoken to Moses. He was declaring that the eternal God who revealed Himself in fire was now standing before them in human flesh.

Their reaction was immediate and violent. They picked up stones, believing He had committed blasphemy. But Jesus walked away from their grasp, untouched, because His hour had not yet come.

This moment is the doorway into all the other *I AM* statements. Before Jesus could call Himself the Bread, the Light, the Door, the Shepherd, the Resurrection, the Way, the Vine, or the Alpha and Omega, He first revealed the foundation beneath them all: **He is the eternal “I AM.”**

The same God who spoke from the burning bush now spoke face-to-face with humanity.

The Bread of Life

“Jesus said to them, ‘I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.’” — John 6:35

The day before Jesus spoke these words, He had performed one of His most well-known miracles—feeding thousands of people with only a few loaves and fish. The crowd had eaten until they were satisfied, and the miracle stirred their excitement. They followed Him, hoping for more signs, more wonders, more moments that reminded them of the stories they had heard since childhood—stories of manna falling from heaven in the wilderness, sustaining their ancestors day after day.

But Jesus knew their hearts. He knew they were chasing Him for what He could give them, not for who He was. They longed for another miracle of bread, something they could hold in their

hands and taste on their tongues. Yet Jesus wanted to give them something far greater—something that would not fade with the next sunrise or leave them hungry again by evening.

He offered them Himself. The manna in the wilderness had been a temporary gift. It kept the people alive for a day, but it could not change their hearts or heal their souls. Jesus, however, was offering a different kind of nourishment—one that reached into the deepest places of human longing. When He said, “**I am the bread of life,**” He was inviting them to receive a life that does not spoil, weaken, or disappear. He was offering a relationship that satisfies the hunger every person carries: the hunger to be known, loved, forgiven, and made whole.

Jesus was not promising a life without difficulty. He was promising a life without emptiness. A life where the deepest thirst—the thirst for meaning, belonging, and hope—is quenched by His presence. When we partake of Him daily, when we draw near to Him in faith, we discover that He becomes our strength, our stability, and our spiritual nutrition.

This is why Paul could write with such confidence: “*I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.*” — Galatians 2:20

Paul understood that true life—real, sustaining, soul-deep life—comes from Christ living within us. Just as bread becomes part of the body when eaten, Christ becomes the source of our inner life when we trust Him. He becomes the One who strengthens us when we feel weak, who fills us when we feel empty, and who satisfies us when the world leaves us hungry.

The Light of the World

“*Then Jesus again spoke to them, saying, ‘I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.’*” — John 8:12

Light has a way of changing everything it touches. Even the smallest flame—a single candle flickering in a vast room—pushes back the darkness and reveals what was hidden. Darkness cannot argue with light; it cannot resist or overcome it. The moment light appears, darkness retreats.

Jesus chose this image intentionally. He spoke these words in the temple courts, during a festival where enormous lamps were lit to remind Israel of the pillar of fire that guided their ancestors through the wilderness. Against that backdrop of glowing light, Jesus declared something astonishing: **He Himself** is the Light—not just for Israel, but for the entire world.

Spiritually, humanity lives in darkness. The natural, sinful heart cannot see clearly. It stumbles, searching for meaning, identity, and hope in places that cannot provide them. The world around us is filled with shadows—fear, confusion, temptation, and the quiet ache of being lost. Yet Jesus steps into that darkness with a promise that reaches into every hidden place of the human soul.

The Light of Christ does not merely brighten our surroundings; it transforms us from within. It exposes lies, reveals truth, and warms the cold places of the heart. It guides our steps when we cannot see the path ahead. And it does something even more remarkable: it becomes *our* light. Jesus says that those who follow Him “will have the Light of life.” His presence becomes the lamp that steadies our feet and the sunrise that awakens hope.

John opens his Gospel with this same truth, reminding us that the Light Jesus brings is not fragile or temporary: “*In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it.*” *John 1:5*

The Door

“*I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.*” — *John 10:9*

When Jesus called Himself *the Door*, He was speaking into a world that understood shepherding in a way we rarely do today. In ancient Israel, sheepfolds were often simple stone enclosures with a single narrow opening. At night, the shepherd himself would lie down across that opening, becoming the living “door.” Nothing could enter to harm the sheep unless it passed over his body, and no sheep could wander out into danger without stepping over him. The shepherd’s own presence became the boundary of safety, rest, and protection.

With this image, Jesus was offering more than a metaphor. He was revealing His heart. He was saying that He Himself is the entryway into salvation, peace, and spiritual security. He is not one door among many. He is not a doorway that leads to temporary relief or fleeting comfort. He is the Door that leads to life—life that is abundant, protected, and rooted in His love.

In our own lives, we encounter many “doors.” Some doors promise excitement, success, or escape. Others promise belonging or identity. Some doors we have opened eagerly, only to discover regret on the other side. Others we wish we had never touched at all. Life is full of choices that shape us, paths that tempt us, and opportunities that can either bless or wound us.

But Jesus offers a door unlike any other. To step through His door is to step into forgiveness, grace, and a relationship with the One who knows us completely. It is the greatest and most important door we will ever walk through. Every other decision in life is secondary to this one. The question is not whether we have walked through many doors before—it is whether we will open the door of our heart to Him now.

Jesus does not force His way in. He does not break down the door or demand entry. Instead, He comes gently, patiently, faithfully. He knocks. He calls. He waits for us to respond. His desire is not simply to visit but to dwell with us—to share life, to bring peace, to restore what has been broken.

This is why Scripture speaks so tenderly: *“Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.”* — Revelation 3:20

To dine with someone in biblical times was to share fellowship, intimacy, and friendship. Jesus is offering nothing less. He is not inviting us into a cold religious system but into a warm, personal relationship. He is the Door that leads us into the safety of His presence and the fullness of His love.

And once we enter through Him, we “go in and out and find pasture”—a picture of freedom, nourishment, and rest. In Him, we are not confined; we are cared for. We are not trapped; we are protected. We are not wandering; we are home.

The Good Shepherd

“I am the good shepherd; the good shepherd lays down His life for the sheep.” — John 10:11

When Jesus called Himself *the Good Shepherd*, He chose an image that every listener in His day understood instinctively. Shepherds were not distant overseers—they lived among their sheep. They walked with them through rocky hillsides, across dry valleys, and into quiet pastures. Their entire life revolved around the safety, nourishment, and well-being of the flock. A shepherd’s voice was familiar, comforting, and trusted. The sheep depended on that voice to guide them to water, to warn them of danger, and to lead them to places of rest.

In biblical times, shepherding was not a romantic or gentle profession. It was rugged, demanding, and often dangerous. Predators lurked in the shadows—wolves, lions, and thieves who sought to steal or destroy. Poisonous plants grew among the grass, and steep cliffs threatened the wandering sheep. The shepherd had to be alert, courageous, and willing to put himself between danger and the flock. His staff was not merely a symbol—it was a weapon of protection and a tool of guidance.

This is the picture Jesus chose to describe His relationship with humanity. He was not simply saying that He guides or teaches. He was revealing His heart: **He is the Shepherd who knows His sheep intimately and loves them sacrificially.**

Where other leaders might abandon the flock when danger approaches, Jesus does the opposite. He steps forward. He shields. He protects. And ultimately, He lays down His life. His death on the cross was not an accident or a tragedy—it was the deliberate act of the Good Shepherd who refused to let His sheep be lost to the enemy.

The people listening to Jesus would have understood the weight of His words. A “good” shepherd was not defined by skill alone, but by devotion. A good shepherd stayed. A good shepherd fought. A good shepherd sacrificed. Jesus was telling them—and us—that He is that Shepherd for all mankind.

He knows each of His sheep by name. He knows their fears, their wounds, their wandering tendencies, and their weaknesses. And still, He calls them His own. He leads them with tenderness, not force. He guides them with truth, not intimidation. He protects them with strength, not fear.

This is why He could say with such authority and affection: *“My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.”* — John 10:27–28

There is a quiet, steady comfort in these words. The Good Shepherd does not lose His sheep. He does not misplace them, forget them, or abandon them. His hand is strong enough to hold them, gentle enough to guide them, and faithful enough to keep them forever.

To belong to Jesus is to be cared for by the One who sees every danger before we do, who walks ahead of us into every valley, and who stands guard over our lives with unwavering love. He is not simply a shepherd— **He is the Good Shepherd.** The One who lays down His life so that His sheep may live.

SG7 PART TWO SG7

The Resurrection and the Life

“Jesus said to her, ‘I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die.’” — John 11:25–26

The story of Lazarus is one of the most tender and powerful moments in the Gospels. Lazarus was not just another follower—he was a close friend of Jesus. He and his sisters, Mary and Martha, lived in Bethany, a small village just outside Jerusalem. Their home was a place where Jesus was welcomed, known, and loved. It was a place where He could rest, laugh, and share meals with people who cared for Him deeply.

One day, Lazarus became gravely ill. His sisters sent word to Jesus, confident that the One who healed strangers would surely come quickly for a beloved friend. But Jesus delayed. Not out of indifference, but out of purpose. He knew what He was going to do. He knew that this moment would reveal something about His identity that no miracle had yet shown.

By the time Jesus arrived in Judea, Lazarus had been dead for four days. The tomb was sealed. The mourners had gathered. Grief hung in the air like a heavy fog. Martha ran to meet Him, her heart torn between faith and sorrow. She believed Jesus could have prevented her brother’s death, yet she also believed He was still able to do something beyond human understanding.

It was into this mixture of heartbreak and hope that Jesus spoke the words that echo through every generation:

Standing outside the tomb, surrounded by friends, disciples, and religious leaders, Jesus called Lazarus by name. And the man who had been dead for four days walked out, still wrapped in burial cloths. Some who witnessed this miracle fell to their knees in awe, glorifying God. Others, hardened by jealousy and fear, ran to the Pharisees—setting in motion the plot to kill Jesus.

This moment was more than a miracle. It was a preview of what Jesus would accomplish through His own death and resurrection. Lazarus was raised back into earthly life, but Jesus would rise into eternal, unbreakable life—and offer that same life to all who believe in Him.

For everyone who believes in Jesus, physical death is not the end. Scripture speaks of a “second death” (Revelation 21:8), a final separation from God—but those who belong to Christ will never face it. The grave is not their destination. Eternity with God is their home.

This is why Paul could write with such confidence: *“Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth.”* — Colossians 3:1–2

To be “raised up with Christ” means that His resurrection becomes the defining reality of our lives. We live with a hope that cannot be buried, a joy that cannot be stolen, and a future that cannot be taken away. Our minds are lifted above the temporary struggles of this world and anchored in the eternal life He has promised.

The Way, the Truth, and the Life

“Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me.’” — John 14:6

These words were spoken on one of the most tender and emotionally charged nights in the life of Jesus. The shadow of His arrest was already falling across the room. The disciples could sense that something was changing, something heavy and sorrowful. Jesus had washed their feet, shared the Passover meal, and spoken of betrayal and departure. Their hearts were troubled, confused, and afraid of losing the One who had become their teacher, their friend, and their hope.

Sensing their fear, Jesus spoke comfort into the room. He told them He was going away to prepare a place for them—a home in the Father’s presence, a place of belonging and eternal peace. But His words stirred questions. Thomas, honest and earnest, voiced what the others were thinking: *“Lord, we do not know where You are going; how do we know the way?”*

Jesus responded with a declaration that reaches across centuries and speaks to every searching heart: **“I am the way, and the truth, and the life.”**

In a world filled with countless paths, philosophies, and voices claiming to offer meaning, Jesus stands alone. He is not one option among many. He is the only path that leads to the Father, the only truth that does not shift with culture or time, and the only life that does not

fade with age or circumstance. His resurrection would soon prove the truth of His words—death could not hold Him, and because of that, eternal life is offered to all who believe.

This is why Scripture speaks so clearly: *“And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”* — Acts 4:12

The world offers many voices, many promises, and many “ways,” but only one leads to the Father. Only one brings forgiveness. Only one brings peace. Only one brings eternal life.

The Vine

“I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.” — John 15:5

As Jesus and His disciples left the upper room after the Last Supper, the night was heavy with meaning. The air carried the quiet tension of what was coming—the betrayal, the arrest, the cross. They walked through the cool darkness toward the Garden of Gethsemane, passing vineyards that clung to the hillsides around Jerusalem. It was in this setting, with the scent of grapevines in the air and the weight of His final hours pressing upon Him, that Jesus spoke one of His most intimate and instructive metaphors.

He told them that He was the vine, the true source of life. God the Father was the vinedresser—the One who tends, prunes, and cares for the vineyard. And the disciples were the branches, designed to bear fruit but completely dependent on their connection to the vine.

In the ancient world, everyone understood the importance of the vine. Grapes could not grow unless the branches remained firmly attached to the vine, drawing nourishment from its roots. A branch separated from the vine might look alive for a moment, but it would soon wither. Life flowed only through connection.

The Greek word He used for “abide” (*meno*) carries a rich meaning. It speaks of remaining, dwelling, enduring, staying united as one. It is the language of relationship, not performance. Jesus was not asking His disciples to strive harder or produce fruit by their own effort. He was inviting them to stay close—to remain in Him, to draw life from Him, to let His presence become their source of strength.

He knew that the next day He would be crucified. He knew the disciples would face fear, confusion, and persecution. He knew they would be tempted to rely on their own understanding or their own courage. So He gave them this truth to anchor their hearts: **“Apart from Me you can do nothing.”**

It was not a rebuke—it was a reassurance. They were never meant to carry the weight of ministry, obedience, or spiritual growth on their own shoulders. The fruit God desired—love, joy,

peace, patience, kindness, and all the rest—would grow naturally as they remained connected to Christ. The vine would supply everything the branches needed.

This truth is just as vital today. We often try to produce spiritual fruit through effort, discipline, or willpower. But Jesus reminds us that fruit is not manufactured—it is grown. It is the natural result of abiding in Him, of letting His life flow through ours.

Paul echoes this same truth when he writes: *“Therefore as you have received Christ Jesus the Lord, so walk in Him, having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude.”* — Colossians 2:6–7

To be “firmly rooted” in Christ is to let His presence shape our thoughts, guide our decisions, and sustain our hearts. It is to walk with Him daily, drawing strength from His love and wisdom from His Word. And as we do, fruit begins to appear—quietly, steadily, naturally.

The Alpha and the Omega

“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.” — Revelation 1:8 (also echoed in Revelation 22:13)

When Jesus appeared to the Apostle John on the island of Patmos, the moment was overwhelming in both glory and tenderness. John, exiled for his faith, was living in isolation—cut off from the churches he loved, surrounded by the harshness of Roman punishment. Yet it was in that lonely place that Jesus revealed Himself more clearly than John had ever seen Him before. The risen Christ stood before him in radiant majesty, and His voice carried the weight of eternity.

In this breathtaking vision, Jesus described Himself with a title that stretches beyond the boundaries of time: **“I am the Alpha and the Omega.”**

Alpha and Omega are the first and last letters of the Greek alphabet. By using them, Jesus was declaring that He is the beginning and the end—the One who stands before creation and remains after the final chapter of history is written. He is the origin of all things and the conclusion toward which all things move. Nothing exists outside His knowledge, His authority, or His sustaining power.

This was not a new truth. Scripture had already revealed Jesus as the Creator of the universe:

- *“In the beginning was the Word... All things came into being through Him.”* (John 1:1–3)
- *“By Him all things were created... and in Him all things hold together.”* (Colossians 1:13–18)

But now, in Revelation, Jesus was unveiling the fullness of His eternal identity. He is not only the One who began creation—He is the One who will bring it to its rightful completion. He will reign in power and majesty for all eternity as the **King of Kings and Lord of Lords** (Revelation 19:1). Every kingdom will fall, every earthly power will fade, but His kingdom will stand forever.

For those who belong to Him—His sheep, His branches, His disciples—this truth is not merely theological. It is deeply personal. The One who holds the universe together also holds His people. The One who stands at the beginning and the end also stands beside us in every moment in between. His eternal nature becomes our eternal security.

John, who once leaned against Jesus' chest at the Last Supper, now saw Him in blazing glory. Yet the same Jesus who shone like the sun also placed His hand on John and said, "*Do not be afraid.*" The Alpha and the Omega is both infinitely powerful and intimately near.

Paul captures this cosmic and personal truth in his letter to the Colossians: "*He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities— all things have been created through Him and for Him. He is before all things, and in Him all things hold together.*" — Colossians 1:15–17

Fill-in-the-Blank Worksheet: The "I AM" Statements of Jesus

1. When God spoke to Moses from the burning bush, He revealed His name as "_____." _____.
2. When Jesus said, "Before Abraham was born, I am," the religious leaders understood He was claiming to be _____.
3. Jesus declared, "I am the _____ of life," teaching that only He can satisfy the deepest hunger of the soul.
4. The people followed Jesus after the miracle of feeding the thousands because they wanted more _____, like the manna in the wilderness.
5. Jesus said, "I am the _____ of the world," promising that those who follow Him will not walk in darkness.
6. Even the smallest _____ can push back darkness, illustrating how Christ's presence overcomes spiritual darkness.
7. When Jesus said, "I am the door," He meant that He alone is the entrance to _____ and spiritual safety.
8. Jesus stands at the door and _____, waiting for each person to open their heart to Him.
9. As the Good Shepherd, Jesus said He "lays down His _____ for the sheep," showing His sacrificial love.
10. Jesus told Martha, "I am the resurrection and the life," just before calling _____ out of the tomb after four days.
11. When Jesus said, "I am the vine," He taught that believers are the _____, completely dependent on Him for spiritual fruitfulness.
12. In Revelation, Jesus calls Himself "the Alpha and the Omega," meaning He is the _____ and the _____.

Answer Key

1. *I AM WHO I AM*

2. *God*

3. *bread*

4. *signs* (or *miracles* — either is acceptable based on your lesson)

5. *Light*

6. *candle*

7. *salvation*

8. *knocks*

9. *life*

10. *Lazarus*

11. *branches*

12. *beginning / end*