

# Magnify

*A beginner's guide to inductive Bible study — web edition*

*Never studied the Bible inductively before? You're exactly who this guide is written for. It teaches you the method and the app together — and because Magnify is built around the method, learning one teaches you the other. Take it slowly; you can't do it wrong.*

*I (the author) first learned this method from Professor James Schuppe at Washington Bible College in the 1970s, and later from Dr. Howard Hendricks and Dr. Roy Zuck at Dallas Theological Seminary. The discipline goes back further still — most of it is in Robert A. Traina's *Methodical Bible Study* (1952). Full acknowledgments are in the last chapter and in the app's **About** panel.*

## How to read this guide

This guide keeps two things visually separate, so you always know which one you're reading:

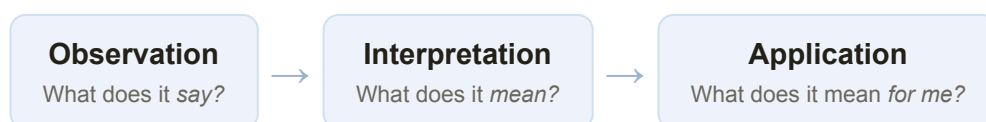
- **The method** — plain paragraphs like this one. This is inductive Bible study itself: what to do and why. It's the same whether you use a pen and paper or this app.
- **In Magnify** — shaded boxes. These tell you which buttons to click to do it in the app. Skip them if you just want to learn the method; read them when you're ready to work.

You'll also see short **What to do here** cues at the top of each tool — the one-line goal of that screen.

**One real study runs through this whole guide.** Every screenshot comes from a single worked study of **1 John 1:1–10** — from building a custom marking palette, through marking, clauses, sections, interpretation with word studies, application, and the finished synthesis. Follow the figures in order and you watch one passage move through the entire method.

## The big picture: three questions, in order

Inductive Bible study means going to the text *first* and letting it speak for itself — rather than starting with a conclusion and hunting for verses to support it. You ask three questions, always in this order:



*...with a fourth movement — **Synthesis** — woven through all three, pulling the parts into one picture.*

The order matters. Rushing observation gives you shallow interpretation. Skipping interpretation gives you application that didn't really come from the text. The whole discipline is **patience**: do the work in order. The four tabs across the top of the app — **Observation** • **Interpretation** • **Application** • **Synthesis** — are these four movements, in order.

#### THE FIRST RULE OF INDUCTIVE STUDY

Go to the text first. Do your own looking, your own asking, your own thinking — and let the Holy Spirit teach you through the Word itself. Commentaries and study notes have their place, but **later**: as a check on the work you've already done, not a crutch you lean on before you've looked. If you start with someone else's conclusions, you'll only ever see what they saw.

#### Your first study in 6 steps

If you'd rather dive in and read the details later, here's the whole path on one page:

1. **Open a passage.** Click **New**, give it a title and reference, and load the text (📖 Choose passage, or paste your own).
2. **Mark what you see.** Select words and click a color chip — key terms, repetitions, contrasts. Jot down **Questions** and **Observations** as they occur to you.
3. **Divide it into sections.** Break the passage into its natural thought-units.
4. **Interpret, section by section.** Develop your questions — cross-references, word studies — and settle what each section *means*.
5. **Apply it.** Ask how the settled meaning should change how you think, believe, and live.
6. **Pull it together.** State the passage's one central idea on the Synthesis tab, and export or read your finished study.

*That's the loop. The rest of this guide walks each step slowly, with the app.*

## 1. Getting started

**What to do here:** open the app, start a study, and learn where everything lives — before any actual studying.

### IN MAGNIFY — OPENING & INSTALLING

Magnify runs in your web browser — nothing to buy, no account to create. Open the link you were given (it ends in `.pages.dev` or similar). That's the whole app. It works in any modern browser — Chrome, Edge, Safari, Firefox — on a Mac, PC, Chromebook, iPad, or phone.

**To make it feel like a real app** (its own window and icon, full offline use):

- **Chrome / Edge:** click the install icon in the address bar, or menu → *Install Magnify*.
- **Safari (Mac):** File → *Add to Dock*.
- **iPad / iPhone:** Share → *Add to Home Screen*.

Once installed it opens in its own window and **works with no internet**. Nothing you do is ever sent to a server — your study stays on your own device.

### IN MAGNIFY — STARTING AND SAVING A STUDY

- Click **New** in the top bar. Type a **title** and a **passage reference** (e.g. *1 John 1:1–10*) in the fields at the top.
- Your work is **saved automatically** in the browser as you go (a small **• / ✓ Saved** mark shows the status). To keep a permanent copy or move it to another device, click **Save...** — this downloads a `.biblestudy` file. **Open...** loads one back in. (That same file format is shared with the macOS version, so studies move freely between them.)

## The window

Across the top are the **Study title** and **Passage reference** fields, then a row of buttons. On the left are working tools — ↶ / ↷ (undo / redo), ⌘ (a list of keyboard shortcuts), and 📖 **Read** (read the whole study straight through). On the right are file tools — **Export PDF**, **New**, **Open...**, **Save...**, and **About**.

Below that are the four **phase tabs** — Observation, Interpretation, Application, Synthesis — each with a one-line reminder of what it's for. A small dot appears on a tab once you've put work into that phase, so you can see your progress at a glance. Click a tab to move between phases; you can move back and forth freely.

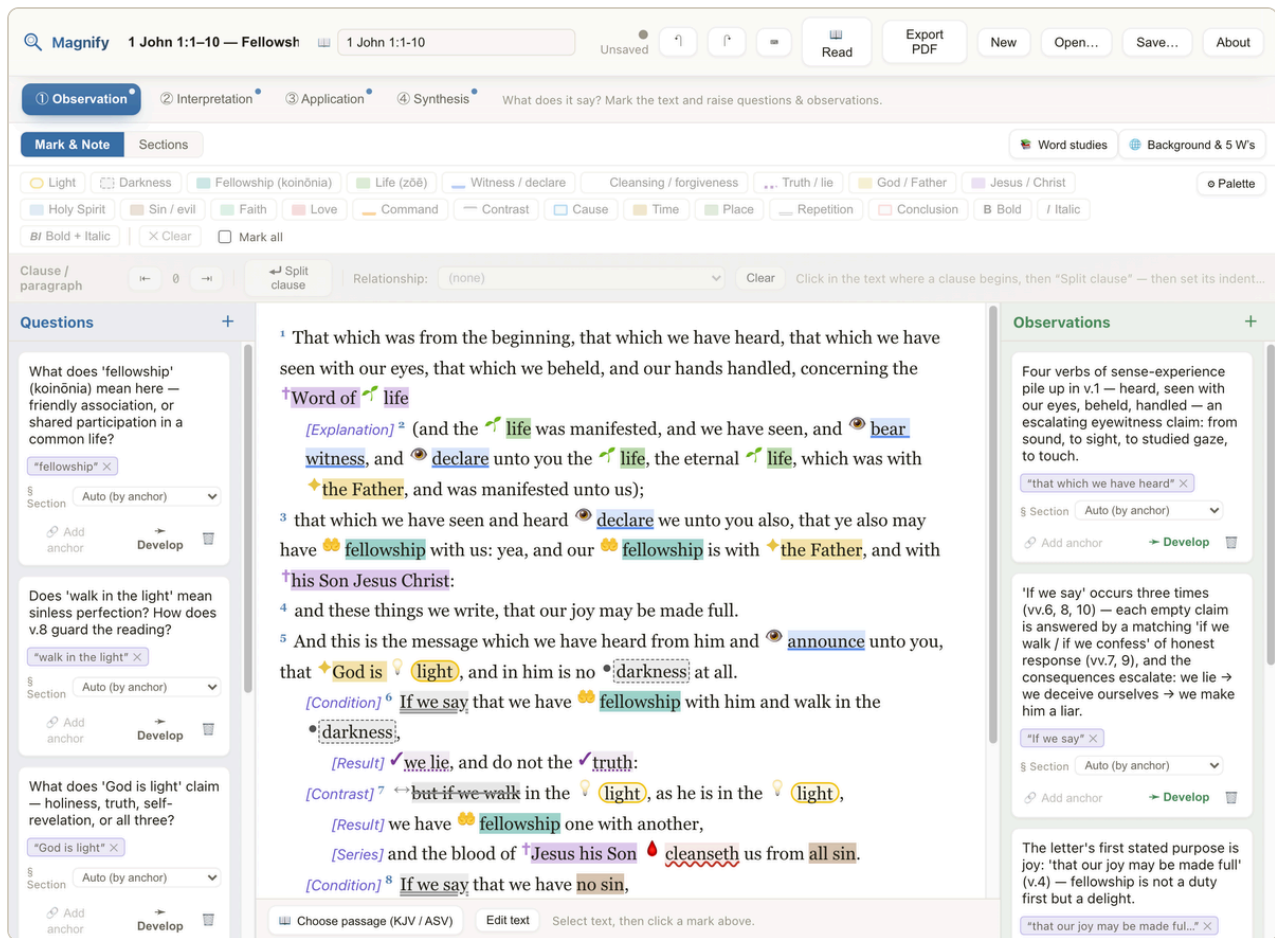


Figure 1 — The Magnify window, mid-study in 1 John 1: the four phase tabs across the top, and the Observation view's three columns — Questions on the left, the marked passage in the middle, Observations on the right.



## 2. Step 1 — Observation: What does it say?

**What to do here:** see what is actually on the page — words, repetitions, contrasts, the flow of thought — *before* deciding what any of it means. This is where most of the value is. Go slowly.

## Load the passage

### IN MAGNIFY — GETTING THE TEXT IN

On the **Observation** tab, in **Mark & Note** mode, the passage sits in the middle pane. Two buttons at the bottom of it:

-  **Choose passage (KJV / ASV)** — pick a translation (King James 1769 or American Standard 1901, both public domain), a book, chapter, and a *from* and *to* verse. A preview shows the text; an optional checkbox adds verse numbers. Click **Load passage**.
- **Edit text** — switches the pane to a plain editor so you can **paste any translation you study from**. Click *Done editing* when finished. (It's also there for fixing a typo later; for breaking the text into clauses there's a one-click  **Split clause** button, covered below.)

*The two built-in Bibles are there for convenience — you're never limited to them.*

## Fix the setting — but lightly

Before looking at the text in detail, it helps to have a few background facts in mind: who wrote it and to whom, what kind of writing it is, where it sits in the book and in the larger story of Scripture.

**Here's the important part for now:** only put in what you *already know*, or what's plainly obvious from the passage itself. **Don't go look anything up, and don't open a commentary.** A sentence each — or nothing at all — is fine. You're not filling out a form before you're allowed to start; you're just jotting what you're already sure of. **You'll come back and add to this as the study unfolds** and the text teaches you more.

*Why so light? Because the point of observation is to let the text shape what you see. If you front-load other people's research, you stop observing and start repeating. Save the background reading for later, once you've done your own looking.*

### IN MAGNIFY — THE BACKGROUND PANEL

Click  **Background & 5 W's** (above the passage) to keep all of this in one place:

- **Author and audience, genre, historical-cultural background, place in the book, place in Scripture** — fill in only what you know now.
- **The 5 W's & H** — six questions to run over the passage: *Who, What, When, Where, Why, How*. They sound simple; asking them carefully shows you more than a first read does.
- **Genre lens** — pick the passage's genre and the app suggests the observations that genre especially rewards.
- **Paraphrase** — putting the passage in your own words is itself one of the best observation exercises.

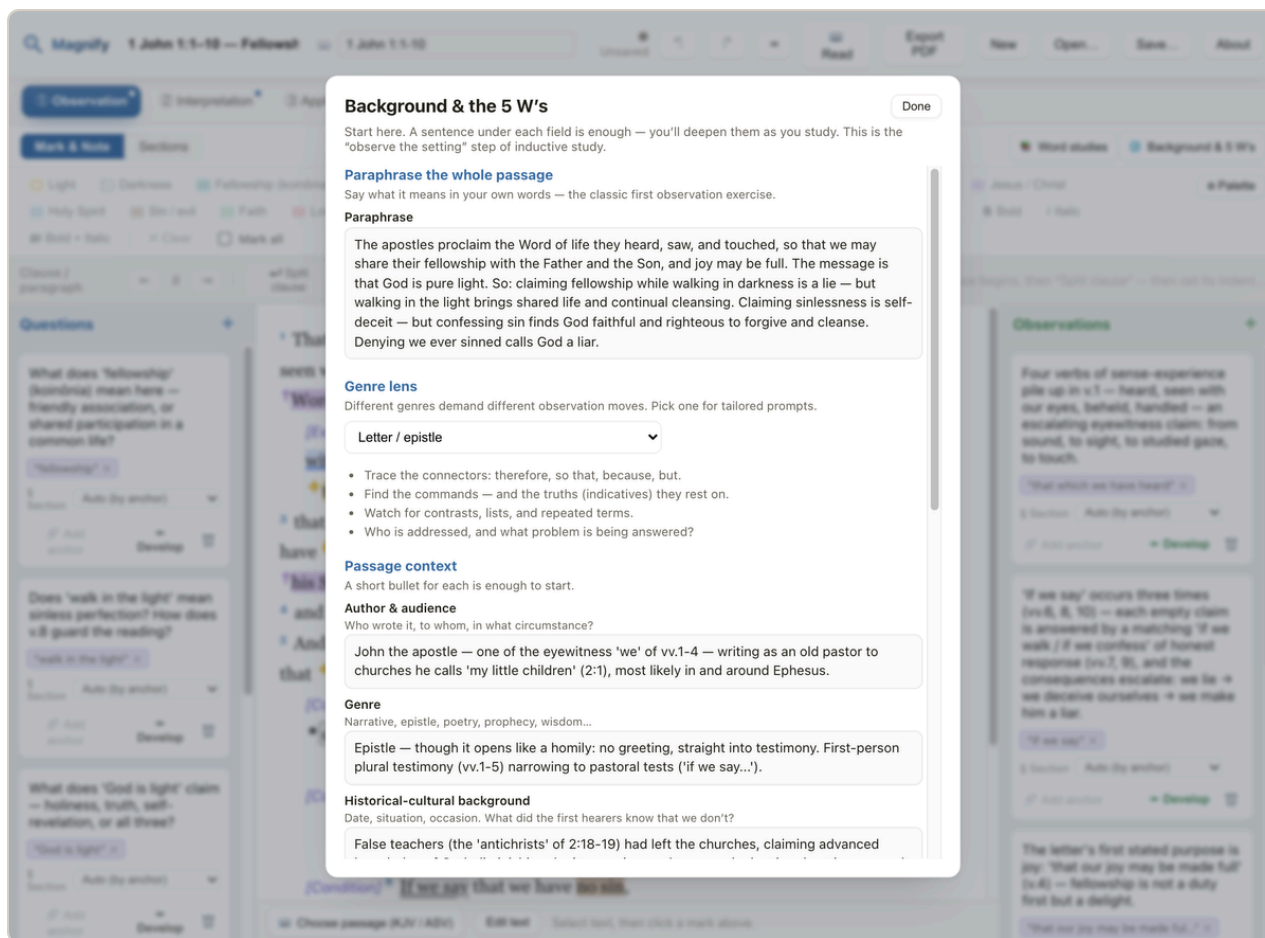


Figure 4 — The Background & 5 W's panel for 1 John 1. Notice how light it stays at first: what's already known or plain from the text itself — no lookups, no commentaries. It fills out as the study teaches you more.

## Mark the text

Marking turns invisible patterns into visible ones. Color every occurrence of *God*, every command, every "therefore," every contrast — and the author's emphases start to jump off the page. This is the heart of observation, and there's no such thing as too careful.

**Following along (1 John 1:1–10):** mark every *fellowship*, every *light* and *darkness*, every *sin* word, the eyewitness verbs (*heard, seen, beheld, handled, declare*) — and the repetition of "If we say" (vv.6, 8, 10). Suddenly the passage's shape is visible at a glance: three empty claims, each answered by an honest response, all measured against "God is light."

#### IN MAGNIFY — MARKING







- Select a word or phrase in the passage, then click a colored **chip** in the marks toolbar above it. The built-in categories cover key terms (God, Jesus, Spirit, sin, faith, love, command), structure (contrast, cause, time, place, repetition, conclusion), and emphasis (Bold, Italic).
- Turn on **Mark all** before clicking a chip and Magnify marks *every* occurrence of the selected word at once.
- **Hover** any marked word to see which categories are on it; **✕ Clear** removes marks from the current selection.



#### Making the palette your own — tracing a passage's themes

The colors and symbols you mark with are completely customizable — this is the "marking system" of classic inductive study (a triangle for God, a different color for each theme), and Magnify lets you build whatever scheme you like. The real power move is to **build a palette from the passage's own themes**: read the text once, notice its repeated words, and give each theme its own category. Then, as you mark, the text sorts itself by its colors.

**Following along (1 John 1:1–10)**: a first read shows the letter's opening runs on a handful of repeated words — *light, darkness, fellowship, life*, the eyewitness verbs, *sin*, cleansing, truth-and-lie. So we build a "1 John Themes" palette: **Light** (gold circle 🟡), **Darkness** (dashed box ●), **Fellowship** (teal highlight 🟩), **Life** (green 🌱), **Witness / declare** (blue underline 🔍), **Cleansing / forgiveness** (red wavy underline 🩸), and **Truth / lie** (purple dotted underline ✓). Different mark *styles* — not just colors — keep the themes tellable at a glance even where they overlap.

#### IN MAGNIFY — BUILDING A THEME PALETTE, STEP BY STEP

1. Click  **Palette** at the end of the marks toolbar.
2. Click  **Duplicate** and name the copy for your study (e.g. *1 John Themes*) — your default palette stays untouched, and the dropdown at the top switches between them.
3. Click + **Add Category** for each theme. Give it a **name**, a **color**, and a **style** — *Highlight*, *Colored text*, underlines (solid, double, dotted, dashed, wavy), *Strikethrough*, *Box / Dashed box*, *Circle / Dashed circle*, or *Bold / Italic*.
4. Add a **symbol** if you like — an icon drawn beside the word ( $\Delta$  for God, † for Jesus,  for temptation). Type any glyph, or click  for a picker grouped by theme (Faith, God, Spirit, Bible / Word, Judgment, Grace, Sin / Temptation, Prayer, Salvation, shapes, arrows).
5. Use  /  to move your theme categories to the top so they lead the marks toolbar. **Done** — now mark the text with them (turn on **Mark all** to catch every occurrence of a word at once).

**Sharing:**  **Export** downloads a small `.magnifypalette` file to send another user; they click  **Import**. And the study file itself carries its categories: when someone opens a `.biblestudy` that uses categories they don't have, Magnify offers to add them to their palette automatically, so your marks display correctly on their copy.

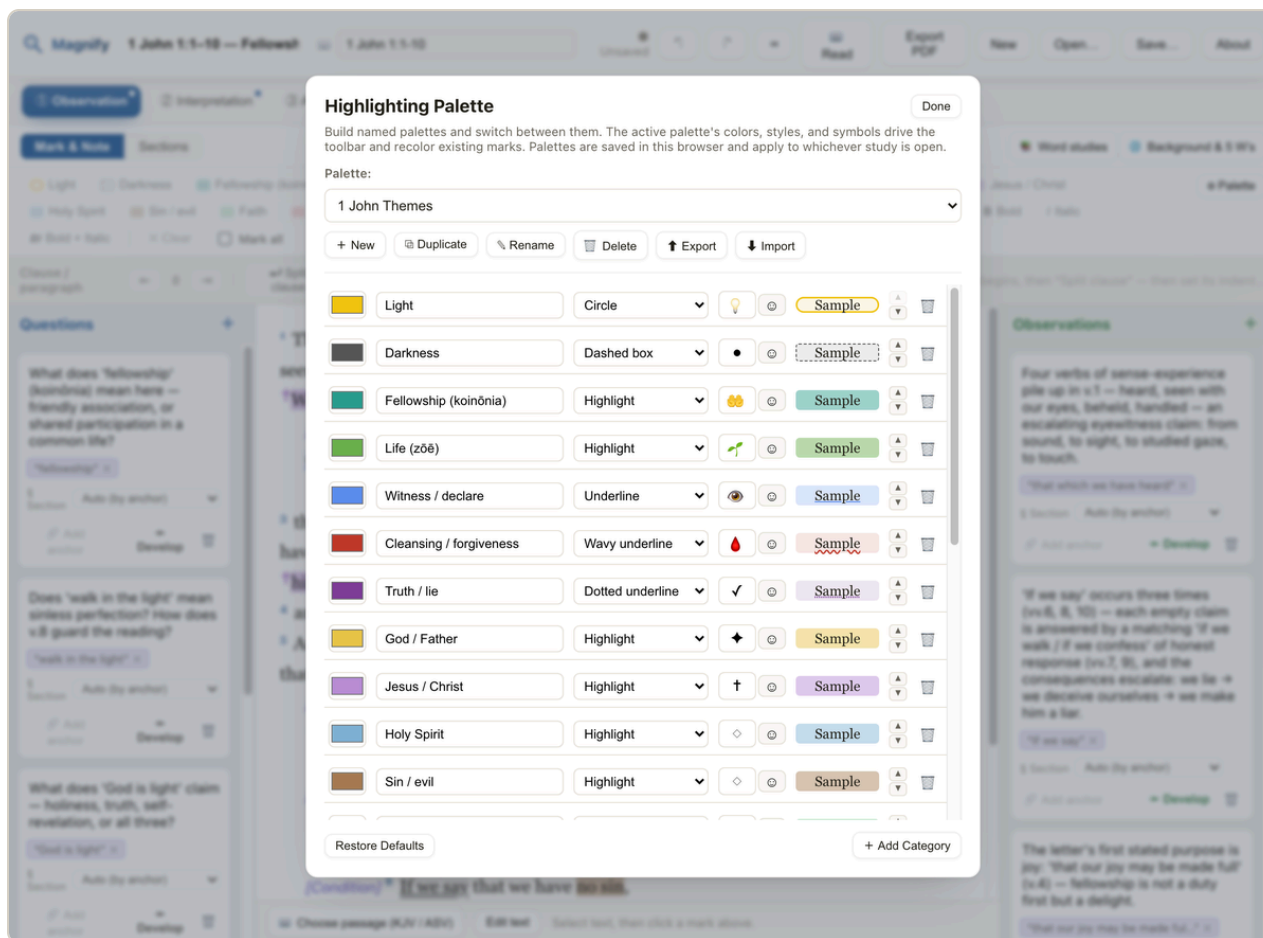


Figure 2 — The palette editor with the 1 John Themes palette: seven theme categories built for this passage (each with its own color, mark style, and symbol) sitting above the built-in set. The dropdown at the top switches between named palettes; Export / Import share them.

## See the structure — clauses and relationships

A passage's logic shows itself when you line up its clauses: put each clause on its own line, pull a dependent clause in under the one it depends on, and *name the connection* ("if...", "so that...", "but..."). This is structural diagramming, simplified — and it often reveals the backbone of the author's argument better than anything else in observation.

**Following along (1 John 1:1–10):** verses 6–10 are five conditional sentences. Split each at its comma and the skeleton appears: *[Condition]* "If we say that we have fellowship with him and walk in the darkness," → *[Result]* "we lie, and do not the truth" — then *[Contrast]* "but if we walk in the light..." with its double *[Result]*. Three empty claims, two honest responses, laid bare in the indents.

### IN MAGNIFY — SPLITTING CLAUSES AND NAMING RELATIONSHIPS, STEP BY STEP

1. **Click in the text** exactly where a new clause should begin (e.g. just before "we lie").
2. Click ↵ **Split clause** in the Clause / paragraph toolbar (or press ⌘Enter ). The clause moves to its own line — **every mark, anchor, and section is preserved**.
3. With the caret in the new line, click → to indent it under the clause it depends on (← pulls it back).
4. Pick a **Relationship** from the dropdown — the label appears in front of the line, and the dropdown itself shows each label's signal words.
5. **Clear** removes a line's indent and label. (For heavier restructuring — reflowing whole paragraphs — **Edit text** is still there; Magnify keeps marks on every line you don't change.)

### The relationship labels and their signal words

You don't have to memorize these — the dropdown shows them — but knowing the families helps you spot connections while you read:

- **Purpose** — in order that, so that
- **Result** — so that, with the result that
- **Means** — by, through, by means of
- **Cause** — because of, on account of
- **Effect** — results in, leads to
- **Ground** — for, because, since, as
- **Inference** — therefore, so, thus, hence
- **Time** — when, while, after, before
- **Place** — where, wherever
- **Manner** — as, just as, in the way that
- **Contrast** — but, however, yet
- **Comparison** — as, like, just as
- **Condition** — if, unless, provided that
- **Concession** — although, even though
- **Generalization** — summary statement
- **Particularization** — namely, specifically
- **Explanation** — that is, i.e.
- **Series** — and, also, sequential items
- **Climax** — high point of a progression
- **Pivot** — turning point

The screenshot displays a Bible study application interface. At the top, it shows the text '1 John 1:1-10' and various navigation and editing tools. The main text area contains verses 3 through 10, which have been analyzed into individual clauses. Each clause is labeled with its relationship to the previous one: [Condition], [Result], [Contrast], or [Series]. For example, verse 6 is labeled as a [Condition] clause, and its result is shown in the following line. The interface also features a 'Questions' sidebar on the left with three questions about 'fellowship', 'walk in the light', and 'God is light'. On the right, an 'Observations' sidebar contains notes about the structure of the text, such as 'Four verbs of sense-experience pile up in v.1' and 'The letter's first stated purpose is joy: 'that our joy may be made full''.

Figure 3 — Clause structure in 1 John 1:6–10: each conditional split onto its own lines, indented, and labeled [Condition] / [Result] / [Contrast] / [Series]. The toolbar shows the selected clause's indent and relationship — and the **Split clause** button that breaks a clause out without disturbing any marks.

## Questions and Observations




As you read and mark, things catch your eye. Capture them — short and many beats long and few:

- **Observation** — something the text plainly *says*; a fact on the page.
- **Question** — something the text raises that needs investigating later.

Don't try to answer the questions yet — that's interpretation, the next step. Right now you're just noticing. Each question becomes a thread you'll pull on later.

#### IN MAGNIFY — THE Q & O SIDE PANES

Questions sit in the left pane (blue), Observations in the right (green). To add one, select the text that prompted it and click the + at the top of that pane — the new card is anchored to your selection. The card itself is an editable box; just type into it. Each card's bottom row has three controls:


-  **Link to selection** — attach the words you currently have selected as an anchor (reads **Add anchor** once it has one; a note can carry several, each a chip with an X to remove it).
-  **Develop** — opens the Develop page (used in Interpretation). A colored dot and a **Developed** badge mark the notes you've worked through.
-  — delete.

**Hover** a card and the passage dims except for the exact words the note points to — a quick way to see what each one is about.

## Sections — dividing the passage, then working one at a time

Most passages fall into natural units — a paragraph, a verse cluster, a single thought. Because the next two steps (Interpretation and Application) work *one unit at a time*, you divide the passage now. In Magnify this happens in one place — the **Sections** sub-mode — which has two views: a **divide** view for carving out the units, and a **focus** view for working one section by itself.

#### IN MAGNIFY — STEP 1: DIVIDE THE PASSAGE

- Switch the Observation sub-mode from **Mark & Note** to **Sections**.
- The first time, click **Create your first section**; after that, click + **New / divide** (top right of the focus view). Either one opens the divide view — the whole passage on the left, your list of sections on the right.
- In the passage, **select the verses** that form a unit, then click + **Add section from selection**. It appears in the list, and sections always stay in passage order.
- Give each one a **title** (e.g. "vv.1-5 — the eternal Word"). Each row also has **Open** > (jump to working it) and  (delete). Gaps are fine — verses don't all have to belong to a section.
- When the passage is divided, click ✓ **Done dividing** to return to the focus view.

Magnify 1 John 1:1-10 — Fellows 1 John 1:1-10 Unsaved Read Export PDF New Open... Save... About

① Observation ② Interpretation ③ Application ④ Synthesis What does it say? Work one section at a time — paraphrase, mark, and question it.

Mark & Note Sections Word studies Background & 5 W's

+ Add section from selection ✓ Done dividing Select the verses of a thought-unit below, then "Add section from selection." Sections stay in passage order; open one to work it.

<sup>1</sup> That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the †Word of †life  
 [Explanation] <sup>2</sup> (and the †life was manifested, and we have seen, and •bear witness, and •declare unto you the †life, the eternal †life, which was with †the Father, and was manifested unto us);  
<sup>3</sup> that which we have seen and heard •declare we unto you also, that ye also may have •fellowship with us: yea, and our •fellowship is with †the Father, and with †his Son Jesus Christ:  
<sup>4</sup> and these things we write, that our joy may be made full.  
<sup>5</sup> And this is the message which we have heard from him and •announce unto you, that †God is †light, and in him is no •darkness: at all.  
 [Condition] <sup>6</sup> If we say that we have •fellowship with him and walk in the •darkness,  
 [Result] ✓we lie, and do not the ✓truth:  
 [Contrast] <sup>7</sup> ↔but if we walk in the †light, as he is in the †light,  
 [Result] we have •fellowship one with another,  
 [Series] and the blood of †Jesus his Son •cleanseth us from all sin.

**1 The Word of life proclaimed — for fellowship and joy** Open ›

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life  
 2 (and the life was manifested, and we have seen, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us);  
 3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us:

**2 The message: God is light** Open ›

5 And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.

**3 First test — the walk: darkness or light** Open ›

6 If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:  
 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

**4 Second test — the tongue: denial or confession of sin** Open ›

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.  
 9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.  
 10 If we say that we have not sinned,

Figure 5a — The *divide* view (Observation > Sections > + New / divide): 1 John 1 carved into four thought-units. Select the verses of a unit on the left and click “+ Add section from selection”; the unit appears in the list on the right, in passage order.

### IN MAGNIFY — STEP 2: WORK A SECTION IN FOCUS

Back in the focus view you study *one section at a time*. A **chooser** at the top (a dropdown plus < > arrows and a "1 of 4" counter) moves you between sections. With a section open you get, all in one place:

- Just that section's **text** in the passage pane — fully markable with the palette, exactly as in Mark & Note.
- A **Paraphrase** box underneath — restate this section in your own words.
- **Questions** and **Observations** panes scoped to *this* section — the + on each adds a card that belongs to the section (select the words first to anchor it).
- A **Relationship to next section** dropdown (e.g. *Contrast — but, however, yet*) that captures how this unit connects to the one after it.
- A **title** and **reference** field for the section.

**Hover** a question or observation card here and the section's text dims except for the card's anchored words — the same spotlight as in Mark & Note.

Figure 5b — The **focus** view on section 3 of 4 (1 John 1:6–7): the section's own text with its clause labels, the paraphrase beneath, the relationship to the next section, and the questions and observations that belong to just this section. The chooser and < > arrows move between sections.

#### IN MAGNIFY — "§ SECTION": TELLING A NOTE WHICH UNIT IT BELONGS TO

Every Question / Observation card — whether you added it in the focus view or back in **Mark & Note** — carries a **§ Section** dropdown that decides which section the note appears under in the next phases:

- **Auto (by anchor)** — the default, and what you'll use almost always. The note simply lands in whichever section its anchored words fall inside. In plain terms: *"put me where my highlighted words are."*
- **A named section** — choose one to override that, for the exceptions: a note with no anchor, an anchor that straddles two sections, or a note you want grouped elsewhere. (Adding a question or observation from inside the focus view sets this to that section automatically.)

## 3. Step 2 — Interpretation: What does it mean?

**What to do here:** discover what the author meant his first readers to understand — and *why* he says it this way. Work one section at a time, one question at a time, and back every conclusion with evidence from the text.

Now — and only now — you may begin to reach for help: a lexicon for a key word, parallel passages, eventually a trusted commentary to check your conclusions. But notice the order: you do your own work first, then test it.

### IN MAGNIFY — MOVING THROUGH SECTIONS

Open the **Interpretation** tab. A **section navigator** at the top (a dropdown and < > arrows) moves you between the sections you created. The left column lists that section's questions and observations; the right column is where you settle the section's meaning.

### Raising and gathering questions

New questions often surface *while* you interpret — and that's good. Capture them right where you're working.

### IN MAGNIFY — QUESTIONS IN THIS SECTION

- You can **edit a question's wording in place** in the left column.
- + **Add interpretive question** — pose a new one for this section (a section can hold as many as the text raises). Type it, then develop it and weigh its answers.
- **Bring a question into this section...** — if a question isn't showing where you expect, pull it in with this dropdown. (A question can lose its place if you reload the passage, which clears the marks it was anchored to. Magnify flags any such question so nothing gets lost.)

### Developing a question

To develop a question is to gather the evidence that answers it, then write the answer the text supports. Click ➔ **Develop** on a card to open the Develop page (the passage stays on the left for reference). Work through its parts:

#### Cross-references — Scripture interprets Scripture

The clearest commentary on the Bible is the rest of the Bible. Find passages that develop the same theme, contrast it, fulfill it, or build on it — and note *why* each one matters; a bare citation is hard to recall later.

#### IN MAGNIFY

Click + **Add reference** and enter the citation and a one-line reason. As you type a valid citation, the verse text appears beneath it in your study's translation (a **Preview verses in** selector switches KJV / ASV).


### Word studies — a five-step process

When a word carries weight, study it carefully — but in order, so you don't just pick the meaning you wanted:

- **1. Importance** — why does this word matter here? (Repetition, theological weight, pivotal, unfamiliar.)
- **2. Range of meaning** — from a lexicon (BDAG, TDNT, Vine, Strong's used with care), list the possibilities; don't commit yet.
- **3. Usage survey** — how the word is actually used: in this passage, this book, this author, and across Scripture (including Old Testament background).
- **4. Context clues** — synonyms and parallels, antonyms and contrasts, and the modifiers that color it here.
- **5. Specific meaning here** — drawing on the steps above, state what it means in *this* passage, and tie it to your interpretation.

**Following along (1 John 1:1–10):** *koinōnia* ("fellowship") is the letter's stated goal (v.3), so it earns all five steps. The lexicon offers a range from "association" to "participation, sharing in"; the usage survey shows it always relational and always tested by conduct; the modifiers ("with us... with the Father... one with another") settle it: shared participation in one common life — not mere friendliness. That conclusion then feeds the possible readings below.

#### IN MAGNIFY

Click + **Add word** for a five-step card. A **Source / citation** field under the word records where the lexical data came from (e.g. *BAGD 438–439; TDNT III, 789–809*) — it prints with the study, so your future self can check the work. The  **Word studies** button (Observation tab) later gathers every word study — passage-level and per-question — into one panel.

← Back
Question
Done

<sup>1</sup> That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the **Word of life**

[Explanation] <sup>2</sup> (and the **life** was manifested, and we have seen, and **bear witness**, and **declare** unto you the **life**, the eternal **life**, which was with **the Father**, and was manifested unto us);

<sup>3</sup> that which we have seen and heard **declare** we unto you also, that ye also may have **fellowship** with us: yea, and our **fellowship** is with **the Father**, and with **his Son Jesus Christ**:

<sup>4</sup> and these things we write, that our joy may be made full.

<sup>5</sup> And this is the message which we have heard from him and **announce** unto you, that **God is light**, and in him is no **darkness**: at all.

[Condition] <sup>6</sup> **If we say** that we have **fellowship** with him and walk in the **darkness**,

[Result] **we lie**, and do not the **truth**:

[Contrast] <sup>7</sup> **but if we walk** in the **light**, as he is in the **light**,

[Result] we have **fellowship** one with another,

[Series] and the blood of **Jesus his Son** **cleanseth** us from **all sin**.

[Condition] <sup>8</sup> **If we say** that we have **no sin**,

[Result] we **deceive** ourselves, and the **truth** is not in us.

[Condition] <sup>9</sup> If we confess our **sins**,

[Result] he is faithful and righteous to **forgive** us our **sins**, and to **cleanse** us from all **unrighteousness**.

[Condition] <sup>10</sup> **If we say** that we have not **sinned**,

[Result] we make him a **liar**, and his word is not in us.

### Word studies

Drill into a key word through the five steps.

fellowship κοινωνία (koinōnia)

BAGD 438–439; TDNT III, 789–809 (Hauck)

- Importance**  
Why does this word matter here?  
The stated goal of the letter's opening: John writes 'that ye also may have fellowship with us' (v.3). Whatever it means controls the purpose of vv.1–4 and the tests of vv.6–7.
- Range of meaning**  
What it can mean (from a lexicon) — list possibilities.  
BAGD: (1) association, communion, fellowship, close relationship; (2) generosity, fellow-feeling; (3) sign of fellowship, gift, contribution; (4) participation, sharing in something.
- Usage survey**  
In this passage: 1:3 (twice — with us; with the Father and with his Son), 1:6 (claimed fellowship with him), 1:7 (fellowship one with another). Always relational, always tested by conduct.  
In this book: Only here in ch.1; the idea continues as 'abiding' in him (2:6, 24, 28) — John's own commentary on what the fellowship is.  
Same author: John's Gospel never uses the noun; the reality appears as the vine and branches (John 15) and the prayer 'that they may be one, even as we are' (John 17:21-23).  
Elsewhere: Acts 2:42 (the fellowship); 1 Cor 1:9 (called into the fellowship of his Son); 2 Cor 13:14 (fellowship of the Holy Spirit); Phil 3:10 (fellowship of his sufferings).
- Context clues**  
Synonyms / parallels: metochē (partnership, 2 Cor 6:14); koinōnos (partner, sharer)  
Antonyms / contrasts: darkness-walking (1:6); being 'not of us' (2:19)  
Modifiers: 'with us' → 'with the Father, and with his Son' (v.3); 'one with another' (v.7)
- Specific meaning here**  
What the word means in this passage — the conclusion.  
Shared participation in a common life — the eternal life manifested in Christ (vv.1–2) — which therefore binds the sharers to the Father, the Son, and each other.

+ Add word

Illustrations / Analogies

Figure 6 — The Develop page: the full five-step word study of *koinōnia* ("fellowship"), with its source citation under the word and the passage kept in view on the left. Cross-references with live verse previews and the possible readings sit on the same page, so the decision is made with all the evidence visible.

## Illustrations / Analogies

Capture vivid pictures that make the meaning clear and memorable — invaluable later if you teach or preach the passage.

## Possible readings — weigh them, then decide

When a question has more than one plausible answer, the honest move is to lay the candidates side by side, argue each, and *then* choose — rather than grabbing the first reading that fits your assumptions.

### IN MAGNIFY

In the Develop page (and again in the right column of the Interpretation tab), use + **Add reading** to list each candidate with its *arguments for* and its *difficulties*, then mark the best **★ Chosen**. Because this sits just below your word studies and cross-references, you decide with all your evidence in view.

### Answer / Reasoning — the conclusion

This is your answer to the question, written **from the text itself**, citing the evidence above.  
The discipline in one line: don't just say what it means — say *why the text shows* that meaning.

### Settling the section

Once the questions are answered, state the section's meaning in a single sentence.

#### IN MAGNIFY — THE RIGHT COLUMN

- **Possible interpretations** are grouped under each question (so "what does *fellowship* mean?" is settled separately from "does *walk in the light* mean sinlessness?"), with a *Whole section* group for readings that bear on the section as a whole.
- **Section thrust (conclusion)** — fill in **Subject** (what the section is about) and **Thrust** (what it says about that). An ↑ **Use chosen** button drops a chosen reading straight in. Together they read as a one-sentence summary of what the section teaches.

Figure 7 — The Interpretation tab on 1 John 1:8–10, showing the whole loop on one screen: the developed question ("what is the difference between forgive and cleanse?") with its reasoning, cross-references, and word-study digest on the left; the two argued readings on the right — the doublet reading with its difficulties, and the two-distinct-gifts reading marked ★ **Chosen**.

## 4. Step 3 — Application: What does it mean for me?

**What to do here:** bring the settled meaning home — let it change how you think, believe, and live. Not just sharing facts or explaining meaning, but persuading your own heart (and, in time, your hearers) to act.

Apply only what you've actually interpreted. Application that skips the first two steps is just opinion with a verse attached.

### IN MAGNIFY

Open the **Application** tab. The left column, **Settled meaning**, shows the thrust you concluded in Interpretation — so you're always applying a meaning you've established. The right column is where you work.

## Discovery questions (FACTS)

Walk through all eight. Where one fits, write what specifically; where it doesn't, leave it blank.  
The discipline is *asking each one*:

- **Command** to obey — what must I do?
- **Promise** to claim — what can I trust God for?
- **Warning** to heed — what danger must I avoid?
- **Example** to follow — whose pattern shall I imitate (or avoid)?
- **Sin** to confess or avoid — what is this exposing in me?
- **Error** to reject — what false belief must I correct?
- **Truth** to believe — what conviction does this build?
- **Prayer** to pray — how does this shape my prayer?

### IN MAGNIFY

Each row fills with a check the moment you write in it, so you can see your coverage at a glance.

Magnify 1 John 1:1-10 — Fellowsh 1 John 1:1-10 Unsaved Read Export PDF New Open... Save... About

① Observation ② Interpretation ③ Application ④ Synthesis How must I change? Apply the settled meaning — to self first, then to others.

• Second test — the tongue: denial or confession of sin · 4 of 4 · 4 applied Hide Passage

[Condition]<sup>8</sup> If we say that we have no sin.  
 [Result] we deceive ourselves, and the truth is not in us.  
 [Condition]<sup>9</sup> If we confess our sins,  
 [Result] he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.  
 [Condition]<sup>10</sup> If we say that we have not sinned.

Settled meaning

**Section Thrust**  
 Subject  
 Honesty about sin  
 Thrust  
 is the doorway to forgiveness and cleansing: denial deceives us and makes God a liar, but confession finds him faithful and righteous to forgive and to purify.

★ Chosen — What is the difference between 'forgive' and 'cleanse' in v.9 — why are both promised?  
 Two distinct gifts: forgiveness remits sin's guilt; cleansing removes sin's defilement — God both clears the record and washes the person.

From the notes

What is the difference between 'forgive' and 'cleanse' in v.9 — why are both promised?  
 Forgiveness (aphiēmi) remits the guilt of sins; cleansing (katharizō) removes the pollution of unrighteousness. Confession receives both: the record dealt with, and the person purified. He is 'faithful' (to his promise) and 'righteous' (the cross has answered for it) to do so.

Applying this section

**Discovery questions (FACTS)**  
 Walk through every question. Where one applies, write what specifically; where it doesn't, leave it blank.

**Command to obey**  
 What must I do?

**Promise to claim**  
 What can I trust God for?  
 He is faithful and righteous to forgive our sins and to cleanse us from all unrighteousness (v.9).

**Warning to heed**  
 What danger must I avoid?  
 'We have no sin' and 'we have not sinned' are self-deception and blasphemy respectively (vv.8,10).

**Example to follow**  
 Whose pattern shall I imitate (or avoid)?  
 Confession — agreeing with God about specific sins — is the honest walk of v.7 in verbal form.

**Sin to confess or avoid**  
 What is this passage exposing in me?

**Error to reject**  
 What false belief must I correct?

**Truth to believe**  
 What conviction does this build?

**Prayer to pray**  
 How does this shape my prayer?

**Hermeneutical bridge**  
 How does this move from "what it meant then" to "what it means now"?

**Direct transfer** (applies as-is to today)

**Principle + cultural translation** (principle stays, expression changes)

Figure 8 — The Application tab on 1 John 1:8–10: the settled meaning on the left (thrust + chosen reading), the FACTS checklist on the right. Notice only three of the eight boxes are filled — that is the checklist used correctly. Ask every question; write only where the text actually gives one.

## The hermeneutical bridge

Every application crosses from "what it meant then" to "what it means now." Name the kind of crossing:

- **Direct transfer** — applies as-is. ("Love your neighbor.")
- **Principle + cultural translation** — the principle stays, the expression changes. ("Greet with a holy kiss" → a warm welcome.)
- **Descriptive** — a narrative event, not a command. (What happened, not what we must do.)

## Principle, personal, corporate — and a concrete picture

- **Universal Principle** — the timeless truth, true in any century or culture.
- **Personal Application** — how it applies to me.
- **Corporate Application** — how it applies to family, church, community.

- **Concrete Picture of Obedience** — paint a vivid, specific scene so you (or your hearers) *see* what obedience looks like, not just hear the principle.

**Example:** "The young mother who chooses to forgive her in-laws each morning before she answers the door — that's what enduring under pressure looks like."

## Commitment and prayer

- **Specific Commitment** — a concrete action: what will I actually do? Add a date to make it accountable.
- **Prayer Response** — the heart's reply to what God has said.

## 5. Step 4 — Synthesis: pulling it together

**What to do here:** say the passage's central truth in one sentence, and see the structure that supports it. You've been building this all along.

Synthesis happens at three levels you've already been working: your **paragraph relationships** (smallest), each **section's thrust** (middle), and the whole passage's one idea (largest).

### The Exegetical Idea

#### IN MAGNIFY

Open the **Synthesis** tab. The top card has **Subject** (what the whole passage is about), **Thrust** (what it says about that), and the combined one-sentence **Statement** — the headline — plus drafting space to try versions.

The exegetical idea is *descriptive* — what the author was saying — and should be **discovered from the work you've done**, not invented up front. Refine it as you go.

**Following along (1 John 1:1–10):** "John proclaims the Word of life he heard, saw, and handled so that we may share fellowship with the Father and the Son; and because God is light, that fellowship is enjoyed not by claiming sinlessness but by walking in the light and confessing our sins to the God who faithfully forgives and cleanses." Every phrase of it was earned somewhere earlier in the study.

#### IN MAGNIFY

Below the idea card, the page lays out the whole study section by section in passage order — outline, developed notes, word studies, applications, and the link to each next section. The text is selectable, so you can copy it straight into a sermon document.

Magnify 1 John 1:1-10 — Fellowship 1 John 1:1-10 Unsaved Read Export PDF New Open... Save... About

① Observation ② Interpretation ③ Application ④ Synthesis Pull it together: one exegetical idea for the whole passage.

## 1 John 1:1-10 — Fellowship in the Light 1 John 1:1-10

Pull the work together — and everything you developed, in one place.

### Exegetical Idea

One sentence — what the whole passage teaches. Discovered from the work below, not invented up front.

**Subject:** Fellowship with the God who is light

**Thrust:** is opened by the apostolic testimony to the Word of life and is enjoyed by walking in the light and confessing sin — never by denying it.

**Statement:** John proclaims the Word of life he heard, saw, and handled so that we may share fellowship with the Father and the Son; and because God is light with no darkness at all, that fellowship is enjoyed not by claiming sinlessness but by walking in the light and confessing our sins to the God who faithfully forgives and cleanses through the blood of Jesus.

Drafting / working space

Three 'if we say' claims vs. two 'if we' responses — the sermon shape is already in the text: the offer (1-4), the standard (5), the two tests (6-7, 8-10). Keep joy (v.4) in view: honesty is the road to gladness, not its enemy.

### The Word of life proclaimed — for fellowship and joy 1 John 1:1-4

*The apostles' eyewitness proclamation of the Word of life — invites us into their fellowship — which is fellowship with the Father and with his Son — so that joy may be made full.*

PARAPHRASE

What we heard, saw, studied, and touched — the eternal life that was with the Father and appeared to us — we now declare to you, so that you may share the life we share; and that shared life is with the Father and with his Son Jesus Christ. We write so that the joy may be complete.

CHOSEN INTERPRETATIONS

- Who are the 'we' of vv.1-4 — all believers, or the apostolic eyewitnesses?: The apostolic eyewitness circle, whose testimony brings the rest of us into the same fellowship.
- What does 'fellowship' (koinōnia) mean here — friendly association, or shared participation in a common life?: Shared participation in the eternal life manifested in Christ — joint ownership of one life, binding the sharers to God and to each other.

QUESTIONS & OBSERVATIONS

Figure 9 — The Synthesis tab for the 1 John 1 study: subject, thrust, and the one-sentence statement at the top (with drafting space), then the whole study laid out section by section — thrusts, paraphrases, chosen interpretations, and applications in passage order.

## 6. Working with the whole study

### IN MAGNIFY — REVIEW, EXPORT, AND SHARE








-  **Read** — read the entire study in one scrolling view: the big idea and background, the marked passage, and every section with its notes, word studies, chosen readings, and application. The quickest way to review, or to read it aloud.
-  **Word studies** (Observation tab) — every word study gathered in one panel.
-  /  — undo and redo (also Z / Z). Covers your marking and editing, so it's your safety net.
- **Export PDF** (or P) — builds a printable study packet; choose "Save as PDF" in the print dialog. It contains the title and big picture, the fully marked passage, and the detailed study section by section (readings weighed, every developed note, application), with empty fields left out and colors preserved.
- **Sharing a study** — **Save...** downloads a `.biblestudy` file to email or message; the other person clicks **Open...**. The file carries the mark categories it uses, so if your palette has custom categories the other person is offered them automatically on open — the marks display exactly as you styled them.
- **Offline & updates** — once opened online, Magnify works with no internet, and quietly picks up improvements when you reopen it online. Your studies are never affected by updates.



Figure 10 — Read shows the whole 1 John 1 study in one scrolling view: the big idea and background, the marked passage, and every section's work — the study you watched being built across Figures 1–9, finished.

## Keyboard shortcuts

The button shows this list any time:

- Z Undo · Z Redo
- S Save · P Export PDF
- B Bold · I Italic the selected text
- Enter Split clause at the caret (Observation › Mark & Note)
- From the Develop page, return to the passage

(On Windows / Chromebook, use Ctrl in place of .)

## 7. Tips and common mistakes

### Habits that pay off

- **Do observation first, and slowly.** Most of the fruit of inductive study grows here.
- **Mark generously.** Patterns only become visible once they're colored.
- **Ask many short questions.** You can develop the important ones later.
- **Write the big idea late, not early.** Let it emerge from the work.
- **Save often.** The `.biblestudy` file is easy to back up and share.

### Mistakes beginners make

**Reaching for a commentary too soon.** Do your own observing and interpreting first; bring in commentaries afterward, to check — not before, to borrow.



**Jumping straight to "what it means to me."** Application that skips observation and interpretation isn't application; it's a guess. Walk the steps in order.

**Marking too little.** A handful of marks reveals nothing. Mark every repetition, every key term, every connector.

**Settling a meaning without weighing the alternatives.** List the possible readings honestly before you choose one.

### Troubleshooting

#### "My marks disappeared."

Two common causes. (1) *The study uses palette categories your browser doesn't have* — e.g. you opened a shared study, or you're on a different device. Reopen the `.biblestudy` file with **Open...** and accept the offer to add the missing categories; or import the matching `.magnifypalette` file. (2) *The passage text was replaced* — loading a new passage ( Choose passage) clears the marks tied to the old text, and it warns you first. Use  Undo if it just happened.

#### "My question isn't showing under its section."

A note lands in the section its anchored words fall inside. If it has no anchor (or the anchor was cleared), set the card's **§ Section** dropdown to the right section — or, in Interpretation, use **Bring a question into this section....**

#### "I marked the wrong word."

Select the word and click **✕ Clear** to remove its marks — or just **⌘Z**.

### "I split a clause in the wrong place."

**⌘Z** undoes it. (Or click **Edit text**, remove the line break, and click *Done editing* — marks on unchanged lines are preserved.)

### "It says • Unsaved — did I lose work?"

No. Everything is autosaved in your browser as you type. The • only means the work isn't yet saved *to a file*; click **Save...** when you want a portable copy.

*The goal of inductive study isn't to produce notes. It's to understand — and be changed by — Scripture. The app exists to keep your work in front of you so the Word can do its work in you.*

## 8. A short glossary

### **Observation**

Seeing what the text actually says — the words, repetitions, contrasts, and flow on the page — before deciding what it means.

### **Interpretation**

Discovering what the author meant his original readers to understand, and why.

### **Application**

Bringing the established meaning home: how it should change the way I think, believe, and live.

### **Synthesis**

Pulling the parts into one picture — ultimately, the passage's single central idea.

### **Anchor**

The exact words in the passage that a Question or Observation is attached to.

### **Section**

A natural unit of the passage (a paragraph or thought-unit) that you interpret and apply as a whole.

### **Thrust**

A one-sentence summary of a section: its *subject* (what it's about) plus what it says about that subject.

### **Exegetical idea**

The single sentence that captures what the *whole* passage is teaching.

### **Cross-reference**

Another passage of Scripture that helps explain this one.

## **Hermeneutical bridge**

The conscious move from "what it meant then" to "what it means now."

## **Clause**

A unit of a sentence with its own subject-and-verb thought — "If we confess our sins" and "he is faithful and righteous to forgive" are two clauses of one sentence. Splitting them onto separate lines exposes the sentence's structure.

## **Connective (signal word)**

The small word that announces how a clause relates to its neighbor — *for, therefore, but, if, so that*. Connectives are the hinges of an argument; mark them.

## **Relationship (clause)**

The named logical link between clauses or paragraphs — cause, contrast, purpose, and so on. See the table of labels and signal words in the Observation chapter.

## **Palette**

Your set of marking categories — colors, styles, and symbols. Palettes can be named, switched, exported, and imported; a study file carries the categories it uses.

## **Theme category**

A palette category you create for one passage's own repeated idea (Light, Fellowship, Cleansing...), so the theme becomes visible everywhere it occurs.

## 9. Appendix — the whole method at a glance

One page to pin by your desk: each movement, what you do, and what you should have when it's done. (The figure numbers point back to the worked 1 John 1 study.)

### Observation — *What does it say?*

- **Load the passage** (📖 Choose passage or paste). Jot only the background you already know — no lookups yet. (Fig 4)
- **Build a theme palette** — one category per repeated idea, each with its own color, style, symbol. (Fig 2)
- **Mark generously** — key terms, repetitions, contrasts, connectives; Mark all for whole themes. (Fig 1)
- **Split clauses** (↵ Split clause), indent, and name each relationship. (Fig 3)
- **Capture Questions & Observations** as they come — short and many. Don't answer yet.
- **Divide into sections**, then work each one in focus: paraphrase it, mark it, question it. (Figs 5a, 5b)
- *Done when:* the passage is marked, claused, sectioned, and paraphrased — and you have a stack of honest questions.


### Interpretation — *What does it mean?*

- **Develop each weighty question:** cross-references (Scripture interprets Scripture), five-step word studies with their sources cited, illustrations. (Fig 6)
- **Weigh the possible readings** — arguments for, difficulties — then mark one ★ Chosen. (Fig 7)
- **Settle each section's thrust:** Subject + what the section says about it, one sentence.
- *Done when:* every section has a thrust you could defend from the text alone.

### Application — *What does it mean for me?*

- **Walk the FACTS questions** — Command, Promise, Warning, Example, Sin, Error, Truth, Prayer. Ask all eight; fill only what the text gives. (Fig 8)
- **Name the bridge** (direct · principle · descriptive), state the universal principle, then make it personal, corporate, and concrete.
- **Commit** — one specific action with a date, and a prayer response.
- *Done when:* you can say what will be different this week because of this passage.

## Synthesis — *one idea*

- **Write the exegetical idea** — subject, thrust, one-sentence statement — discovered from the work, not invented. (*Fig 9*)
- **Review the whole** in  Read or Export PDF. (*Fig 10*)
- *Done when*: the one sentence holds the whole passage — and the passage holds you.

# 10. Acknowledgments and further reading

## Teachers

This app implements practices that were taught to me directly, decades ago. Almost everything you've encountered is something I learned in those classrooms.

- **Professor James Schuppe** — my first course in inductive Bible study, at Washington Bible College in the 1970s. His class included passage marking, structural diagramming, and the disciplined movement from observation to interpretation to application that this app preserves. The course had been taught for many years before that.
- **Dr. Howard G. Hendricks** and **Dr. Roy B. Zuck** — Inductive Bible Study and Hermeneutics, at Dallas Theological Seminary. Dr. Hendricks's portion is captured in his book *Living by the Book*.

## Books

Any of these will deepen what you've learned here, listed in roughly the order I'd recommend reading them.

- **Howard G. Hendricks and William D. Hendricks**, *Living by the Book: The Art and Science of Reading the Bible* (Moody). The most readable book on the method — strong on observation discipline, the six interpretive questions, and the move from "there and then" to "here and now." If you read only one, read this.
- **Kay Arthur**, *The New How to Study Your Bible* (Harvest House). Popular and accessible — strong on color-coded key-word marking and the FACTS application categories used in this app.
- **Robert A. Traina**, *Methodical Bible Study: A New Approach to Hermeneutics* (1952; Zondervan reprints). The classic and originating text for the modern inductive method. Almost everything the app calls "structural relationships," "hermeneutical bridge," "possible interpretations," and "layered synthesis" traces back to Traina. Demanding but rewarding.
- **David R. Bauer and Robert A. Traina**, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Baker Academic). A later update of Traina, adding material

on literary devices the app does not yet implement. Recommended once the basics are familiar.

*Each is widely available from Amazon, Christianbook, or your local Christian bookseller. The app structures and prompts the method; these books teach it. Please support the authors by buying their works.*

*Magnify — web edition. Built for personal devotional and sermon-prep use. Includes two public-domain translations (KJV 1769, ASV 1901); paste in any other you prefer. Free to use and share.*