

Chicago Church of Christ



**First Principles Study
Series**

*Recommended follow
up study series*

Campus Ministry

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Introducing God

These broad yet compelling features of God reveal Him as the author of creation and the caring, involved guide for our journey through life to eternity.

- a. **God's Creativity**
(Read Genesis 1:1-27)
 - a. God's creativity is revealed in the heavens and the earth (the sun, stars, skies, weather, land formations, oceans, gravity, plants, animals, colors, shapes, etc.)
 - b. God's creativity is revealed in the creatures of the sea (compare star formations and the ½ inch seahorse)
 - c. God's creativity is revealed in human beings (our diversity and ability to be creative)
- b. **God's Glory**
(Read Psalm 19:1-6)
 - a. The creation shouts a message of an intelligent creator who cannot be ignored
 - b. The creation tells us of God's majestic qualities
- c. **God's Engineering**
(Read Job 39:13-18)
 - a. Consider an ostrich that lays her eggs in the open ground. She lacks wisdom to protect her young, yet her offspring survive
 - b. Consider the defensive abilities of other creatures or the human eye
- d. **God's Vastness**
(Read Psalm 8:3-5)
 - a. Consider the immensity of God's work in the creation
 - b. It is estimated that more than 100 billion galaxies exist
 - c. It is very humbling that God focuses on us and cares for us, even though we are seemingly insignificant
- e. **God's Omnipresence**
(Read Hebrews 4:12-13)
 - a. Omnipresence means that God is present everywhere, even when we were in our mother's womb (Psalm 139:13-16)
 - b. The all-seeing eye of God reveals everything, both good and bad (Hebrews 4:13)
 - c. We can't run or hide from God; we will one day have to give an account to this great God
- f. **God's Love**
(Read 1 John 4:7-10)
 - a. God displayed His love for us by providing the ultimate gift of Jesus
 - b. God's love is consistent, selfless and in no way manipulative
- g. *What are your own thoughts about these amazing traits?*
- h. *What do you think and feel about God?*
- i. **Further Reading:**
 - a. Exodus 3:1-14—God's Name
 - b. 1 John 1:5-7—God is Light
 - c. 1 Peter 1:15-16—God is Holy
 - d. Romans 2:4—God is Kind
 - e. Romans 11:22—God is Stern
 - f. Acts 17:24-31—God is Purposeful

1. Psalms 119:1-2
 - a. Blessed means happy (Superlatively happy)
 - b. Happiness is not the goal of one who seeks God but the “by-product”
 - c. To seek God you must do it with all your heart
 - d. Seeking God means to “Keep his Statutes”
2. Matthew 6:25-34
 - a. Do not worry – ironic – can not add a single hour to your life
 - b. God knows your needs
 - c. Seek first his kingdom and righteousness
 - d. Then God will give you everything you need
3. Acts 17:26-28
 - a. God determines the times and places each person lives
 - b. He does this so men will seek him, reach out for him and find him
 - c. He is not far from anyone
 - d. A Christian meeting you is not by chance – but of God
4. John 4:23-24
 - a. God seeks men (Acts 17 taught men must seek God)
 - b. Men who want to worship him in spirit and in truth
5. Acts 17:10-12
 - a. Read and study the Bible for your own convictions
 - b. Study Daily
6. Jeremiah 29:11-14
 - a. God has an individual plan for your life
 - b. A plan to prosper you – with hope and a future
 - c. You will find God when you seek him with all your heart
7. Acts 8:26-39
 - a. The Angels and the Holy Spirit are helping to get you to God
 - b. Do not be afraid to ask questions about life or the Bible – be humble
 - c. You need someone to explain the Bible to you
 - d. You will be “rejoicing” when you find God
8. Matthew 7:7-8
 - a. Seek and God guarantees you will find him
 - b. Ask God for Help

1. 2 Timothy 3:16-17
 - a. All scripture is inspired by God
 - b. It is to be applied to our lives
 2. Hebrews 4:12-13
 - a. The Word is relevant
 - b. The Word cuts (hurts) – Compare it to a scalpel
 - c. It is good to be cut because it cuts the “cancer” (sin) out
 3. 2 Peter 1:20-21
 - a. There is no private interpretation of the Bible
 - b. The Holy Spirit inspired the men who wrote the books of the Bible
 4. John 8:31-32
 - a. Intellectual belief is not enough-nor can we go by our feelings
 - b. Everyone must hold on to and follow the teachings of Jesus to be a true disciple
 - c. Sincereity does not equal the truth
 - d. Religious people can be worng
 5. Matthew 15:1-8
 - a. Do not go by traditions or creeds
 - b. Worship by traditions(Which supercede the Word of God) is worship in vain
 6. 1 Timothy 4:16
 - a. Watch your life and doctrine closely they are inseperable
 - b. Which is more important, life or doctrine? Neither –an airplace with only one wing cannot fly
 - c. Why is it so important to learn and to teach and to live the right doctrine? To save yourself and those who hear you
 7. Acts 17:10-12
 - a. Must check what religious leaders say
 - b. Your challenge: Read and study the Bible every day!
 8. James 1:22-25
 - a. The Word of God is a mirror
 - b. Do not Forget what you see – “do what it says”
 9. John 12:48
 - a. Why Study the Bible? The Word will judge us
- Decision: Will I live by the Bible or my feelings, traditions, needs, etc?

Jesus Christ shows us how to live, die and be raised again in an intimate relationship with God. He boldly calls us to be His disciples, but He never calls us to go anywhere He has not been willing to go first. And He gives us the power to walk with Him.

1. **Lived an Unsurpassed Life**

(Read Philippians 2:5-11)

- a. Came as God in the flesh
- b. Made Himself nothing, operating as a servant (slave)
- c. Humbled himself by becoming a man, by enduring all the challenges we normally face and, ultimately, by surrendering Himself to die for our sake
- d. Exalted by God, and mankind will one day bow before Him
What would it look like if you imitated this attitude?

2. **Taught Incomparable Values**

(Matthew 5-7)

- a. Calls people deal with their hearts (Read chapter 5:1-11)
- b. Despises hypocrisy, people pleasing and materialism (Read chapter 6:1-3, 5-6, 19-21)
- c. Calls for self-examination rather than judgment (Read chapter 7:1-7, 24-29)
How does the Sermon on the Mount impress you?

3. **Had a Remarkable Following**

(Read John 4:7-26, 39-42)

- a. Did not follow popular prejudices of His day and He even defied them
What are some of the prejudices you see in our world today? In yourself?
- b. Remarkable following consisted of Zealots, religious, prostitutes, tax collectors, insane, officials, etc.
- c. Jesus persisted in love by telling the woman the truth she needed to hear
This woman had a 'good' response to spiritual truth—how else could she have responded?
If Jesus saw your secrets, how might you respond?

4. **Loved Beyond Measure**

(Read John 13:1-15, 34-35)

- a. He loved fully, even His betrayers
- b. Jesus envisioned disciples in the future being known for their love and their unity (John 17:22-23)
Do you belong to a community where disciples strive to follow this example?
In what ways could you exemplify this love?

5. **Gave an Astonishing Calling**

(Read Luke 5:1-11)

- a. We come to realize who Jesus is: 'Lord'
- b. We come to realize who we are (a sinful person), and accept the call to follow Him and do what He does
- c. Read Luke 9:23-26: "Follow me"—to shamelessly and daily give up our life, pick up our cross
What would keep you from following Him daily?
Can you grasp the big picture of this astonishing calling?
In time, disciples also reach and teach new disciples.

Does the Biblical Christ amaze you?

Do you believe in Him and desire to follow Him?

To prepare for the next study, please read Matthew 26-28

6. **Further Reading:**

- a. Mark 12:28-31—Greatest command
- b. John 8:30-32—Real disciples of Jesus

(Matthew 26:31, 26:36 - 27:50)

There are at least eighteen compounding "just when you thought it couldn't get worse" agonies that crescendo:

1. Read 26:31,36-46
 - a. He faced desertion, even by His closest friends
 - b. He agonized in Gethsemane
 - c. He was disappointed with His friends
 - d. He was betrayed by one of His friends, Judas
2. Read 26:55-68
 - a. He faced a conspiracy of false accusations and lying witnesses
 - b. He was charged falsely with blasphemy
 - c. He was spat upon, punched and slapped
 - d. He was taunted with religious mockery
3. Read 26:69-75
 - a. He suffered Peter's blatant denial
4. Read 27:1
 - a. He received the death sentence at trial
5. Read 27:11-26
 - a. He was given equal status with Barabbas, a notorious prisoner
 - b. He was subjected to a mob jury
 - c. He was tortured by flogging
6. Read 27:27-31
 - a. He was humiliated—stripped and mocked as a king
7. Read 27:32-44
 - a. He was crucified, intended to be the cruelest form of execution
 - b. He endured the crowd's jeering
8. Read 27:45-50
 - a. He suffered separation from God, taking upon Himself all the sins of mankind
 - b. He experienced physical death

Personal responsibility

- c. Remember there were many others who died by crucifixion in the first century. It was not that Jesus was painfully crucified that makes him unique – it was that he was crucified for you, in your place. He died on the cross for you.
 - d. Romans 3:23
 - e. Isaiah 59:1-2
 - f. Matthew 27:46
9. Share your sins that you committed before being baptized and your feelings of being forgiven at baptism. Ask the person with whom you are studying to share and confess their sins. (Write them down)
 - a. Isaiah 53:4-6

Read the Medical Account, Watch The Passion Movie (Visualize)

The Medical Account of the Crucifixion of Christ

Dr. C. Truman Davis

A Physician Analyzes the Crucifixion
by Dr. C. Truman Davis

About a decade ago, reading Jim Bishop's *The Day Christ Died*, I realized that I had for years taken the Crucifixion more or less for granted -- that I had grown callous to its horror by a too easy familiarity with the grim details and a too distant friendship with our Lord. It finally occurred to me that, though a physician, I didn't even know the actual immediate cause of death. The Gospel writers don't help us much on this point, because crucifixion and scourging were so common during their lifetime that they apparently considered a detailed description unnecessary. So we have only the concise words of the Evangelists: "Pilate, having scourged Jesus, delivered Him to them to be crucified -- and they crucified Him."

I have no competence to discuss the infinite psychic and spiritual suffering of the Incarnate God atoning for the sins of fallen man. But it seemed to me that as a physician I might pursue the physiological and anatomical aspects of our Lord's passion at some detail. What did the body of Jesus of Nazareth actually endure during those hours of torture?

This led me first to a study of the practice of crucifixion itself; that is, torture and execution by fixation to a cross.

Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals brought it back to the Mediterranean world -- to Egypt and to Carthage. The Romans apparently learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly developed a very high degree of efficiency and skill at it. A number of Roman authors (Livy, Cicero, Tacitus) comment on crucifixion, and several innovations, modifications, and variations are described in the ancient literature.

For instance, the upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top in what we commonly think

of as the Latin cross. The most common form used in our Lord's day, however, was the Tau cross, shaped like our T. In this cross the patibulum was placed in a notch at the top of the stipes. There is archeological evidence that it was on this type of cross that Jesus was crucified.

Without any historical or biblical proof, Medieval and Renaissance painters have given us our picture of Christ carrying the entire cross. But the upright post, or stipes, was generally fixed permanently in the ground at the site of execution and the condemned man was forced to carry the patibulum, weighing about 110 pounds, from the prison to the place of execution.

Many of the painters and most of the sculptors of crucifixion, also show the nails through the palms. Historical Roman accounts and experimental work have established that the nails were driven between the small bones of the wrists (radial and ulna) and not through the palms. Nails driven through the palms will strip out between the fingers when made to support the weight of the human body. The misconception may have come about through a misunderstanding of Jesus' words to Thomas, "Observe my hands." Anatomists, both modern and ancient, have always considered the wrist as part of the hand.

A titulus, or small sign, stating the victim's crime was usually placed on a staff, carried at the front of the procession from the prison, and later nailed to the cross so that it extended above the head. This sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form of the Latin cross.

But, of course, the physical passion of the Christ began in Gethsemane. Of the many aspects of this initial suffering, the one of greatest physiological interest is the bloody sweat. It is interesting that St. Luke, the physician, is the only one to mention this. He says, "And being in Agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground."

Every ruse (trick) imaginable has been used by modern scholars to explain away this description, apparently under the mistaken impression that this just doesn't happen. A great deal of effort could have been saved had the doubters consulted the medical literature. Though very rare, the phenomenon of Hematidrosis, or bloody sweat, is well documented. Under great emotional stress of the kind our Lord suffered, tiny capillaries in the sweat glands can break, thus mixing blood with

sweat. This process might well have produced marked weakness and possible shock.

After the arrest in the middle of the night, Jesus was next brought before the Sanhedrin and Caiphus, the High Priest; it is here that the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiphus. The palace guards then blind-folded Him and mockingly taunted Him to identify them as they each passed by, spat upon Him, and struck Him in the face.

In the early morning, battered and bruised, dehydrated, and exhausted from a sleepless night, Jesus is taken across the Praetorium of the Fortress Antonia, the seat of government of the Procurator of Judea, Pontius Pilate. You are, of course, familiar with Pilate's action in attempting to pass responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate. It was then, in response to the cries of the mob, that Pilate ordered Bar-Abbas released and condemned Jesus to scourging and crucifixion.

There is much disagreement among authorities about the unusual scourging as a prelude to crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against this pretender who allegedly claimed to be the King of the Jews.

Preparations for the scourging were carried out when the Prisoner was stripped of His clothing and His hands tied to a post above His head. It is doubtful the Romans would have made any attempt to follow the Jewish law in this matter, but the Jews had an ancient law prohibiting more than forty lashes.

The Roman legionnaire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus' shoulders, back, and legs. At first the thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles.

The small balls of lead first produce large, deep bruises, which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped.

The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be king. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. Flexible branches covered with long thorns (commonly used in bundles for firewood) are plaited into the shape of a crown and this is pressed into His scalp. Again there is copious bleeding, the scalp being one of the most vascular areas of the body.

After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. Already having adhered to the clots of blood and serum in the wounds, its removal causes excruciating pain just as in the careless removal of a surgical bandage, and almost as though He were again being whipped the wounds once more begin to bleed.

In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves, and the execution detail of Roman soldiers headed by a centurion begins its slow journey along the Via Dolorosa. In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance.

The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock, until the 650 yard journey from the fortress Antonia to Golgotha is finally completed.

Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus quickly thrown backward with His shoulders against the wood. The legionnaire feels for the

depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action being careful not to pull the arms too tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the titulus reading "Jesus of Nazareth, King of the Jews" is nailed in place.

The left foot is now pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists excruciating pain shoots along the fingers and up the arms to explode in the brain -- the nails in the wrists are putting pressure on the median nerves. As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet.

At this point, as the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by his arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, he is able to push Himself upward to exhale and bring in the life-giving oxygen. It was undoubtedly during these periods that He uttered the seven short sentences recorded:

The first, looking down at the Roman soldiers throwing dice for His seamless garment, "Father, forgive them for they know not what they do."

The second, to the penitent thief, "Today thou shalt be with me in Paradise."

The third, looking down at the terrified, grief-stricken adolescent John -- the beloved Apostle -- he said, "Behold thy mother." Then, looking to His mother Mary, "Woman behold thy son."

The fourth cry is from the beginning of the 22nd Psalm, "My God, my God, why has thou forsaken me?"

Hours of limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain where tissue is torn from His lacerated back as He moves up and down against the rough timber. Then another agony begins...A terrible crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart.

One remembers again the 22nd Psalm, the 14th verse: "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels."

It is now almost over. The loss of tissue fluids has reached a critical level; the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissue; the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain.

Jesus gasps His fifth cry, "I thirst."

One remembers another verse from the prophetic 22nd Psalm: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death."

A sponge soaked in posca, the cheap, sour wine that is the staple drink of the Roman legionaries, is lifted to His lips. He apparently doesn't take any of the liquid. The body of Jesus is now in extremes, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words, possibly little more than a tortured whisper, "It is finished." His mission of atonement has completed. Finally He can allow his body to die.

With one last surge of strength, he once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, "Father! Into thy hands I commit my spirit."

The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common

method of ending a crucifixion was by crurifracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; thus the tension could not be relieved from the muscles of the chest and rapid suffocation occurred. The legs of the two thieves were broken, but when the soldiers came to Jesus they saw that this was unnecessary.

Apparently to make doubly sure of death, the legionnaire drove his lance through the fifth interspaces between the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John reports: "And immediately there came out blood and water." That is, there was an escape of water fluid from the sac surrounding the heart, giving postmortem evidence that Our Lord died not the usual crucifixion death by suffocation, but of heart failure due to shock and constriction of the heart by fluid in the pericardium.

Thus we have had our glimpse -- including the medical evidence -- of that epitome of evil which man has exhibited toward Man and toward God. It has been a terrible sight, and more than enough to leave us despondent and depressed. How grateful we can be that we have the great sequel in the infinite mercy of God toward man -- at once the miracle of the atonement and the expectation of the triumphant Easter morning.

From New Wine Magazine, April 1982. Originally published in Arizona Medicine, March 1965, Arizona Medical Association.

1. Introduction: Matthew 28:18-20
 - a. What does Jesus want everybody to become?
 - b. Which is the more popular term. "Disciple" or "Christian"? The word "Christian" only appears three times in the New Testament. It is the name those in the world gave the disciples, seven years after the church began. (Acts 11:19-26) The word "Disciple" occurs 270 times in the New Testament.
 - c. SAVED = CHRISTIAN = DISCIPLE
 - d. Jesus came to make disciples. Only baptized disciples will be saved
2. Mark 1: 14-18
 - a. Calling of the first disciples
 - b. Come follow me (Christ)
 - c. ...make you fishers of men – Jesus gave these first disciples the real purpose for living
 - d. Immediately
3. Luke 9:23-26
 - a. If any man ...
 - b. Deny self. Notice Christ in the garden (Matthew 26:36-39, "Not my will, but your will.") Do not give in to moods.
 - c. Carry the cross –daily
 - d. Gain the world... forfeit soul. Lose your life for Jesus....save it
4. Luke 14:25-33
 - a. If any man
 - b. Count the cost (v.28-30)
 - c. Consider the alternatives (v.31-32)
 - d. Love Christ more than any person (v.26)
 - e. Persecutions (v.27)
 - f. Everything, not just anything (v.33)
5. Luke 11:1-4
 - a. Must learn to pray – disciples saw the strength Jesus received from the Father
 - b. Daily personal relationship with God (v.3); daily prayer
6. John 13:34-35
 - a. Love one another
 - b. Be an active part of the fellowship
7. Matthew 28:18-20
 - a. Command – make disciples (given to all)
 - b. Who is a candidate for baptism? People who make the decision to be a disciple
 - c. You need someone to disciple you to maturity in Christ
 - d. This is the only way to save the world!

Conclusion question: Am I a Disciple? Am I a Christian? Am I saved? What do I need to become a disciple?

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Becoming a Disciple

Stages of progression of the Heart (Simon Peter) Luke 5:1-11

1. Vs. 5 **Submission**, "Because you say so, I will"
 - a. Even if it does not make sense
 - b. Even if it is contrary to what I have been taught before
2. Vs. 8 **Conviction**, "Go away from me...I am a sinful man."
 - a. Convicted of sin (Unseen and seen) in inner life
 - b. Feel like withdrawing from the Lord, or church of strong Christians
3. Vs. 10 **Purpose**, "Don't be afraid; from now on you will catch men."
 - a. The right purpose puts perspective on the matter. Instead of shrinking back, Simon is called higher through Jesus' purpose for him.
 - b. (John 15:1-8) There would be pruning in Simon's life through this new purpose that would deal with his being a "sinful man"
4. Vs. 11 **Commitment**, "They left everything to follow him."
 - a. They were willing to leave
 - b. It was immediate. Go anywhere and anytime.

Staying a Disciple

5. The Examination
 - a. Prov. 4:23 – Above all else guard your heart
 - b. Psalms 139:23 – Open your heart to God
 - c. Hebrews 4:13 – God cuts with his sword and sees everything
6. Types of heart Disease
 - a. Jer. 17:9, 14:21, 21:13 – Deceit
 - b. Deut. 29: 26-31 – Idolatry
 - c. Deut. 8:10-18, Prov. 18:12- Pride
 - d. Hebrews 3:12-19 – Unbelief. (Hardness, rebellion, disobedience)
 - e. Hebrews 12:3-12 – Weariness
7. The Remedy
 - a. Psalm 34:18, 51:17 – Brokenness
 - b. Prov. 18:13, 1 Kings 8:37-40 – Admission to sin
 - c. Psalms 51:10 – Pray for a new heart
 - d. Prov. 16:6, Psalm 112:1, 7-8 – Fear of God. If you fear God, you will run from sin
 - e. Prov. 5:10-14, 10:8 – Love correction and accept commands
 - f. Psalm 97:10 – Loving God means hating all, any and every sin
 - g. Galatians 5:24 – Don't just kill the acts....kill all desire for sin
 - h. Matt 5:29-30 – have a radical hatred towards sin. All sin is very serious
 - i. Heb 3:12-13 – Get help everyday from mature Christians (Gal 6!)
 - j. Titus 2:11-14, Rom 5:8 if you love the man who died for you, you will say "no" to a sinful lifestyle. Fix your heart on grace/cross.

Light and Darkness

Introduction: 1 Peter 2:9-10

Darkness Not a people of God No Mercy	Light People of God Mercy
Lost Not a Christian Not a Disciple	Saved Christian Disciple

1. Every Person is either in the darkness or the light. There is not twilight zone
2. Where are you?

Darkness

1. Isaiah 59:1-2
 - a. Sin separates us from God

Darkness Man	Wall Of SIN	Light God
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- b. In Order for a man to have a relationships with God the wall must be broken down-sin must be forgiven
 - c. The point in time sin is forgiven is the point in time a person is saved
2. Romans 3:23-25
 - a. Who has sinned? Everyone!



Person A



Person B



Person C

- b. Who is a further away from God, a person who sins a little or a person who sins a lot? All are equal, all lost. Therefore a good moral life does not save you. You cannot earn your salvation by your good deeds.
 - c. Faith in the blood of Jesus saves you (v.25)
3. What is sin?
 - a. Galatians 5:19-21 (Sins of commission)
 - b. 2 Timothy 3:1-5 (Sins of commission)
 - c. James 4:17 (Sins of omission)

4. What is the eternal consequence of sin? Romans 6:23

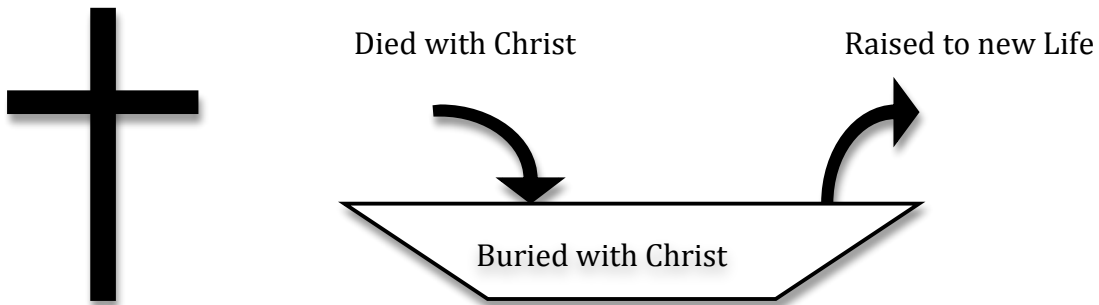
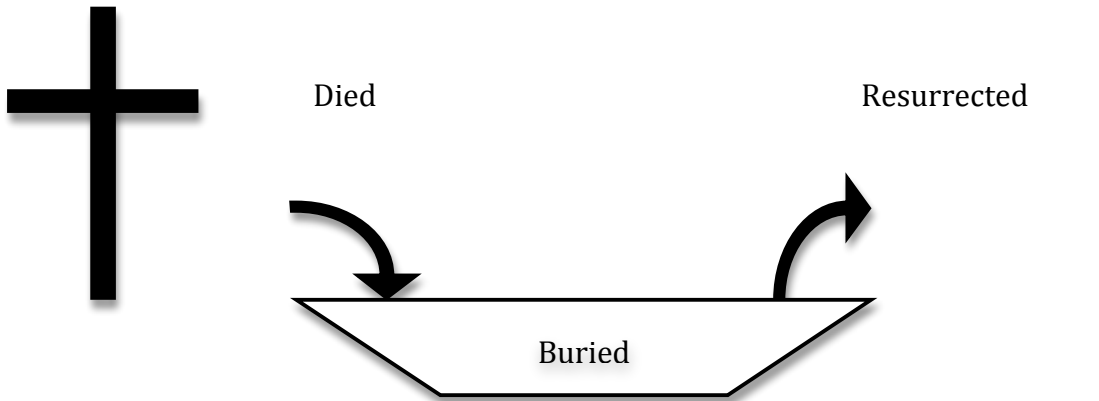
Wages of Sin	Gift of God
Death Hell Darkness	Eternal Life Heaven Light

Light

1. John 3:1-7 Born again (v.3) born of water and spirit (V.5), born again (V.7)
2. Personal decision as an adult
3. What message must one believe to be in the light (to be saved?) Acts 2:22-24
 - a. Jesus is from God (v.22)
 - b. Jesus is raised physically from the dead (v.24)
 - c. Everyone is responsible for the crucifixion of Christ (v.23). All have sinned (Romans 3:23)
4. Response of people Acts 2:37
 - a. Cut to the heart
 - b. What shall we do?
5. Once the people believe, what did they do? Acts 2:38-42
 - a. Repent (Greek = to turn)
 - b. Be baptized (Greek = to be immersed)
 - i. Sin forgiven. Therefore this is the point in time a person is saved
 - ii. Holy Spirit given to each who responded – power to live as God commands

6. Baptism Romans 6:1-4
- a. Baptism is the sharing (a participation) in the death, burial and resurrection of Christ. (More than just a symbol)

Jesus



Old Life

<p>Darkness Sin Separates us from God</p>	<p>Light Acts 2:38 Sin is Forgiven</p>
<p>Born Again of Water and Spirit John 3:5</p>	<p>Acts 2:38 Water = Baptism Spirit = Received at Baptism</p>
<p>Romans 3:25 Faith in the blood of Jesus Saves Us</p>	<p>Jesus shed his blood when he died, in baptism we share by faith in the death, burial and resurrection of Jesus. Thus we contact the blood in baptism and are forgiven of our sins and saved</p>

7. Traditions/False doctrines – Matthew 15:6-9
- a. Infant Baptism
 - i. Personal faith in needed (Colossians 2:12)
 - ii. Began approximately third century A.D

- iii. Original Sin
 - 1. Ezekiel 18:20
 - 2. Became "Church doctrine" in 549 A.D
- b. Praying Jesus into your heart
 - i. Revelations 3:20 – taken out of context. This verse is addressed to Christians.
 - ii. Began in the early 1800s in America
- 8. Sinful nature
 - a. Suggest to the individual whom you are studying that he or she write out and be specific about various sins they have committed during their life. This is so that they might see the gravity and magnitude of their sin. This is confidential and should only be shared with those who are studying with the person.

1. The Major Conversions in Acts
 - a. Conversions
 - i. Acts 2:36-47 –First Christian in Jerusalem
 - ii. Acts 8: 26-39 – Ethiopian Eunuch
 - iii. Acts 16: 22-34 – Philippian jailer and his family
 - iv. Acts 9:1-22 –Paul
 - v. Acts 22:3-16 –Paul
 - vi. Acts 18:24-26 –Apollo
 - vii. Acts 19: 1-5 – Ephesians
 - b. Questions concerning conversions
 - i. What was preached?
 - ii. What was the person's (people's) response to the message?
 - iii. How long did the person (people) take to make the decision?
 - iv. What was their response after baptism?

- a. **“Pray Jesus into your heart”**. This phrase is never mentioned in the Bible. People may use Rev. 3:20 about Jesus knocking at the door, however you must examine the scripture in context. This scripture does not teach how to become a Christian and be saved, but how to come back to God after becoming lukewarm. It is addressed to disciples who already responded to Christ in faith, repentance, confession and baptism.
- b. **“Accept Jesus into your heart”** (Same teaching as praying Jesus into your heart just different terminology.) based on Romans 10:9. You must look at scripture in context. Paul is addressing the problem of the Israelites. Unbelief that Jesus was the Christ, the Son of God. Read further on to Romans 10:13. When do you call on the name of the Lord? At baptism (Acts 22:16)
- c. **Infant baptism**: A baby cannot have faith, and since we are baptized through faith in the power of God (Colossians 2:12), babies cannot be baptized. Original sin: Ezekiel 18:20 teaches there is no original sin; each person is responsible for his own actions and will be judged accordingly. Therefore babies are born sinless and will be save if they die.
- d. **“Baptism does not save you”** 1 peter 3:21 says that baptism does save you through the resurrection of Jesus Christ. Acts 2:38 teaches that sin is forgiven at baptism-one is saved at the point sin is forgiven.
- e. “Baptism is an outward sign of an inward grace” Romans 6:24 states that baptism is an actual participation in the death, burial and resurrection of Christ. It is not merely a sign, seal or symbol
- f. **“Baptism is a work-yet we are saved by faith”** (Eph 2:8) Colossians 2:12 teaches we are saved by faith-in the working of God at baptism
- g. **“Baptism isn’t important, after all, look at what Paul said about it in 1 Corinthians 1:17”**. Paul does not diminish the importance of baptism here. (Paul himself was baptized to have his sins forgiven in Acts 22:16. In Context (read 1 Corinthians 1:10-17) he makes the point that he does not want people following men (denominationalism). He mentions baptism several times in the passage.
- h. **“The thief on the cross was not baptized and Jesus told him that they would see each other in paradise”** Jesus had not eve died yet, and baptism is participating in the death (Romans 6:2-4); also on earth, he had the power to forgive sins (Matt 9:2-6)
- i. **“Believers baptism”** This is baptism as an adult, but is not done in conjunction with the understanding that one is being saved at this point in time (John 3:5, Acts 2:38). “Retroactive understanding” is not sufficient for salvation

- a. God's Church is people born again into His family from all ages, races, cultures and lands, bound by shared beliefs, faithfulness to God, devotion to one another and Jesus as our Lord and Savior.
- b. **Began with Devotion**
(Acts 2:42-47)
 - a. Teaching, fellowship, prayer and meals in homes
 - b. Awe, praise of God, sharing and added numbers
Should we strive for such devotion in churches today?
- c. **Is Built on Jesus Christ**
(Read Ephesians 2:19-21)
 - a. The family of God on the cornerstone of Christ (Colossians 1:18)
 - b. The foundation: Apostles and prophets
How does one make sure that the foundation is correct?
- d. **Has Clear Family Guidelines**
(Read Ephesians 4:1-16)
 - a. All are called to be humble, gentle and patient
 - b. Guidelines (7) define the core convictions of the church



- c. Jesus gave gifts to prepare the church for unity, knowledge, maturity and fullness
 - d. God designed the body to have boundaries in order to protect His family against external forces
 - e. He defined the family to be protected from craftiness. *Where do lures usually come from?*
 - f. The body matures as each member does his or her part with the goal—grow up into Christ
What part of this directive stands out to you?
- e. **Has Many Parts**
(Read 1 Corinthians 12:12-27)
 - a. All members come into the body of Christ through baptism/Spirit

- b. Each member is unique and fulfills a crucial role; nobody is unwanted or not needed
 - c. Each member needs others and must accept those who are different
 - d. In the church, there will be an assortment of strengths, weaknesses, age-groups, backgrounds, ethnicities and appearances
- f. **Has Responsibilities**
(Read Romans 12:1-8)
- a. Using your "different gifts" to build up the body
 - b. Read 1 Corinthians 9:7-14. Giving—members give to support gospel ministers, expenses, the poor, etc.
 - c. Read Hebrews 10:19-25. Meeting together—the privilege of "access" leads to purpose, encouragement and spurring one another
 - d. Etc. (taking care of the needy, serving each other, carrying out the great commission, help one another in various life challenges)
How does the thought of responsibly giving your time and resources to Christ's church sound to you?
 - e. *Do you desire to be part of the church intended by God?*
- g. **Further Reading:**
- a. 1 Corinthians 3:1-9—Unity vs. division
 - b. Hebrews 3:12-14—Daily encouragement
 - c. Romans 15:1-7, 14—One heart/mind
 - d. 2 Corinthians 8-9—Other needs

Relationships in the body

- a. Defined
 - a. John 13:34-35
 - i. A new command
 - ii. Love each other as Jesus did (discuss Jesus' radical love for people.)
 - iii. Called to love exactly like Jesus
 - b. 1 Cor. 12:12-27, Rom 12:4-8
 - i. Members of one body
 - ii. What happens if your finger is cut off? (i.e., we need each other)
 - iii. A loving family working together
 - c. Rom 12:9-16
 - i. What's the difference between sincere and insincere love?
 - ii. Discuss how you practically apply this passage
 - d. 1 Thessalonians 2:7-8, 11-12
 - i. Like a mother – gentle, caring
 - ii. Like a father – encouraging, comforting, urging
- b. Demonstrated
 - a. Actions
 - i. Prov. 21:13 – give possessions
 - ii. 1 John 3:17-18, Acts 2:45 – meet the needs in the family
 - iii. Colo. 1:28-29 – Toil to present one another mature in Christ
 - iv. Eph 4:29-30 – say only what is edifying
 - v. Heb 3:12-13 – encourage daily
 - vi. 1 Corn. 13:4-8 – do you love like this?
 - b. Signs of Unloving relationships
 - i. Colo. 3:13 – Unwillingness to forgive
 - ii. Philip. 2:3-5 Pride
 - iii. Philip. 2:14 serving with a grumbling spirit
 - iv. Prov. 19:6 Serving only certain people
 - v. Luke 9:23 preoccupied with self
 - vi. Heb. 10:24-25 inconsistent church attendance
 - vii. Eph 4:15, Proverbs 27:5-6 – Non-challenging relationships
 - viii. Gossip, slanderous thought
 - ix. Acts 4:32, Eph 4:1-3, Disunity
 - c. Attitudes
 - a. 1 Thessalonians 5:12-15, Respect those who work hard, live in peace, encourage
 - b. 1 Corinthians 6:11-13 Be open about sins, struggles, dating
 - c. Eph 5:21 submit to leader and each other as well
 - d. James 2:1-9 Love all people, even your enemies (Matt 5:44)

Colossians 1:28-29 – bringing each other to maturity. We all need to become more like Jesus everyday. God’s plan has always been to use people to help us to be what he wants us to be.

Initiation

Must desire to be discipled—no one will make you. Example: going to the doctor-no one makes you, but you desire to get better. Question: do you want to become like Jesus?

- a. Initiate in questions
 - a. Seeking advice –finances, dating, school, home, and family. Proverbs 12:15 – many advisors make victory sure
 - b. Have an agenda of questions prepared for each discipling time
 - c. Reasons we don’t; pride, independence, sin
 - d. Prov. 8:13 – God hates pride, independence
- b. Initiate in openness/confession. Prov. 28:13, Psalm 66:18, James 5:16
 - a. Sin, temptations, feeling, attitudes
 - b. Disciples should never have to guess about what’s going on. Share fears, desires, embarrassments, joys, and sorrows...
 - c. Love conviction and accountability (Prov. 12:1, 15:10, 27:5-6)
 - d. Pride kills discipleship
- c. Initiate in friendships
- d. Initiate in evangelism
 - a. Be a self-starter. God hates laziness and apathy. Love the lost
 - b. Bring people to discipler’s to study with
 - c. This is how you’ll learn to be abundantly fruitful
- e. Initiate in thinking
 - a. Learn to be independent thinkers, not independent spirits
 - b. 1 Timothy 4:7, Train your-selves to be godly. (1 Corinthians 9:24-27)
 - c. Share your ideas with your discipler

Imitation Judges 7, Hebrews 13:7, Philippians 4:9 – imitate your leaders

- a. Purpose: Obtain God’s goals, qualities and unity (Key verse: Judges 7:17)
- b. Faith – reliance on God
- c. Love – Warmth and encouragement, character
- d. Endurance – Even –temperedness and stability. Keeping your head in all situations

Indignation sin is what keeps us from being a great disciple

- a. Pride. Prov. 26:12 “I can make it on my own.” No you can’t James 4:6 – God opposes the proud
- b. Selfishness – Philippians 2:1-8 – Jesus made himself nothing

1. Guarantee of Persecution
 - a. Jesus Christ John 15:20, Paul (2 Timothy 3:12)
 - b. It is normal to be going through this (Acts 28:22; 1 Peter 4:12-19)
2. Purpose and intent of persecution
 - a. Intimidate Christians and deter preaching (Acts 3-5)
3. Real reasons behind Persecution
 - a. People are offended by exclusive doctrine (Acts 4:12, 17)
 - b. Offended at being blamed for Jesus death (Acts 2:23, 26; 3:13-15, 4:10; 5:28)
 - c. Christians are nuisance to contemporary standards (Acts 4:16, 19:23-41)
 - d. Jealousy (Acts 5:17)
 - e. Retaliation from deep convictions and hard-lined messages (Acts 7:51-58)
4. Tactics of Persecution
 - a. False association with dangerous groups
 - b. Lie, half-truths, exaggerations, distortion of facts of Christian sect
 - c. Projecting isolated errors/sins onto the whole Christian sects
 - d. Inciting officials, family members by scarring them with lies
 - e. Deception, kidnapping, and brainwashing
5. Preparation of Persecution
 - a. Read Psalms of David or episodes of persecution involving Jesus or early Church
 - b. Spirituality as an offence is the best measure of defense
 - c. Talk about your feeling to someone who seems to handle it well
 - d. Pray for persecutors (Luke 6:28)
 - e. Make changes where criticisms from persecutors seem valid
 - f. Leap for Joy (Luke 6:23)
 - g. Decide to have even greater conviction (Acts 5:29-32; 40-42)
6. Benefits of Persecution
 - a. Be blessed (1 Peter 4:14)
 - b. Scatter disciples to other regions with the message (Acts 8:1-4)
 - c. Relate with Jesus and great Christians
 - d. Find out where your convictions are strong and weak
 - e. Creates opportunities to share your faith
7. Suggested scriptures
 - a. Heb 10:32-39
 - b. Heb 11:32-38
 - c. 1 Peter 2:19-23
 - d. 1 Peter 4:1-5

Eternal life awaits us at the end of this life's journey if we trust God, exhibit courage and rightly respond to God's invitation.

a. **Eternal Life**

(Read John 3:16-21)

- a. Eternal life is made possible because of God's sacrifice of His Son (The Gospel study)
- b. Our part is "living by the truth"

b. **Eternal Accommodations**

(Read John 14:1-6)

- a. Heaven has been prepared for those who love God
- b. Jesus is preparing a room in heaven for His disciples
- c. Heaven will be so much better than the best offered here on earth

c. **Eternal Repercussions**

(Read Revelation 21:1-8, 22:1-5)

- a. God will dwell with man without the challenges and curses of this earthly life
- b. Those who overcome will receive heaven's rewards
- c. Others (liars, adulterers, etc.) will be disqualified
- d. In heaven, there will be healing, the ability to see God's face, no more night or fear, etc.

d. **Eternal Costs and Blessings**

(Read Mark 10:17-31)

- a. The biggest tests deal with greed, sensuality and time
- b. Jesus on greed: Giving up earthly riches for real riches
- c. The decision to follow Christ means leaving everything
- d. The benefits of heaven far outweigh the losses
what do you think Jesus means when He says "a hundred times as much in this present age"?

The Costs	The Blessings
Pleasures of sin	Clean conscience
Lifestyle change	Great relationships
Persecution	Purpose
⋮	⋮

e. **An Eternal Celebration**

(Read Matthew 22:1-14)

- a. Many were invited to attend the banquet but turned it down

- b. The banquet pictures a feast of blessings that God prepared *which response best describes you?*
 - i. *Ready and dressed (with Christ) for the occasion*
 - ii. *Will harm the messengers (persecute presenter)*
 - iii. *Go on with your business (non-committal)*
 - iv. *Try to sneak in without proper clothing (pretender)*
- c. Read 2 Peter 2:20-22: When someone leaves Christ after they have accepted His invitation (take off their wedding clothes) they are worse off
Are you sure of your decision?
- f. **An Invitation to Eternal Life**
(Revelation 22:17)
 - a. The Spirit and the bride offer the promise of the "free gift" for those who are thirsty
 - b. The last chapter of the last book holds an open invitation
- g. **Further Reading:**
 - a. Luke 14:25-32—More on implications
 - b. 1 Corinthians 15:35-58—A new body
 - c. 2 Corinthians 5:1-5—New clothing

Note: The following studies can be used in the first study series but it is highly recommended to be done in the follow up studies.

Coming of the Kingdom

In this study you will see the continuity of the Old and New Testaments

Questions:

- What is the Kingdom of God?
- When did it come?
- 1. Old Testament predictions of the Kingdom (the height of Israel's glory was under the kingship of David approximately 1000 B.C)
 - a. Isaiah 2:1-4 (750 B.C)
 - i. Last days
 - ii. Mountains (Symbolizes kingdom); Mountain of the Lord, chief of the mountains
 - iii. All nations
 - iv. Jerusalem
 - b. Daniel 2:31-45 (550 B.C)
 - i. Daniel interprets king Nebuchadnezzar's dream
 - ii. Empires
 - 1. Babylonian; Gold
 - 2. Mede Persian; Silver
 - 3. Alexander the Great; bronze
 - 4. Roman; Iron (Iron and clay)
 - iii. Rock –cut out not by human hands
 - iv. Rock becomes huge mountain – filled the whole earth
 - v. Kingdom that will never be destroyed (v.44)
- 2. New Testament Predictions of the Kingdom
 - a. John the Baptist (25 A.D.)
 - i. Kingdom is near (Matthew 3:1-6)
 - b. Jesus (30 A.D)
 - i. Kingdom is near (Matthew 4:17)
 - ii. Kingdom will come in the lifetime of some of the disciples (Mark 9:1)
 - iii. Kingdom will come with power (Mark 9:1)
 - iv. Kingdom entered by new birth (John 3:1-7)
 - v. Kingdom is within you (Luke 17:20-21)
 - vi. Peter has the keys (Matthew 16:13-19). Church and the kingdom are the same and will be built on the truth that Jesus is the Christ (1 Corinthians 3:11)
 - vii. Joseph of Arimathea was still waiting for the kingdom when Jesus died (Luke 23:50-51)
 - viii. Repentance and forgiveness of sins will be preached first in Jerusalem to all nations (Luke 24:44-49)
- 3. Fulfillment of the Old and New Testament Predictions Acts 1-2 (33 A.D)
 - a. Last days (Acts 2:17)
 - i. Isaiah 2:2
 - b. All nations (Acts 2:5)
 - i. Isaiah 2:2
 - ii. Luke 24:47
 - c. Jerusalem (Acts 2:5)
 - i. Isaiah 2:3
 - ii. Luke 24:44-49
 - d. Eternal Kingdom (Acts 2:37-42)
 - i. Daniel 2:31-45

Baptism with the Holy Spirit

Introduction: Jesus was given the Spirit in full measure (RSV), no limit (John 3:34).

There are three measures of the Holy Spirit:

1. The Indwelling of the Holy Spirit
 - a. Received at baptism (Acts 2:38)
2. The baptism with the Holy Spirit
 - a. Characteristics in Acts 2 and Acts 10
 - i. Promise (not command), Acts 1:4-5
 - ii. Predicted (prophesied)
 - iii. Came without warning. (People were not specifically praying for it.)
 - iv. Languages
 - v. Purpose: to usher in the Kingdom with power (Mark 9:1, Acts 1:8)
3. Accounts of the baptism with the holy Spirit
 - a. To the Jews-in Jerusalem (Acts 2)
 - b. To the Gentiles – begins with Cornelius (Acts 10)
 - i. Note: Cornelius and his household were water baptized in v. 48, saved at baptism
 - ii. Peter explained actions to the Jews (Acts 11:1-18)
 - iii. “At the beginning” (Acts 11:15)
4. Does the Baptisms with the Holy Spirit still exist today? Ephesians 4:4-6:
There is one baptism which one? (Written about 60-62 A.D) There are three options:
 - a. John’s baptism-passed when new covenants began (Acts 19:1-5)
 - b. The baptism with the Holy Spirit (Acts 2 and 10). No longer present as it was a prophecy/promise that has been fulfilled. It was never a general command for all Christians.
 - c. Baptism with water in the name of Jesus Christ for the forgiveness of sins to receive the indwelling of the Holy Spirit.
 - i. Jesus Commanded this baptism (Matthew 28:18-20)
 - ii. This baptism is recorded all the way through the book of Acts and epistles. 1 Peter 3:21 (Written around 64 A.D) makes references to this water baptism of salvation.
 - iii. It had to be the one baptism of Ephesians 4:4-6 as it was the only one practiced by 60-62 A.D. when Ephesians was written.
5. The miraculous gifts of the Holy Spirit (Next Lesson)
 - a. Received by the apostles ‘laying on of hands
 - b. No longer present today

Miraculous gifts of the Holy Spirit

1. Types of Miraculous gifts
 - a. 1 Corinthians 12:8-10
 - i. Wisdom
 - ii. Knowledge
 - iii. Faith
 - iv. Healing
 - v. Miracles
 - vi. Prophecy
 - vii. Distinguishing Spirits
 - viii. Tongues
 - ix. Interpretation
 - b. (Mark 16: 16-18) Some will be able to:
 - i. Drink poison and not die
 - ii. Be bitten by snakes and not die (Acts 28:5)
2. Types of "Laying on of hands":
 - a. Blessing (Acts 13:3)
 - b. Healing
 - i. Ananias hands Paul's blindness (Acts 9:17-18)
 - ii. Paul heals Publius' father on Malta (Acts 28:18)
 - c. Passing on the Gifts
 - i. Apostles would pass on the gifts (Acts 8:18)
 - ii. These people could not pass on the gifts they received.
 - d. Acts 6:1-8: Context is the choosing of "the Seven". This is the first occasion that the gifts were passed. Stephen immediately starts to perform miraculous signs among the people with God's power (v.8)
 - e. Acts 8:1-25: Context is after Stephen's martyrdom. Great persecution breaks out. Many leave, but apostles stay in Jerusalem. Philip, one of the seven who had received the gifts in Acts 6:1-8, goes to Samaria. He performs many miraculous signs and healing to get people to believe (v.12), including Simon the Sorcerer (V.13) and they were baptized. (They became Christians and thus receive the forgiveness of sins and the gift (indwelling) of the Holy Spirit, Acts 2:38). When apostles come to Samaria, Simon saw the Spirit's gifts were only given by apostles' laying on of hands and offers them money for the ability (Acts 8:18). Note: Simon didn't ask Philip for the gifts because Philip could not pass them on. Simon rebuked for having the wrong motivation.
 - f. Acts 19:1-6; Paul finds disciples in Ephesus who didn't know what the Holy Spirit was because they had only received John's baptism of repentance. Then they were baptized into the name of Jesus Christ to receive the forgiveness of sins and the indwelling of the Holy Spirit (V.5). Then they receive the miraculous gifts of prophecy and

speaking in tongues by the laying on of Paul's hands (v.5). Paul is an apostle.

3. General Observations

- a. Apostles were able to pass on the gifts because they were apostles. The Apostles possessed the ability to perform miracles even during the ministry of Christ (Luke 9:1). This Ability to pass and perform the gifts were not given at Pentecost
- b. 1 Corinthians 12 and 14 are not the directives on how to receive tongues (the church there had already receive them), but rather the correctives on how to use them because everyone was speaking at the same time and misusing the tongues. 1 Corinthians 12:28-30 shows that tongue as a gift were not given to everyone in the church. Thus the concept of a "Pentecostal church" (Every member speaking in tongues) is contrary to scripture.
- c. 1 Corinthians 13:8-10 "Perfection" here could not mean the coming of Christ because it is in the neuter gender in Greek, not the masculine gender. When perfection comes probably refers to the canonization of the Bible sometime after the first century. At that time, all the miraculous gifts would be gone because all the apostles and those to whom they passed the gifts would have died.
- d. The purpose of the miraculous gifts from 1 Corinthians 14:20-22
 - i. To get non-believers to believe (tongues were not only to be used to bring non-believers of faith)
 - ii. To edify the Christians and strengthen their faith
 - iii. Now the Bible fulfills these needs-thus the church today does not need apostles or miraculous gifts.
- e. 2 Thessalonians 2:9-12 shows there can be miracles by Satan today. Satan's purpose is to deceive people about the truth, so they will not be saved.
- f. Speaking in "tongues" is common in many religions (Mormon, Catholic, Islam, etc.) because religion gets dried and staid. These are also called "ecstatic utterances" – non-understandable sounds and fragments of speech.
- g. A person can be filled with the Spirit without speaking in tongues (Eph 5:18-20)
- h. Jesus never spoke in tongues and he was accorded the full-measure of the spirit (John3: 34-36)

1. Character: Wise or Foolish (Proverbs 12:15)
 - a. A fool does what he wants without advice
 - b. You are wise when you accept advice.
 - c. Why is it sometimes dangerous to do what you feel without getting advice?
 - d. (Proverbs 14:12, Jude: 10)
2. Outcome: Success of Failure (Proverbs 15:22)
 - a. Many advisors bring success.
 - b. Areas of Importance: marriage, dating, parenting, finances, work, ect.
 - c. What effect will our pride have on our seeking advice? (Proverbs 13: 10)
3. Outcome: Success of Failure (Proverbs 15:22)
 - a. Many advisors bring success.
 - b. Areas of Importance: marriage, dating, parenting, finances, work, ect.
 - c. Q: What effect will our pride have on our seeking advice? (Proverbs 13: 10)
4. Basis of Advice: Word of God or Feelings (2 Timothy 4:1-4)
 - a. God's Word is the source of the principles (Colossians 3:16)
 - b. Do not seek advice from those who will tickle your ear. (Ephesians 4:15)
5. Effectiveness: Best of Acceptable (1 Corinthians 10:23-24)
 - a. Disciples should strive to be our best, not just "OK"
 - b. Seeking advice helps us become more confident --- not just getting by.
6. Advisor Examples: Moses, Jehoshaphat (Exodus 18:13-16, 1 Kings 22: 1-6)
 - a. Moses heard Jethro's advice and took it. "He did everything he said" (vs. 24)
 - b. Moses could not handle his situation so he went to Jethro, a man who was more mature than him.
 - c. Jehoshaphat was defeated because he accepted the advice of unspiritual rather than spiritual men.

MOST COMMON PITFALLS IN SEEKING ADVICE

When You've....

Already made up your mind, looking for a seal of approval.

1. You ask, without explaining the whole picture.
Going to non-credible or non-authority advisor.
Getting advice when it's too late for another recourse.
2. Suggested Scriptures:
 - a. Proverbs 3:5-7, 8:17, 9:8, 10:8, 10:17, 11:14, 12:1, 15:31, 19:20, 20:18, 26:12, 27:17:
 - b. 1 Thess. 5:12-13; Colossians 1:28-29.

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1. Your New Purpose
 - a. 2 Corinthians 5:11-12, ambassadors for Jesus, Motivation: The love of God compels us.
 - b. Acts 4:20, 5:41-42, Mark 5:20 -- True disciples are consumed with telling others what the Lord has done for them.
2. Keys to Effectiveness
 - a. John 15:1-17 -- Remain in Christ; rely on Him daily
 - b. Acts 17:16-17 -- Strive to share your faith every day
 - c. John 4:34 -- Believe the harvest is plentiful
 - d. Acts 4:13, 2 Corinthians 3:12 -- Boldness, Hindrances to:
 - a. Pride-- be afraid of what others think.
 - b. Small conviction -- not seeing people as lost
 - c. Selfishness -- centering on your problems.
 - d. Apathy -- not caring about the lost.
 - e. Faithlessness -- doubting that the harvest is great.
 - f. Lack of Confidence -- ignorance of Scriptures.
3. Love and Service
 - a. Be the friendliest person in the world.
 - b. Don't be "preachy" -- share with loving boldness
 - c. Serve as Jesus did (John 13:1-17)
4. Zeal and Commitment
 - a. 1 Corinthians 9:19-27 -- True disciple's attitude: "I want to win as many as possible"
 - b. 1 Corinthians 2:1-5
 - i. Be motivated by the Cross.
 - ii. Preach the Cross.
5. Practical Challenges
 - Make a thorough list and invite all your friends to Church/Bible talk.
 - Share how Christ has changed your life.
 - Love a busy schedule/hard work.
 - Get involved in class/ neighborhood programs.
 - Invite neighbors over for coffee -- get to know them; share with co-workers.
 - Invite people that intimidate you-- prominent people.
 - Get to know clerks at stores, gas stations, ect.
 - Seek lots of advice on how to share, invite.
 - Learn the studies as soon as you can. Know them inside out.
 - Develop an attractive (Christ-like) character.
 - Listen to people and confidently look them in the eye.
 - Learn to share your faith, not just invite.
 - Bring people to your discipler to study with them.
 - Pray daily for open hearts-- then believe.

1. Attitude
 - a. How we should view God's Word
 - i. Matthew 4:14—We need to survive. Why do you eat everyday? We need to “feed” ourselves daily on God's Word
 - ii. Deuteronomy 32:44-47 – Not mere words but they are your life.
 - iii. John 12:47-48—God will use it as the standard of judgment.
Example: Final exam for college course, the test will be from the text.
 - iv. 1 Peter 2:2 – Crave the Word. Then you will grow. Don't be a shallow Christian!
 - v. Luke 2:46-47—Be like the young Jesus in his love for the Word.
 - vi. Mark 1:35—Sacrifice to have your time with God like Jesus did.
2. Application
 - a. How should we use it?
 - i. James 1:22-25—Do what it says!
 - ii. Hebrews 4:12-13
 1. Use it to find out what hearts are really like and change that which is not pleasing to God.
 2. Use it as a “scalpel” to cut out the sin in our lives and in the lives of others.
3. Rewards
 - a. What benefits do we get from God's Word?
 - i. 2 Timothy 3:16-17—We will be well equipped/able to teach. God speaks through his Word.
 - ii. 2 Timothy 2:15—Workman who is not ashamed. You can explain your convictions confidently.
 - iii. 1 Peter 3:15 – Equipped for evangelism; able to answer questions.
 - iv. Romans 10:17—Deepen our faith in Christ.
 - v. Psalms 119: 9-11— We will be able to fight off temptation and Satan.
 - vi. Psalms 19:7-8—Brings revival to the soul.
4. Your Decision
 - a. Psalms 119:15-16—I will not neglect your Word. Read Acts 17:11.
 - i. Set a goal to daily study God's Word. Do it with zeal (Jeremiah 9:23-4)
 - ii. Discuss when you will study each day—stick to it!
 - iii. Discuss hindrances and distractions.
 - iv. Start with a short prayer before reading, asking God for insight and wisdom.
 - v. Seek advice on what do study often and then share what you're learning often.
 - vi. Keep a notebook.
 - b. Make your Time With God last all daylong.
 - i. Put into practice what you've learned.
 - ii. Share what you've learned with others.
 - iii. Memorize scripture (Psalms 119:11)

1. Introduction
 - a. We must understand who we are praying to: God, the Creator, All-powerful and Sovereign, and our Father.
 - b. Prayer is essential for spiritual growth.
 - c. Prayer is the key to deepening our relationship with God.
 - d. Prayer unleashes the power of God (James 5:16)
 - e. Prayer is not natural; it must be learned (Luke 11:1-ff). It is difficult at times.
2. Jesus' Prayer Life
 - a. Mark 1:35—Jesus, although very busy, found time/places free from distraction.
 - b. Luke 6:12—Jesus spends all night praying to God.
 - c. Hebrews 5:7—Jesus prayed with loud cries and tears. Discuss the difference between a deep prayer life and a shallow one.
3. Keys to Effective Prayer
 - a. 1 Peter 4:7—Be clear-minded and self-controlled
 - b. Luke 18:1-8—Be persistent with all kinds of Prayers (Eph 6: 18)
 - c. Psalms 66:18, James 5:16-18—Personal righteousness
 - d. Matthew 21:21-2—believe and do not doubt.
 - e. Psalms 5:3—Pray daily and expect prayers to be answered.
 - f. Mark 11:25, Matthew 6:14-5—Forgiving others.
 - g. 1 Peter 3:7—Great Marriage.
 - h. Hebrews 10:19-23—Confidence in the Blood of Jesus, not our deeds.
 - i. Psalms 55:16-17, 1 Thessalonians 5: 17, Phil. 4:6- Relying on God all day for everything.
 - j. Jer. 29:10-3—Wholeheartedness, even wrestling in prayer (Colossians 4:12)
 - k. Acts 4: 31—Doing our Part.
 - l. Psalms 119:147—Helpless, needy attitude; “I can’t do anything on my own”
4. Practical's that Help
 - a. Pray at least one-half hour each day in a solitary place.
 - b. Pray with your wife, husband or roommates everyday.
 - c. Have daily family devotionals.
 - d. Make up a prayer list so you don't neglect praying for anyone
 - e. Be open about the victories and struggles in your prayer life.
 - f. Stay out of sin and confess your sins.
 - g. (1 Peter 5:7) Cast your deepest anxieties on the Lord in prayer.
5. Conclusion
 - a. God can and will do the impossible through prayer.
 - b. Prayer is vital to a dynamic walk with God.
 - c. Jer. 30:21b, God is looking for people devote themselves to be close to Him.
 - d. Isaiah 30: 18—God longs to answer our prayers; He's our father (Matt 5:6)

1. Daily War
 - a. 1 Peter 5:8-11, 2:11
 - i. Satan is out to devour you everyday.
 - ii. Resist him everyday.
 - iii. We are all going through the same kinds of struggles
 - b. Ephesians 6:10-2
 - i. Satan is very powerful and he is scheming against you; that's why it's a struggle everyday.
 - c. 2 Corinthians 4:7-10, 16-18
 - i. We are hard pressed...
 - ii. Jesus didn't say it would be easy, but that it would be worth it.
2. Keys to Winning the War
 - a. Matt. 4:1-10— Know and trust the Word. How are your Quiet Time's going?
 - b. James 1:13-15—Understand the difference between temptation and sin. Don't let temptations discourage you. Temptation is not sin, but it leads to sin if we follow those ugly desires.
 - c. 1 Corinthians 10:12-3—There is always **a way out...** Find it! Don't give up!
 - d. 2 Corinthians 10:5-6, 1 Peter 1:13-5—**Win** the battle of the mind. Meditate on Jesus, Grace, the Cross, Heaven, the Word, etc.
 - e. Joshua 1:9, Proverbs 24:10—Be strong. **Overcome feelings**, moods, etc. People usually fall when they are discouraged. Don't let yourself get discouraged.
 - f. Phil. 3:12-4—If we do fall or struggle, forget it because if we continue to love God (walk in the light) **God forgives us** of all our sins (1 John 1:5-10)
 - g. Proverbs 28:13, James 5:16—**Be absolutely open**. When you fall into sin, don't avoid fellow Christians—run for help!
 - h. Romans 12:21, Ephesians 6:13—**Keep yourself so busy** doing good that Satan can't get in. (Example: when tempted, write a note, call someone, go share your faith, etc.)
 - i. Ephesians 4:26-7, Matthew 5:23-25, 18:5—**Don't let Satan** get a foothold; settle matters quickly, especially sins against each other.
 - j. 1 Peter 1:13, Rom 14: 23— **Kill all compromise**. Don't do anything that even has a hint of evil in it.
 - k. 1 Corinthians 15:33—**Be very careful** around old friends. Don't compromise.
 - l. Hebrews 2:18, 4:14-6—**Jesus struggled too**. Run to Him with confidence for help.

1. Great Servant—Mark 10:41-5
 - a. There is nothing wrong with wanting to great. Jesus didn't confront their desire to great, only their method.
 - b. Greatness comes through being a servant. Your greatness in the Kingdom is only limited by you willingness to be slave of all!
2. Selfless Servant—Philippians 2:5-7
 - a. Jesus set the pace for us by becoming a servant. He made himself nothing and had a lot further to go to become nothing that we do.
 - b. Question: What are you making yourself?
 - c. Question: How much does "self" matter to you?
 - d. Question: How much does "self" influence your daily decisions?
 - e. Self-denial is the essence of service. Luke 9:23—Must deny-self daily.
Denying self = denying feelings.
3. Humble Servant—Luke 17:7-10
 - a. Question: What should our attitude be while serving?
 - b. Grumbling servant—"I'll serve, but I'm not going to like it."(Galatians 5:13)
 - c. Complaining servant—"Why do they always ask me to serve?" (Phil. 2:14)
 - d. Proud servant—"I serve more than anyone and deserve recognition".
 - i. We must be humble servants and serve with joy.
 - ii. When we serve, we've done nothing special except our duty.
 - e. Selective servant—Serves only certain people (Prov. 19:6), or will do some things but not others.
 - f. Convenient servant—Serves only when it's convenient.
 - g. Lazy servant—Doesn't give his all (Colossians 3:17)
4. Excellent Servant - Mark 7:37
 - a. Jesus did all things well
 - b. When we serve, we must do so with excellence.
 - c. Ephesians 6:7-8. When we serve, we must serve as though Jesus Himself had asked us to do it!

Primer study to convince someone of God's love and how they can love God, **Q:** What is something that everyone is looking for? **Answer:** Love

1 John 3:16 – Jesus laid down his life for you. (Whom do you know that would do that for you?) Then read John 3:16

Illustration: A father had one son. The father was a drawbridge operator for a railroad. He brought his five-year-old son to work one day. The son got his leg caught in the bridge greets and cried out to his father to help him. A radio call came to notify the bridge operator that a train was coming. The father must go save his son and let the 1,000 people crash into the river or let his son die and save the people. He pulls the lever to lower the bridge and crushes his son. He cries and agonizes over his son. The train roars by and he looks up to see the people in the train some look at the son and look away. Some are too busy to notice. Some laugh and make fun of the son. Others are hurt and want to repay the father.

Questions: How do you think the father felt when he saw those people? (This is how God feels – He sacrificed his son). Consider the beating, and the crucifixion, etc. **Q:** What does God want in return from us? **Answer:** Love.

1. Obedience, 1 John 5:3
 - a. It is a joy to love and serve God.
 - b. An example: Husband that loves his wife will do anything to please her.
2. Hunger and Thirst, Psalm 119: 97
 - a. Example: Cutting the grass under the sun in 95-degree temperature and thinking of ice-cold lemonade. (It's the "I can't wait to" attitude)
3. Getting Rid of Sin, Colossians 3:5-10 "Put to Death"
 - a. What sins do you need to get out of your life?
 - b. We should see each of our sins as driving the nail in Jesus' hands.
4. Seeking God, Matthew 6:33
 - a. You need to come to church, Bible study, and develop Christian friendships.
 - b. Other people who are seeking God help us seek God.
 - c. Read a gospel and take notes, What impresses you about Jesus?
5. Loving God, 1 John 4:19-21
 - a. Our relationship with God is reflected here.
 - b. What relationships do you have that you need to get right? Do it immediately.
 - i. Do you believe God loves you? Are you willing to return God's love?
 - ii. How often every week can we get together to study?
 - iii. Can you come to church (with a friend)?
 - iv. Will you begin to read the Bible? (Suggest one of the gospels)

The world has many ideas about how one should love God. The Pharisees were examples of people who were religious yet misunderstood loving God. Such misunderstandings are still very prevalent today. This study is about this love.

1. What loving God is not.
 - a. John 5:37-40 Diligent Study of scriptures.
 - b. Matthew 6:1-2 Good deeds for others.
 - c. Matthew 6:7 Lots of prayer.
 - d. Matthew 23:1-12 Lots of fasting.
 - e. Matthew 23:15 Evangelism.
 - f. Matthew 23:23 Giving a tenth.
 - g. While the above activities are not wrong (and even noble if done with the right heart), they do not prove anything about whether a person inherently loves God. (John 5:41-44)
2. Results of “Pharisee” Love of God (Matt. 23:23-28), neglect the inside for outward.
 - a. Greed (vs. 25) money, time attention, materialism.
 - b. Self-Indulgence (vs. 25) self-centeredness, self-involvement
 - c. Deceit (vs. 28) image to keep up, even to the point of keeping a lot SECRET SIN
 - d. Envy (Romans 11:11) envy those with real scriptural knowledge, conviction, purity.
 - e. Anger (Romans 10:19) anger towards those who imply they need to change. Pharisees with Jesus, Jews with Paul, dead religions with Bible preaching churches.
3. What Loving God Is.
 - a. John 8:31-32, Where the Pharisees “diligently study” the Word, disciples (those who truly love God) apply it to their lives now. Both worship God, the disciple changes. **Q:** What have you changed in the last four months for God?
 - b. John 13:34-35, Love others (disciples) as He loved. He poured out this amazingly sacrificial love even before he went to the cross. Both Pharisees and disciples give to the poor, but the disciple also gets involved in peoples lives for God (DISCIPLING). **Q:** Who are you helping change (bring to maturity) for God?
 - c. John 15:8, 16, Bearing fruit is the purpose of a disciple (one who truly loves God). *Some* Pharisees and all disciples convert people. Disciples can do it where they are at because of the awesome and attractive lives they lead. They can build relationships right at home. Pharisees that convert others go do it somewhere and then they are not involved afterwards. Disciples can point to much fruit “*that will last*” over a longer period of time, where they are at now and observe God’s

Word continue. Pharisees don’t produce fruit that will last or have much to show.

Question: Area you more like a Pharisee or a disciple. Jesus called the Pharisees hypocrites (Greek for “stage actor”). You can be a disciple and be taught how to love God in a way that God understands love.

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Old Covenant and the New Covenant

This study focuses on the key differences between the old covenant and New covenant; issues regarding the Sabbath, priest and the Old Testament law is addressed in this study

1. Number four
 - a. Ask which of the Ten Commandments (Exodus 20) are repeated in the New Testament.
 - i. Every one recurs except number four: the Sabbath.
 - ii. Why is this?
 - iii. Why is it that the early Christians met on Sunday? Matthew 28:1 gives a clue: Jesus was resurrected on that day. There is not proof that Sabbath observance is an integral part of New Testament Christianity.
2. The Two covenants
 - a. The discussion of the Sabbath leads to a larger question: What is the relationship between the Old Covenant (the law of Moses given at Sinai some 1400 years before Christ) and the New Covenant (instituted by Jesus and implemented from the day of Pentecost 30 AD)?
 - b. Hebrews 9:15-17 shows us that the New Covenant -- a covenant is a will or testament -- superseded the Old Covenant. Just as two wills cannot be in effect at the same time so there was no overlap between the two testaments.
 - c. Some parts of the Old Testament are carried over into the New Testament the heart of the Law like the heart of God was unchanged (Galatians 5:14, Matthew 22:37-40).
 - d. Colossians 2:13-14 definitely shows that the law was nailed to the Cross and the specific commandments that went with it were also nullified.
3. Double Standards
 - a. If we say that some says are holy (or special) today what does that say about the others?
 - i. May we be on our best behavior Sunday morning and follow a lower standard the rest of the week? Of course not! The Old Testament distinction between holy and unholy or special and not-so-special has been utterly transformed.
 - ii. All days are holy all places are holy and all people are holy. Or to put it a different way we might say that there are no special days people etc. The devastating implications of the distinction become obvious when we examine a number of areas in denominational religion.

4. Holy Time

- a. We have seen that whereas the O.T. Sabbath involved holy time this is no longer the case in the N.T. era.
- b. Colossians 2:13-17 and Galatians 4:8-11. Popular Christianity indeed considers some times more weighty or holy than others. You can sin all week if only you come to church at the weekend. Or you may miss most Sunday church services as long as you make "the big ones," Christmas and Easter! The double standard is clear.
- c. Christianity is not what we do at certain times but who we really are deep down. We are not acting a part but rather striving to be like Christ -- all the time!

5. Holy Space

- a. Is the church really "the house of God" --as many claim today? The truth is that *all* space is holy and the worship of God could never be confined to a particular geographical or architectural location (Acts 7:48-49, John 4:20-24).
- b. Unlike the Old Testament system which subdivided space and physically restricted access to God (Hebrews 9:1-8, see also Matthew 27:51) the New Testament does not confine the presence of God -- or his worship -- to particular places (Ephesians 2:18).
- c. Romans 12:1 teaches that our whole lives are our worship! Often we obscure the truth with terms like "worship service." All our life is worship and in fact you will be hard pressed to find a single passage in the N.T. indicating this is the primary purpose of our meeting together.
- d. This is not to say that worship is not important' for it is! but those passages that clarify why disciples meet such as Acts 2:42 simply do not mention worship. It may be assumed but it is by no means the primary focus.

6. Holy people

- a. Priests represent the people before God and God before the people. In addition they offer sacrifices to atone for sin. The Old Testament had such a priesthood
- b. Hebrews 7:23-28 - yet Christ fully assumed the priestly function. As a result there is not need for priests today
- c. 1 Peter 2:9 - all Christians are priests
- d. Romans 1:7, Ephesians 1:1 - Nor is there any separate class of "saints," for we are all saints by definition
- e. 1 Timothy 2:5 - There are no mediators either other than Jesus Christ so praying to the saints is right out. (And isn't it good to know you don't have to die to become a saint?!)
- f. Matthew 23:9, Revelation 5:10, Romans 15:15 - Moreover, there is no "clergy". The denomination ideal is essentially that you pay the clergyman to practice your religion for you: he is the one who should know his Bible, visit the sick, live a simple lifestyle, share his faith,

pray and try to lead a holy life. Since he is "closer" to God and can "put in a good word for us"

- g. Acts 11:26 - we are absolved of our responsibility to be disciples, which is the duty and privilege of all Christians. Nothing could be further from the spirit of Jesus Christ than the clergy-laity system, which implicitly holds up a double standard.

7. Holy Cow!

- a. 1 Timothy 4:3, Hebrews 13:9, Mark 7:19 - Holy foods
- b. Hebrews 7:27, 13:10 - altars
- c. Exodus 20:4, 1 John 5:21 - images and icons
- d. vestments, water, censers, crosses, medals, relics, languages, formulae and on and on the list goes...!
- e. Mark 2:21-22 - The importing of Old Testament categories into New Testament Christianity just will not do!

8. From Shadow to Light

- a. Colossians 2:17 teaches that the Law was only a shadow of the *reality* or *substance* (that which casts the shadow) found in Christ.
- b. Hebrews 8:13 - Today the Old Testament, as a law binding us to follow it, is obsolete. And yet most church systems these days resemble Old Testament Judaism more than New Testament Christianity!

Let's leave the shadows of the Old Covenant and come into the light. That's where the freedom is!