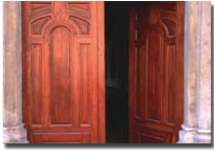


FOUNDATIONS



A Blueprint for Building a Relationship with God

Leader's Guide



FOUNDATIONS LEADER'S GUIDE

A Blueprint for Building a Relationship with God

Search Ministries, Inc.

5038 Dorsey Hall Drive

Ellicott City, Maryland 21042

A Leader's Guide for

Foundations A Blueprint For Building a Relationship with God

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How To Use This Leader's Guide.

As someone using this leader's guide, you are to be commended. Because it means you're involved in the exciting endeavor of making disciples, in obedience to the Great Commission. The only thing more exciting than helping other Christians grow in their faith and obedience is the incomparable joy of leading another person to faith in Christ. It's our prayer that you have known or will know both of these wonderful experiences.

In using this guide, it will be helpful to keep several things in mind.

- We have not included answers to many of *Foundations'* discussion questions in this Leader's Guide. Some of the discussion questions are more involved, and require some commentary. We have included these in the guide. **Remember, insights and applications that you discover though careful study can be taught with greater conviction and enthusiasm than responses read from a book.**
- You will also find that we have printed the text of the Scripture passages from *Foundations* in this guide for convenience, from multiple versions. They are in the appendix of every section.
- **We have purposely given you more material than you need in this guide.** The guide is designed for you to use in study and in preparation for sharing the material. You may select what you find most helpful or most appropriate to those you are teaching. **It is not expected or even recommended that you try to use everything that is in this guide each time you teach *Foundations*.**
- We have given you some review questions in most of the sections to use in reinforcing the material in previous sections. Feel free to choose the ones you want to use or make up some of your own.
- We recommend that you encourage your student(s) to memorize the Scripture passages at the end of each section in *Foundations*.
- We encourage you to spend some time at the beginning of each session praying and sharing together with your student(s).

Recommended Supplemental Reading for FOUNDATIONS

A. General

As Iron Sharpens Iron. Howard G. Hendricks and William Hendricks Moody Press, 1995.

The Bible Knowledge Commentary, Victor Books, Old Testament, 1985; New Testament, 1983.

Disciples Are Made - Not Born, Walter A. Henrichsen, Victor Books, 1979.

Growing Deep in the Christian Life, Charles Swindoll, Zondervan, 1986.

Intentional Disciplemaking, Ron Bennett, NavPress, 2001.

Introducing Christian Doctrine, Millard J. Erickson, 2nd Ed., Baker Academic, 1992, 2001.

Jesus Christ Disciplemaker, Bill Hull, 20th Anniversary Edition. Baker Books: 1984, 2004.

The Master Plan of Evangelism and Discipleship. Robert E. Coleman, Prince Press, 1963, 1987, 1998.

Mentoring, Bob Biehl, Broadman & Holman, 1996.

The Purpose Driven Life. Rick Warren, Zondervan, 2002.

So You Want To Be Like Christ. Charles Swindoll. Thomas Nelson, 2005.

Strengthening Your Grip, Charles Swindoll, Rev. Ed., W Publishing Group, 1982, 1998.

A Survey of Bible Doctrine, Charles C. Ryrie, Moody Press, 1979.

Transforming Discipleship, Greg Ogden, NavPress, 2003.

With Christ in the School of Disciple Building. Carl W. Wilson, Fayetteville, GA: Christian Growth Books, 1976.

www.bible.org

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Wycliffe Bible Commentary, Moody Press, 1979.

B. Foundations Sections

1. Section One: Beginning a Relationship with God

The Cross and Salvation. Bruce Demarest, Crossway Books, 1997.

Eternal Security: Can You Be Sure?, Charles Stanley, Thomas Nelson, 1990.

Is Salvation Forever? Robert Gromacki, Moody, 1979.

No Wonder They Call Him Savior, Max Lucado, Thomas Nelson, 1986, 2004.

Salvation, Charles M. Horne, Moody, 1971.

Salvation, Earl Radmacher, Thomas Nelson, 2000.

Sin, the Savior, & Salvation, Robert P. Lightner, Kregel, 1996.

So Great Salvation, Charles C. Ryrie, Moody Publishers, 1989, 1997.

Things Which Become Sound Doctrine, J. Dwight Pentecost, Kregel, 1979, 1996.

2. Section Two: Cultivating a Relationship with God

The 20 Essential Qualities of an Authentic Christian, Warren W. Wiersbe, Thomas Nelson, 1996.

Balancing the Christian Life, Charles C. Ryrie, Moody Press, 1979.

Every Man's Battle: Winning the War on Sexual Temptation, Stephen Arterburn and Fred Stoeker, WaterBrook Press, 2000.

Five Views on Sanctification, Melvin E. Dieter, et al., Zondervan, 1987.

The Great Deceiver, Kenneth Copley, Moody Press, 2001.

How in This World Can I Be Holy?, Erwin W. Lutzer, Moody Press, 1979.

Keep in Step with the Soirit, J. I. Packer, 2nd Ed., Baker, 1984, 2005.

Not the Way It's Supposed To Be: A Breviary of Sin, Cornelius Plantinga, Jr., Eerdmans, 1995.

The Screwtape Letters, C. S. Lewis, HarperSanFrancisco, 2001.

The Serpent of Paradise, Erwin W. Lutzer, Moody Press, 1996.

True Spirituality, Francis A. Schaeffer, Tyndale, 1978.

The Pursuit of Holiness, Jerry Bridges, NavPress, 1979.

The Practice of Godliness, Jerry Bridges, NavPress, 1983.

3. Section Three: Communicating with God

Daring to Draw Near, John White, InterVarsity Press, 1977.

Power Through Prayer, E. M. Bounds, Moody, 1979.

Prayer: Conversing with God, Rosalind Rinker, Zondervan, 1979.

Prayer: Finding the Heart's True Home. Richard J. Foster, Harper SanFrancisco, 1992.

Prayer: The Great Adventure, David Jeremiah, Multnomah, 1997.

The Prayer Matrix, David Jeremiah, Multnomah, 2004.

The Pursuit of God, A. W. Tozer, Christian Publications, 1982.

Sense and Nonsense About Prayer, Lehman Strauss, Moody Press, 1979.

Talking to My Father: What Jesus Teaches About Prayer, Ray C. Stedman, Multnomah Press, 1984.

Too Busy Not To Pray, Rev. Ed., Bill Hybels, InterVarsity Press, 1987, 1998.

4. Section Four: Listening to God

Basic Bible Interpretation, Roy B. Zuck, Cook Communications, 1991.

Enjoy Your Bible, Irving L. Jensen, Harold Shaw Press, 1992

How to Study your Bible and Enjoy It. Skip Heitzig, Tyndale, 2002.

How to Study the Bible for Yourself. Rev. Ed. Tim LaHaye, Harvest House, 1976, 1998.

Independent Bible Study, Irving L. Jensen, Moody Press, 1979.

Living by the Book, Howard and William Hendricks, Moody Press, 1991.

The New Joy of Discovery in Bible Study, Rev. Ed., Oletta Wald, Augsburg/Fortress, 2002.

Studying, Interpreting, and Applying the Bible, Walter A. Henrichsen and Gayle Jackson, Zondervan, 1979.

Unleashing God's Word in Your Life: How to Effectively Study and Apply the Bible, John MacArthur, Thomas Nelson, 2003.

5. Section Five: Investing for Eternity

Generous Living: Finding Contentment Through Giving, Ron Blue, Zondervan, 1997.

Giving: Unlocking the Heart of Good Stewardship, Pursuing Spiritual Transformation, John Ortberg, Zondervan, 2000.

The Grace of Giving, Stephen Olford, Rev. Ed., Kregel, 1972, 2000.

How To Manage Your Money, Larry Burkett, Moody, 2000.

The Joy of Dynamic Giving: Investing for Eternal Blessings, Bill Bright, Cook Communications, 2005.

Money Possessions and Eternity, Randy Alcorn, Revised and Updated, Tyndale, 2003.

The Treasure Principle, Randy Alcorn, Multnomah, 2001.

Understanding Financial Stewardship, Charles Stanley, Thomas Nelson, 1997.

The World's Easiest Guide to Finances, Larry Burkett, Moody, 2001.

6. Section Six: Sharing the Good News

The Art of Personal Evangelism. Will McRaney, Jr., Broadman & Holman, 2003.

Gentle Persuasion, Joseph C. Aldrich, Multnomah Press, 1988.

Finding Common Ground, Tim Downs, Moody Press, 1999.

Fearless Faith: Living Beyond the Walls of "Safe" Christianity, John Fischer, Harvest House, 2002.

Life-Style Evangelism, Joseph C. Aldrich, Multnomah Press, 1981.

Living Proof, Jim Petersen, NavPress, 1989.

Lost in America, Tom Clegg & Warren Bird, Group Publishing, 2001.

Questioning Evangelism: Engaging People's Hearts the Way Jesus Did. Randy Newman, Kregel, 2004.

Small Group Evangelism, Richard Peace, InterVarsity Press, 1985.

Surprising Insights from the Unchurched and Proven Ways To Reach Them. Thom S. Rainer, Zondervan, 2001

Section One

Beginning a Relationship with God

Objective: Take as long as you need in this section to make sure everyone understands the Gospel – that faith in Jesus’ death and resurrection is the only provision for salvation.

Opening Question

Imagine that you are standing before God. He asks you in a kind but forceful voice, “Why should I let you into heaven?” What would you say?

Allow each person to give his or her response to this question.

In some groups, the participants may not yet be comfortable sharing their answer out loud yet. Encourage them to write down their initial response regardless of whether or not they are willing to share. This will provide a helpful reference point as the biblical portrait of salvation becomes clear over the next few weeks.

If their answer indicates a lack of understanding, it is usually best to simply point out that the most important goal of this first section is to answer this question clearly for all of us. Then proceed with the rest of section one. Start by pointing out the “Overview” on page 5 to let them know what’s ahead.

Overview

In this section we want to answer the question, “How can one enter into a personal relationship with God?” We will examine three issues:

1. How do we gain acceptance with God?
2. Can we get into heaven by doing good deeds?
3. Will God ever reject me?

We are called upon to make all kinds of decisions in our lifetimes. One decision is more important than any other. Why is this decision so important? Even most non-Christians would have to admit that if there is a God and if it were possible to enter into a relationship with Him, that would be the most important thing you could do in life.

This decision, the subject of section one, initially brings us into a relationship with God. The next five sections explain “how to develop that relationship through more intimate fellowship with God. The following chart lists some of the significant differences between these two concepts:

RELATIONSHIP WITH GOD	FELLOWSHIP WITH GOD
<i>One decision</i>	<i>Many decisions</i>
<i>Salvation</i>	<i>Sanctification</i>
<i>Eternal life</i>	<i>Abundant life</i>
<i>Event .</i>	<i>Process</i>
<i>Time to establish: brief</i>	<i>Time to establish: lifetime</i>
<i>Maintained by God</i>	<i>Maintained by us</i>
<i>Uninterruptible</i>	<i>Interruptible</i>
<i>Receiving a gift</i>	<i>Expressing gratitude for the gift</i>
<i>Trust</i>	<i>Trust and obey</i>
<i>Union with God</i>	<i>Communion with God</i>


Both of these concepts are seen in Hebrews 10:14 (NIV), “by one sacrifice He has made perfect forever (salvation, relationship) those who are being made holy” (sanctification, fellowship).

Marriage - A man can know a great deal about a woman and be convinced that she would make a great wife, yet not have a marriage relationship. Talking with her for countless hours and treating her with great kindness will not produce a marriage. It may lead up to it, but a man does not have a marriage relationship until he stands in front of the altar and says, “I do.”

Once a man makes the decision and commitment to establish the marriage relationship, he has the potential for fellowship or companionship, but that fellowship is neither automatic nor permanent. Developing fellowship or intimacy requires a great deal of time, a willingness to share, to listen to act consistently in the best interest of his wife, etc., and the level of fellowship may vary greatly over a lifetime.

Similarly, we can enter into a relationship with God by making this most important decision to receive Christ as our Savior (explained in the following pages of this section). But developing our fellowship with God is a lifelong process that it is our responsibility to maintain (explained in sections 2-6).

FOUNDATIONS



Section One: Beginning a Relationship with God

Opening Discussion Question

Imagine that you are standing before God. He asks you in a kind but forceful voice, “Why should I let you into heaven?” What would you say?

Overview

In this Section we want to answer the question, “How can one enter into a personal relationship with God?” In the first three chapters, we will examine three key issues:

1. How do we gain acceptance with God?
2. Can acceptance with God be earned?
3. Will God ever reject me?

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Chapter 1:

How do we gain acceptance with God?

Objective: To understand that God is perfect and cannot allow anything with imperfection into his presence. We are imperfect and therefore are separated from God. God sent Jesus to die for our sins, making it possible for us to have a relationship with Him upon acceptance of the free gift of salvation.

The first issue deals with the irreducible minimums of Christianity. Take any of these away and you no longer have Christianity - you cannot enter a relationship with God apart from understanding these truths.

God's Position-
What is God like?

How does God feel or act toward us? What did He do to show His love?

John 3:16 - God loves us and showed us His love by sending His Son to die so we might have eternal life.

God has an intense desire to enter into relationships with the people He has created. He demonstrated this intense love by sending His Son to die for us so that we would not perish (spiritual death - eternal separation from God) but be with Him forever. He wants us to know the truth about His Son so that we can receive the gift of eternal life.

Do you think most people see God as a God of love? How do you see God?

You might suggest that while most people would say God is love, many do not feel love from God and may even feel that He is against everything fun and is critical and condemning, etc. Often when people have a negative view of God they have had some kind of negative experience for which they are blaming God.

What is God like, and what does He require of mankind?

Matthew 5:48 - God is perfect (holy) and requires perfection (holiness) from us.

God is perfect and requires us to be perfect. He is holy (completely separate from sin, evil and imperfection) and He requires holiness from us.

Why must God require this? Do you think God's expectations are realistic?

God must require perfection because of His nature. He is absolutely flawless and therefore cannot tolerate evil. If He did not require perfection. He would have to compromise His nature. A

loving God cannot watch someone hurt someone else and just forget about it. He is not only loving, He is also just and holy.

The graphics illustrations on pages 5-8 of *Foundations* are taken from our Gospel tract, *The Search*. You may wish to distribute copies once you finish Chapter 1, or sooner if you don't get that far in your first meeting. You can obtain copies from your local Search staff person or from the national office at the address given at the front of this manual.

(Foundations, p. 6)

Our Condition –
What are we like?

How does the Bible describe our condition before God? What do the action words (the verbs) tell us about our condition?

Romans 3:23 - We have sinned and fall short of God's glory.

This verse points out that everyone is imperfect. The word for sin here means "to miss the mark." It was apparently used in Classical Greek of archers who aimed at a target but missed. Sin also means to violate a standard or overstep a boundary.

5


Chapter 1

How do we gain acceptance with God?

To enter into a relationship with God, there are three things we need to *know* and a *decision* we need to make. Let's look first at the three things we need to know. We'll look at 1) God's position, what God is like, 2) Our position, what we are like, and 3) God's provision, what He has done.


God's Position – What is God like?

How does God feel or act toward us? What did He do to show His love?

 John 3:16

Do you think most people see God as a God of love? How do you see God?


What is God like, and what does He require of mankind?

 Matthew 5:48

Why must God require this? Do you think God's expectations are realistic?

The most important thing about a person is what comes into his mind when he thinks about God.
A.W. Tozer

Imagine you are given a glass of cold, refreshing water.
Just before you put the glass to your lips you are told that a small drop of cyanide has been added to the water. However, since it is such a small amount of cyanide, you needn't worry. What harm can such a small amount of poison do to a full glass of cool, clear water?
But you know that no matter how small the dose of poison, it contaminates the whole glass of water. In the same way, God cannot allow even a small amount of sin into heaven lest it contaminate the entire place.



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Isaiah 59:1-2 - Our sins separate us from God and thus are a barrier to a relationship with Him.

God wants to have a relationship with us but our sins form a barrier between us and God. Sin is like a huge thick wall that blocks our ability to relate to God. This makes contact and communication impossible, both of which are essential ingredients to any relationship.

What do you think sin is? Do you think most people today consider themselves to be sinners?

This may elicit responses that get into the distinction between overt actions and internal thoughts and motives. You can note that this will be discussed in more detail below and in section 2.

What are the consequences of our separation from God?

Romans 6:23 - Sin causes death, both physically and spiritually

The end result of sin is death or eternal separation from God. The penalty we must pay for our sin at death is complete removal from His presence, His goodness and His love.

Most people don't have a problem with admitting that they've sinned. The problem comes with the consequences. They want God to just "sweep their sins under the carpet" or to "grade on a curve." They do not understand the consequences of sin in relation to a holy and just God. If God were to accept even the best human being, He would have to lower His standard all the way from where it is (perfection) to where we are (imperfection) and thus He would tolerate evil. We would no longer have a perfectly holy and righteous God, nor would heaven be a "perfect place" and God has made it clear that He cannot and will not violate His character.



God can't lower His standard one notch~ let alone compromise His character to the point of letting even the best of us into heaven based on our poor performance.

The 24 Hour Thought Camera - Suppose someone invented a camera that could record people's thoughts. Would you want your thoughts for a 24 hour period recorded and then played back before an audience of your family, friends and work associates? Of course not. No one would want his innermost thoughts exposed. We know that they betray our vain attempts to pass ourselves off as innocent, virtuous people.

Quote: Samuel Johnson observed, "Every man knows that of himself which he dare not tell his dearest friend."

It's also important to realize that it's not just wrong actions that we are guilty of, but also wrong attitudes and motives. In fact, attitudes precede actions.

Jesus and the "righteous" Pharisees - In Matthew 5:20 Jesus said that to enter heaven a person's righteousness had to exceed that of the scribes and Pharisees. To the man on the street this was impossible, for the Jews looked upon the scribes and Pharisees as the most righteous and religious people of the day. In 5:21-47 Jesus uses several illustrations to demonstrate that sin is not just external acts (which the Pharisees maintained they were not guilty of) but also internal attitudes (of which the Pharisees were guilty). In 5:48 Jesus reiterates the only acceptable (and humanly unattainable) standard, absolute moral perfection.

How is the separation described?


2 Thessalonians 1:8-9 - It is described as retribution and as eternal destruction away from the presence of God.


Because of sin, we are not only separated from God in this life, but we will be separated from Him for all eternity, unless we receive His provision in Christ for our sin. That separation is here described as "retribution" and "eternal destruction." "Retribution" comes from the same root word as "righteous" and has the idea of the unwavering administration of full justice on a criminal (Findlay). It is deserved punishment.


6

Our Condition – What are we like?


How does the Bible describe our condition before God? What do the action words (the verbs) tell us about our condition?


 Romans 3:23


 Isaiah 59:1–2

 What do you think sin is? Do you think most people today consider themselves to be sinners?

What are the consequences of our separation from God? How is the separation described?

 Romans 6:23


 2 Thessalonians 1:8-9

 Why can't God simply overlook sin? What are the Options?

Picture yourself with all of humanity lined up at the rim of a canyon. The only way to get across the one-mile chasm is to jump. The distance you can jump is directly proportional to how many good deeds you have performed.

A mass murderer jumps only one foot and plummets downward. If you are an exceptionally good person, you may be able to jump 25 feet. But this is still far short of the goal.

One by one they try, but fall short of the other side. In the same way, even though some people perform more good deeds than others, all of us fall short of perfection.



Hell is God's great compliment for the reality of human freedom and the dignity of human choice.

G. K. Chesterton

The door of hell is locked on the inside... All who are in hell, choose it... without self-choice there could be no hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. To those who knock it is opened.

C.S. Lewis

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The separation is again described as a “penalty” which also is a word that comes from the same root as “righteous.” It has the idea of a just penalty or punishment meted out as the result of an even-handed assessment of the facts of the case and determined by a lawful process (Morris).

The separation is also called “eternal destruction.” This should not be taken to mean that the unbelieving experience annihilation at death and have no more conscious existence. The very fact that the destruction is called eternal (that is, never-ending) indicates that annihilation is not in view. It is the loss or ruin of everything worthwhile about life, all of which has its origin in God. That is why Paul goes on to say that this is to be “away from the presence of the Lord.” A statement like that would be unnecessary if Paul meant for us to understand that annihilation was in view. This verse is one of the strongest statements in Scripture regarding the unending nature of divine punishment and graphically portrays the seriousness of the issue of believing in Christ and the horrible consequences of failing to do so.

This concept of eternal punishment, which we commonly call “hell,” is one of the greatest proofs of the love of God. He is so committed to love and the free choice that love requires, that He will allow us to reject Him and choose to be where He is not (hell) if we so wish.

God desires all to be saved and come to the knowledge of the truth (1 Tim. 2:4) but He is too loving to force anyone to accept His pardon and too just to approve of the sin and evil in our lives which keep us from Him.

Quote: “There are only two kinds of people in the end: those who say to God, ‘Thy will be done,’ and those to whom God says, in the end, ‘Thy will be done.’ All that are in Hell choose it. Without that self-choice there could be no Hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. To those who knock it is opened.” (C. S. Lewis, *The Great Divorce*, HarperCollins, pp. 72-73, italics his).

Many people want to emphasize the love and forgiving nature of God, and minimize the justice and holiness of God. We would like for God to overlook our sin and forgive us. But because He is an infinitely just God He demands some form of just payment for sin.

Suppose a person commits murder and later feels remorse and turns himself in. Will a judge let him go free just because he feels sorry for what he has done? No, feeling sorry doesn't negate the necessity for justice, the paying of the penalty the law demands.

Why can't God simply overlook sin? What are the Options?

Use this reflection as an opportunity to see if they are getting the concept of the holiness and justice of God. Talk about the implications of other options, such as overlooking sin, in order to help them see the problems associated with them. Also note the quotes in the margin at the bottom of p. 6.

(Found., p. 7)

God's Provision - **What has He done?**

According to the following verses, what has God done to solve the problem of sin and separation?

Romans 5:6-8 - He demonstrated His love for us by having Christ die for us while we were still sinners and helpless to do anything to save ourselves.

Even before we could return His love and when we were helpless to save ourselves, God expressed His unconditional love for us by offering up His Son to pay the penalty for our sins.


1 John 4:10 - He sent His Son to be the propitiation (satisfactory payment) for our sins.


The word “propitiation” means satisfactory payment. The NIV renders it “atoning sacrifice.” The idea is of the need to satisfy the just demands of a holy and righteous God upon sin through the full payment of a just and necessary penalty or sentence. Note that God took the initiative in salvation by loving us when we did not love


7


God's Provision - What has He done?

According to the following verses, what has God done to solve the problem of sin and separation?

 Romans 5:6-8

 1 John 4:10

 1 Peter 3:18

 How did this solution solve the problem caused by, 1) God's standard of perfection, and 2) his love for mankind?

During the Great Depression, police brought an elderly man before a New York City night court magistrate. The man was starving and had stolen a loaf of bread.

That night Mayor Fiorello LaGuardia was presiding over the court, as he sometimes did to stay close to the citizens. He fined the old man \$10.

"The law is the law, and cannot be broken," the mayor said. At the same time, he took a \$10 dollar bill out of his wallet and paid the fine for the old man.

Then LaGuardia cited each person in the courtroom for living in a city that did not help its poor and elderly, unduly tempting them to steal. The mayor fined everyone in the courtroom 50 cents and gave almost \$50 to the amazed defendant. Both justice and love were served when LaGuardia paid the penalty and more for the elderly man.

Christianity teaches that when man sinned, God opted for forgiveness rather than fairness. He opted for grace and mercy rather than justice.

Andy Stanley

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Him, and in providing His own Son to pay the debt of our sins for us.

1 Peter 3:18 - Christ has made it possible to bring us to God through His death for our sin and His resurrection.

This verse emphasizes that Christ was our substitute. He took our place and paid our penalty for us. The sinless, innocent Son of God took on our sin and guilt and paid the price we could not pay so we could be totally forgiven. Through His death and resurrection in our place He is able to bring us to God.

How did this solution solve the problem caused by, 1) God's demand for perfection, and 2) His love for mankind?

- 1) God met His demand for perfection in the perfection of Christ and by not waiving the penalty of death.
- 2) He demonstrated His love by offering His only Son to pay the penalty for us.

Therefore, He is able to freely and completely forgive us.

State of California versus Goldstein - A young man named Goldstein was charged with driving while intoxicated and the judge who was to hear his case was his father. His father had a reputation as a "hanging judge," always giving out the full penalty for a given offense, and the newspapers raised the question, "Will the hanging judge hang his own son?" In court, the judge asked his son how he pled. "Guilty, your honor," said his son. The judge then proceeded to fine his son the maximum sentence of \$5,000. He then rose from behind the bench, removed his judiciary robe and came down to stand with his son. He then said, "I am a just judge and I require the full demands of the law for your offense. But I'm also your father and I know that you can't pay the fine, so I will pay the penalty for you." With that he reached into his pocket and pulled out a check for \$5,000. In this substitutionary setting, justice is served and love is manifested. This is like what Jesus did for us.

Tibetan Ruler - A Tibetan tribe had a moral code which required a certain punishment for each offense. The penalty for stealing was the loss of the hand by amputation. On one occasion a woman was caught stealing, she was brought before the tribal ruler who heard the case and declared the woman guilty. The ruler was in a difficult position, though because the woman was his mother. If he showed favoritism he would no longer be a just judge in the eyes of the tribe, so he said. "The penalty for this offense must be paid, a hand must be removed. But I love you, Mother, and I will pay the penalty for you." With that, he had his own hand cut off.

Was he just, consistent and fair in the application of the law? Absolutely. Was he loving to his mother? Undeniably. Justice and love were both served.

So God maintained His absolute justice and demonstrated His unfathomable love when He sent His Son to pay the penalty for our sin in our place.

(Found., p. 8)

**Our Decision -
What is our response?**

What words are used in the Bible to describe what we must do to gain eternal life or acceptance with God?

John 1:12 - We must receive Him, which is; to believe in His name, and thereby become children of God.

In this verse the word "receive" is equated with the word "believe." Belief is therefore more than an acknowledgement of certain facts, it requires a choice. We must act by receiving Christ and the gift of His payment on our behalf. Someone has said that, according to this verse, there is something to be believed and someone to be received.

Receiving a Gift - Imagine parents who want to give a gift to their young son. As they hold it in their hands, their son gazes at it, overwhelmed by his parents' love, and profusely thanks them for the gift. And yet the gift remains in the parents' hands. What's the problem? The son has done everything but receive the gift by reaching out and taking it from his parents. So it is with the gift of salvation - God extends His gift, and every individual must personally receive it from Him.

Also notice that this verse clearly implies that we are not automatically children of God. Rather we become children of God by believing in and receiving Christ.

John 3:16 - The one who believes in Him has eternal life.

According to this verse, the following things are true of the person who believes in Christ.

- has eternal life (note the present tense = has it now).
- does not perish (will never face God's condemnation and spiritual death or eternal separation from God) .

There is much confusion and misunderstanding about the word "believe" (as in "believe" in Christ). The Bible does not use this term in relation to Christ in the same sense in which we speak of believing in George Washington, for example. When so used; believe means nothing more than acknowledgement of the facts of Washington's existence. But when the Bible speaks of believing in Christ it is talking about not only intellectual knowledge and assent but also volitional commitment.

The Reformers used to speak of the three components of the word "believe." The terms used to describe those components are Latin words they used to fully explain what "believe" meant. The first word, "notitia" (pronounced "nō-tish-ēuh"), means "to have knowledge" of something. The second word, "assensus," means "to give assent" or "to agree" with certain facts. The third word, "fiducia" (fi-doosh-ēuh), means "to trust." Note that of these three, the first two are primarily intellectual and the third one is primarily volitional (a decision of the will). It may be helpful to point out here that emotions may or may not accompany this decision. Receiving

Christ is not an emotional reaction, it is a willful action based upon a rational decision (which may have emotional repercussions).

Intellectually, we must know and agree with the facts of the gospel. That is, that we are sinners who stand condemned before the holiness and law of God, that we can do nothing to save ourselves from that deserved condemnation and that Christ, being God in human form, paid the penalty of death and separation from God for us when he died on the cross in our place. God then demonstrated that He accepted Christ's payment for us by raising Him from the dead, thus conquering sin and its consequence, death, forever.

Volitionally, we must decide to act upon what we know, personally accepting or appropriating the gift of forgiveness and eternal life by a willful decision to receive Christ and trust in Him and His payment alone for our salvation. This is similar to the kind of trust we put in a doctor who is about to perform surgery on us. We commit ourselves and our earthly destiny completely to that surgeon. Similarly, when we receive Christ we commit ourselves completely to Him and trust in Him for our eternal destiny.

Use Blondin illustration from Foundations, page 8.

Cliffhanger - Picture a man who falls from a cliff. As he hurtles down, he reaches out and grabs a small limb. He hangs on, looks up, and sees the sheer precipice above. He looks down and sees jagged peaks reaching up for his straining body, and he begins to despair. Suddenly, he sees an angel above him and he begins to scream, "Save me, save me!" "Do you believe I can save you?" the

angel asks. The man replies, "Yes, I believe you can save me." "Do you believe I will save you?" Seeing the angel's compassionate face he cries, "Yes, I believe you will save me." "Then," says the angel, "LET GO!" Still clinging, the man yells, "Is there anybody else up there?"

You see, you may believe that Jesus can save you, and that's essential, but it's not enough. You may be confident that He will save you, and that is also important, but it is not biblical belief. To trust in Jesus Christ is to let go of every other confidence, of every other trust, and of every other security, and to cast yourself upon Him as your only hope of salvation.

Appendectomy - A man with acute pain in his right side is given the diagnosis of appendicitis. The doctor felt it was necessary for the man to have an emergency appendectomy. The man was skeptical of the doctor's abilities so he asked if he could talk to some of the doctor's previous appendectomy patients. It so happened that there were several in the hospital at that time recovering from their surgeries. As the man talked to them they all enthusiastically said that the doctor had cured them of the same kind of pain by performing appendectomies. Finally the man was convinced that the doctor could successfully remove his appendix and eliminate his pain. "Fine," said the doctor, "now please sign the consent form so we can get on with the operation." "Oh no," the man replied, "you're not going to cut me open!"

The patient's belief was not biblical belief because he didn't allow the doctor to operate - he didn't commit himself to the doctor and trust in him to be able to cure his appendicitis. In the same way, we can say that we believe that Christ has diagnosed our problem correctly (sin) and we can even believe that He has a 100% cure rate, but if we don't commit ourselves to Him and trust Him alone to save us, that kind of faith will not save us.

It may be helpful to point out also that there are nearly 200 places in the New Testament where the only condition stated for salvation is belief or faith, and nothing else.

What level of belief have you embraced?

If you haven't already done so, it would be advisable to take a moment and encourage people to evaluate whether or not they've ever received Christ and placed their trust only in Him for the forgiveness of their sins. Invite them to do so if they're not certain. You could use this sample prayer from the back of "The Search" tract as an example of how they can express their decision to God:


"Dear God, I admit that I have sinned and that my sin separates me from you. I believe that Jesus Christ paid the penalty for all my sins when He died on the cross. I receive your free gift of eternal life now, and thank you for loving and forgiving me I pray this in Jesus' name. Amen."


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Our Decision - What is our response?


We've looked at the three things we need to know. Now let's look at the decision we have to make. To enter into a personal relationship with God we need to transfer our trust from ourselves to Jesus Christ.

What words are used in the Bible to describe what we must do to gain eternal life or acceptance with God?

 John 3:16

 John 1:12

There is much confusion and misunderstanding about the word "believe" (as in "believe" in Christ). The Bible does not use this term in relation to Christ in the same sense in which we speak of believing in George Washington, for example. When so used; believe means nothing more than acknowledgement of the facts of Washington's existence. But when the Bible speaks of believing in Christ it is talking about not only *acquiring intellectual knowledge* or even *agreement with the facts*, but also *volitional commitment* (personal trust).

 What level of belief have you embraced?

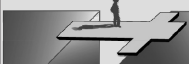
If you have never made this decision to trust Christ alone for forgiveness and eternal life, you can use this prayer (or something similar) to express your acceptance of God's greatest gift and to transfer your trust from yourself to Jesus Christ.

Dear God,
I admit that I have sinned and that my sin separates me from you. I believe that Jesus Christ paid the penalty for all my sins when he died on the cross. I receive your free gift of eternal life now, and thank you for loving and forgiving me.

I pray this in Jesus' name. Amen.

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Blondin, the famous 19th century French tightrope walker, successfully crossed Niagara Falls a number of times (an 1100 foot span, 160 feet above the raging waters). On one occasion Blondin pushed a wheelbarrow across. He then asked how many in the crowd believed he could push the wheelbarrow across with someone in it. The crowd cheered. He then asked, "Does anyone believe enough in me to get in the wheelbarrow and cross Niagara Falls with me?" No one volunteered. Finally, Blondin's manager climbed on his back and they crossed the great falls together. The crowd's belief was purely intellectual, but Blondin's manager went beyond intellectual assent to personal trust. That's the kind of faith the Bible says we must have in Christ.



Chapter 2:

Can acceptance with God be earned?

Objective: To understand the relationship between faith and works. It should be clear that salvation is not the result of works but a free gift from God. Good works are biblical and important but they cannot earn salvation.

What does the Bible say about getting to heaven by doing good works?

Ephesians 2:8-9 - No, we are not saved by any merit of our works but rather as a gift by His grace.

Romans 4:4-5 - No, we don't gain righteousness like we earn wages for work we do. It is given to us by God (apart from our works) when we believe in Him.

These verses clearly state that salvation is not the result of works, but a free gift from God. Were it otherwise, we could boast. What God desires is a humble admission of our inability to earn a relationship with Him.

He is holy, we are sinful.

Pebbles in the living room - Suppose that every time we sin in any way, thought, word, or deed, a pebble appeared in the middle of our living room floor. If we sinned 10 times a day that would be 3650 pebbles being added to the middle of our living room every year. If we do better and cut back to 5 sins a day that would still be 1825 pebbles being added per year. Even if we could reform ourselves to the point of only committing one sin a day, that would still be adding 365 pebbles to the living room floor each year. The best we can do is to slow down the growth of the pile, to make it get bigger slower. But we can never stop it from growing because we all sin. And even if we thought we could stop it from growing, that wouldn't do anything about the huge pile of stones already in our living room. It would still be there. What we need is someone who can remove the pile of sin from our lives, no matter how good we may think we are.

Quote: "One might better try to sail the Atlantic in a paper boat than to get to heaven by good works."
- Charles Haddon Spurgeon.

It is helpful to look at these verses in the light of the surrounding context. Ephesians 2 begins with the assertion that before trusting in Christ we are spiritually dead, without life or hope. A dead man can't help himself up. According to vv. 4-5, God in his mercy (undeserved favor), because of His great and unconditional love, brought us to life by His grace. Verses 8-9 simply continue and amplify that thought.

It is often overlooked that there is actually a lot of repetition in these verses. The statement of God's mercy and love in v. 4 would be enough to make the point by itself. But it's carried further in v. 5, which also repeats v. 1 and is itself repeated in v. 8. That phrase, "by grace you have been saved," is also sufficient by itself, yet it is

intensified by the addition of the following phrases, each of which simply draws out the implications of salvation by grace, and almost redundantly intensify the statement of that essential truth.

When God repeats something we need to take careful note of it. Our performance, our good deeds, have absolutely nothing to do with our salvation. It's a free gift! This may seem overwhelming but it's true. We offend the giver if we attempt to earn the gift by our goodness or worthiness.

(Romans 4:4-5) Note again that in the context Paul is addressing the issue of whether salvation is based on our works. He uses Abraham as an illustration to deal with this question. He simply quotes from Genesis 3:15 in v. 3 to make the point that Abraham's right standing with God was based on his belief and trust in God, not in his performance or good works. The whole passage is making the point that good deeds and the gift don't mix when it comes to obtaining salvation. It must be one or the other, not both. The concepts of earning salvation by our works and being given it by grace through faith are contradictory and antithetical. The one negates the other.

Upon what basis does God save us?

Titus 3:4-5 - He saves on the basis of His kindness, love and mercy, but not on the basis of any righteous works we may have done.


In this short letter Paul mentions six times that believers should be careful to do good deeds. In the preceding verses we are told to


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Chapter 2


Can acceptance with God be earned?

What does the Bible say about getting to heaven by doing good works?


 Ephesians 2:8-9

 Romans 4:4-5

Upon what basis does God save us?

 Titus 3:4-5

Christianity is radically different from every other world religion. The other religions say "do" and you will get to heaven. Christianity says "done"; Christ has already made the provision for an eternal relationship; all we have to do is to receive the free gift. Every other religion puts a relationship with God on a performance standard. If we perform we are accepted; if we don't perform we're rejected. The biblical view is that Christ died for our sins and offers acceptance with God as a free gift; we can't perform to obtain it. Our only response is to place our faith in Christ and his payment for our sins.

 If God's acceptance could be earned, would anyone be absolutely sure of eternal life? Why?

Whether I am talking to Muslims, Hindus or Christians, the majority of the answers I receive to that question, (If God appeared to you and asked, "Why should I let you into heaven?" how would you answer?) go back to an individual's attempt to live a good life. Why? Because most people believe that good people go to heaven.

Andy Stanley

But how good would be good enough? And who defines good?

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do good and avoid evil. Yet, when Paul addresses the issue of the basis of our salvation in these verses, he makes it perfectly clear that our forgiveness has nothing to do with our good deeds and everything to do with God's mercy.

Note the important distinction between “do” versus “done” in the next paragraph on p. 9. This is a helpful way of reinforcing this concept.

If God's acceptance could be earned, would anyone be absolutely sure of eternal life? Why?

No. We would never know when we had done enough good works to merit heaven. We would never know if the quality of our works was good enough since it is possible to do good things with bad motives. We would be afraid of blowing it and a series of bad deeds might cancel out all our accumulated good ones.

If performing good works was the way to get into heaven, we would be asking God to condone or at least overlook some of the evil we have done. We cannot expect Him to do this. We'd be asking God to allow the evil to go unpunished. To do this, God would have to violate His perfection and justice. God cannot be less than He is, and He is infinitely perfect and just.

If doing good works was the way to get to heaven, we might be tempted to evaluate our relationship with God. If we felt good about ourselves, we would influence our perception of the vitality and security of our relationship with God. If we felt good about ourselves, we would feel good about our relationship with the Lord. But if we didn't feel good about ourselves or some aspect of our lives, we could transfer those negative feelings to our relationship with the Lord. We could feel rejected or conditionally loved by God, when in reality our feelings do not affect our relationship with the Lord, only our fellowship.

(Found., p. 10)

Though we can't earn God's acceptance, does God intend for us to do good deeds?

Ephesians 2:10 – He has prepared good works for us to do.

Once we enter a relationship with Christ, he empowers us with the ability to do good works. Good works therefore are not the cause of our salvation, they are the result of it.

2:8-9 - Works are not the means of salvation.

2:10 - Works are the result of salvation.

The word “workmanship” can mean “artistic masterpiece” in the original language. God sees us as immensely valuable (we were worth the death of His Son) and as something beautiful and which He is glad to call His own.

Notice too that we were created in Christ to do these good works which God prepared for us to do even before we believed in Christ. We were saved to serve. Not to be involved in service

for Christ (regardless of how we earn our living) is to nullify God's creative purpose for us and shortchange ourselves in terms of God's blessing on us. Believing in Christ is *the only beginning* to eternal life; but it is *only the beginning* to the abundant life Christ has for us, including the ministry He has for us in the lives of believers and unbelievers alike.


What is your motivation for doing good deeds?


Some suggested good motives for doing good deeds:

- 1) Gratitude to God for His indescribable gift.
- 2) A desire to serve and obey the one who loves me so much.
- 3) A realization that since God loves me that much, He must want the best for me. Since He's all-knowing, He knows what's best. Therefore, His commands are for my joy, His prohibitions are for my protection. So I do God's will because I want God's joy and blessing on my life, which is true success, and because I want to avoid getting hurt unnecessarily by disobeying His will.


Parental rules – When our children were just learning to walk, we would forbid them to walk out into the street. Why? Because we're mean and selfish parents who want to deprive our children of any possible kind of fun? No, because we love them greatly and we want to protect them from the great danger on the road that they may not even be aware of, and which could have tragic consequences.


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Though we can't earn God's acceptance, does God intend for us to do good deeds?


 Ephesians 2:10


 What are your motivations for doing good deeds?

What do the following verses offer as additional reasons for living right?

 Proverbs 3:1-4*

 Isaiah 3:10

 Matthew 5:16

 Galatians 6:7-8

*Note: The book of Proverbs is a collection of life observations, the way life usually works. These are not promises, but are generally true.

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- 4) A desire to avoid the discipline of a loving Father. Hebrews 12:5-7 says that God may have to discipline us if we disobey him, not out of anger, but out of his great love for us.
- 5) Rewards in heaven. Passages such as 1 Corinthians 3:10-15, 2 Corinthians 5:10 and 2 Timothy 4:8 teach us that it is God's desire to reward us for faithful service to him. This is one of the great demonstrations of the extent of his love and grace. There will be more information on this in section 5.

What do the following verses offer as additional reasons for living right?

Proverbs 3:1-4 - Prolonged life, prosperity, a good reputation and favor in the eyes of God. (Remember, these are proverbs not promises)

Isaiah 3:10 - Good living pays off.

Matthew 5:16 - So that others will be drawn to, and praise God.

Galatians 6:7-8 - To avoid natural consequences and divine discipline.

Chapter 3: Would God ever reject me?

Objective: Understand that when Christ died for all of our sins, this meant past, present, and future sins.

Is it possible for me to know if I am going to heaven when I die?"
What promises are given in the following verses?

1 John 5:13 - Scripture was written so we can know that we have eternal life.

This verse says that knowing for sure that I have eternal life is possible. If I have placed my trust in Christ, I can know that I have eternal life. John doesn't say "guess," "hope" or "think." God wants us to have the assurance of salvation.

John 5:24 – The one who believes in Christ has eternal life and won't come into judgment.

According to this verse, the following things are true of the person who believes in Christ:

- * has eternal life (note the present tense = has it now)
- * does not come into judgment (will never face God's condemnation)
- * has passed out of death into life (have been removed from the realm or sphere of spiritual death and separation from God, and have been placed into the sphere of eternal life or the life of God)

Note that all of these are described as both present and future realities. These are very strong encouragements regarding the certainty and security of our salvation.

"If I commit sins will I be disqualified from receiving eternal life?" Are certain sins more unforgivable than others?

Matthew 5:21-22, 27-28 - No, sins of thought or attitude render us equally guilty before God's law as sins of action do.

If God could revoke someone's salvation for murder or adultery, He would have to remove the salvation of anyone guilty of sins like hatred, bitterness, lust, selfishness, greed or pride. God doesn't view sin in degrees of guilt or shades of gray. As we will see in section 2, sin is any inconsistency with the character of God. The only sin the Bible says is unforgivable was committed by the opponents of Jesus during His earthly ministry when they attributed His works to the power of Satan. In a very real sense, the only sin that is unforgivable today is to die without believing in Christ.

How many of our sins are forgiven?

Colossians 2:13-14 - All of our sins of the past, present and future are forgiven.

Notice that v. 13 says that Christ's death and resurrection made it possible for us to be forgiven of all our sins. He forgives all our sins, past, present and future. Not one unpaid sin is left on our account. (This is how we can be accepted by a pure and holy God.) However, this doesn't mean that we should be unconcerned or cavalier about committing sin. Paul goes on in the next chapter (and other places, such as Romans 6) to say that our forgiveness in Christ should be the basis for godly living. The frequency and amount of sin in our lives should steadily decrease the longer we know Christ.

The next verse (2:14) says that Christ cancelled the debt of our sin. It was as if God nailed up a list of all our sins on the cross of Christ; these were the debts that we owed. When Christ rose from the dead those debts were paid for us, and the words "paid in full" were written across the list of our debts.

Paid in Full "No Roman citizen could be put in prison until an indictment containing a list of his crimes had been filed and the man had been tried to see whether that indictment was true. If a man was found guilty as indicted and was put in prison, it was the custom to nail that indictment over his prison cell so that any individual going through the prison could look at that indictment and know exactly why the prisoner was in prison. That indictment was a "handwriting of ordinances." Now, after the citizen had served his time and had paid the penalty for his crime, the chief jailer would take that indictment from over his cell and would write across the face of that indictment words to indicate that the debt had been cancelled through the man's imprisonment. And then that cancelled indictment would be given to the released prisoner. The released prisoner would return to his home and would post that indictment on his door. If any


Chapter 3

Would God ever reject me?

If we can "lose" our salvation (i.e., relationship with God) then His love is conditional, dependant on our performance. If our relationship is not secure, our performance toward God is motivated out of fear that we might lose His acceptance, and fear never produces intimacy. But if our relationship is secure, we can be confident that God loves us unconditionally. We are motivated to do good works out of appreciation and gratitude for what He has done for us. But can we know that our relationship is totally secure? In this chapter, we will explore several of the most common objections raised concerning the security of one's relationship with God.

"Is it possible for me to know now if I am going to heaven when I die?"


What promises are given in the following verses?

 1 John 5:11-13


 John 5:24

"If I commit certain sins will I be disqualified from receiving eternal life?"

Are certain sins more unforgivable than others?

 Matthew 5:21—22, 27—28

How many of our sins are forgiven?

 Colossians 2:13-14

should question his right to be out of prison, he could point to the cancelled indictment and show that the debt had been cancelled and that he had a right to be free” (J. Dwight Pentecost, *Designed To Be Like Him*, Kregel, 1966, p. 98).

(Found, p. 12)

When God forgives, does He forget or does He hold our sins against us?

Hebrews 10:17 - He does not remember our sins any more.

(Hebrews 10:17) The all-knowing God of the universe, as an act of His divine will and mercy, chooses to remember our sins no more. He not only forgives, He forgets. That means true freedom from guilt for us.

Psalm 103:12 - He removes them from us as far as the east is from the west.

His forgiveness is total and complete. As far as the east is from the west, He has removed our sins from us. As that distance is immeasurable, so is God’s forgiveness. It knows no limit!

“Who is responsible for keeping my relationship with God secure?” Do we hold onto God or does He hold onto us?

John 10:28-29 - The Father and the Son both hold us in their hands.

God is responsible for maintaining my salvation. I cannot maintain it myself. If it were up to me, I would frequently fail and the security of my salvation would always be in question. These verses picture Jesus as holding onto the believer and the Father holding onto the believer also. This could be called “double security.”

Another thing worth noting from these verses is the clause “My Father... is greater than all...” “If someone or something can cause the believer to lose his salvation, then the Father is not greater than all. Since He is omnipotent, no one or nothing can separate us from the Father. That’s security!

Walking with daddy: When a toddler holds onto his father, he may trip and fall. But when the father is holding onto the toddler, the toddler may trip but he will not fall. Even if he wants to or tries to let go, the father hangs on securely. Just so, eternal security is all of God.

"What if I enter a relationship with God but I don't feel any different?" When we are tempted to doubt the security of this relationship with God, what encouragement does this verse offer?

Romans 8:35-39 - Nothing in all creation is able to separate us from the love of God in Christ Jesus.


These verses tell us that nothing, no force, no person, no event can separate those who belong to Jesus Christ from His love. I can’t even separate myself from God’s love since I fall into the category of “any other created thing” in verse 39. These incredible verses exhaust the options. We move from foreknowledge to predestination to calling to justification to glorification (in heaven). There are none lost in this process. If we are foreknown, we are predestined, called, justified and glorified. We can be as sure of heaven as if we were already there.

If we are counting on our feelings for our security, we’re in big trouble. We need to get off the “sinking ship” of feelings and get on the “solid rock” of God’s promises. His peace is promised to those who trust in Him not those who trust their feelings, or anything else for that matter. There is only one way a person who has received Christ won’t be in heaven, and that’s if Jesus Christ is a liar.

The Train - Draw attention to the three train cars in the margin of p. 12. You can ask them questions about the relationships of the three to each other (e.g., can any of them run independently, are any essential, non-essential, etc.). When Christ was tempted (Matt. 4), He didn't answer Satan by expressing His feelings, but by quoting Scripture. Facts alter feelings.

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When God forgives, does He forget or does He hold our sins against us?


 Hebrews 10:17

 Psalm 103:12

“Who is responsible for keeping my relationship with God secure?”

Do we hold onto God or does He hold onto us?

 John 10:28-29



The roles of **facts, faith,** and **feelings** have been compared to a train.

The train is powered by the engine of facts one must intellectually deal with. The box car contains one's decision to choose, by faith, what they're going to do with the information at hand, and the caboose is one's feelings.


The order is significant. A train will run with or without a caboose. However, it would be useless to attempt to pull the train by the caboose.


In the same way, a relationship with God does not depend on feelings or emotions. One must place their faith in the trustworthy facts about God, and the promises from His Word, and then move forward from there.

“What if I enter into a relationship with God but I don't feel any different?”

Feelings may or may not accompany this decision. Your relationship with God is based on what God does, and not how you feel. The way we feel does not change what God has done if we have truly received Christ by faith. We must learn not to rely on our emotions, but rather to rely on God and to remember His promises.

When we are tempted to doubt the security of this relationship with God, what encouragement does these verse offer?

 Romans 8:35-39

 How does the idea of being unconditionally loved and accepted by God—with no possibility of losing that love—make you feel?

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Additional Material - Four Reasons Why People Have Doubts:

- They are unaware of the full payment made by Christ.
- They don't know the specific time when they accepted Christ and they think they must. Reassure them that not everyone can recall a specific date or time when they trusted Christ. This is not necessarily an indication that they are not a true Christian.
- Their feelings are allowed to rule over Scripture.
- They have unconfessed sin in their life (1 John 1:9).

(Found., pp. 13-14)

Section Review & Application

Be sure to work through this page carefully. Question one can be helpful in formulating an articulate statement of how they came to personal faith in Christ and can be effective in sharing that faith with others. Questions two and three can help a person clearly identify his or her present spiritual position. Question four can help someone begin to identify those in his or her personal network of relationships who may not yet know of God’s wonderful gift of eternal life.

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Section Review & Application

1. In this section we have investigated the Bible’s plan for reconciliation and acceptance with God. We saw that our sin is a real problem and cannot be erased just by doing good things. However, once we trust in Jesus’ death and resurrection for the forgiveness of our sins, the eternal life God gives us cannot be lost. How have the concepts in this section helped in your spiritual journey?

2. Which of the following statements describes where you are in regard to the decision—making process? Why?

☐ I understand the message, but I haven’t made the decision.

☐ I have made the decision, but not much has changed.

☐ I’m pretty sure I made the decision, I just can’t remember when.

☐ I made the decision, and I really desire to grow in my relationship with God.

☐ I’m involved in a church, but I’m not really sure about my relationship with God.

3. Rate your confidence on a scale of 1 to 10: If you were to die tonight, how sure are you about your relationship with God?

0

1

2

3

4

5

6

7

8

9

10

Not sure at all

very sure

Verses to Remember

John 3:16
For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life.

Ephesians 2:8—10
For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

14

4. Who are some people that you care about who might be interested in knowing more about a relationship with God?

Friends

Family

Co-workers

Neighbors

5. What are some things that could help this process? What approaches might hinder the process?

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Page #	NIV	NASB 1977	The Message	NLT	KJV
Chapter 1					
Page 5	16 “For God so loved the world that he gave his only begotten Son, that whoever believes in him shall not perish but have eternal life.	16 “For God so loved the world; that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.	This is how much God loved the world: He gave his Son, his one and only Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life.	16For God so loved the world that he gave his only Son, so that everyone who believes in him will not perish but have eternal life.	16For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
	48 Be perfect, therefore, as your heavenly Father is perfect.	48 “Therefore you are to be perfect, as your heavenly Father is perfect.	This is how much God loved the world: He gave his Son, his one and only Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life.	48But you are to be perfect, even as your Father in heaven is perfect.	48Be ye therefore perfect, even as your Father which is in heaven is perfect.
Page 6	23 for all have sinned and fall short of the glory of God,	23 for all have sinned and fall short of the glory of God,	Since we’ve compiled this long and sorry record as sinners (both us and them) and proved that we are utterly incapable of living the glorious lives God wills for us, God did it for us. Out of sheer generosity he put us in right standing with himself. A pure gift. He got us out of the mess we’re in and restored us to where he always wanted us to be.	23For all have sinned; all fall short of God’s glorious standard.	23For all have sinned, and come short of the glory of God;
	Isaiah 59:1-2	1 Behold, the Lord’s hand is not so short That it cannot save; Neither is His ear so dull That it cannot hear. 2 But your iniquities have made a separation between you and your God, And your sins have hidden His face from you, so that He does not hear.	1 Look! Listen! God’s arm is not amputated - he can still save. God’s ears are not stopped up - he can still hear. 2 There’s nothing wrong with God; the wrong is in you. Your wrongheaded lives caused the split between you and God. Your sins got between you so that he doesn’t hear.	1Behold, the LORD’S hand is not too weak to save you, and he is not becoming deaf. He can hear you when you call. 2But there is a problem--your sins have separated between you and your God, and your sins have hid his face from you, that he will not hear.	1Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. 2But your iniquities have separated between you and your God, because of and your sins have hid his face from you, that he will not hear.
Page 7	23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.	23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.	Work hard for sin your whole life and your pension is death. But God’s gift is real life, eternal life, delivered by Jesus, our Master.	23For the wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord.	23For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
	Romans 6:23	8 He will punish those who do not know God and do not obey the gospel of our Lord Jesus. 9 They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power	8 All this trouble is a clear sign that God has decided to make you fit for the kingdom. You’re suffering now, but justice is on the way. When the Master Jesus appears out of heaven in a blaze of fire with his strong angels, he’ll even up the score by settling accounts with those who gave you such a bad time. His coming will be the break we’ve been waiting for. Those who refuse to know God and refuse to obey the Message will pay for what they’ve done. Eternal exile from the presence of the Master and his splendid power is their sentence. But on that very same day when he comes, he will be exalted by his followers and celebrated by all who believe—and all because you believed what we told you.	8In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9Who shall be punished with everlasting destruction and shall be forever separated from the Lord and from the glory of his power;	
2 Thessalonians 1:8-9					

Page #	NIV	NASB 1977	The Message	NLT	KJV
Page 7	<p>Romans 5:6-8</p> <p>⁶ You see, at just the right time, when we were still powerless, Christ died for the ungodly. ⁷ Very rarely will anyone die for a righteous man, though perhaps for the good man someone would dare even do. ⁸ But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.</p>	<p>⁶ For while we were still helpless, at the right time Christ died for the ungodly. ⁷ For one will hardly die for a righteous man; though perhaps for the good man someone would dare even do. ⁸ But God demonstrates His love toward us, in that while we were yet sinners, Christ died for us.</p>	<p>Christ arrives right on time to make this happen. He didn't, and doesn't, wait for us to get ready. He presented himself for this sacrificial death when we were far too weak and rebellious to do anything to get ourselves ready. And even if we hadn't been so weak, we wouldn't have known what to do anyway. We can understand someone dying for a person worth dying for, and we can understand how someone good and noble could inspire us to selfless sacrifice. But God put his love on the line for us by offering his Son in sacrificial death while we were of no use whatever to him.</p>	<p>⁶When we were utterly helpless, Christ came at just the right time and died for us sinners. ⁷Now, no one is likely to die for a good person, though yet peradventure for a good man some would even dare to die. ⁸But God person who is especially good. ⁸But God commended his love toward us, in that, while we were yet sinners, Christ died for us.</p>	<p>⁶For when we were yet without strength, in due time Christ died for the ungodly. ⁷For scarcely for a righteous man will one die: would even dare to die. ⁸But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.</p>
Page 8	<p>1 Peter 3:18</p> <p>¹⁸ For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the flesh, but not of blood, nor of the will of man, but made alive by the Spirit,</p>	<p>¹⁸ For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but not of blood, nor of the will of the flesh, nor of the will of man, but of a husband's will, but born of God.</p>	<p>It's better to suffer for doing good, if that's what God wants, than to be punished for doing bad. That's what Christ did definitively: suffered because of others' sins, the Righteous One for the unrighteous ones. He went through it all—was put to death and then made alive—to bring us to God.</p>	<p>¹⁸Christ also suffered when he died for our sins once for all time. He never sinned, but he died for sinners that he us to God, being put to death in the flesh, might bring us safely home to God. He but quickened by the Spirit: suffered physical death, but he was raised to life in the Spirit.</p>	<p>¹⁸For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but not of the will of man, but of God.</p>
Page 9	<p>1 Peter 3:18</p> <p>¹² Yet to all who received him, to those who believed in his name, he gave the right to become children of God—¹³ those who believe in His name, not of blood, nor of the will of man, but of God.</p>	<p>¹² But as many as received Him, to whom He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.</p>	<p>But whoever did want him, who believed he was who he claimed and would do what he said, He made to be their true selves, their child-of-God selves. These are the God-begotten, not blood-begotten, not flesh-begotten, not sex-begotten.</p>	<p>¹²But to all who believed him and accepted him, he gave the right to become children of God. ¹³Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.</p>	<p>¹²But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: ¹³Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.</p>
Page 9	<p>Chapter 2</p> <p>Ephesians 2:8-9</p> <p>⁸ For it is by grace you have been saved, through faith—and not by works, as a result of God's gift—⁹ not of blood, nor of the will of man, but of God.</p>	<p>⁸ For by grace you have been saved through faith, and that not of yourselves, it is the gift of God; ⁹ not of blood, nor of the will of man, but of God.</p>	<p>Saving is all his idea, and all his work. All we do is trust him enough to let him do it. It's God's gift from start to finish! We don't play the major role. If we did, we'd probably go around bragging that we'd done the whole thing! No, we neither make nor save ourselves. God does both the making and saving.</p>	<p>⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.</p>	<p>⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.</p>
Page 9	<p>Romans 4:4-5</p> <p>⁴ Now when a man works, his wages are not credited to him as a gift, but as an obligation. ⁵ However, to the man who does not work but trusts God who justifies the wicked, his faith is reckoned as righteousness,</p>	<p>⁴ Now to the one who works, his wage is not reckoned as a favor, but as what is due. ⁵ But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,</p>	<p>If you're a hard worker and do a good job, you deserve it. But if you see that the job is too big for you, that it's something only God can do, and you trust him to do it—you could never do it for yourself no matter how hard and long you worked—well, that trusting-him-to-do-it is what gets you set right with God, by God. Sheer gift.</p>	<p>⁴Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.</p>	<p>⁴Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.</p>

Section Verses

Titus 3:4-5
4 But when the kindness and love of God our Savior and His love for mankind appeared, 5 he saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy. He saved us through the washing of rebirth and renewal regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ through Jesus our Savior, 7 that being justified by 7 so that, having been justified by His grace, we might become heirs having the hope of eternal life.

4But then God our Savior showed us his kindness and love. 5He saved us, not because of the good things we did, but because of his mercy. He washed away our sins and gave us a new life through the Holy Spirit. 6He generously poured out the Spirit upon us because of what Jesus Christ our Savior did. 7He declared us not guilty because of his great kindness. And now we know that we will inherit eternal life.

Ephesians 2:10
10 For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us beforehand, that we should walk in to do.

10For we are God's masterpiece. He has created us anew in Christ Jesus, so that we can do the good things he planned for us long ago.

Ephesians 3:1-4
1 My son, do not forget my teaching, But let your heart keep my commands in your heart, 2 for they will prolong your life many and years of life And peace they will add to you. 3 Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet around your neck, write them on the tablet of your heart. 4 So you will find favor and good name in the sight of God and man.

1 My child, never forget the things I have taught you. Store my commands in your heart, 2 for they will give you a long and satisfying life. 3 Never let loyalty and kindness get away from you! Wear them like a necklace; write them deep within your heart. 4 Then you will find favor and good favor understanding in the sight of God and man.

Isaiah 3:10
10 Tell the righteous it will be well with them, for they will enjoy the fruit of their deeds.

10 But all will be well for those who are godly. Tell them, "You will receive well with him: for they shall eat the fruit of their doings."

Matthew 5:16
16 In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Galatians 6:7-8
7 Do not be deceived: God cannot be mocked. A man reaps what he sows. 8 The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.

7 Don't be misled. Remember that you can't ignore God and get away with it. You will always reap what you sow! 8 Those who live only to satisfy their own sinful desires will harvest the consequences of decay and death. But those who live to please the Spirit will harvest everlasting life from the Spirit.

Section Two

Cultivating a Relationship with God

Objective: Make sure that everyone understands that the biblical picture of the Christian life involves a commitment to discipleship and a daily walk with God. They should also understand the role of the Holy Spirit and be aware of resources for dealing with sin in their lives.

Review of Section One

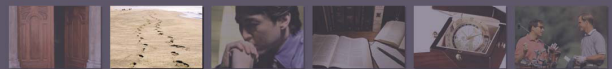
1. Go over the four points of the gospel from the Search tract as presented in the first section of section one. See if they can give any Scripture references without looking in the workbook. You might also want to see if they can give any illustrations for each of the points.

- God's Position: What is God like? God is both loving John. 3:16) and perfect (Matt. 5:48).
- Our Condition: What are we like? We are sinful (Rom. 3:23) and separated from God (Is. 59:1-2).
- God's Provision: What did God do about the problem? He gave His Son Jesus Christ to die on the cross as a satisfactory payment for our sins (1 Pet. 3:18; 1 Jn. 4:10).
- Our Decision: What should we do? Admit that we are separated from God (Rom. 6:23) and receive Jesus Christ as Savior Jn. 1:12).

2. Ask them to show from Scripture that our salvation is not based on our good works. You might also ask them how a salvation based on works would affect the certainty of our salvation.

3. Ask them to show from Scripture how we can know with certainty that we have eternal life.

FOUNDATIONS



Section Two: Cultivating a Relationship with God

Opening Discussion Questions

1. In the Bible, a relationship with God is likened to a friendship (James 2:23), a marriage (Ephesians 5), master and servant (Ephesians 6), father and child (1 John 3:1-2). In what ways is a relationship with God similar to these relationships? In what ways is it different?

2. What are some ways that people cultivate relationships? How do these principles apply to our relationship with God?

Overview

In this study we want to answer the question: How do I cultivate a relationship with God?

In the next four chapters we will examine three principles

1. *The Spirit of God lives in all who believe in Christ.*
2. *We can live in a moment by moment relationship with God.*
3. *God offers provisions for freedom from sin.*
4. *We are responsible to actively resist sin.*

Chapter 4: The Spirit of God lives in all who believe in Christ

Objective: The Holy Spirit regenerates, indwells, baptizes, and seals a new believer in Christ. He is a comforter and counselor throughout the believer's life.

Opening Questions

1. In the Bible, a relationship with God is likened to a friendship (James 2:23). In what ways is a relationship with God similar to a human friendship? In what ways is it different?

Take a few moments and encourage the group to share their insights. Similarities might include companionship, trust, availability. The biggest difference will probably be the fact that we cannot actually see or touch God in a physical sense.

2. What are some ways that people cultivate relationships with friends?

How do these principles apply to our relationship with God?

The key to this question is to understand that the elements for building a quality human friendship are directly applicable to building a relationship with God.

We'd suggest that there are at least two crucial ingredients for building any relationship (friends, husband/wife, parent/child, and employer/employee): time and quality communication.

Overview

In this study we want to answer the question: How do I cultivate a relationship with God? We will examine four principles.

1. The Spirit of God lives in all who believe in Christ.
2. Live in moment-by-moment fellowship with God.
3. God's provision for freedom from sin. -
4. We need to actively RESIST sin.

In section one we learned how to establish a relationship with God. Now it is essential to develop a clear understanding of how to cultivate and grow in this new relationship with God. That is the goal of chapters 4-7.

First Principle:

The Spirit of God lives in all who believe in Christ.

Just before He was crucified, Jesus promised His disciples that He would continue His relationship with them through the Holy Spirit.

What do we learn about the Holy Spirit from these verses?

John 14:16-18 - He will be eternally present. He will live in us. He will be our "helper".

(John 14:14-16) These verses reveal several things about the presence of the Holy Spirit.

- The Holy Spirit lives in me.
- The Holy Spirit will be with me forever.
- The Holy Spirit's presence is for the purpose of help and counsel.

The Holy Spirit is called a "helper." The Greek term is "para-kl-tos," comes from the word "parakaleo-," which is a combination of "para" (beside) and "kaleo-" (to call); therefore it conveys the idea of calling to one's side, summoning for aid or help. So a "parakl tos is one who is called to someone's aid. The help given can be of any kind, but in the New Testament it is usually used in the sense of helper, intercessor or mediator (where it takes on the legal sense of counsel or advocate). The word is also used in 14:26, 15:26, 16:1. These are all wonderful manifestations of the Spirit's ministry to every believer.

John 16:7 - His presence is promised.

This verse confirms His presence with a promise of His coming. It was to the disciples' advantage that Jesus go away so they could have a relationship with the Holy Spirit, and receive the benefits of His helping ministry. When He was on earth as a man Jesus could not be with the disciples at all times in all places. But He promised to send the Holy Spirit to live in them so that He could be with every believer all the time.

Chapter 4

The Spirit of God lives in all who believe in Christ

Christianity is often described as a personal relationship with God. But this is difficult to understand. How can we carry on a relationship with someone we cannot see, touch, or hear? The disciples felt this same frustration just before Christ's crucifixion. They wondered how they would continue to love Christ and be loved by Him after His death. Jesus answered their question by unveiling a completely new concept: The Spirit of God would live in every believer. Just before He was crucified, Jesus promised His disciples that He would continue His relationship with them through the Holy Spirit. What do we learn about the Holy Spirit from these verses?

 John 14:16-18

 John 16:7

17

What is the Trinity?

The word *trinity* comes from two words, *tri* (three) and *unity* (one). The word is used to express the idea that God is three co-equal co-eternal persons who exist as one God. The concept of the trinity is foreshadowed in the Old Testament and assumed in the New Testament.

Biblical Basis

The Father is called God in Romans 1:7.

The Son is called God in John 8:57-59, 10:30-33, and Matthew 26:62-66.

The Spirit is called God in Acts 5:3-4.

"The Lord our God is One" Deuteronomy 6:4

All three are mentioned together in Matthew 3:16-17, 28:18-20, John 15:26, and 2 Corinthians 13:14.

An Illustration



RIBS – Initial ministries of the Holy Spirit at the moment of salvation.

Regeneration

Definition: the impartation of divine life to the believer, resulting in a transformation which imparts a new nature (or heart or spiritual capacity) and makes one a new creation (John 1:12, 3:1-7; 2 Corinthians 5:17; Ephesians 4:24; Titus 3:5; 2 Peter 1:4).

The phrase “born again” is used by Jesus in John 3 to describe this. The Greek word translated “again” in most English Bibles (“anōthen”) also has the meaning of “from above.” This emphasizes that regeneration is not only a new birth but also a spiritual or heavenly birth that can only be accomplished by God (John 1:12-13 and 3:6+21).

Indwelling

Definition: The *indwelling* of the Holy Spirit is a term that describes a new relationship with God as His Spirit comes to live within us.

It's helpful to compare the indwelling of the Holy Spirit in the Old Testament and the New Testament. The primary distinction is two-fold:

Old Testament Indwelling was temporary and selective (cf. Judges 15:14 and 16:20; also see Psalm 51:11)

New Testament Indwelling is permanent and universal (John 14:16-17; 1 Cor. 12:13).

This is one of the great truths of the New Testament. What a fantastic and privileged position. This truth also emphasizes the security of the believer in Christ (God is probably not going to discard that which His Spirit indwells!).

In 1 Corinthians 6:19-20 Paul pictures the Spirit's indwelling making the believer a temple. The Spirit lives in me as God's glory was present in the temple in the Old Testament. The purpose of the Old Testament temple was to bring God to man and man to God. Today, however, God no longer dwells in a temple made of bricks and mortar, but one of blood and bone. Our role as indwelt believers is to bring God to man and man to God.

It is very probable that Paul had in mind a contrast with the temple of Aphrodite in Corinth where the priestesses were prostitutes. They used their bodies for fleshly gratification and personal gain; we are to use our Spirit-indwelt bodies to bring glory to God.

Baptism

Definition: The work of the Spirit whereby He places the believer into a union with Christ (Rom. 6:3-5) and with other believers in the Body of Christ, the Church (1 Cor. 12:13; Gal. 3:27-28).

This doctrine has the subject of much controversy among Christians. Some confuse this with water baptism in certain passages. Others, who are of a more Pentecostal or Charismatic persuasion, tend to see this as some kind of “second work of grace” that is subsequent to salvation and which brings special empowerment for service and/or may manifest itself in special, supernatural or “sign” gifts, such as speaking in tongues, healing, etc.

The idea of baptism resulting in our being “identified with” other believers (and Christ) comes from the meaning of the word “baptize” in the Greek language. Its literal meaning is “to dip or immerse.” This led to a secondary meaning of being identified with that into which something was dipped, as when fabrics were dipped in colored dye. The fabric changed its color as it became identified with the dye into which it was dipped. So the believer becomes identified with Christ when the Spirit baptizes him/her into Christ, and with all those who also have been baptized by the Spirit and placed into the Body of Christ.

Sealing

Definition: The seal of the Spirit is that which authenticates the believer as belonging to God as His possession (2 Cor. 1:22; Eph. 1:13, 4:30). So the concepts of authentication, ownership and security are all involved with the sealing of the Spirit.

A seal in biblical times was written to verify the genuineness of written documents and to provide security, as in the seal that placed on Jesus' tomb. While that seal was probably made only of wax and could easily be removed physically, it had the legal authority of the Roman Empire behind it and one could only break the seal under penalty of death. Paul says that God gave the Spirit as a “pledge” or down payment of our inheritance. Thus, sealing emphasizes the security of the believer as well.

18

Like Jesus, the Holy Spirit is a Person who is also God Himself. He teaches (John 14:26), He guides (John 16:13), and He speaks (Revelation 2:7). In addition, He can be grieved (Ephesians 4:30) and quenched (1 Thessalonians 5:19).

Before Jesus came, the Holy Spirit's job was different than it is today. In the Old Testament, He would “come upon” a person temporarily to help them perform a specific task. But in the New Testament, Jesus promised that the Holy Spirit would actually come to live inside of all His followers—permanently!

In the physical realm, when God creates a new life, He provides for the well-being of that person. Our “RIBS” protect and support our vital organs. Similarly, God gives us spiritual “RIBS” when we first come to know Jesus. At the moment we believe in Him, we get these benefits of the Holy Spirit's spiritual protection:

What the Holy Spirit does	What that means	Where to look it up
Regeneration	We receive God's new life through an act of spiritual birth—i.e. we are “born again”	John 3:1-7
Indwelling	The Spirit comes to live in us permanently	Romans 8:9
Baptism	We are “identified with” all other believers in Jesus	1 Corinthians 12:13
Sealing	We are kept forever by God as His children, and are protected until we enter heaven	Ephesians 1:13, 14

What are some results of having the Holy Spirit in our lives?



Acts 1:8



Galatians 5:22-23

What are some results of having the Holy Spirit in our lives?

Acts 1:8 - We are empowered to witness.

The word power is a translation of “dunamis” and it is from this term that we derive the word dynamite or dynamic. The Spirit that indwells the believer is in essence the source of dynamic power for living the abundant life.

Note that in the immediate verse this power is directly tied to enablement to witness to others about Christ. These were the last words of instruction that Jesus left for His disciples and last words are lasting words. Jesus wanted His followers to understand the priority of telling others the truth about Himself and the promise of power to carry on the Great Commission.

Galatians 5:22-23 - The Spirit will produce positive character traits.

The Holy Spirit’s presence in our life produces character transformation. Note that Paul specifies 9 specific qualities. It is only through dependence on God that these kinds of fruit can be produced. Also, please note this list is the fruit, not the fruits, of the Spirit. They are a “package deal,” if you will. We don’t get to pick and choose which ones we want in our lives. The Spirit of God is producing all of these traits in the lives of believers.

John 15 is a central passage in the New Testament on dependence and fruit-bearing. The following is some additional material on the subject of fruit-bearing that you may wish to include:

In John 15:1-8 Jesus uses the common illustration of the fruit-bearing vine to explain how believers bear fruit. Jesus is the true vine; God is the vinedresser; and we are the branches. When a branch is fruitless He does what the owner of a vineyard normally does, He lifts up the branch, exposing it to the light so that it might bear fruit. Branches that are bearing fruit He prunes so they bear more fruit. Note: the word “lifts up” is translated in some versions “cuts off.” The original word can be translated either way; in the context of this passage it probably should be translated “lifts up.” Note the progression of Jesus’ exhortation to bear fruit (v.2), more fruit (v.2), and much fruit (v.5,8). The ultimate purpose of fruit bearing is to bring glory to God (see 1 Corinthians 10:31).

It is noteworthy that the only other use of the word fruit in John’s Gospel is in 4:36. The fruit spoken of in this passage is people coming into a relationship with Jesus Christ.

Quote: “My purpose in life is to know Christ and to make Him known.” This statement, used by many, is a good summarization of character development (to know Christ) and communication of the gospel (to make Him known).

Chapter 5: Live in moment-by-moment fellowship with God.

Objective: To understand that a conscious decision to give God lordship is important for a follower of Christ. Fellowship with God is developed by cultivating the attitudes and disciplines of a disciple.

An Initial Commitment to Discipleship:

Choose to give your life in service to God. A disciple is an individual who desires to live under the lordship of Christ in all that he or she does. He or she chooses to be devoted, dependent, and disciplined as a lifestyle.

How does Paul describe this decision?

Romans 6:13 - Stop choosing to live life your way. Start choosing to live life God’s way.

Rome was a city of strategic importance in the ministry of Paul. Here the church was flourishing and yet he is compelled to write words of exhortation to them. In 6:13 the problem is obvious and Paul is very direct. Many were using their bodies for self-gratification. Paul’s challenge has a negative command immediately followed by a positive. First he tells them to stop using their bodies in sinful ways; then he challenges them to present themselves to God. There must be in the believer’s life that final and complete surrender of the body to Jesus Christ.

Romans 12:1-2 - Step One: Present your life as a living sacrifice. Step Two: Stop conforming and be transformed by the renewing of your mind.

In the Old Testament people would take an animal from the flock, bring it to the temple, and sacrifice it to God on the altar as a way of showing their love and commitment to Him. In a similar manner Paul challenges every believer to offer themselves as a living sacrifice by making a very specific decision to live under the lordship of Christ.

Note that the word “present” is used in a tense that (indicates a once-for-all, point-in-time decision – not really) tends to emphasize a decisive commitment . It commands a definite commitment of the body to the Lord, just as a bride and groom in their wedding service commit themselves to each other.

This can be illustrated by diagram on the following page.

- Wheel: This represents the idea that the spiritual life is just one part of the whole.
- Wheel with Lord in middle: This represents the idea that Christ is central to every aspect of life.

Let’s review. First, we are to make a lordship choice. This is the idea of coming to the point in life where you make Christ the Lord of your life. As Lord, he is the master, controller, ruler and focal point of everything you are, have and do. Then, secondly, we are to make daily lordship choices. This is the point of 12:2, “don’t be

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Chapter 5

Live in moment-by-moment fellowship with God.

God desires us to live in moment-by-moment fellowship with Him. Rather than compartmentalizing our faith, He wants our faith to permeate every area: our marriage, our finances, our vocation, our recreation, and our social life. Christ urges us to place Him as the Lord of all that we do. In order for Christ to exercise His leadership, we must adopt four basic attitudes toward God: a decision to serve Him, devotion to Him, dependence on Him, and discipline in relating to Him. A person who has committed himself or herself to these four attitudes can rightly be called Christ’s disciple.

An Initial Commitment to Discipleship:
Choose to give your life in service to God. A disciple is an individual who desires to live under the leadership of Christ in all that he or she does. He or she chooses to be devoted, dependent, and disciplined as a lifestyle.

How does Paul describe this decision?
 Romans 6:13

Romans 12:1

Evaluate your present commitment to Christ on a scale of 1 to 10.

1	2	3	4	5	6	7	8	9	10
Little Commitment					Great Commitment				

Where would you like to be and what would it take to get there?

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The first circle represents the idea that the spiritual life is just one part of the whole, and may or may not affect any other part.

The second circle represents the idea that Christ is central to every aspect of life.

conformed (squeezed into the mold) to the world (system) but be transformed (progressively) by the renewing of your mind.”

The worldly message to you is “be conformed.” The Word’s message to you is “be transformed.” The key to consistently making transforming choices rather than conforming choices is a renewed mind. This is the dynamic of Bible study and meditation (covered in section 4). Joshua 1:8, Psalm 1, Proverbs 23:7, and Philippians 4:9 all speak of the importance of meditation, because what you think is what you will be.

A hen and a pig approached a church and read the advertised sermon topic, “What can we do to help the poor?” Immediately the hen suggested they feed them bacon and eggs. The pig thought it sounded good, but he told the hen there was one thing wrong with feeding bacon and eggs to the poor. “For you it requires only a contribution, but for me it requires total commitment.”

Evaluate your present commitment to Christ on a scale of 1-10

0	1	2	3	4	5	6	7	8	9	10
Little commitment					Great commitment					

This graph will help visualize the level of commitment. Take the lead and share where you are in the process. By modeling you will encourage others to honestly evaluate where they are. We'd suggest that you consider the following areas of your life: personal commitment to Christ, married life, family life, devotional life, ministry to seekers, etc. You can naturally tie this in to the life-response question "Where would you like to be and what would it take to get there?"

(Found. p. 20)

Devotion:

Devotion is the desire to be pleasing to God in everything we do and to be relationally close to Him. Devotion is living life with the mind-set that we are in a love relationship with the God of the universe.

What attitude or mind-set does Paul urge us to embrace on a moment-by-moment basis in everything we do?

Romans 12:2 – Mind-renewing transformation is our spiritual service of worship.

The word for "transformed" here is literally, "metamorphosis," as in the caterpillar becoming a butterfly, so complete is this change in thinking (worldview, etc.) to be.

1 Corinthians 10:31 - Whether you are eating or drinking . . . all of life should glorify God.

This verse could well serve as Paul's statement of purpose in life. "What is the chief end of man? To glorify God and to enjoy Him forever." - The Westminster Catechism.

God wants us to have an attitude of doing things as unto Him so He is honored and glorified. God desires that we consider Him and think of Him in everything we do. This describes a mindset in which we're consistently offering up little things - decisions, problems, frustrations - to God.

Colossians 3:23-24 - Do all of your work for the LORD.

Note that this command is given in the specific context of the workplace. This is relevant since we spend a good deal of our time in this environment. As well it is also where we often experience many of our daily battles.

This is a natural point to emphasize the following distinction related to vocation and ministry. Many people view work as secular activity and ministry as sacred. The (unfortunate) end result is that no link is seen between vocation and ministry. It is essential to clarify this erroneous view. One way of doing this is to use the following equation.

Vocation + Ministry or Vocation = Ministry

The latter is the more biblical view. In other words, we need to view vocation (the workplace) as ministry, realizing, of course, that our vocation isn't the totality of our ministry. As one teacher stated, "we need to bloom right where we're planted." A significant portion of our time is spent in the workplace and we need to challenge people to see this as an arena with tremendous potential for ministry as they represent Christ.

Dependence:

Dependence is the realization that we do not have the ability to live a Christ-like life in our own power and that we need to draw upon the power of the indwelling Holy Spirit. Dependence is expressed in conscious, moment-by-moment faith in God's power.

What word pictures are used to describe our dependence on God?

Galatians 5:16 - The process of walking.

Walking is often used by Paul as a metaphor for daily living since it so aptly suggests the routine activity which is a part of life. As one Bible teacher states,

"...walking is, by its very nature, a succession of dependent acts. When one foot is lifted in order to place it in front of the other one, it is done so in faith that the foot remaining on the ground will support the full weight of the body. Each foot in turn acts as a support while the other foot is

Colossians 3:23-24


²³Work hard and cheerfully at whatever you do, as though you were working for the Lord rather than for people. ²⁴Remember that the Lord will give you an inheritance as your reward, and the Master you are serving is Christ.

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The Attitudes of a Disciple:

Devotion is a desire to please God in everything we do and to be relationally close to Him. Devotion is living life with the mindset that we are in a love relationship with the God of the universe.

What attitude or mindset does Paul urge us to embrace on a moment-by-moment basis in everything we do?


 Romans 12:2

 1 Corinthians 10:31


 How would this attitude change your life?

Dependence is the realization that we do not have the ability to live a Christ-like life in our own power and that we need to draw upon the power of the indwelling Holy Spirit. Dependence is expressed in conscious, moment-by-moment faith in God's power.

What word pictures are used to describe our dependence on God?

 Galatians 5:16

 Ephesians 5:18

 In what areas are you exercising dependence on God? In what areas are you exercising independence from God?

being moved forward. Walking can only be done successfully by successive acts of faith in the power of one's feet. Likewise the Christian walk can be done successfully only by constant dependence on the Holy Spirit's control over one's life. (Charles Ryrie, **Balancing the Christian Life**, Moody Press, 1969, pp. 14-15).

Ephesians 5:18 - The experience of being filled (controlled) by wine.

To be Spirit-filled is to be Spirit-controlled. To be controlled by the Spirit requires the yieldedness of a dedicated life and daily dependence on the power of the Spirit.

It is interesting to note the specific illustration Paul uses in 5:18, drinking of wine. The essential point is clear - when one drinks wine he is controlled by it. In many cases the person controlled by wine will do and say things that they normally would not. Similarly, a person filled/controlled by the Spirit will do and say things that they normally wouldn't. A Spirit-controlled person will be more loving, more patient, more joyful...(see Galatians 5:22-23).

The context of this passage, 5:18, is noteworthy. In 5:22-6:9 Paul addresses the subject of relationships between husband/wives, parents/ children, employee/ employees. A Spirit-controlled life will impact relationships! One commentator concludes that real Spirit-filled living begins in the home, the one place you can't fool anybody.

(Found. p. 21)

Discipline:

Discipline is 1) sustained obedience to God and 2) the willingness to regularly relate to God in a variety of creative ways such as Bible study, prayer, singing, reflection, and sharing your faith. The motivation for engaging in these disciplines is not out of a sense of duty or obligation but out of a sense of love and desire to know Him.

What motive did Paul give to Timothy for being disciplined?

1 Timothy 4:8 - Spiritual discipline is beneficial for: 1) all things 2) for the present 3) for the future.

Paul told Timothy to be disciplined because of the benefits it would bring to this present life and the life to come.

The word discipline is very instructive. It is derived from "gymnos" from which we get the word gymnasium. In the Greek culture it had the idea of stripping down for the purpose of serious exercise. The spiritual application is clear - we must strip away those encumbrances in life and seriously commit ourselves to the spiritual disciplines of prayer, Bible study, fellowship, worship and telling others about Christ.

There are great benefits to a disciplined spiritual life:

- We have a sense of purpose, meaning and fulfillment.
- We have a sense of intimacy with God.
- Our lives will attract others to Christ.
- We will live life with an eternal perspective.

The right motivation for engaging in the spiritual disciplines stems from focusing on God's grace and love, and not on our performance.

What things did the early Church do when they gathered together?

Acts 2:41-42 – Evangelism, baptism, listened to the apostles' teaching, fellowship, the Lord's Table, prayer, and evangelism.

(Acts 2:41-42) A common acronym used to remember some of these key points is WIFE – Worship, Instruction, Fellowship, Evangelism. This is especially appropriate since the Church is called "the Bride of Christ" (Eph. 5:22-32; Rev. 19:7-9, 22:16-17).

Ephesians 5:19-21 – Speaking to one another and singing to the Lord, giving thanks, and mutual subjection (accountability?)


Note that the preceding verse indicates that all of these things mentioned in these verses are the result of being filled with (under the control of) the Spirit. This is how the truly spirit-filled Church functions.


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The Disciplines of a Disciple:


Discipline is 1) sustained obedience to God and 2) the willingness to regularly relate to God in a variety of creative ways such as Bible study, prayer, attending church, and sharing your faith. The motivation for engaging in these disciplines is not a sense of duty or obligation but a sense of love and desire to know Him.

What motive did Paul give to Timothy for being disciplined?

 1 Timothy 4:8


 What are some areas in which you are already disciplined? In what other areas do you need more discipline?

What things did the early Church do when they gathered together?

 Acts 2:41, 42

 Ephesians 5:19-21

What are the benefits of meeting together as fellow-believers in Christ?

 Hebrews 3:13; 10:24

 1 Thessalonians 5:11

 Ecclesiastes 4:9-12

 Matthew 18:19, 20

The meaning of the Greek word "discipline" in 1 Timothy is very instructive. It is derived from "gymnos" from which we get the word gymnasium. In the Greek culture it had the idea of stripping down for the purpose of serious exercise. The spiritual application is clear - we must strip away those encumbrances in life and seriously commit ourselves to the spiritual disciplines of prayer, Bible study, fellowship, worship and telling others about Christ.

What are the benefits of meeting together as fellow-believers in Christ?

Hebrews 3:13; 10:24 – Encouragement to persevere in faith, to love and doing good deeds.

1 Thessalonians 5:11 – Encouragement and building up one another.

Ecclesiastes 4:9-12 – Strength in numbers; lifting up those who are down.

Matthew 18:19, 20 – Mutual, effective prayer.

What are some benefits of meeting in a small group of believers that do not occur in a large group?

Small groups provide an opportunity for intimacy, transparency, accountability, genuine friendship, interactive and mutual learning. There are many more, brainstorm with your group. This would be a good time to remind the group that “just showing up on Sunday” is probably not enough involvement with believers to facilitate continued growth. They should strive to nurture relationships with Christians in both formal and informal group settings.

What are some of the benefits of meeting in a large group of believers that do not normally occur in a small group?

Certainly, a sense of community that is larger than your inner circle of friends. More people means more spiritual gifts, means more help in times of need, means more opportunities to exercise your own gifts in service to others.

Share with your group why you choose to get up on Sunday morning and go to church.

Healthy Living: Everybody knows that vitamins, diet, and exercise are supposed to be good for you. And everybody eventually realizes that they don't make a difference overnight. However, weeks and years of discipline in healthy living pays off with years of healthy life. The analogy directly corresponds to spiritual disciplines. Reading your bible for a day or going to church for a month probably will not change your life. These same activities over the course of years should greatly impact every aspect of your life.

Chapter 6: God's provisions for freedom from sin.

Objective: To understand the difference between temptation and sin, as well as the progression and consequences in moving from one to the other.

The third principle in cultivating a growing relationship with God is to rely on Him for increasing freedom from the domination of sin. We do this through depending on the power of the Holy Spirit.

As a growing Christian you will be faced with a very real problem, that of temptation and enticement to sin. This raises some very legitimate questions. What is sin? What is temptation? What is the source of temptation? How can you overcome temptation? If you do sin, how does God view you? When you do sin, what is the necessary response? This section is designed to respond to these questions. Study it carefully because this is crucial truth for the spiritual life. .

The Nature of Sin

How would you define sin according to the following verses?

Romans 3:23 - Falling short of God's glory.

Sin is:

- Living as though God does not exist.

There are two kinds of atheists. The philosophical atheist believes God doesn't exist. The practical atheist lives like God doesn't exist.

- Anything contrary to the character of God. This definition is the most inclusive theologically.
- Falling short of or missing the mark of God's standard of righteousness.

Archery contest. In the ancient games, when the archer would shoot the arrow and miss the target the judge would say, "sin," i.e., you missed the target completely. So sin is missing the target or standard of God's absolute moral perfection.

Matthew 5:22, 27-28 - Sin is thought(s) as well as action(s).

- An attitude as well as an act. Jesus' indictment of the "religious" Pharisees was that it is the attitude and thoughts of the heart that condemn a person. In fact, attitudes always precede acts.

Quote: "No form of sin, not worldliness, nor greed of gold, nor drunkenness itself, does more to unChristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short, for

sheer gratuitous misery-producing power, this influence stands alone. Without minimizing the sorrow brought into the world by such outward sins as drunkenness, immorality, and vice, it is probably correct to say that the sins of the spirit have caused infinitely more heartache and despair" (from a famous sermon by Henry Drummond).

- Intentional (willful disobedience to God) or unintentional. Ignorance is no excuse.
- A serious offense to God. He hates sin and can have nothing to do with it (1 John 1:5; Proverbs 5:16-19). Sin directly affects fellowship with God.

Is there a difference between temptation and sin?

Hebrews 4:15 - Yes, Jesus was tempted, but didn't sin.

Sin is not the same thing as temptation. Temptation in and of itself is not sin.

Sin occurs when you yield or give in to the temptation.

Quote: "You can't prevent a bird from flying over your head. But you can stop him from building a nest in your hair" (Martin Luther).

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Chapter 6

God's provisions for freedom from sin

The third principle in cultivating a growing relationship with God is to rely on Him for increasing freedom from the domination of sin. We do this through depending on the power of the Holy Spirit


The Nature of Sin

How would you define sin according to the following verses?

 Romans 3:23


 Matthew 5:22, 27-28

Is there a difference between temptation and sin?

 Hebrews 4:15


The Sources of Sin


What are the three elements of the "world" that we are supposed to avoid?

 1 John 2:15-17

The Pattern of Temptation

According to the following passage, how does temptation develop into sin?

 James 1:13-15

 What is an area of struggle for you? What patterns do you observe?

Sin is the unwillingness of man to acknowledge his creatureliness and dependence upon God and his effort to make his own life independent and secure.

Reinhold Niebuhr

You can't keep a bird from flying over your head, but you can keep him from building a nest in your hair.

Martin Luther

← Take some time to think through the patterns of your temptations... [only share what you are comfortable with]

The Sources of Sin

What are the three elements of the “world” that we are supposed to avoid?

1 John 2:15-17 - 1) Lust of the flesh 2) Lust of the eyes 3) Boastful pride of life

Following is an extensive treatment of the world system. Be sensitive to time and don't overwhelm people with lots of material. This is provided for your preparation, so use it as you feel necessary.

The World: In 1 John 2:15-16 the world system is described in three ways: the lust of the flesh, the lust of the eyes, and the boastful pride of life. In essence, the world system is anything contrary to God's value system, such as materialism, misplaced values and goals, pride, envy, lust, etc. The following chart demonstrates how the Satanic world system operates by illustrating it throughout Scripture. You may want to copy the chart as a handout.

The Flesh (Self): The flesh is the source of many sinful desires that enter the heart and mind, James 1:14 says a man is carried away by his own lust. “The devil made me do it” is not always true. Often it's our own flesh that causes us to do the things we do.

The Devil (Satan): Passages such as Genesis 3:1-7 and 1 Peter 5:8 speak of the enemy, Satan, in his relentless desire to thwart you in your spiritual life.

	Lust of Flesh	Lust of Eyes	Pride of Life
Genesis 3:6	Eve saw that the tree was good for food	That the tree was a delight to the eyes.	That the tree was desirable to make one wise.
Saul / David / Solomon	Saul was power hungry and went to extremes to fulfill his lust, e.g., trying to kill David	David saw Bathsheba and sinned.	Solomon asked for wisdom which degenerated into pride of life.
Temptation of Christ Matthew 4:2-11	Jesus was hungry and Satan tempted him to turn stones into bread (4:2-4)	Satan showed Christ all the kingdoms and offered them all to him if he would worship him. (4:8-11)	If you are the Son of God throw yourself down. Satan appealed to pride by saying “if you are” (4:5-7)

Desire → Enticement → Conception → Sin → Death
(Lust) (Rationalize) (Will+Desire)

There is an initial desire and then enticement or rationalization sets in. At this stage it is not “sin” but the moment the will consents to the desire, conception occurs resulting in sin. The end result of sin is death. This happens when sin is “accomplished” or “fully formed.” If sin is allowed to go full-term unjudged, it will give birth to death. For the unbeliever this death is spiritual and, if unforgiven, leads to eternal separation from God. For the believer it means the death of his fellowship with God, his fruitfulness and his testimony, but not his relationship with God. If sin is persisted in it can lead to the discipline of physical death (cf. 1 Corinthians 5:5, 11:30; 1 John. 5:16-17).

Note on the following diagram of the process of temptation the contrast between the response of David and Joseph.

James 1 :13-15

Desire → Enticement → Conception → Sin → Death
(Lust) (Rationalize) (Will+Desire)

David - 2 Samuel 1 :2-5

Saw → He Inquired → He lay → Sin → Death
(Lust of eyes) (Rationalize) (Will+Desire)

Joseph - Genesis 39:7ff

Saw Potiphar's wife → He refused → He fled → No Sin → Results:
Lord was with Joseph; Extended kindness; Gave him favor

The Pattern of Temptation

According to the following passage, how does temptation develop into sin?

James 1:13-15 - Temptation occurs when your desires get carried away. Sin occurs when you give in to the desire.

This passage provides a clear description of the process of temptation.

The Provision for Spiritual Victory: God's Resources

Examine the resources we have for defeating sin and temptation. Is sin inevitable?

1 Corinthians 10:13 - No. God promises to help us escape.

According to this verse God the Father will always be there to help us escape or endure any temptation. God will provide a way of escape in every temptation. We need to depend on God to discover what the way of escape is.

What is the basis for victory?

Galatians 2:20 - Christ living in us.

"Crucifixion with Christ means death to or separation from the reigning power of the old sinful life and freedom to experience the power of the resurrection life of Christ by faith. (*Ryrie Study Bible*, Moody Press, 1978, p. 1772)

Ryrie also says in his note to Romans 6:6 (ibid., p. 1710) that the "old self" is "all that a person is before salvation which is made 'old' by reason of the presence of the new life in Christ" Therefore the basis for victory is rooted in the believer's co-crucifixion with Christ, i.e., when people place their faith in Christ they identify with the death of Christ on their behalf, which liberates them from the power of the flesh.

How should we see ourselves in regard to sin? What should we avoid? What should we do?

Romans 6:1-13 - We are dead to sin. We should avoid sin. We should present ourselves to God.

These are pivotal verses for understanding the process for experiencing freedom from sin and power in walking with Christ. It's easy to develop a reactive approach to the Christian life, i.e., "now that you are a Christian you are still going to sin so you better learn 1 John 1:9 right away." There is truth in this statement, but unfortunately it conveys a spirit of impotence in the spiritual life.

It's important to teach a proactive approach to the spiritual life, i.e., "now that you are a Christian you have the power within you to choose not to sin. The reality of your identification with Christ is the basis of living life with freedom from sin." Paul's argument is established with three key words found in verses 6, 11 and 13.

KNOW (Verse 6): first, Paul wants us to know something, i.e., our old self was crucified with Christ and we no longer need to be slaves to sin. When Jesus Christ died He not only paid the penalty for sin, He also broke the power of sin. This is truth that is fact, not

theory, and he wants us to comprehend and acknowledge it in our minds.

CONSIDER (Verse 1): this word means "to take into account, to calculate, to estimate, to put to one's account."


"It simply means to believe that what God says is true in His Word is really true in your life... Paul didn't tell his reader's to **feel** as if they were dead to sin, or even to **understand** it fully, but to act on God's Word and claim it for themselves. Reckoning (considering)...is like endorsing a check: if we really believe that the money is in the checking account, we will sign our name and collect the money. Reckoning (considering) is not claiming a promise, but acting on a fact. God does not command us to become dead to sin. He tells us that we **are** dead to sin and alive unto God, and then commands us to act on it. Even if we do not act on it, the facts are still true...Paul's first instruction ('know') is centered in the **mind**, and this second instruction ('reckon') focuses on the **heart**. His third instruction touches the **will**" (Warren Wiersbe, *The Bible Exposition Commentary*, Vol 1, Victor Books, 1989, p. 532, italics his).

PRESENT (Verse 13): the word "present" is found five times in this section, and it means "to place at one's disposal, to present, to offer as a sacrifice." The same term is used in 12:1 of presenting our bodies to Christ in a Lordship decision. The verse contains a negative, stop presenting your members as instruments of sin, and


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The Provision for Spiritual Victory: God's Resources


Examine the resources we have for defeating sin and temptation. Is sin inevitable?

 1 Corinthians 10:13


What is the basis for victory?

 Galatians 2:20


How should we see ourselves in regard to sin? What should we avoid? What should we do?

 Romans 6:11-13


How does Jesus Christ help?

 Hebrews 4:14-16

How does the Bible help?

 Psalm 119:9-11

"This book will keep you from sin, or sin will keep you from this book"

 When facing temptation, how can these resources be helpful?

then a positive, present yourselves to God. The idea is parallel to that of 12:1. Each believer needs to make a crisis decision to submit their lives to the Lordship of Christ. This is a fundamental decision that is at the heart of the spiritual life.

How does Jesus Christ help?

Hebrews 14:14-16 - He was tempted just like us, so He understands and intercedes for us.

Jesus Christ was tempted in all the areas in which people are tempted by the world system (the lust of the flesh, the lust of the eyes, and the pride of life, 1 John 2:16). The only reason Christ was tempted was because He took on human flesh in the incarnation. In this form He experienced very real temptation and thus not only understands what we go through, but also is able to come to our aid in time of temptation.

How does the Bible help?

Psalm 119:9-11 - The Bible gives guidelines to live by that protect us from sin.

The Bible gives us a pattern for how to live life so that we can reflect the character of God. The Bible is a guide that enables us to know what God expects from us, and shows us how we can depend on God to resist sin.

Very specifically, in Psalm 119:11, the Psalmist states that memorization of God's Word is a strategic defense against sin. This would be a good point to challenge people to use the memory verses at the conclusion of each section. These verses were chosen because they serve as excellent summary verses for each section. You might consider using a portion of your meeting time for review of these verses.

Chapter 7: We need to actively RESIST Sin

Objective: Spiritual warfare is a reality. The acronym RESIST is a helpful tool when combating spiritual warfare.

- RESIST: A helpful acronym to remember concerning spiritual warfare is RESIST.
(This is an expanded version of the RESIST section in the student's manual. It is designed for your use as a leader; don't feel like you have to teach all the material.)
God has given you some tremendous resources to combat sin. The question is, how are you going to use them? The acrostic RESIST outlines the key principles that will consistently give you victory over Satan, temptation, and sin.

Resist Satan

In 2 Timothy 4, Paul says the Christian life is not passive but active. He says he “fought the good fight” and tells Timothy to take an active stance in terms of resisting evil. James 4:7 says to submit to God and resist the devil and he will flee from you. Ephesians 6:12-13 says that our struggle is against spiritual forces of wickedness and thus we need to put on the armor of God in order to be able to resist evil. 1 Peter 5:8-9 says Satan is like a roaring lion seeking whom he may devour. You have the option to resist Satan's temptations, but this resistance can't be thought of as a simple one-time decision that will take care of the problem forever.

Someone may decide to quit smoking. However, this decision might have to be made again and again – perhaps a hundred times a day.

Eventually, over a period of time, that decision may only have to be made 5 times a day. The point is, you must be willing to repeatedly make the decision to call on God for His help in resisting Satan.

Make note of the C. S. Lewis quote in the margin on believing in the Devil.

Examine Satan's Tactics

We can educate ourselves to the methods and schemes Satan uses.

No successful coach would meet the opposing team without scouting reports and viewing of game films. This is all part developing an effective game plan for the purpose of achieving victory.

Satan would love to have you believe he doesn't exist. It will usually be in your weak areas that Satan attacks. Don't be ignorant of Satan's schemes or methods (the Greek word is “methodia”) or he will take strategic advantage of you, 2 Corinthians 2:11. Ephesians 6:11 also speaks of the schemes of the devil.

Shun Possible Sources of Temptation

You cannot avoid all temptations, although some men have tried. Simeon Stylites, a fifth century Christian in Syria, lived on a platform on top of a pillar sixty feet high for over 30 years to isolate himself from the world and all its temptations.

Some things you can avoid, e.g., sexual temptations. Wisdom would dictate that we should not expose ourselves to certain movies, books, magazines, situations, etc., if we are to remain pure in thought as well as in deed.

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Chapter 7

We need to actively RESIST Sin

A helpful acronym to remember concerning spiritual warfare is RESIST. Use the Response Area to reflect on the personal implications of these verses.

Resist Satan:
We must make a conscious decision to resist Satan and his influence in our lives (James 4:7, Ephesians 6:12-13)

Examine Satan's Tactics:
We cannot afford to be ignorant of his schemes and methods (2 Corinthians 2:11).

Shun Possible Sources of Temptation:
Flee from things or situations that might promote evil thoughts or actions (2 Timothy 2:22).

C.S. Lewis – Excerpts from the preface to *The Screwtape Letters*
The commonest question is whether I really 'believe in the Devil.'

Now, if by "the Devil" you mean a power opposite to God and, like God, self-existent from all eternity, the answer is certainly No. There is no uncreated being except God. God has no opposite. No being could attain a 'perfect badness' opposite to the perfect goodness of God; for when you have taken away every kind of good thing (intelligence, will, memory, energy, and existence itself) there would be none of him left.

The proper question is whether I believe in devils. I do. That is to say, I believe in angels, and I believe that some of these, by the abuse of their free will, have become enemies to God and, as a corollary, to us. These we may call devils. They do not differ in nature from good angels, but their nature is depraved. Devil is the opposite of angel only as Bad Man is the opposite of Good Man. Satan, the leader or dictator of devils, is the opposite, not of God, but of Michael (the Archangel)

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26

Interact with other Believers:
No believer in Christ can survive as an island. We need each other's fellowship and encouragement (Hebrews 3:12-13, 10:23-25).

Sustain Fellowship with God:
Communicate with God through studying His word, praying, and meditating on that which is good (Psalm 119:11, Galatians 5:16, Philippians 4:8-9). Confess to God when you become aware that you have sinned. A proper response to God will allow fellowship to be restored so growth can continue (1 John 1:5, James 5:16, Hebrews 10:17).

Take Satan Seriously:
He is very real and we must never minimize his power to affect our lives (1 Peter 5:8-9).

C.S. Lewis – Excerpts from the preface to *The Screwtape Letters*
There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors, and hail a materialist or a magician with the same delight.

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The familiar computer acronym, G.I.G.O., “garbage in, garbage out, makes this point well. If you fill your mind with negative or evil things, that is what will come out. That is why meditation on Scripture and the renewed mind are so essential to the spiritual life. On the other hand, G.I.G.O. can also mean, “God in, God out.”

2 Timothy 2:22 tells us to flee youthful lusts and pursue righteousness, faith love and peace. It’s interesting to note that this verse challenges believers to do this in the context of relationships with other believers. In other words, it is extremely important to be accountable to one another and to look out for each other. There is strength in numbers and that is the design of the family of God.

Interact with other Believers

You need the regular fellowship and encouragement of other believers (Hebrews 3:13, 10:25). Note that in Ephesians 6:1 the pronoun “you” is plural, “that you may be able to stand against the schemes of the devil.” There is an important camaraderie in the body of Christ that gives you a united strength against the attacks of Satan.

Sustain Fellowship with God

There is both a preventive and a corrective aspect to this:

Preventive: communicating with God through prayer and studying the Word. Philippians 4:8-9 demonstrates that one of the ways you can deal with life’s trying circumstances and temptations is by concentrating on whatever is true, honorable, right, pure, lovely, of good repute, excellent and worthy of praise.

Corrective: confession to God of specific sin(s). Be willing to see your sin God’s way or from His point of view. Don’t try to rationalize your sins - sin is sin (1 John 1:5; Psalm 32:5; 51:3-4).

Confess or acknowledge that sin to God in prayer (Psalm 32:3-5; 51:1-4; 1 John 1:9). Keep short accounts with God. The longer you wait to confess sins, the longer you harden your heart, and the longer you are going to miss the peace God desires for you. Confess or acknowledge your sin to any individual you may have directly offended (James 5:16). The confession should normally involve only those directly having knowledge of it and those directly offended by it. Accept God’s forgiveness - God not only forgives, He forgets. Hebrews 10:17 says that God will remember your sins no more.

It’s as if God ties a string around your sins with a brick on the other end and throws it into the deepest part of the ocean, and then posts a ‘No Fishing’ sign.

Take Satan Seriously

The spiritual life involves a battleground not a playground. Satan is a real person and we must never minimize his power to affect our lives (1 Peter 5:8-9; Jude 9).

The Promise of Forgiveness

When we neglect our resources and sin results, how do we get back on track?

1 John 1:9 - We need to confess our sins to God.

The word “confess” comes from the Greek “homologeō.” This word is a combination of two words: homo + logeo, which literally means “to speak together” and then “to acknowledge” or “admit.” Hence the word confess in this verse means to say the same thing about sin that God says about it; to acknowledge it as the offense God says it is.

Homogenized milk is a good illustration of this word. Homogenized milk is the same all the way through, there is no separation between the milk and cream. They are unified in composition, as we are to be unified with God concerning our sin.

Because God is faithful and just He extends forgiveness to those who sincerely confesses their sin to Him. Such confession restores the fellowship in our relationship with God. This may be a good point to once again reinforce the truth of the believer’s security. Sin does not break the relationship, which is eternally secure; however, sin does inhibit the intimacy of the fellowship we experience in the relationship.


When a child disobeys a parent they are not removed from the family; the relationship still exists. But the fellowship and harmony of the relationship is affected. The necessary response of the child is to confess the offense to the parent and restore the fellowship of the relationship. The same is true of our relationship with God.


Psalm 32:3-5 - We need to acknowledge our sin and not try and hide them from God.

27


The Promise of Forgiveness

When we neglect God's Resources or we fail to RESIST and sin results, how do we get back on track?

 1 John 1:9

 Psalm 32:3-5

When we admit the truth about our sins, how does God respond?

 Psalm 103:8-14

When God forgives he casts our sins into an infinitely deep sea, and then posts a sign, "NO FISHING".

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These verses from Psalm 32 are King David's response of confession to God for his grievous sin of adultery with Bathsheba and the murder of her husband, Uriah. Many commentators believe that David did not confess this sin for at least a year. Perhaps that is why his description of the devastating consequences of unconfessed sin is so vivid. It seems that not only did David suffer from extreme guilt, but he also experienced some significant physiological pain (my body wasted away....my vitality was drained away). When he confessed his sin, God forgave him and he experienced the wonderful freedom from guilt. Psalm 51 is another illuminating passage on the power of confession. Many Bible scholars think that David wrote it after his confession in Psalm 32. You may want to bring it to the attention of the group.

When we admit the truth about our sins, how does God respond?

Psalm 103:8-14 - Our sins are removed as far as the east is from the west.

There are several significant observations from these verses. First is His character. He is a God who is compassionate, gracious and loving. However, note that these attributes are balanced by His justice and righteousness. Second, sin is a serious offense to God. Third, unconfessed sin can eventually result in the righteous discipline of God. Fourth, He waits patiently for His children to confess their sin and to be restored to harmony with Him. Fifth" when we confess our sins He removes them as far as the east is from the west.

A great question to ask your group is to describe how far the east is from the west. Frankly, it's impossible to comprehend. So is the wonderful forgiveness of God.

As you close this section, encourage your disciple(s) to hang in there. Spiritual battles are won one at a time. Use the following illustration to drive home this point.

There was a man who had been released from prison who had a long history of bad habits. He had become a Christian but was frustrated about the fact that all of his habits did not cease at once. As he was reflecting on this, he stopped along a curb and sat down with his feet dangling down in the gutter. He noticed an old bottle sitting next to the telephone pole and a series of wires that workmen had stripped and left there. He proceeded one by one to poke the wires into the bottle until they took on the form of the bottle. After he had done that he took the bottle and tapped it on the curb, the bottle broke but the wire remained crooked. And what he found out was that the only way to straighten the wire was to do it one at a time. It was a great illustration for him, because he realized God wanted him to tackle his bad habits one at a time.

Section Review & Application

- 1. Review the four main points of the gospel, mentioning references and illustrations.
- 2. Discuss the significance of the indwelling of the Holy Spirit for our daily lives.
- 3. Discuss the difference between sin and temptation.
- 4. Discuss some of the resources available to believers to defeat sin in their lives.

29

Section Review & Application

1. This chapter has introduced many concepts, the indwelling presence of the Holy Spirit, the importance of living a life that glorifies God, avoiding sin, and receiving forgiveness. Which of these will have the greatest impact on your life?

2. As you seek to glorify God on a daily basis and live a life demonstrating the commitment, attitudes, and disciplines of a disciple, how would it change the perception others have of you...

...at work?

...among family?

...in your neighborhood?

...in your recreation or hobbies?

...in your social or civic activities?

...at your local church?

Verses to Remember
Romans 12:1-2
I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect."

Matthew 5:16
In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father.

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Chapter 4					
Page 17	John 14:16-18	7 16 "And I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you. 18 "I will not leave you as orphans; I will come to you.			
		16 And I will ask the Father, and he will give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 No, in you. 18 I will not leave you I will not abandon you as orphans- comfortless: I will come to you. -I will come to you.			
Page 18	Acts 1:6-8	7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.			
		7 But it is actually best for you that I go away, because if I don't, the Counselor won't come. If I do go away, he will come because I will send him to you. 7 Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.			
Page 18	Acts 1:6-8	8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."			
		8 But when the Holy Spirit has come upon you, you will receive power and will tell people about me everywhere--in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth."			
Page 18	Galatians 5:22-23	22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness and self-control. Against such things there is no law.			
		22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. Here there is no conflict with the law.			

Page #	NIV	NASB 1977	The Message	NLT	KJV
Chapter 1					
Page 19	<p>¹³ Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.</p>	<p>¹³ and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.</p>	<p>That means you must not give sin a vote in the way you conduct your lives. Don't give it the time of day. Don't even run little errands that are connected with that old way of life. Throw yourselves wholeheartedly and full-time—remember, you've been raised from the dead!—into God's way of doing things. Sin can't tell you how to live. After all, you're not living under that old tyranny any longer. You're living in the freedom of God.</p>	<p>¹³ Do not let any part of your body become a tool of wickedness, to be used for sinning. Instead, give yourselves completely to God since you have been given new life. And use your whole body as a tool to do what is right for the glory of God.</p>	<p>¹³ Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.</p>
Page 20	<p>Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. ² Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.</p>	<p>¹ I urge you therefore, brethren, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.</p>	<p>So here's what I want you to do, God helping you: Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering. Embracing what God does for you is the best thing you can do for him. Don't become so well-adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God. You'll be changed from the inside out. Readily recognize what he wants from you, and quickly respond to it. Unlike the culture around you, always dragging you down to its level of immaturity, God brings the best out of you, develops well-formed maturity in you.</p>	<p>¹ And so, dear brothers and sisters, I plead with you to give your bodies to God. Let them be a living and holy sacrifice—the kind he will accept. When you think of what he has done for you, is this too much to ask? ² Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do, and you will know how good and pleasing and perfect his will really is.</p>	<p>¹ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. ² And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.</p>
Page 20	<p>³¹ So whether you eat or drink or whatever you do, do it all for the glory of God.</p>	<p>³¹ Whether, then, you eat or drink or whatever you do, do all to the glory of God.</p>	<p>So eat your meals heartily, not worrying about what others say about you—you're eating to God's glory, after all, not to please them. As a matter of fact, do everything that way, heartily and freely to God's glory.</p>	<p>³¹ Whatever you eat or drink or whatever you do, you must do all for the glory of God.</p>	<p>³¹ Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.</p>
side bar	<p>²³ Whatever you do, work at it with all your heart, as working for the Lord, not for men, ²⁴ since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.</p>	<p>²³ Whatever you do, do your work heartily, as for the Lord rather than for men; ²⁴ knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.</p>	<p>Servants, do what you're told by your earthly masters. And don't just do the minimum that will get you by. Do your best. Work from the heart for your real Master, for God, confident that you'll get paid in full when you come into your inheritance. Keep in mind always that the ultimate Master you're serving is Christ.</p>	<p>²³ Work hard and cheerfully at whatever you do, as though you were working for the Lord rather than for people. ²⁴ Remember that the Lord will give you an inheritance as your reward, and the Master you are serving is Christ.</p>	<p>²³ And whatsoever ye do, do it heartily, as to the Lord, and not unto men; ²⁴ Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.</p>

Page #	NIV	NASB 1977	The Message	NLT	KJV
Page 21	16 So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. Galatians 5:16	16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.	My counsel is this: Live freely, animated and motivated by God's Spirit. Then you won't feed the compulsions of selfishness. For there is a root of sinful self-interest in us that is at odds with a free spirit, just as the free spirit is incompatible with selfishness.	15 So I advise you to live according to your new life in the Holy Spirit. Then you won't be doing what lust of the flesh.	15 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
	18 Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. Ephesians 5:18	18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,	Don't drink too much wine. That cheapens your life. Drink the Spirit of God, huge draughts of him. Sing hymns instead of drinking songs!	18 Don't be drunk with wine, because that will ruin your life. Instead, let the Holy Spirit fill and control you.	18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
Page 22	8 For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. 1 Timothy 4:8	8 for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come.	Exercise daily in God—no spiritual flabbiness, please! Workouts in the gymnasium are useful, but a disciplined life in God is far more so, making you fit both today and forever.	8 Physical exercise has some value, but spiritual exercise is much more important, for it promises a reward in both this life and the next.	8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.
	41 Those who accepted his message were baptized, and about three thousand were added to their number that day. Acts 2:41, 42	41 So then, those who had received his word were baptized; and that day there were added about three thousand souls. 42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.	41 That day about three thousand took him at his word, were baptized and were signed up. 42 They committed themselves to the teaching of the apostles, the life together, the common meal, and the prayers.	41 Those who believed what Peter said were baptized and added to the church – about three thousand in all. 42 They joined with the other believers and devoted themselves to the apostles' teaching and fellowship, sharing in the Lord's Supper and in prayer.	41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
Page 23	19 Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, 20 always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. 21 Submit to one another out of reverence for Christ. Ephesians 5:19-21	19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; 21 and be subject to one another in the fear of Christ.	19 Sing hymns instead of drinking songs! Sing songs from your heart to Christ. 20 Sing praises over everything, any excuse for a song to God the Father in the name of our Master, Jesus Christ. 21 Out of respect for Christ, be courteously reverent to one another.	19 Then you will sing psalms and hymns and spiritual songs among yourselves, making music to the Lord in your hearts. 20 And you will always give thanks for everything to God the Father in the name of our Lord Jesus Christ. 21 And further, you will submit to one another out of reverence for Christ.	19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 Submitting yourselves one to another in the fear of God
	13 But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness. 24 And let us consider how we may spur one another on toward love and good deeds. Hebrews 10:24	13 But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin. 24 and let us consider how to stimulate one another to love and good deeds,	13 For as long as it's still God's Today, keep each other on your toes so sin doesn't slow down your reflexes. 24 Let's see how inventive we can be in encouraging love and helping out, 25 not avoiding worshipping together as some do but spurring each other on, especially as we see the big Day approaching	13 You must warn each other every day, as long as it is called "today," so that none of you will be deceived by sin and hardened against God. 24 Think of ways to encourage one another to outbursts of love and good deeds.	13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 24 And let us consider one another to provoke unto love and to good works:

Page #	NIV	NASB 1977	The Message	NLT	KJV
1 Thess 5:11	¹¹ Therefore encourage one another and build each other up, just as in fact you are doing, also are doing.	¹¹ Therefore encourage one another and build up one another, just as you also are doing.	¹¹ So speak encouraging words to one another. Build up hope so you'll all be together in this, no one left out, no one left behind. I know you're already doing this; just keep on doing it.	¹¹ So encourage each other and build each other up, just as you are already doing.	¹¹ Wherefore comfort yourselves together, and edify one another, even as also ye do.
2 Thess 1:11	⁹ Two are better than one, because they have a good return for their work: ¹⁰ If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! ¹¹ Also, if two lie down together, they will keep warm. But how can one keep warm alone? ¹² Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.	⁹ Two are better than one because they have a good return for their labor. ¹⁰ For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up. ¹¹ Furthermore, if two lie down together they keep warm, but how can one be warm {alone?} ¹² And if one can overpower him who is alone, two can resist him. A cord of three {strands} is not quickly torn apart.	⁹ It's better to have a partner than go it alone. Share the work, share the wealth. ¹⁰ And if one falls down, the other helps, But if there's no one to help, tough! ¹¹ Two in a bed warm each other. Alone, you shiver all night. ¹² By yourself you're unprotected. With a friend you can face the worst. Can you round up a third? A three-stranded rope isn't easily snapped.	⁹ Two people can accomplish more than twice as much as one; they get a better return for their labor. ¹⁰ If one person falls, the other can reach out and help. But people who are alone when they fall are in real trouble. ¹¹ And on a cold night, two under the same blanket can gain warmth from each other. But how can one be warm alone? ¹² And warm alone? ¹² A person standing if one prevail against him, two alone can be attacked and defeated, but two can stand back-to-back and conquer. Three are even better, for a triple-braided cord is not easily broken.	⁹ Two are better than one; because they have a good reward for their labour. ¹⁰ For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. ¹¹ Again, if two lie together, then they have heat: but how can one be warm alone? ¹² And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.
Matthew 18:18,20	¹⁸ I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. ²⁰ For where two or three come together in my name, there am I with them."	¹⁸ "Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven. ²⁰ For where two or three have gathered together in My name, I am there in their midst."	¹⁸ "Take this most seriously: A yes on earth is yes in heaven; a no on earth is no in heaven. What you say to one another is eternal. I mean this. ²⁰ And when two or three of you are together because of me, you can be sure that I'll be there."	¹⁸ I tell you this: Whatever you prohibit on earth is prohibited in heaven, and whatever you allow on earth is allowed in heaven. ²⁰ For where two or three gather together because they are mine, I am there among them."	¹⁸ Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. ²⁰ For where two or three are gathered together in my name, there am I in the midst of them.

Page #	NIV	NASB 1977	The Message	NLT	KJV
15	Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For everything in the world—the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world. ¹⁷ The world and its desires pass away, but the man who does the will of God lives forever.	¹⁵ Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. ¹⁷ And the world is passing away, and also its lusts; but the one who does the will of God abides forever.	Don't love the world's ways. Don't love the world's goods. Love of the world squeezes out love for the Father. Practically everything that goes on in the world—wanting your own way, wanting everything for yourself, wanting to appear important—has nothing to do with the Father. It just isolates you from him. The world and all its wanting, wanting, wanting is on the way out—but whoever does what God wants is set for eternity.	¹⁵ Stop loving this evil world and all that it offers you, for when you love the world, you show that you do not have the love of the Father in you. ¹⁶ For the world offers only the lust for physical pleasure, the lust for everything we see, and pride in our possessions. These are not from the Father. They are from this evil world. ¹⁷ And this world is fading away, along with everything it craves. But if you do the will of God, you will live forever.	¹⁵ Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷ And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
13	When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; ¹⁴ but each one is tempted when, by his own evil desire, he is dragged away and enticed. ¹⁵ Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.	¹³ Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. ¹⁴ But each one is tempted when he is carried away and enticed by his own lust. ¹⁵ Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.	Don't let anyone under pressure to give in to evil say, "God is trying to trip me up." God is impervious to evil, and puts evil in no one's way. The temptation to give in to evil comes from us and only us. We have no one to blame but the leering, seducing flare-up of our own lust. Lust gets pregnant, and has a baby: sin! Sin grows up to adulthood, and becomes a real killer.	¹³ And remember, no one who wants to do wrong should ever say, "God is tempting me." God is never tempted to do wrong, and he never tempts anyone else either. ¹⁴ Temptation comes from the lure of our own evil desires. ¹⁵ These evil desires lead to evil actions, and evil actions lead to death.	¹³ Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: ¹⁴ But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵ Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.
13	No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.	¹³ No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.	No test or temptation that comes your way is beyond the course of what others have had to face. All you need to remember is that God will never let you down; he'll never let you be pushed past your limit; he'll always be there to help you come through it.	¹³ But remember that the temptations that come into your life are no different from what others experience. And God is faithful. He will keep the temptation from becoming so strong that you can't stand up against it. When you are tempted, he will show you a way out so that you will not give in to it.	¹³ There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.
20	I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.	²⁰ "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.	Indeed, I have been crucified with Christ. My ego is no longer central. It is no longer important that I appear righteous before you or have your good opinion, and I am no longer driven to impress God. Christ lives in me.	²⁰ I myself no longer live, but Christ lives in me. So I live my life in this earthly body by trusting in the Son of God, who loved me and gave himself for me	²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

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	<p>¹¹ In the same way, count yourselves dead to sin but alive to God in Christ Jesus.¹² Therefore do not let sin reign in your mortal body so that you obey its evil desires.¹³ Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.</p>	<p>¹¹ Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.¹² Therefore do not let sin reign in your mortal body that you should obey its lusts,¹³ and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.</p>	<p>Could it be any clearer? Our old way of life was nailed to the Cross with Christ, a decisive end to that sin-miserable life—no longer at sin's every beck and call! What we believe is this: If we get included in Christ's sin-conquering death, we also get included in his life-saving resurrection. We know that when Jesus was raised from the dead it was a signal of the end of death-as-the-end. Never again will death have the last word. When Jesus died, he took sin down with him, but alive he brings God down to us. From now on, think of it this way: Sin speaks a dead language that means nothing to you; God speaks your mother tongue, and you hang on every word. You are dead to sin and alive to God. That's what Jesus did. That means you must not give sin a vote in the way you conduct your lives. Don't give it the time of day. Don't even run little errands that are connected with that old way of life. Throw yourselves wholeheartedly and full-time—remember, you've been raised from the dead!—into God's way of doing things. Sin can't tell you how to live. After all, you're not living under that</p>	<p>¹¹ So you should consider yourselves dead to sin and able to live for the glory of God through Christ Jesus.¹² Do not let sin control the way you live; do not give in to its lustful desires.¹³ Do not let any part of your body become a tool of wickedness, to be used for sinning. Instead, give yourselves completely to God since you have been given new life. And use your whole body as a tool to do what is right for the glory of God.</p>	<p>¹¹ Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.¹² Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.¹³ Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.</p>
Romans 6:11-13					
	<p>¹⁴ Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin.¹⁶ Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.</p>	<p>¹⁴ Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.¹⁵ For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.¹⁶ Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.</p>	<p>God means what he says. What he says goes. His powerful Word is sharp as a surgeon's scalpel, cutting through everything, whether doubt or defense, laying us open to listen and obey. Nothing and no one is impervious to God's Word. We can't get away from it—no matter what. Now that we know what we have—Jesus, this great High Priest with ready access to God—let's not let it slip through our fingers. We don't have a priest who is out of touch with our reality. He's been through weakness and testing, experienced it all—all but the sin. So let's walk right up to him and get what he is so ready to give. Take the mercy, accept the help.</p>	<p>¹⁴ That is why we have a great High Priest who has gone to heaven, Jesus the Son of God. Let us cling to him and never stop trusting him.¹⁵ This High Priest of ours understands our weaknesses, for he faced all of the same temptations we do, yet he did not sin.¹⁶ So let us come boldly to the throne of our gracious God. There we will receive his mercy, and we will find grace to help us when we need it.</p>	<p>¹⁴ Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.¹⁵ For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.¹⁶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.</p>
Hebrews 4:14-16					

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11	⁹ How can a young man keep his way pure? By living according to your word. ¹⁰ I seek you with all my heart; do not let me stray from your commands. ¹¹ I have hidden your word in my heart that I might not sin against you.	⁹ How can a young man keep his way pure? By keeping it according to Thy word. With all my heart I have sought Thee; ¹⁰ Do not let me wander from Thy commandments. ¹¹ Thy word I have treasured in my heart; That I may not sin against Thee.	How can a young person live a clean life? By carefully reading the map of your Word. I'm single-minded in pursuit of you; don't let me miss the road signs you've posted. I've banked your promises in the vault of my heart so I won't sin myself bankrupt.	⁹ How can a young person stay pure? By obeying your word and following its rules. ¹⁰ I have tried my best to find you-- don't let me wander from your commands. ¹¹ I have hidden your word in my heart, that I might not sin against you.	⁹ BETH. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. ¹⁰ With my whole heart have I sought thee: O let me not wander from thy commandments. ¹¹ Thy word have I hid in mine heart, that I might not sin against thee.
Chapter :					
25	⁷ Submit yourselves, then, to God. Resist the devil, and he will flee from you.	⁷ Submit therefore to God. Resist the devil and he will flee from you.	⁷ So let God work his will in you. Yell a loud no to the Devil and watch him scamper.	⁷ So humble yourselves before God. Resist the Devil, and he will flee from you.	⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you.
Page 25	¹² For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. ¹³ Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.	¹² For our struggle is not against flesh and blood, but against the rulers, against the powers, against the forces of this darkness, against the spiritual forces of wickedness in the heavenly places. ¹³ Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm.	¹² This is no afternoon athletic contest that we'll walk away from and forget about in a couple of hours. This is for keeps, a life-or-death fight to the finish against the Devil and all his angels. ¹³ Be prepared. You're up against far more than you can handle on your own. Take all the help you can get, every weapon God has issued, so that when it's all over but the shouting you'll still be on your feet.	¹² For we are not fighting against people made of flesh and blood, but against the evil rulers and authorities of the unseen world, against those mighty powers of darkness who rule this world, and against wicked spirits in the heavenly realms. ¹³ Use every piece of God's armor to resist the enemy in the time of evil, so that after the battle you will still be standing firm.	¹² For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ¹³ Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
2:11	¹¹ in order that Satan might not outwit us. For we are not unaware of his schemes.	¹¹ so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.	¹¹ After all, we don't want to unwittingly give Satan an opening for yet more mischief - we're not oblivious to his sly ways!	¹¹ so that Satan will not outsmart us. For we are very familiar with his evil schemes.	¹¹ Lest Satan should get an advantage of us: for we are not ignorant of his devices.
2:22	²² Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart.	²² Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.	²² Run away from infantile indulgence. Run after mature righteousness - faith, love, peace - joining together those who are in honest and serious prayer before God.	²² Run from anything that stimulates youthful lust. Follow anything that makes you want to do right. Pursue faith and love and peace, and enjoy the companionship of those who call on the Lord with pure hearts.	²² Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

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Page 26 Hebrews 3:12-13, 10:23-25	<p>¹²See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God.¹³But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.²³Let us hold unwaveringly to the hope we profess, for he who promised is faithful.²⁴And let us consider how we may spur one another on toward love and good deeds.²⁵Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching.</p>	<p>¹² Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.¹³ But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin.²³ Let us hold fast the confession of our hope without wavering, for He who promised is faithful;²⁴ and let us consider how to stimulate one another to love and good deeds,²⁵ not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.</p>	<p>¹² So watch your step, friends. Make sure there's no evil unbelieving lying around that will trip you up and throw you off course, diverting you from the living God.¹³ For as long as it's still God's Today, keep each other on your toes so sin doesn't slow down your promises that keep us going. He always keeps his word.²⁴ Let's see how inventive we can be in encouraging love and helping out,²⁵ not avoiding worshipping together as some do but spurring each other on, especially as we see the big Day approaching.</p>	<p>¹² Be careful then, dear brothers and sisters. Make sure that your own hearts are not evil and unbelieving, turning you away from the living God.¹³ You must warn each other every day, as long as it is called "today," so that none of you will be deceived by sin and hardened against God.²³ Without wavering, let us hold tightly to the hope we say we have, for God can be trusted to keep his promise.²⁴ Think of ways to encourage one another to outbursts of love and good deeds.²⁵ And let us not neglect our meeting together, as some people do, but encourage and warn each other, especially now that the day of his coming back again is drawing near.</p>	<p>¹²Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.¹³But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.²³Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) ²⁴And let us consider one another to provoke unto love and to good works. ²⁵Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.</p>
	<p>⁹How can a young man keep his way pure? By living according to your word.¹⁰ I seek you with all my heart; do not let me stray from your commands.¹¹ I have hidden your word in my heart that I might not sin against you.</p>	<p>⁹How can a young man keep his way pure? By keeping {it} according to Your word.¹⁰ With all my heart I have sought You; Do not let me wander from Your commandments.¹¹ Your word I have treasured in my heart, That I may not sin against You.</p>	<p>⁹How can a young person live a clean life? By carefully reading the map of your Word.¹⁰ I'm single-minded in pursuit of you; don't let me miss the road signs you've posted.¹¹ I've banked your promises in the vault of my heart so I won't sin myself bankrupt.</p>	<p>⁹How can a young person stay pure? By obeying your word and following its rules.¹⁰ I have tried my best to find you – don't let me wander from your commands. ¹¹ I have hidden your word in my heart, that I might not sin against you.</p>	<p>⁹Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.¹⁰With my whole heart have I sought thee: O let me not wander from thy commandments.¹¹Thy word have I hid in mine heart, that I might not sin against thee.</p>
<p>¹⁶So I say, live by the Spirit, and you will not gratify the desires of the sinful nature.</p>	<p>¹⁶But I say, walk by the Spirit, and you will not carry out the desire of the flesh.</p>	<p>¹⁶My counsel is this: Live freely, animated and motivated by God's Spirit. Then you won't feed the compulsions of selfishness.</p>	<p>¹⁶So I advise you to live according to your new life in the Holy Spirit. Then you won't be doing what your sinful nature craves.</p>	<p>¹⁶This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.</p>	

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	⁸ Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. ⁹ Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.	⁸ Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. ⁹ The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.	⁸ Summing it all up, friends, I'd say you'll do best by filling your minds and meditating on things true, noble, reputable, authentic, compelling, gracious - the best, not the worst; the beautiful, not the ugly; things to praise, not things to curse. ⁹ Put into practice what you learned from me, what you heard and saw and realized. Do that, and God, who makes everything work together, will work you into his most excellent harmonies.	⁸ And now, dear brothers and sisters, let me say one more thing as I close this letter. Fix your thoughts on what is true and honorable and right. Think about things that are pure and lovely and admirable. Think about things that are excellent and worthy of praise. ⁹ Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.	⁸ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. ⁹ Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.
1 John 1:5	⁵ This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.	⁵ This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.	⁵ This, in essence, is the message we heard from Christ and are passing on to you: God is light, pure light; there's not a trace of darkness in him.	⁵ This is the message he has given us to announce to you: God is light and there is no darkness in him at all.	⁵ This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
1 John 5:16	¹⁶ Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.	¹⁶ Therefore, confess your sins to one another, and pray for one another so that you may be healed. effective prayer of a righteous man can accomplish much.	¹⁶ Make this your common practice: Confess your sins to each other and pray for each other so that you can live together whole and healed. The prayer of a person living right with God is something powerful to be reckoned with. results.	¹⁶ Confess your sins to each other and pray for each other so that you may be healed. The earnest prayer of a righteous person has great power and wonderful results.	¹⁶ Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.
Hebrews 10:17	¹⁷ Then he adds: "Their sins and lawless acts I will remember no more." [a]	¹⁷ "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."	¹⁷ He concludes, I'll forever wipe the slate clean of their sins.	¹⁷ Then he adds, "I will never again remember their sins and lawless deeds."	¹⁷ And their sins and iniquities will I remember no more.
Hebrews 5:8-9	⁸ Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. ⁹ Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.	⁸ Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. ⁹ But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.	⁸ Keep a cool head. Stay alert. The Devil is poised to pounce, and would like nothing better than to catch you napping. ⁹ Keep your guard up. You're not the only ones plunged into these hard times. It's the same with Christians all over the world. So keep a firm grip on the faith.	⁸ Be careful! Watch out for attacks from the Devil, your great enemy. He prowls around like a roaring lion, looking for some victim to devour. ⁹ Take a firm stand against him, and be strong in your faith. Remember that your afflictions are accomplished in Christian brothers and sisters F ¹⁹ all over the world are going through the same kind of suffering you are.	⁸ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: ⁹ Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

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Page 27 1 John 1:9	<p>⁹ If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.</p>	<p>⁹ If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.</p>	<p>If we claim that we're free of sin, we're only fooling ourselves. A claim like that is errant nonsense. On the other hand, if we admit our sins—make a clean breast of them—he won't let us down; he'll be true to himself. He'll forgive our sins and purge us of all wrongdoing.</p>	<p>⁹But if we confess our sins to him, he is faithful and just to forgive us our sins, and to cleanse us from every wrong.</p>	<p>⁹If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.</p>
Page 21 Psalm 103:8-14	<p>³ When I kept silent, my bones wasted away through my groaning all day long. ⁴ For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. Selah ⁵ Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD"—and you forgave the guilt of my sin. Selah</p>	<p>³ When I kept silent about my sin, my body wasted away Through my groaning all day long. ⁴ For day and night Thy hand was heavy upon me; My vitality was drained away as with the fever heat of summer. [Selah]. ⁵ I acknowledged my sin to Thee, And my iniquity I did not hide; I said, "I will confess my transgressions to the Lord"; And Thou didst forgive the guilt of my sin. [Selah].</p>	<p>When I kept it all inside, my bones turned to powder, my words became daylong groans. The pressure never let up; all the juices of my life dried up. Then I let it all out; I said, "I'll make a clean breast of my failures to God."</p>	<p>³When I refused to confess my sin, I was weak and miserable, and I groaned all day long. ⁴Day and night your hand of discipline was heavy on me. My strength evaporated like water in the summer heat. Interlude ⁵Finally, I confessed all my sins to you and stopped trying to hide them. I said to myself, "I will confess my rebellion to the LORD." And you forgave me! All my guilt is gone. Interlude</p>	<p>³When I kept silence, my bones waxed old through my roaring all the day long. ⁴For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. ⁵I confessed all my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.</p>
Page 21 Psalm 103:8-14	<p>⁸ The LORD is compassionate and gracious, slow to anger, abounding in love. ⁹ He will not always accuse, nor will he harbor his anger forever; ¹⁰ he does not treat us as our sins deserve or repay us according to our iniquities. ¹¹ For as high as the heavens are above the earth, so great is his love for those who fear him; ¹² as far as the east is from the west, so far has he removed our transgressions from us. ¹³ As a father has compassion on his children, so the LORD has compassion on those who fear him; ¹⁴ for he knows how we are formed, he remembers that we are dust.</p>	<p>⁸ The Lord is compassionate and gracious. Slow to anger and abounding in lovingkindness. ⁹ He will not always strive with us; Nor will He keep His anger forever. ¹⁰ He has not dealt with us according to our sins, Nor rewarded us according to our iniquities. ¹¹ For as high as the heavens are above the earth, So great is His lovingkindness toward those who fear Him. ¹² As far as the east is from the west, So far has He removed our transgressions from us. ¹³ Just as a father has compassion on his children, So the Lord has compassion on those who fear Him. ¹⁴ For He Himself knows our frame; He is mindful that we are but dust.</p>	<p>God is sheer mercy and grace; not easily angered, he's rich in love. He doesn't endlessly nag and scold, nor hold grudges forever. He doesn't treat us as our sins deserve, nor pay us back in full for our wrongs. As high as heaven is over the earth, so strong is his love to those who fear him. And as far as sunrise is from sunset, he has separated us from our sins. As parents feel for their children, God feels for those who fear him. He knows us inside and out, keeps in mind that we're made of mud.</p>	<p>⁸The LORD is merciful and gracious; he is slow to get angry and full of unfailing love. ⁹He will not constantly accuse us, nor remain angry forever. ¹⁰He has not punished us for all our sins, nor does he deal with us as we deserve. ¹¹For his unfailing love toward those who fear him is as great as the height of the heavens so great is his mercy toward above the earth. ¹²He has removed our rebellious acts as far away from us as the east is from the west. ¹³The LORD is like a father to his children, tender and compassionate to those who fear him. ¹⁴For he understands how weak we are; he knows we are only dust.</p>	<p>⁸The LORD is merciful and gracious, slow to anger, and plenteous in mercy. ⁹He will not always chide: neither will he keep his anger for ever. ¹⁰He hath not dealt with us after our sins; nor rewarded us according to our iniquities. ¹¹For as the heaven is high above the earth, so great is his mercy toward them that fear him. ¹²As far as the east is from the west, so far hath he removed our transgressions from us. ¹³Like a father pitieth his children, so the LORD pitieth them that fear him. ¹⁴For he knoweth our frame; he remembereth that we are dust.</p>

Section 3

Communicating with God -- Prayer

Objective: By the end of this section encourage prayer during the meeting and for each other. Encourage both an inward and outward perspective in prayer. When praying for others, remember that their spiritual condition is more important than their physical condition.

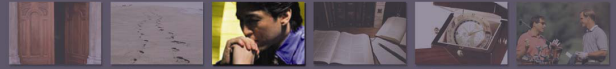
Opening Question

Begin by using the statements on page 31 to explore and discuss people's feelings and experiences in relation to prayer as well as surfacing general questions they may have. Don't attempt to answer these questions now, as this section probably addresses many of them. If it doesn't answer all of them, then address them at the end of the section. If they don't have an example of answered prayer to share (which may be true of a new Christian especially) then you may wish to share one from your own experience.

Overview

The overview is fairly self-explanatory, but be sure to go over it as it will give them an idea of what we will be covering.

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Section Three: Communicating with God—Prayer

Opening Discussion Questions

Here are some common obstacles people face when they pray. Do any of the following statements describe your feelings about prayer?

- ☐ "I find it difficult to stay alert in prayer; I start daydreaming."
- ☐ "I get discouraged when I pray and don't get a quick answer."
- ☐ "I sometimes feel that when I pray no one is listening."
- ☐ "Why is it so hard for me to consistently take time to pray?"
- ☐ "Does prayer seem difficult for everyone or just me?"
- ☐ "I don't feel like my prayers accomplish anything."
- ☐ "If God is all knowing, why should I pray since He can read my mind?"

Can you give some examples of answered prayer in your life?

Overview

In this study we want to answer the question, "How do I communicate with God?" Over the next two chapters we will examine five ideas:

1. *The Purpose: Why should we pray?*
2. *The Pattern: What kinds of prayers should we pray?*
3. *The Plan: When should we pray?*
4. *The Problems: What attitudes hinder our prayers?*
5. *The People: For whom should we pray?*

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Chapter 8: Why and How Should I Pray?

Objective: Your group should come away with a basic understanding of why and how they should pray using the CAST model.

The Purpose:
Why should I pray?

What do these verses tell us about why we should pray?

Proverbs 15:8 - As long as our hearts are right toward God, He delights in hearing from us.

The sacrifice referred to here is one of the levitical offerings which, while they may have been costly to the giver, when given by those whose way of life is wicked (v. 9) is an abomination to the Lord. Few things are called an abomination to God, and the list includes things like homosexuality and child sacrifice, so God is obviously not impressed with the religious rituals and good works of those whose concern is only for external actions and whose hearts are not right with Him. By contrast, God delights in the prayers of the upright and loves those who pursue righteousness. We could say that God values time with His children more than the treasure of those who have not trusted Him.

God can survive without hearing from us, just as parents can exist without communication from their children. But it would be a tremendous source of grief to the parents, as it surely is to God also. Conversely, parents receive great pleasure and joy when their child seeks out time to talk with them. Amazingly, so does God. Not only do we lose out when we fail to pray, we also deprive God of pleasure.

Hebrews 4:14-16 - Mercy and help are available whenever we have need and Jesus is sympathetic because He has been here and He knows what we're going through.

The story is told of a man who was desperate to see President Lincoln. After several days of waiting in the outer office, his hope of gaining an audience to request help had evaporated. As he was dejectedly leaving the outer office, he was almost run over by a little boy. "What's the matter, mister?" he asked. "You wouldn't understand, son," the man answered. "I have a great problem and I can't get in to see the President." He barely realized, in his discouragement, that the boy had taken his hand and was leading him through door after door. Suddenly, to his amazement, he found himself face to face with the President of the United States. What he could not achieve on his own had been accomplished by the President's son. So we have access to throne of God through His Son who is our great high priest.

Matthew 7:7-11 - We have a Father who wants to give but may wait for us to ask.

This passage emphasizes the simple but important principle of asking for what we need. He is our loving Father who delights in giving us the desires of our hearts. There is a natural tendency to assume that God is like my earthly father. If my father was loving, kind and full of joy, then it's easy for me to view God that way. However, if my father was impatient, mean, constantly criticizing, absent or uncaring, I might tend to see God that way also. When a human father is living at the peak of his potential - when he is loving, accepting, tender, fair and patient - then he gives me a good, though still imperfect example of what God is like. When a human father is anything less, I must learn to see that attitude or behavior as inconsistent with God. I must learn to see God as having the character qualities of a perfect father, and recognize when I am viewing God based upon the imperfections of my earthly father.

Which of these areas motivate you most to pray?

This could be a good opportunity to discuss what connects with your disciple(s) in regard to motivation for prayer. Also, you might want to draw their attention to the excellent quotes in the margin.

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Chapter 8

Why and How Should I Pray?

The Purpose:
Why should I pray?
God longs for us to relate to Him as our heavenly Father. The main purpose of prayer is to cultivate a close personal relationship with God as our Father. What do these verses tell us about why we should pray?

Proverbs 15:8

Hebrews 4:14-16

Matthew 7:7-11

Which of these areas motivate you most to pray?

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.
Archbishop Trench

Whatever else it may be, prayer is first and foremost an act of love.
Brennan Manning

Other things are necessary, but prayer is indispensable.
Robert Coleman

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.
John Bunyan

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The Pattern:

What kinds of prayer should we pray?

Note the explanation of the acrostic, C.A.S.T., in the opening paragraph, as well as the verses in the margin that use this word in contexts of prayer.

Confession:

Psalm 32:3-5 - There is no spiritual growth when we have unconfessed sin in our lives.

Note that when David was silent about (did not confess) his sin, God disciplined him both physically and emotionally. Sin has more than just legal ramifications for our fellowship with God and our own well-being.

1 John 1:9 - When we confess, God does forgive.

To confess means “to say the same thing” or “agree” about something, in this case, sin. When we confess our sins, we agree with God or say the same thing He does about it, that it is sin and is a violation of His character and law. When we do confess, He promises to forgive us and cleanse us.

You may want to ask them tactfully if God has brought any unconfessed sin to their minds. Be careful that the person doesn't feel like you're prying into their private lives. You might ask them if there are any particular areas of their lives which God seems to be

convicting them about, whether or not they would like to share it with you.

Adoration:

Revelation 4:1 - We can praise God for His greatness and power in creating the world.

We can praise God for His creation. One way to apply this is to observe the natural world and praise God for the beauty of it. We can also praise Him for the scientific laws and processes that sustain creation.

Revelation 5:9 - We should thank God for His love since He gave His Son to be sacrificed for us.

We can praise God for the salvation which He brought about in Christ. Think through the events that Christ experienced in accomplishing salvation. He died a cruel death in order to pay the penalty for the sins of people all over the world, He was buried, He arose from the grave, He ascended to heaven and He sat down at the right hand of God where He intercedes for us. No one in Scripture is better known for his eloquent and deeply felt worship and adoration of God than King David. Reading almost any of his Psalms demonstrates this heartfelt response to God for who He is. Perhaps this is part of the reason why, in spite of his errors, he is known as a “man after God's own heart.”

(Found., p. 35)

Supplication:

Philippians 4:6-7 and Matthew 6:11 - God wants us to ask for specifics, even the food we need. We can expect Him to meet our needs and provide us with peace.

We should bring all the circumstances of our life before God, especially those things that bother us. The more specific and personal we are in expressing ourselves to God, the better. The result of honest prayer is that we will experience God's supernatural peace.

(Matthew 6:11) Don't feel like you are bothering God by praying about the details of your life. Two extremes to avoid are:

- Just praising and worshiping Him, but never making any requests or asking for help.
- Always having "give me" types of prayers and not worshiping.

It's important to have a balance between these two. You don't need to get so carried away that you're praying about what color socks to wear each morning. Pray about things that are a genuine concern to you. A decision like socks shouldn't be that much of a concern.

If a child is concerned about something, a loving parent wants them to come to them to talk about it. God, as our loving heavenly Father, desires the same thing from us.

A young boy was struggling and straining to move a large rock. His father asked him. “Son, are you using all the strength you can to


1 Peter 5:7
Cast all your anxiety on him because he cares for you


Psalms 55:22
Cast your cares on the LORD and he will sustain you; he will never let the righteous fall.

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The Pattern:
What kinds of prayer should we pray?
What should we include when we pray? One of the ways to put prayer into practice is to have a plan that gives structure to your time of prayer. One such plan is called C.A.S.T. This is an acrostic which stands for Confession, Adoration, Supplication, and Thanksgiving.


Confession:
Confession is acknowledging sin as God sees it. As we saw in the previous lesson, confession is necessary for spiritual growth. We discovered these truths:


 Psalm 32:3—5 *There is no spiritual growth when we have unconfessed sin in our lives.*


 1 John 1:9 *When we confess, God does forgive.*

Take some time to reflect on your thoughts and actions over the past few days. Ask God to reveal to you any areas of unconfessed sins. Acknowledge them to God and thank Him for His forgiveness.

Adoration:
According to the following verses, what are some of the things for which we can praise God?

 Revelation 4:11

 Revelation 5:9

 What are some things for which you adore God?

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(The following illustration is helpful but it is lengthy and it would be best to memorize it so you can summarize it in your own words.)

One day the girl's doll fell from her grasp as they were looking at the engines. "Don't bother to ask uncle to help, he'll only say that little girls should be more careful," warned the boy. But the girl, trusting her uncle, told her uncle what happened. "Little girls should

Can God “stop the engines” of life for us? Yes. Does this mean He always will? No. We must trust in Him and His love, even when His answer is “no” or “not yet.” We must realize that His reasons and ways are often beyond our ability to understand.

2 Corinthians 2:14-15 - As we are thankful, even when we are experiencing difficulty, God uses us to manifest the knowledge of Him to those around us.

1 Thessalonians 5:18 - We should give thanks to God in everything at all times.

Thanksgiving is evidence of our gratitude and our dependence on God. To thank God in everything means we trust Him completely in all circumstances. The difference between adoration and thanksgiving is that in adoration we thank God who and what He is; in thanksgiving we thank Him for what He has done.

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Chapter 9: When and for whom should I pray?

Objective: Prayer should be a constant and regular part of the life of a disciple. Prayer should focus not just on our own needs but also on the needs of others. Prayer is essential in sharing the gospel, both in creating opportunities to share, clarity in sharing and for those people that haven't yet embraced the Gospel.

The Plan:
When should I pray?

What principles can we formulate about when to pray by looking at the timing of Jesus' prayers, and Paul's instructions for prayer?

Mark 1:35 - Jesus prayed in a solitary place in the morning

Jesus went to a quiet, solitary place early in the morning to pray. If we are going to be effective at prayer, we need times of solitude and quiet where we have time to fellowship with God in a significant way.

Luke 5:15-16 - We should pray when our lives are busy and full of important tasks.

(Luke 5:15-16) In the midst of popularity and great demands upon His time and energy, Jesus still would often take time to slip away and pray. We should not even allow doing good things to crowd out time alone with God. And the busier we are the more need to pray.

When Martin Luther entered a particularly busy time in his life, he increased his prayer time. He explained to a friend, "I have so much business I cannot get along without spending three hours daily in prayer. If I fail to spend three hours in prayer each morning,, the devil gets the victory through the day."

Quote: "We live in constant tension between the urgent and the important. The problem is that many important tasks need not be done today, or even this week. Extra hours of prayer and Bible study, a visit to an elderly friend, reading an important book: these activities can usually wait a while longer. But often urgent, though less important, tasks call for immediate response—endless demands pressure every waking hour.

"A person's home is no longer a castle, a private place away from urgent tasks. The telephone breaches its walls with incessant demands. The appeal of these demands seems irresistible, and they devour our energy. But in the light of eternity their momentary prominence fades. With a sense of

loss we recall the important tasks that have been shunted aside. We realize that we've become slaves to the tyranny of the urgent." (Charles Hummel, **Tyranny of the Urgent**, InterVarsity Press, Rev. ed., 1979, 1994, pp. 5-6).

Jesus never became tyrannized by the urgent. He carved out time for the important, including that most important time in prayer with His Father.

Luke 6:12-13 - We should pray for the Father's guidance before making important decisions.

Jesus prayed intensely before major, life-changing decisions. Here He prays all night before He chooses the twelve disciples. We should spend deep, long times with God prior to making important decisions.

Luke 22:39-46 - We should come to God in times of great stress and crisis and pour our hearts out to Him.

Jesus prayed in times of crisis. When we are faced with a heavy burden we can pour our hearts out to God, knowing that He loves and cares for us as our heavenly Father.

1 Thessalonians 5:17 - We should pray at all times and in all circumstances.

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Chapter 9

When and for whom should I pray?

The Plan:
When should I pray?
What principles can we formulate about when to pray by looking at the timing of Jesus' prayers, and Paul's instructions for prayer?

The moment you wake up in the morning, all your wishes and hopes for the day rush at you like wild animals. And the first job each morning consists in shoving it all back; on listening to that other voice, taking that other point of view, letting that other larger, stronger, quieter life come flowing in.

C.S. Lewis

Mark 1:35

Luke 5:15-16

Luke 6:12-13

Luke 22:39-46

1 Thessalonians 5:17

Based on these verses, in what areas would you like to improve your prayer life?

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When a young couple is engaged to be married, they're not always in each other's presence, but they are always on each other's mind. A phone call from one to the other person would never be regarded as an intrusion but a welcomed opportunity to talk. So we should always have the Lord on our minds and just so does He view our prayers.

Additional Material: Here is some additional information to help in implementing the principles illustrated in these passages.

- * We may need to adjust the pace or routine of our lives. We may need to slow down or periodically take some time out to get alone with God. If morning is our best time to get alone with God, then we may need to go to bed earlier so we can be fresh in the morning. If evening is your best time, then you may need to make some other adjustments to your schedule.
- * Decide on a good time and place for regular prayer. Daniel is an example of a believer with a busy schedule who still made regular time for prayer. Daniel 6:10 tells us that he prayed three times a day. Living and working in a pagan environment, he felt the need to depend deeply on God. So he established a regular pattern of prayer, in spite of what was undoubtedly a very busy schedule and very demanding responsibilities.
- * Keep a journal or some other kind of record of the things you pray for and how God answers those prayers.
- * Remember that prayer is hard work and that becoming a person of prayer and developing a deep relationship with God probably won't happen overnight. The time it takes would probably be comparable to the time it takes to develop

a meaningful relationship with any other person, such as a spouse or a friend.

(Found., p.37)

The People:
For whom should we pray?

1 Timothy 2:1-4 - For all people, especially those with leadership responsibilities.

We are to pray for those in authority over us, specifically that we may have civil stability and tranquility that will allow for the unhindered spreading of the gospel.

Ephesians 6:18 - For all fellow-believers in Christ.

We are to earnestly pray for other believers.

Colossians 4:2-4 - For all those who proclaim Christ, that they will have and take opportunities to share the gospel clearly, and, by inference, for those with whom they share.

We are to devotedly pray for those who are proclaiming the gospel. Specifically, we are to pray for opportunities (open doors), initiative (“speak forth”), and clarity (“make it clear”). In short, we should pray that sharing Christ would become a natural part of our daily lives.

Matthew 9:37-38 - For more laborers in the harvest.






We are to pray for God to send out more workers into His harvest field. This isn't necessarily a prayer for more full-time Christian workers, but that more Christians would get involved in the harvest in their everyday lives, wherever they are and however they make their living.

Romans 10:1 - For the salvation of our loved ones.

Paul prayed for the salvation of his Jewish countrymen. We too should pray for our non-Christians friends and relatives, that they would come to know the Savior.

Additional Material: The question is often asked, “Does God hear the prayer of the non-Christian?” Should this question arise, the following points will be helpful in responding.

- * God is omniscient and omnipotent so it would certainly seem that He does “hear” their prayers.
- * Though God does “hear” their prayer, He is not obligated to respond or answer, except to the prayer receiving Christ as Savior.
- * In the Lord’s prayer, Jesus begins with “Our Father...” The non-Christian has no claim on God as his Father, only as his creator. As someone has put it, “prayer is family talk.”
- * Turning to God in confession opens the door for answered prayer for the Christian and the beginning of a relationship with God for the non-Christian.

<p>The People: <i>For whom should we pray?</i></p> <p> 1 Timothy 2:1-4</p>	<p>37</p>
<p> Ephesians 6:18</p>	<p>There is nothing that makes us love a person so much as to pray for them. <i>Richard Sibbes</i></p>
<p> Colossians 4:2-4</p>	
<p> Matthew 9:37-38</p>	
<p> Romans 10:1</p>	

in the vertical relationship with God, it won't be long before we experience relational problems with others.

Take a large, powerful magnet, and then find a small piece of iron. Allow the small piece of iron to become attached to the magnet. If, after some time, you pry that piece of iron from the magnet, you will find it has picked up some magnetism. The piece of iron is now strong enough on its own to pick up some metal shavings. But if you leave the piece of iron separated from the magnet too long, it will lose that magnetism. It's the same with us and God. If you keep a vital and fresh fellowship with God through prayer and Bible study and an open heart toward Him, His magnetic quality of love will permeate our lives and enable us to attract other people to God. But fail to pray and we will lose His power and love in our lives.

(Found., p. 39)

Section Review & Application

Encourage people to fill out and use the chart to help them to keep track of the people for whom they pray, both Christians and non-Christians. **Also, encourage them to use the prayer guide on the next page.**

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A simple **prayer guide** will give you a simple way to follow a plan. After using this one for a few weeks, design one that meets your specific needs.

Sunday Self Spiritual Growth Greater love and commitment to the Lord Others The church and other ministries My local church Other churches Other Christian Ministries Educational institutions Special Concerns My activities for the day Other items for prayer:	Monday Self Need for wisdom Wisdom for living life Renewal of my mind Others Family My immediate family My relatives The salvation of family members Special concerns My activities for the day Other items for prayer:	Tuesday Self Spiritual insights Understanding and insight in the word Understanding my identity in Christ Who I am Where I came from Why I am here The leading of the Lord Insight into God's will Others Believers Personal friends People in the ministry The oppressed around the world Special concerns My activities for the day Other items for prayer:
Wednesday Self Relationships with others Greater love and compassion for others Loved ones The lost Those in need Others Evangelism Friends Neighbors Associates Special opportunities Special concerns My activities for the day Other items for prayer:	Thursday Self Faithfulness as a steward With my time With my talents With my treasure Others Government Local Government State Government National Government Current events and concerns Special concerns My activities for the day Other items for prayer:	Friday Self The Lord's enablement in... My family Ministry Evangelism Discovery and development of spiritual gifts Career Others Missions Local Government State Government National Government Current events and concerns Special concerns My activities for the day Other items for prayer:
Saturday Self Personal concerns Spiritual victory Over the world Over the flesh Over the devil	Continuous personal growth Personal discipline Physical health and strength Others World affairs The poor and the hungry The oppressed and persecuted	Those in authority Peace among the nations Current events and concerns Special concerns My activities for the day Other items for prayer:

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Page #	NIV	NASB 1977	The Message	NLT	KJV
Chapter 8					
Proverbs 15:8	<p>⁸The LORD detests the sacrifice of the wicked, but the prayer of the upright pleases him.</p>	<p>⁸The sacrifice of the wicked is an abomination to the Lord. But the prayer of the upright is His delight.</p>	<p>God can't stand pious poses, but he delights in genuine prayers.</p>	<p>⁸The LORD hates the sacrifice of the wicked, but he delights in the prayers of the upright.</p>	<p>⁸The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.</p>
Hebrews 4:14-16	<p>¹⁴Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. ¹⁵For we do not have a high priest who is unable to sympathize with our weaknesses, but One who has been tempted in every way, just as we are—yet without sin. ¹⁶Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and find grace to help us in our time of need.</p>	<p>¹⁴ Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵ For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. ¹⁶ Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.</p>	<p>God means what he says. What he says goes. His powerful Word is sharp as a surgeon's scalpel, cutting through everything, whether doubt or defense, laying us open to listen and obey. Nothing and no one is impervious to God's Word. We can't get away from it—no matter what. Now that we know what we have—Jesus, this great High Priest with ready access to God—let's not let it slip through our fingers. We don't have a priest who is out of touch with our reality. He's been through weakness and testing, experienced it all—all but the sin. So let's walk right up to him and get what he is so ready to give. Take the mercy, accept the help.</p>	<p>¹⁴That is why we have a great High Priest who has gone to heaven, Jesus the Son of God. Let us cling to him and never stop trusting him. ¹⁵This High Priest of ours understands our weaknesses, for he faced all of the same temptations we do, yet he did not sin. ¹⁶So let us come boldly to the throne of our gracious God. There we will receive his mercy, and we will find grace to help us when we need it.</p>	<p>¹⁴Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. ¹⁵For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. ¹⁶Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.</p>
Matthew 7:7-11	<p>⁷“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. ⁸For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. ⁹“Which of you, if his son asks for bread, will give him a stone? ¹⁰Or if he asks for a fish, will give him a snake? ¹¹If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!</p>	<p>⁷ “Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. ⁸ “For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. ⁹ “Or what man is there among you, when his son shall ask him for a loaf, will give him a stone? ¹⁰ “Or if he shall ask for a fish, he will not give him a snake, will he? ¹¹ “If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him!</p>	<p>Don't bargain with God. Be direct. Ask for what you need. This isn't a cat-and-mouse, hide-and-seek game we're in. If your child asks for bread, do you trick him with sawdust? If he asks for fish, do you scare him with a live snake on his plate? As bad as you are, you wouldn't think of such a thing. You're at least decent to your own children. So don't you think the God who conceived you in love will be even better? “Here is a simple, rule-of-thumb guide for behavior: Ask yourself what you want people to do for you, then grab the initiative and do it for them. Add up God's Law and Prophets and this is what you get.</p>	<p>⁷keep on asking, and you will be given what you ask for. Keep on looking, and you will find. Keep on knocking, and the door will be opened. ⁸For everyone who asks, receives. Everyone who seeks, finds. And the door is opened to everyone who knocks. ⁹You parents—if your children ask for a loaf of bread, do you give them a stone instead? ¹⁰Or if they ask for a fish, do you give them a snake? Of course not! ¹¹If you sinful people know how to give good gifts to your children, how much more will your heavenly Father give good gifts to those who ask him.</p>	<p>⁷Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: ⁸For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. ⁹Or what man is there of you, whom if his son ask bread, will he give him a stone? ¹⁰Or if he ask a fish, will he give him a serpent? ¹¹If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?</p>

Page #	NIV	NASB 1977	The Message	NLT	KJV
	<p>³ When I kept silent, my bones wasted away through my groaning all day long. ⁴ For day and night Thy hand was heavy upon me; my strength was sapped as in the heat of summer. Selah. ⁵ Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD"—and you forgave the guilt of my sin. Selah</p> <p>Psalm 32:3-5</p>	<p>³ When I kept silent about my sin, my body wasted away Through my groaning all day long. ⁴ For day and night Thy hand was heavy upon me; My vitality was drained away as with the fever heat of summer. [Selah]. ⁵ I acknowledged my sin to Thee, and my iniquity I did not hide; I said, "I will confess my transgressions to the Lord"—and Thou didst forgive the guilt of my sin. [Selah].</p>	<p>When I kept it all inside, my bones turned to powder, my words became daylong groans. The pressure never let up; all the juices of my life dried up. Then I let it all out; I said, "I'll make a clean breast of my failures to God."</p>	<p>³ When I refused to confess my sin, I was weak and miserable, and I groaned all day long. "Day and night your hand of discipline was heavy on me. My strength evaporated like water in the summer heat. Interlude</p> <p>⁵ Finally, I confessed all my sins to you and stopped trying to hide them. I said to myself, "I will confess my rebellion to the LORD." And you forgave me! All my guilt is gone. Interlude</p>	<p>³ When I kept silence, my bones waxed old through my roaring all the day long. "For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. ⁵ I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.</p>
	<p>⁹ If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.</p> <p>1 John 1:9</p>	<p>⁹ If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.</p>	<p>If we claim that we're free of sin, we're only fooling ourselves. A claim like that is errant nonsense. On the other hand, if we admit our sins—make a clean breast of them—he won't let us down; he'll be true to himself. He'll forgive our sins and purge us of all wrongdoing.</p>	<p>⁹ But if we confess our sins to him, he is faithful and just to forgive us and to cleanse us from every wrong. unrighteousness.</p>	<p>⁹ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.</p>
Page 34	<p>¹¹ "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."</p> <p>Revelation 4:11</p>	<p>¹¹ "Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created."</p>	<p>"Worthy, Oh Master! Yes, our God! Take the glory! the honor! the power! You created it all; it was created because you wanted it."</p>	<p>¹¹ You are worthy, O Lord our God, to receive glory and honor and power. For you created everything, and it is for your pleasure that they exist and were created."</p>	<p>¹¹ Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.</p>
	<p>⁹ And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.</p> <p>Revelation 5:9</p>	<p>⁹ And they "sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation.</p>	<p>Worthy! Take the scroll, open its seals. Slain! Paying in blood, you bought men and women, Bought them back from all over the earth, Bought them back for God.</p>	<p>⁹ And they sang a new song with these words: "You are worthy to take the scroll and break its seals and open it: For you were killed, and your blood has ransomed people for God from every tribe and language and people and nation.</p>	<p>⁹ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;</p>
	<p>⁶ Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. ⁷ And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.</p> <p>Philippians 4:6-7</p>	<p>⁶ Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷ And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.</p>	<p>Don't fret or worry. Instead of worrying, pray. Let petitions and praises shape your worries into prayers, letting God know your concerns. Before you know it, a sense of God's wholeness, everything coming together for good, will come and settle you down. It's wonderful what happens when Christ displaces worry at the center of your life.</p>	<p>⁶ Don't worry about anything; instead, pray about everything. Tell God what you need, and thank him for all he has done. "If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.</p>	<p>⁶ Be careful for nothing; but in prayer and petition with thanksgiving let your requests be made known unto God. ⁷ And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.</p>
	<p>¹¹ Give us today our daily bread.</p> <p>Matt 6:11</p>	<p>¹¹ Give us this day our daily bread.</p>	<p>Keep us alive with three square meals.</p>	<p>¹¹ Give us our food for today,</p>	<p>¹¹ Give us this day our daily bread.</p>

Page #	NIV	NASB 1977	The Message	NLT	KJV
2 Corinthians 2:14-15	<p>¹⁴ But thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him. ¹⁵ For we are to God the aroma of Christ among those who are being saved and those who are perishing.</p>	<p>¹⁴ But thanks be to God, who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place. ¹⁵ For we are a fragrance of Christ to God among those who are being saved and among those who are perishing;</p>	<p>In the Messiah, in Christ, God leads us from place to place in one perpetual victory parade. Through us, he brings knowledge of Christ. Everywhere we go, people breathe in the exquisite fragrance. Because of Christ, we give off a sweet scent rising to God, which is recognized by those on the way of salvation—an aroma redolent with life. But those on the way to destruction treat us more like the stench from a rotting corpse.</p>	<p>¹⁴But thanks be to God, who made us his captives and leads us along in Christ's triumphal procession. Now wherever we go he uses us to tell others about the Lord and to spread every place. ¹⁵For we are unto the Good News like a sweet perfume. Our lives are a fragrance presented by Christ to God. But this fragrance is perceived differently by those being saved and by those perishing.</p>	<p>¹⁴Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. ¹⁵For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:</p>
2 Corinthians 5:18	<p>¹⁸ give thanks in all circumstances, for this is God's will for you in Christ Jesus.</p>	<p>¹⁸ In everything give thanks; for this is God's will for you in Christ Jesus</p>	<p>Be cheerful no matter what; pray all the time; thank God no matter what happens. This is the way God wants you who belong to Christ Jesus to live.</p>	<p>¹⁸No matter what happens, always be thankful, for this is God's will for you who belong to Christ Jesus.</p>	<p>¹⁸In every thing give thanks: for this is the will of God in Christ Jesus concerning you.</p>
Chapter 9					
Mark 1:35	<p>³⁵ Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.</p>	<p>³⁵ And in the early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there.</p>	<p>While it was still night, way before dawn, he got up and went out to a secluded spot and prayed.</p>	<p>³⁵The next morning Jesus awoke long before daybreak and went out alone into the wilderness to pray.</p>	<p>³⁵And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.</p>
Mark 5:15-16	<p>¹⁵ Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. ¹⁶ But Jesus often withdrew to lonely places and prayed.</p>	<p>¹⁵ But the news about Him was spreading even farther, and great multitudes were gathering to hear Him and to be healed of their sicknesses. ¹⁶ But He Himself would often slip away to the wilderness and pray.</p>	<p>But the man couldn't keep it to himself, and the word got out. Soon a large crowd of people had gathered to listen and be healed of their ailments. As often as possible Jesus withdrew to out-of-the-way places for prayer.</p>	<p>¹⁵Yet despite Jesus' instructions, the report of his power spread even faster, and vast crowds came to hear him preach and to be healed of their diseases. ¹⁶But Jesus often withdrew to the wilderness for prayer.</p>	<p>¹⁵But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. ¹⁶And he withdrew himself into the wilderness, and prayed.</p>
Luke 5:12-13	<p>¹² One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. ¹³ When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles:</p>	<p>¹² And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. ¹³ And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles:</p>	<p>At about that same time he climbed a mountain to pray. He was there all night in prayer before God. The next day he summoned his disciples; from them he selected twelve he designated as apostles:</p>	<p>¹²One day soon afterward Jesus went to a mountain to pray, and he prayed to God all night. ¹³At daybreak he called together all of his disciples and chose twelve of them to be apostles. Here are their names:</p>	<p>¹²And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. ¹³And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;</p>

Page #	NIV	NASB 1977	The Message	NLT	KJV
	<p>³⁹ Jesus went out as usual to the Mount of Olives, and his disciples followed him. ⁴⁰ On reaching the place, he said to them, "Pray that you will not fall into temptation." ⁴¹ He withdrew about a stone's throw beyond them, knelt down and prayed, ⁴² "Father, if you are willing, take this cup from me; yet not my will, but yours be done." ⁴³ An angel from heaven appeared to him and strengthened him. ⁴⁴ And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground. ⁴⁵ When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. ⁴⁶ "Why are you sleeping?" he asked them. "Get up and pray so that you will not fall into temptation."</p>	<p>³⁹ And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him. ⁴⁰ And when He arrived at the place, He said to them, "Pray that you may not enter into temptation." ⁴¹ And He withdrew from them about a stone's throw, and He knelt down and began to pray, ⁴² saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done." ⁴³ Now an angel from heaven appeared to Him, strengthening Him. ⁴⁴ And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. ⁴⁵ And when He rose from prayer, He came to the disciples and found them sleeping from sorrow, ⁴⁶ and said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."</p>	<p>Leaving there, he went, as he so often did, to Mount Olives. The disciples followed him. "Pray that you don't give in to temptation." He pulled away from them about a stone's throw, knelt down, and prayed. "Father, remove this cup from me. But please, not what I want. What do you want?" At once an angel from heaven was at his side, strengthening him. He prayed on all the harder. Sweat, wrung from him like drops of blood, poured off his face. He got up from prayer, went back to the disciples and found them asleep, drugged by grief. He said, "What business do you have sleeping? Get up. Pray so you won't give in to temptation."</p>	<p>³⁹Then, accompanied by the disciples, Jesus left the upstairs room and went as usual to the Mount of Olives. ⁴⁰There he told them, "Pray that you will not be overcome by temptation." ⁴¹He walked away, about a stone's throw, and knelt down and prayed. ⁴²"Father, if you are willing, please take this cup of suffering away from me. Yet I want your will, not mine." ⁴³Then an angel from heaven appeared and strengthened him. ⁴⁴He prayed more fervently, and he was in such agony of spirit that his sweat fell to the ground like great drops of blood. ⁴⁵At last he stood up again and returned to the disciples, only to find them asleep, exhausted from grief. ⁴⁶"Why are you sleeping?" he asked. "Get up and pray. Otherwise temptation will overpower you."</p>	<p>³⁹And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. ⁴⁰And when he was at the place, he said unto them, Pray that ye enter not into temptation. ⁴¹And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, ⁴²Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. ⁴³And there appeared an angel unto him from heaven, strengthening him. ⁴⁴And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. ⁴⁵And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, ⁴⁶And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.</p>
Luke 22:39-46					
1 Thess 5:17	¹⁷ pray continually;	¹⁷ pray without ceasing;	pray all the time	¹⁷ keep on praying.	¹⁷ Pray without ceasing.

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—² for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. ³ This is good, and pleases God our Savior, ⁴ who wants all men to be saved and to come to a knowledge of the truth.

1 Timothy 2:1-4

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¹ First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, ² for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. ³ This is good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth.

The first thing I want you to do is pray. Pray every way you know how, for everyone you know. Pray especially for rulers and their governments to rule well so we can be quietly about our business of living simply, in humble contemplation. This is the way our Savior God wants us to live. He wants not only us but everyone saved, you know, everyone to get to know the truth we've learned: that there's one God and only one, and one Priest-Mediator between God and us—Jesus, who offered himself in exchange for everyone held captive by sin, to set them all free. Eventually the news is going to get out.

¹ Urge you, first of all, to pray for all people. As you make your requests, plead for God's mercy upon them, and give thanks. ² Pray this way for kings and all others who are in authority, so that we can live in peace and quietness, in godliness and dignity. ³ This is good and pleases God our Savior, ⁴ for he wants everyone to be saved and to understand the truth.

¹ I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; ² For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. ³ For this is good and acceptable in the sight of God our Saviour; ⁴ Who will have all men to be saved, and to come unto the knowledge of the truth.

¹⁸ And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

Ephesians 6:18

² Devote yourselves to prayer, being watchful and thankful. ³ And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. ⁴ Pray that I may proclaim it clearly, as I should

Colossians 4:2-4

² Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving; ³ praying at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; ⁴ in order that I may make it clear in the way I ought

Pray diligently. Stay alert, with your eyes wide open in gratitude. Don't forget to pray for us, that God will open doors for telling the mystery of Christ, even while I'm locked up in this jail. Pray that every time I open my mouth I'll be able to make Christ plain as day to them. Use your heads as you live and work among outsiders. Don't miss a trick. Make the most of every opportunity. Be gracious in your speech.

² Devote yourselves to prayer with an alert mind and a thankful heart. ³ Don't forget to pray for us, too, that God will give us many opportunities to preach about his secret plan—that Christ is also for you Gentiles. That is of Christ, for which I am also in why I am here in chains. ⁴ Pray that I will proclaim this message as clearly as I should.

¹⁸ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

³⁷ Then he said to his disciples, "The harvest is plentiful but the workers are few. ³⁸ Ask the Lord of the harvest, therefore, to send out workers into his harvest field." to send out workers into His harvest."

Matthew 9:37-38

³⁷ Then He "said to His disciples, "The harvest is plentiful, but the workers are few. ³⁸ "Therefore beseech the Lord of the harvest to send out workers into His harvest."

Then Jesus made a circuit of all the towns and villages. He taught in their meeting places, reported kingdom news, and healed their diseased bodies, healed their bruised and hurt lives. When he looked out over the crowds, his heart broke. So confused and aimless they were, like sheep with no shepherd. "What a huge harvest!" he said to his disciples. "How few workers! On your knees and pray for harvest hands!"

³⁷ He said to his disciples, "The harvest is so great, but the workers are so few. ³⁸ So pray to the Lord who is in charge of the harvest; ask him to send out more workers for his fields."

³⁷ Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; ³⁸ Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

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Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.	¹ Brethren, my heart's desire and my prayer to God for them is for their salvation		Believe me, friends, all I want for Israel is what's best for Israel: salvation, nothing less. I want it with all my heart and pray to God for it all the time.	¹ Dear brothers and sisters, the longing of my heart and my prayer to God is that the Jewish people might be saved.	¹ Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
Romans 10:1					
¹⁸ If I had cherished sin in my heart, the Lord would not have listened;	¹⁸ If I regard wickedness in my heart, The Lord will not hear;		If I had been cozy with evil, the Lord would never have listened.	¹⁸ If I had not confessed the sin in my heart, my Lord would not have listened.	¹⁸ If I regard iniquity in my heart, the Lord will not hear me:
Ps 66:18					
²³ "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.	²³ "If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, ²⁴ leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering.		This is how I want you to conduct yourself in these matters. If you enter your place of worship and, about to make an offering, you suddenly remember a grudge a friend has against you, abandon your offering, leave immediately, go to this friend and make things right. Then and only then, come back and work things out with God.	²³ So if you are standing before the altar in the Temple, offering a sacrifice to God, and you suddenly remember that someone has something against you, ²⁴ leave your sacrifice there beside the altar. Go and be reconciled to that person. Then come and offer your sacrifice to God.	²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; ²⁴ Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
Matthew 5:23-24					
² You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. ³ When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.	² You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. ³ You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.		You lust for what you don't have and are willing to kill to get it. You want what isn't yours and will risk violence to get your hands on it. You wouldn't think of just asking God for it, would you? And why not? Because you know you'd be asking for what you have no right to. You're spoiled children, each wanting your own way.	² You want what you don't have, so you scheme and kill to get it. You are jealous for what others have, and you can't possess it, so you fight and quarrel to take it away from them. And yet the reason you don't have what you want is that you don't ask God for it. ³ And even when you do ask, you don't get it because your whole motive is wrong--you want only what will give you pleasure.	² Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye are jealous for what others have, and ye fight and war, yet ye have not, because ye ask not. ³ Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.
James 4:2-3					
⁷ Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.	⁷ You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered.		The same goes for you husbands: Be good husbands to your wives. Honor them, delight in them. As women they lack some of your advantages. But in the new life of God's grace, you're equals. Treat your wives, then, as equals so your prayers don't run aground.	⁷ In the same way, you husbands must give honor to your wives. Treat her with understanding as you live together. She may be weaker than you are, but she is your equal partner in God's gift of new life. If you don't treat her as you should, your prayers will not be heard.	⁷ Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.
1 Peter 3:7					
²² and receive from him anything we ask, because we obey his commands and do what pleases him.	²² and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight		We're able to stretch our hands out and receive what we asked for because we're doing what he said, doing what pleases him.	²² And we will receive whatever we request because we obey him and do the things that please him	²² And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
1 John 3:22					

Section Four

Listening to God

Objective: To understand that the Bible is God's primary means of communicating with us and therefore is a vital part to their continual growth with God. To learn practical ways to both read and study the Bible.

Review of Sections One to Three

1. Review the four main points of the gospel, with references and illustrations.
2. Ask them to show from Scripture how we can know for certain that we have eternal life.
3. Discuss the significance of the indwelling of the Holy Spirit for our daily lives.
4. Review the acrostic C.A.S.T.
5. Ask them if they've had any answers to prayer and if they're praying for any friends who don't know Christ. (pp. 33)

Opening Questions

Though Bible study has great potential, there are also problems with it. The single greatest problem is simply a failure to do Bible study. There are many reasons for this. Some of the common ones are given in the list here. If your student readily identifies with one or more of these, you may want to zero in on that. If not, or even if they do, it may be helpful to briefly go over the list. You might even ask them to respond to some of these before you comment. Below are some suggested responses to each one.

"I don't know how." - This is a legitimate response. But it's certainly correctable through instruction in how to study the Bible personally.

"I just never get to it." - This is a statement reflecting priorities. You learn what's important to a man by observing how he spends his time. In the booklet, "Tyranny of the Urgent," Charles Hummel says we too often allow the urgent things crowd out the important. Bible study is absolutely necessary to your spiritual growth; there is no substitute for it. It must receive priority in keeping with its value.

"There isn't enough time." - Another priority statement, similar to the previous one. In addition to what was said above, you could say that if a person is too busy to study God's word, then they are busier than God intends them to be.

"Devotions become boring." - This is often true, especially if you do not have a systematic approach to Bible study. An any-approach-will-do method is really no method at all. Furthermore, such an approach will not sustain your spiritual growth. So learning an effective approach to studying the Scriptures can remove the boredom from the process.

"I get enough Bible at church." - Many people do get fed spiritually at church, but that's only once a week. The analogy of the physical and the spiritual is appropriate here. You have a daily intake of food for your physical being; likewise, you must have a daily intake of "food" for your spiritual being. Eating once a week will not sustain you physically or spiritually. A balanced diet is a daily need.

The bears in Yellowstone Park die by the dozens every year after the tourist season is over. They've become dependent on the handouts from the tourists and consequently become lazy. As a result, they are ill-prepared for the hard winter months. Having neglected to prepare for winter, many don't survive. The same can be true of a Christian who depends on spiritual handouts from church.

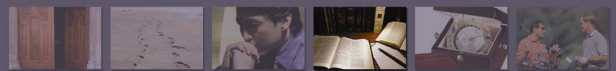
"I can't understand the Bible." ~ Again, learning a process of systematic Bible study with systematic principles of interpretation will help to alleviate this problem. God didn't give you His Word to confuse, but to clarify. **It might be helpful to acknowledge that every Christian, yourself included, has difficulty understanding the Bible at first. But systematic study helps greatly in learning to understand it better.**

"I'd like to read it more often." - Then the problem isn't desire but discipline. It's simply a matter of doing it.

Quote: "Here is a book, the Bible, worth more than all others that were ever printed, yet it is my misfortune never to have found time to read it." Patrick Henry said this near the time of his death. Don't let that be true of you.

"It just doesn't seem relevant to my daily struggles." - It's hard to understand how a book that deals with topics like God, the origin, nature and destiny of the world and humanity, our sense of alienation from God and others, our feelings of emptiness and purposelessness, human relationships, sexuality, marriage, money, the problem of suffering and the seeming injustice of life, and

FOUNDATIONS



Section Four: Listening to God—Bible Study

Opening Discussion Questions

1. With which of the following statements about studying the Bible do you most identify?

- ☐ "I just don't know how."
- ☐ "I just never get to it."
- ☐ "There isn't enough time."
- ☐ "Devotions become boring."
- ☐ "I get enough Bible study at church."
- ☐ "I can't understand the Bible."
- ☐ "I'd like to read it more often."
- ☐ "It just doesn't seem relevant to my daily struggles."

2. Why do you think people find it hard to read the Bible? What makes it difficult for you?

Overview

Communication is critical to maintain any relationship. In our last section, we learned how to communicate with God through prayer. This section will focus on how God communicates with us – through Bible reading and Bible study. We will examine the following areas:

1. Why should I study the Bible?
2. Getting into the Bible: Reflective Reading
3. Going deeper: Bible Study

death and the hereafter, just to name a few, could seem irrelevant to our daily lives. The Bible makes sense of life as nothing else can, because it reflects the truth about life as it really is, being from the God who made it.

Richard Halverson, chaplain of the U.S. Senate, says: "Just a simple set of metal shelves - 4 horizontal pieces of metal to be bolted to 4 vertical strips, 16 bolts and nuts. Included was a simple plan of assembling. As we struggled to put it together, we discovered there is a right way. If we did not follow the simple plan, we were frustrated- the bolts would not go through. Life is like that, it was made to work God's way. The maker has given clear instructions which are contained in the Bible, which is, so to speak, the operations manual which comes from the factory. The instructions are simple." - from the newsletter, Perspective.

It's the one who doesn't study the Bible who doesn't understand life.

J.I. Packer makes an interesting point for those who see the study of God as irrelevant, which could be applied to the study of the Scriptures in general: "Knowing about God is crucially important for the living of our lives. As it would be cruel to an Amazonian tribesman to fly him to London, put him down without explanation in Trafalgar Square and leave him, as one who knew nothing of English or England, to fend for himself, so we are cruel to ourselves if we try to live in this world without knowing about the God whose world it is and who runs it.... Disregard the study of God, and you sentence yourself to stumble and blunder through life blindfold, as it were, with no sense of direction and no understanding of what surrounds you." - Knowing God, InterVarsity Press, 1973, pp. 14-15.

Also, Bible Study is the other half of the communication process between God and man. God speaks to us through the process of personal Bible study. There is no substitute in the abundant spiritual life for personal Bible study; it is the means by which God reveals His promises and principles for a happy and fulfilling life with Him. Thought: "The Bible is not to be seen as an end in itself, but as a telescope to see God better."

Chapter 10: Why should I study the bible?

Objective: The Bible is God's primary means of communicating with us and therefore is a vital part to their continual growth with God.

Adequacy:

What four ways does God use Bible study in our lives? What is the result?

2 Timothy 3:16-17 - Bible studies are used to teach, reprove, correct, and train in righteousness. The result is being adequate and equipped.

1) Teaching - This word represents instruction in sound doctrine, which is God's standard. Teaching shows you how to get from where you are in your life to your destination of Christ likeness. .

2) Reproof - This word represents the potential of the Word to reprove and expose your failure (sin) to live by God's standard. Hence, it shows when you've gotten off the right road.

3) Correction - This word represents the idea of restoration to the right state of God's standard of sound doctrine. It tells you how to get from where you are, once you have gotten off the right road, back to God's prescribed route.

4) Training in righteousness - This term has the idea of upbringing, training, instruction; discipline in right living by God's standard. Once you're back on the right road, the Word provides further practical guidelines on how to proceed to your destination.

If you were asking me how to get somewhere I would do the following. First, I would give you directions, tell you how to get there. That would be teaching. Second, if you took a wrong turn. I would have to tell you that you have gone the wrong way. That would be reproof. Third, I would, have to tell you how to get back on the right road, that would be correction. Finally, I would need to make sure you stayed on the right road, which would be training in righteousness.

"Adequate" literally means "to fit, to cut, to furnish completely." The Bible equips us to do good works as the fruit of our salvation. It tells us what those good works are and how we can respond to God in such a way that we perform them in His power. If we do not have the proper tools and training to do the job, we will be inadequate and ill-equipped to properly do the job. Verse 17 says God's Word is the tool that equips us for every good work.

What are the benefits of being a student of the Bible?

2 Timothy 2:15 - A worker who is approved and not ashamed.

If we are diligent in studying God's Word, we will not be caught ill-prepared and ashamed.

What three things does a wise person avoid?

Psalm 1:1 - A wise person avoids walking in the counsel of the wicked, standing in the path of sinners, and sitting in the seat of scoffers.

A wise man avoids walking, standing or sitting with the wicked. There is a downward spiral that occurs the longer one allows evil ones to influence them. There are three areas in which the scoffers seek to influence us. First, they seek to counsel us, which influences our thinking. Secondly, they want us to be on the same path, which influences our behavior. Finally, they want us to take seats, which is a declaration of our belonging to them.

Derek Kidner, in his commentary on the Psalms, remarks, "Counsel, way and sea (or 'assembly,' or , dwelling) draw attention to the realms of thinking, behaving and belonging, in which a person's fundamental choice of allegiance is made and carried through; and this is borne out by a hint of decisiveness in the tense of the Hebrew verbs (the perfect).... certainly the three complete phrases show three aspects, indeed three degrees, of departure from God, by portraying conformity to this world on three different levels: accepting its advice, being party to its ways, and adopting the most fatal of its attitudes—for the scoffers, if not the most scandalous of all sinners, are the farthest


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Chapter 10


Why should I study the Bible?

The benefits of Bible study
Bible reading and study have the potential to produce the following characteristics in our lives.

Adequacy:
What four ways does God use Bible study in our lives? What is the result?


 2 Timothy 3:16—17

What are the benefits of being a student of the Bible?

 2 Timothy 2:15

Take a moment to read Psalm 1. In the first three verses:

- What three things does a wise person avoid?
- What two things does a wise person do?
- What picture is used to portray a wise person and what is the point?

 Psalm 1:1-3

Inside the Bible's pages lie all the answers to all the problems man has ever known. I hope Americans will read and study the Bible... It is my firm belief that the enduring values presented in its pages have a great meaning for each of us and for our nation. The Bible can touch our hearts, order our minds, and refresh our souls.

Ronald Reagan

The man who doesn't read good books has no advantage over the man who can't read them.

Mark Twain

Insight:
The "Law" was the Bible for the writers of Psalms.

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from repentance (Prov.3:34).” - Psalms 1-72, InterVarsity Press, 1973, pp. 47-48.

This passage is not condemning our having unbelievers as friends. It is saying we are not to heed their counsel when it violates Scripture or participate in their evil deeds.

What two things does a wise person do?

Psalm 1:2 - A wise person delights in the Law of the Lord and meditates on His Law day and night.

You could sum up the positive attitude of the wise man by saying he delights in the Word of God and is devoted to the Word of God.

A young man who is away at school or in the military longingly waits for a letter from his girlfriend. When he receives one, he is delighted, and quickly pours over the letter. Then as the days go by, he reads and rereads the letter, he meditates on the letter. This should mark our attitude towards God’s Word, as we ponder and reflect on it.

An effective way to increase your meditation is to memorize Scripture. If you and/or your student have not been memorizing the verses at the end of the sections, this would be a good time to begin.


What picture is used to portray a wise person and what is the point?

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Insight:

How does the metaphor used in the following verse describe the insight the Bible offers?


 Hebrews 4:12


 Which of the benefits do you consider most valuable? Why?


The response to Bible Study

What kinds of attitudes do we need to embrace toward God’s word in order for it to produce the character qualities described above?

 James 1:21—25

 1 Peter 2:1—2

 2 Timothy 2:2

 What are you doing with what you have learned so far?

Psalm 1:3 - The picture is of a growing fruitful tree because it is firmly rooted near water. If you want to be fruitful you must draw regular refreshment from God’s Word.

One scholar explains the significance of this verse: “Psalm 1:3... graphically describe(s) the righteous man who seeks God with all his heart and turns from evil. He shall flourish and be fruitful because he is planted by abundant and never-failing waters. However great the drought, he will prosper.” - Hermann Austel in the Theological Wordbook of the Old Testament, Harris, Archer, & Waltke, eds., Moody Press, 1980, Vol. 2, p. 960.

(Foundations p. 44)

Insight:

How does the metaphor used in the following verse describe the insight the Bible offers?

Hebrews 4:12 - The Bible is God’s dynamic surgical tool used to the thoughts anti intents of our heart.

Webster defines insight as seeing and understanding the inner nature of things. Leon Morris comments on this verse: “What the author is saying is that God’s Word can, reach the innermost recesses of our being. We must not think that we can bluff our way out of anything, for there are no secrets hidden from God. We cannot keep our thoughts to ourselves. There may also be the thought that the hole of man’s nature, however we divide it, physical as well as nonmaterial, is open to God. With ‘judges’ we move to legal terminology. The Word of God passes judgment on men’s feelings...and on their thoughts.... Nothing evades the scope of this Word. What man holds as most secret he finds subject to its scrutiny and judgment.” - “Hebrews,” in the Expositor’s Bible Commentary, Vol. 12, Frank Gaebelein, ed., p.44.

The Response to Bible Study

What kinds of attitudes do we need to embrace toward God’s Word in order for it to produce the character qualities described above?

James 1:21-25 - There needs to be a submissive anti obedient spirit.

To receive the word implanted means that we carefully place the Word in our hearts and minds like a gardener would carefully plant a flower bed. To prepare our lives to receive the Word we must take a humble attitude toward it: we should be willing to let the Word change and transform us.

1 Peter 2:1-2 - I should have a desire and longing for God’s Word.

We need to approach the Word like a new born baby. When an infant gets hungry, he craves milk, and when the hunger pangs come, nothing else matters but getting fed. Peter says we should have this kind of passionate desire for the Word.

2 Timothy 2:2 - I should be willing to share with others what God is teaching me.

If we are faithful to tell others what we've heard, our impact will increase. It would be like the difference between multiplication and addition. For example, three plus three equals six, but three times three equals nine.

Chapter 11: Getting into the Bible: Reflective Reading

Objective: Understand the value of daily scripture reading and several practical reading plans.

Chapter 12: A Method for studying the Bible

Objective: Understand it is not only important to read the scriptures daily, but to also dig deeper into specific passages. This is an analytical way to study the Bible more in depth.

These are hands on chapters. We are less concerned with “what the bible says” than we are with “how can I figure out what the bible says.” Your personal experiences with Bible reading and Bible study will directly impact how well the group embraces these methods and ideas.

Unlike the other sections in this guide, we are not going to provide detailed responses to the questions asked. Take some extra preparation time to review the selected passages yourself. Don’t provide your answers / insights before they’ve had a chance to really work through the passages. Allow them the joy of self discovery.

Encourage your learners to find applications to their lives but don’t be afraid to gently correct an interpretation or application not justified by the text. Learning to think biblically is a long term process, and we all need help when first starting out.

Ideas for teaching

It may be helpful to provide examples of bad interpretation or improper applications. This can be fun, and provide future guidance: For instance:

- Philippians 1
 - v. 1 Slavery is good
 - v. 2 God wants us to be pacifists (this may be true but this is not what the verse teaches)
- Philippians 4
 - v. 2 It’s never right to disagree with a Christian (an ongoing bitter dispute may be against God’s will but it doesn’t mean we will never disagree)

Memory Aids: Sometimes you will read verses that are obviously helpful instructions. Philippians 4:8-9 fall into that category. It’s a tremendous list of things to set your mind on to help you keep a good attitude, but it’s hard to remember. Coming up with creative ways to remember these important verses can be very helpful. For example: The image of Three Pale Wasps can help you remember Paul’s exhortation of Philippians 4:8-9.

THRee PALE WasPs: True, Honorable, Right, Pure, Admirable, Lovely, Excellent, Worthy of Praise

Group Application: Once you’ve taken apart these verses in Philippians 4 with your group, suggest practicing the exhortation in 4:8-9 or 4:4 for the week and reporting back next week with how it made a difference.

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Chapter 11

Getting into the Bible: Reflective Reading

Bible Reading

As we begin to open the Bible, it is helpful to differentiate between *Bible Reading* and *Bible Study*. While we would encourage *Bible Reading* on a daily basis, *Bible Study* takes more time, and will be covered in the next chapter.

The goal in Bible Reading should be to take away one main point from the passage you are reading to help you throughout the day. Try this exercise, using the following steps.

Preparation

What kind of setting and time would be good for a person to spend time listening to God?

Example:

Philippians 1:1-9 (New Living Translation)

¹ This letter is from Paul and Timothy, slaves of Christ Jesus. It is written to all of God’s people in Philippi, who believe in Christ Jesus, and to the elders and deacons. ² May God our Father and the Lord Jesus Christ give you grace and peace.

³ Every time I think of you, I give thanks to my God. ⁴ I always pray for you, and I make my requests with a heart full of joy because you have been my partners in spreading the Good News about Christ from the time you first heard it until now. ⁵ And I am sure that God, who began the good work within you, will continue his work until it is finally finished on that day when Christ Jesus comes back again. ⁶ It is right that I should feel as I do about all of you, for you have a very special place in my heart. We have shared together the blessings of God, both when I was in prison and when I was out, defending the truth and telling others the Good News. ⁷ God knows how much I love you and long for you with the tender compassion of Christ Jesus. ⁸ I pray that your love for each other will overflow more and more, and that you will keep on growing in your knowledge and understanding.

What one thought do you take away from this passage?

I can claim the promise that God who began a good work in me is going to continue to work in me until I’m finished. He’s not going to give up on me.

Psalms 119:18Open my eyes to see the wonderful truths in your law.

I have made it my practice every year for several years to read through the Bible.

John Adams (2nd President of the United States)

HINT: Several of the short New Testament books (“epistles” means “letters”) are heavy on theological instruction in the early chapters and full of life instruction in the later chapters.

Don’t be afraid to use a pen or highlighter to mark verses that are meaningful to you today. Some Bibles have large enough margins to write notes on the side. Some people find it helpful to keep these daily notes in a separate journal.

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Reading

When you sit down to study, ask God to give you an open heart to His will, and apply the passages appropriately. Start by reading the passage. We will practice with the fourth chapter of Philippians.

Philippians 4:1-9 (New Living Translation)

¹ Dear brothers and sisters, I love you and long to see you, for you are my joy and the reward for my work. So please stay true to the Lord, my dear friends.

² And now I want to plead with those two women, Euodia and Syntyche. Please, because you belong to the Lord, settle your disagreement. ³ And I ask you, my true teammate, to help these women, for they worked hard with me in telling others the Good News. And they worked with Clement and the rest of my co-workers, whose names are written in the Book of Life.

⁴ Always be full of joy in the Lord. I say it again—rejoice! ⁵ Let everyone see that you are considerate in all you do. Remember, the Lord is coming soon.

⁶ Don’t worry about anything; instead, pray about everything. Tell God what you need, and thank him for all he has done. If you do this, you will experience God’s peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.

⁷ And now, dear brothers and sisters, let me say one more thing as I close this letter. Fix your thoughts on what is true and honorable and right. Think about things that are pure and lovely and admirable. Think about things that are excellent and worthy of praise. ⁸ Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.

What to look for

Looking through the lens of these “SPECS” will help you find a key thought for the day.

Sins to Forsake: Does the passage list any sinful actions or attitudes we should avoid? Does it list any sins of omission we should be aware of?

Promises to Claim: Does the passage contain any promises that we can lay hold of for our work, family, relationships with others, or relationship with God?

Examples to Follow: Errors to Avoid. In historical sections there may be few direct instructions or commands, but there will be many examples of faith to follow and errors to avoid.

Commands to obey: Are there any commands in the passage? How do these commands apply to us today in general, and to you specifically?

Summary thought for today: Are there any principles in the passage that seem to directly apply to a current dilemma or problem?

Summary Thought: What is one thought that your can take away from this passage and think about today?

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Take some time to review the chart on page 48. This is a quick overview of the entire Bible by sections. When reading or studying the Bible, it is important to understand the section that you are reading. For example, there are many promises in the Bible, not all of them apply directly to the Christian. The primary audience is very different for the Prophets and the Apostles. Promises from Jesus in the New Testament are far more certain than general life observations among the Proverbs.

We cannot emphasize strongly enough that most interpretation difficulties evaporate when you understand the context of the passage. We really want you to be studying the Bible and not what other people have written about the Bible (commentaries etc.). However, if you do reach an impasse, after thoughtful study, it may be very helpful to get other opinions. Good online resources are often free and easily accessible, but there are many bad online resources as well. Places like crosswalk.com or biblegateway.com are highly recommended.

Section Review & Application

Don't overlook these helpful and important questions which can help your student internalize and act upon what they're learning. Encourage your student to memorize these verses, as in the other sections. These are especially good verses about the importance of the Bible in the life of the believer.

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The Bible is a collection of 66 books written by more than 40 authors over a period of at least 1500 years. It can be a pretty daunting volume. The following charts show a general overview of the Bible.

Old Testament – 39 Books					
17 Historical books "Past Events"		5 Poetical books "Present Experience"		17 Prophetical books "Future Expectation"	
Torah or Law 5 Books		Wisdom 5 Books		Major Prophets 5 Books	
Genesis	Joshua	Job	Isaiah	Hosea	Minor Prophets 12 Books
Exodus	Judges	Psalms	Jeremiah	Joel	
Leviticus	Ruth	Proverbs	Lamentations	Amos	
Numbers	1 Samuel	Song of Solomon	Ezekiel	Obadiah	
Deuteronomy	2 Samuel	Ecclesiastes	Daniel	Jonah	
	1 Kings			Micah	
	2 Kings			Nahum	
	1 Chronicles			Habakkuk	
	2 Chronicles			Zephaniah	
	Ezra			Haggai	
	Nehemiah			Zechariah	
	Esther			Malachi	
The Old Testament historical books record the history of Israel, the nation chosen by God. The Torah or "Books of Moses" describe the origin of the nation and the Law by which it will live. The rest of the historical books record the successes and failures of the nation to live by God's law.		Wisdom literature observes the way life usually works, wrestles with the notable exceptions, and encourages a God-centered way of living.		The prophets call on the nation of Israel and its neighbors to reject the sinful ways of the world and turn back to God. They predict future judgments when God will right the wrongs of the nations, and establish His righteous rule.	

New Testament – 27 Books					
Historical – 5 "Past Events"		13 Letters written by Paul "Present Experience"		9 Letters written by others "Future Expectation"	
History of Jesus' Ministry		9 Letters to Churches		8 General Letters	
Matthew	Acts	Romans	4 Letters to Individuals	Hebrews	Apocalyptic Letter
Mark		1 & 2 Corinthians	1 Timothy	James	
Luke		Galatians	2 Timothy	1 & 2 Peter	
John		Ephesians	Titus	1, 2, & 3 John	
		Philippians	Philemon	Jude	
		Colossians			
		1 & 2 Thessalonians			
The Gospels record the main teachings of Jesus, and the story of his life, ministry, death, and resurrection.		These letters from Paul, Peter, John and others take the life and teachings of Jesus and explain the implications for our concept of God, our relationship with God, and our relationships with others.		John's apocalyptic vision describes a coming final judgment and a glimpse into the new creation.	

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Suggestions for Regular Bible Reading

1. **Start small** – and grow into this process
2. Start with a plan which **works for you**
 - Start with small books in the New Testament. Philippians is only 4 chapters, but is loaded with practical insights into Godly living. Galatians and Ephesians are only 6 chapters long. These New Testament Epistles are full of "SPECS." For a general overview of the sections of the Bible, see the chart on the next page.
 - There are 31 chapters in Proverbs. Read the chapter that corresponds to today's date.
 - By reading only five chapters a week, you can read the entire New Testament in 1 year – see appendix for plan
 - By reading 3-5 chapters a day, you can read through the entire Bible in 1 year.
3. Use a **Bible translation** or paraphrase **that you enjoy** – for a quick introduction to the various translations, see the "**Gamut of Translations**" chart in the appendix.
4. Don't get bored with this – if **your plan isn't working, change your plan!**
5. Find a "Reading Buddy" – **someone who will encourage you** to keep reading.
6. Some people have found it helpful to buy an **audio Bible on tape, CD, or MP3** format. Be creative! Look for ways to spend time with the Bible every day, even for just a few minutes.

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Chapter 12

A method for studying the Bible

Basic Bible study consists of a four step process:

- Preparation: Getting oriented to the passage
- Observation: What does the passage say?
- Interpretation: What does the passage mean?
- Application: How does the passage apply to my life?

1. Preparation

As you begin your time in Bible Study, open with a prayer like this:

Lord, as I begin studying your word, give me an open heart that yields to your will. Help me to apply your wisdom to my life appropriately.

2. Observation

Start by reading the passage.

We will practice with Luke 5:27-32

Read the passage twice. Then read it a third time slowly. Become familiar with it. (This passage is reprinted on the next page.)

Look for what is there.

Observation means that you find what is obvious. Take the pressure off yourself to interpret. Look for what is there before you look for what it means.

The key to observation is to ask the 5 W's – Who? What? When? Where? Why?

Look at the verses and ask yourself these questions one at a time. It will help to have pen and paper handy to jot down what you find. Remember that as you ask these questions, some will be unanswerable now. Write these down. You can address these later.

"Even though this is an age of do-it-yourself (anything from house building to haircutting) it still remains necessary to plead that Christians do Bible study for themselves... One thing may be promised with assurance to the person who studies the Bible for himself: he will find out truths about God which nobody has ever told him."

John B. Job
How to Study the Bible

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Sample Observation questions.

Here are some ideas of the kind of things to look for when observing a passage.

Who

- Who are the key figures in the passage? God? The readers? A historical figure? A group?
- What are these key figures like? How are they described?

What

- What is the passage talking about? What is the subject of the passage?
- What are the key concepts in the passage?
- What is the story line or the thought flow of the passage? What are the events, and what order do they happen?
- What do the key words in the passage mean?

When

- When is the action occurring? In history? Before history? In the future?

Where

- Where is the action occurring? In a geographical-historical place? In heaven? In the minds and hearts of the readers?

Why

- What reasons are given in the passage for the action that is occurring or for the assertions of the passage?
- What reasons are given for commands, promises, or principles?

Example:

Luke 5:17-26 (New Living Translation)

"One day while Jesus was teaching, some Pharisees and teachers of religious law were sitting nearby. (It seemed that these men showed up from every village in all Galilee and Judea, as well as from Jerusalem.) And the Lord's healing power was strongly with Jesus. "Some men came carrying a paralyzed man on a sleeping mat. They tried to push through the crowd to Jesus, but they couldn't reach him. So they went up to the roof, took off some tiles, and lowered the sick man down into the crowd, still on his mat, right in front of Jesus. "Seeing their faith, Jesus said to the man, "Son, your sins are forgiven." "Who does this man think he is?" the Pharisees and teachers of religious law said to each other. "This is blasphemy! Who but God can forgive sins?" "Jesus knew what they were thinking, so he asked them, "Why do you think this is blasphemy?" "It is easier to say, 'Your sins are forgiven' or 'Get up and walk'?" "I will prove that I, the Son of Man, have the authority on earth to forgive sins." Then Jesus turned to the paralyzed man and said, "Stand up, take your mat, and go on home, because you are healed!" And immediately, as everyone watched, the man jumped to his feet, picked up his mat, and went home praising God. "Everyone was amazed with great wonder and awe. And they praised God, saying over and over again, "We have seen amazing things today."

Who?

- Jesus – teacher, forgiver, healer
- Paralyzed man – invalid, grateful to God
- Friends of paralyzed – had faith, determined, loyal
- Pharisees – skeptical of Jesus
- The crowd – believed, amazed, gave glory to God

What?

- "Jesus heals a paralyzed man"
- Order of events:
- 1. Jesus was teaching and healing.
- 2. Some men went to great effort to bring a paralyzed man to see Jesus and he healed.
- 3. Jesus saw their faith and forgave the sins of the man. (but didn't heal him)
- 4. The Pharisees thought he was blasphemous for "forgiving sins" (only God can forgive...)
- 5. Jesus healed the man physically – claiming that he had the right to forgive sins.
- 6. "Everyone" was amazed and gave glory to God.

Key Words:

Blasphemy – expressing disrespect for God or for something sacred

Pharisees (from online dictionary) The Pharisees were a Jewish sect from the second century B.C. to the first century A.D. They considered the entire Old Testament to be authoritative, unlike the Sadducees who only accepted the first five books. The Pharisees believed in life after death, the resurrection, the existence of angels and demons, and that the ~~way~~ God was with them, keeping the law. "According to Josephus, the Pharisees were the group of people who were noted for their accurate and therefore authoritative oral tradition. They had their own traditions and way of life to which they were faithful. They living and cultivated harmonious relations with others."

When?

During Jesus' ministry

Where?

In a crowded house, through the roof of the house

Why?

Jesus forgives the paralyzed man because of the faith of his friends

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Luke 5:27-32

(New American Standard Bible)

27 After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, "Follow Me." 28 And he left everything behind, and got up and began to follow Him. 29 And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other people who were reclining at the table with them. 30 The Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?" 31 And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. 32 "I have not come to call the righteous but sinners to repentance."

Write your observations below. See the sidebar for ideas of questions to think about, but don't be limited by them.

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3. Interpretation

Interpretation asks the question, "What does the passage mean?" In order to understand the meaning of a passage, we need to find out **what the author intended for his original readers to understand**. Content, context, and comparison are essential to understanding the author's intended meaning.

Content – Know what is in the passage

You are most of the way toward understanding by just spending time observing the content of the passage. The key to interpretation is observation! The better you know what the passage actually says, the more accurate your interpretation will be.

Context – Learn what is around the passage.

What comes immediately before and after the passage you are studying? Knowing the context solves many other problems in interpretation.

Example

What comes before and after Luke 5:17-26?

Before – Jesus recruits his first disciples, and heals a man with Leprosy.
After – Jesus recruits Levi (a tax collector) to follow him. Jesus eats with him and other sinners.

What comes before and after Luke 5:27-32?

Comparison – Learn from other relevant passages.

"The Bible is its own best commentary."

Most "Study Bibles" have verses in the margins or at the bottom of the page that are related to the verse you are studying. These are called *cross-references*. Cross-references point you to other passages that are related to this verse. Sometimes they are related by topic, sometimes by a key word, and sometimes they are references to another telling of the same story.

If your Bible has cross-references, list the passages that relate to verse 27.
(Common cross-references include: Mark 2:13, Matthew 9:9)

Does any new information come to light?

The Goal:

"What did the original author intend for his original readers to understand?"

Example

From Luke 5:17-26, what do you think Luke wanted his readers to understand?

Luke wanted his readers to know that Jesus was claiming to be more than just a good teacher and healer. He wanted them to understand that a person's spiritual condition is more important than their physical condition. He may have wanted to show that a believer's faith may play a role in the spiritual healing of a friend.

From Luke 5:27-32, what do you think Luke wanted his readers to understand?

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4. Application

According to James 1:21-25, what should happen as a result of Bible study?

In chapter 11 we introduced the "SPÉCS" used to see personal application from scripture. After thorough study on a Bible passage, the same SPÉCS can be used to look at the passage, your observations, and the universal truths uncovered in the Interpretation stage.

Please Note – Most passages will have 1 or 2 and few will have more. Not all passages will have all SPÉCS.

In Bible Reading we emphasized taking away one idea each day. After studying the passage, several applications may emerge. This time, write them all down. Underline them, or highlight them, or note them in the margins.

Sins to Forsake:

Does the passage list any sinful actions or attitudes we should avoid? Does it list any sins of omission we should be aware of?

Promises to Claim:

Does the passage contain any promises that we can lay hold of for our work, family, relationships with others, or relationship with God?

Examples to Follow:

Errors to Avoid: In historical sections there may be few direct instructions or commands, but there will be many examples of faith to follow and errors to avoid.

Commands to obey:

Are there any commands in the passage? How do these commands apply to us today in general, and to you specifically?

Summary thought for today:

Are there any principles in the passage that seem to directly apply to a current dilemma or problem?

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Example

Luke 5:17-26

Sins to forsake:

NONE

Promises to Claim:

NONE

Examples to Follow:

- The companions of the paralyzed man sought healing for their friend.
- After Jesus healed him the man gave glory to God.
- Everyone who witnessed this healing also gave praise to God.

Commands to Obey:

NONE

Summary thought for today:

I need to have the faith that God will heal me...especially my sin!

Clarify:

What is a specific way that you can apply what you have learned from Luke 5:27-32?

Section Review & Application

1. How much time do you think is realistic for you to spend each day reading the Bible? What can you do to incorporate Bible study into your life and schedule?

2. The major theme of the Bible is the restoration of the relationship between God and man. How does this affect your view of those who do not possess this relationship?

3. The insights we receive from the Bible are meant for a dual purpose: they are meant to be applied to our own personal relationship with God. But they were never intended to stop there. We must also communicate what we've learned to others who need to hear the results of our study. Who do you know that needs to hear the message of the Bible and what questions are they struggling with that you can help them answer?

PERSON	Questions to Research

Verses to Remember

2 Timothy 3:16-17

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.

1 Peter 2:1-2

Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, that by it you may grow in respect to salvation.

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Chapter 10					
Page 43	2 Timothy 3:16-17	¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the man of God may be thoroughly equipped for every good work.	Every part of Scripture is God-breathed and useful one way or another—showing us truth, exposing our rebellion, correcting our mistakes, training us to live God's way. Through the Word we are put together and shaped up for the tasks God has for us.	¹⁶ All scripture is inspired by God and is useful to reach us what is true and to make us realize what is wrong in our lives. It straightens us out and teaches us to do what is right. ¹⁷ It is God's way of preparing us in every way, fully equipped for every good thing God want us to do.	¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.
		¹⁵ Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.	Concentrate on doing your best for God, work you won't be ashamed of, laying out the truth plain and simple. Stay clear of pious talk that is only talk	¹⁵ Work hard so God can approve you. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth.	¹⁵ Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
Page 44	2 Timothy 4:12	¹ Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers.	How well God must like you— you don't hang out at Sin Saloon, you don't slink along Dead-End Road, you don't go to Smart-Mouth College	Oh, the joys of those who do not follow the advice of the wicked, or stand around with sinners, or join in with scoffers.	¹ Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
		² But his delight is in the law of the LORD, and on his law he meditates day and night.	Instead you thrill to God's Word, you chew on Scripture day and night.	² But they delight in doing everything the LORD wants; day and night they think about his law.	² But his delight is in the law of the LORD; and in his law doth he meditate day and night.
Page 44	Psalm 1:3	³ He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.	You're a tree replanted in Eden, bearing fresh fruit every month, Never dropping a leaf, always in blossom.	³ They are like trees planted along the riverbank, bearing fruit each season without fail. Their leaves never wither, and in all they do, they prosper.	³ And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
		¹² For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.	God means what he says. What he says goes. His powerful Word is sharp as a surgeon's scalpel, cutting through everything, whether doubt or defense, laying us open to listen and obey. Nothing and no one is impervious to God's Word. We can't get away from it—no matter what.	¹² For the word of God is full of living power. It is sharper than the sharpest knife, cutting deep into our innermost thoughts and desires. It exposes us for what we really are.	¹² For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
Page 44	Hebrews 4:12	² And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.	Pass on what you heard from me—the whole congregation saying Amen!—to reliable leaders who are competent to teach others	² You have heard me teach many things that have been confirmed by many reliable witnesses. Teach these great truths to trustworthy people who are able to pass them on to others.	² And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

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	<p>²¹ Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. ²² Do not merely listen to the word, and so deceive yourselves. Do what it says. ²³ Anyone who listens to the word but does not do what it says is like a man who looks at his natural face in a mirror. ²⁴ and, after looking at himself, goes away and immediately forgets what he looks like. ²⁵ But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it—he will be blessed in what he does.</p>	<p>²¹ Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. ²² But prove yourselves doers of the word, and not merely hearers who delude themselves. ²³ For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; ²⁴ for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. ²⁵ But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.</p>	<p>The Message</p> <p>So throw all spoiled virtue and cancerous evil in the garbage. In simple humility, let our gardener, God, landscape you with the Word, making a salvation-garden of your life. Don't fool yourself into thinking that you are a listener when you are anything but, letting the Word go in one ear and out the other. Act on what you hear! Those who hear and don't act are like those who glance in the mirror, walk away, and two minutes later have no idea who they are, what they look like. But whoever catches a glimpse of the revealed counsel of God—the free life!—even out of the corner of his eye, and sticks with it, is no distracted scatterbrain but a man or woman of action. That person will find delight and affirmation in the action.</p>	<p>²¹ So get rid of all the filth and evil in your lives, and humbly accept the message God has planted in your hearts, for it is strong enough to save your souls. ²² And remember, it is a message to obey, not just to listen to. If you don't obey, you are only fooling yourself. ²³ For if you just listen and don't obey, it is like looking at your face in a mirror but doing nothing to improve your appearance. ²⁴ You see yourself, walk away, and forget what you look like. ²⁵ But if you keep looking steadily into God's perfect law—the law that sets you free—and if you do what it says and don't forget what you heard, then God will bless you for doing it.</p>	<p>²¹ Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrained word, which is able to save your souls. ²² But be ye doers of the word, and not hearers only, deceiving your own selves. ²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴ For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.</p>
James 1:21-25					

1 Peter 2:1-2	<p>Therefore, rid yourselves of all malice and all deceit; hypocrisy, envy, and slander of every kind.² Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,</p>	<p>So clean house! Make a clean sweep of malice and pretense, envy and hurtful talk. You've had a taste of God. Now, like infants at the breast, drink deep of God's pure kindness. Then you'll grow up mature and whole in God.</p>	<p>¹ Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander, ² like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation,</p>	<p>¹ So get rid of all malicious behavior and deceit. Don't just pretend to be good! Be done with hypocrisy and jealousy and backstabbing. ² You must crave pure spiritual milk so that you can grow into the fullness of your salvation. Cry out for this nourishment as a baby cries for milk,</p>	<p>¹ Wherefore laying aside all malice, and all guile, and hypocrites, and envies, and all evil speakings, ² As newborn babes, desire the sincere milk of the word, that ye may grow thereby:</p>
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Chapter 11

Chapter 11

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¹Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers[a] and deacons: ² Grace and peace to you from God our Father and the Lord Jesus Christ. Thanksgiving and Prayer: ³ I thank my God every time I remember you. ⁴In all my prayers for all of you, I always pray with joy ⁵because of your partnership in the gospel from the first day until now,

Philippians 1:1-5

¹ Paul and Timothy, bond-servants of Christ Jesus, ² Grace to you and peace from God our Father and the Lord Jesus Christ. ³ I thank my God in all my remembrance of you, ⁴ always offering prayer with joy in my every prayer for you all, ⁵ in view of your participation in the gospel from the first day until now.

¹ Paul and Timothy, both of us committed servants of Christ Jesus, write this letter to all the Christians in Philippi, pastors and ministers included. ² We greet you with the grace and peace that comes from God our Father and our Master, Jesus Christ. ³ Every time you cross my mind, I break out in exclamations of thanks to God. ⁴ Each exclamation is a trigger to prayer. ⁵ I find myself praying for you with a glad heart. ⁶ I am so pleased that you have continued on in this with us, believing and proclaiming God's Message, from the day you heard it right up to the present.

¹ This letter is from Paul and Timothy, slaves of Christ Jesus. It is written to all of God's people in Philippi, who believe in Christ Jesus, and to the elders F¹ and deacons. ² May God our Father and the Lord Jesus Christ give you grace and peace. ³ Every time I think of you, I give thanks to my God. ⁴ I always pray for you, and I make my requests with a heart full of joy ⁵because you have been my partners in spreading the Good News about Christ from the time you first heard it until now.

¹ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ² Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. ³ I thank my God upon every remembrance of you, ⁴ Always in every prayer of mine for you all making request with joy, ⁵ For your fellowship in the gospel from the first day until now

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169	<p>⁶being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus. ⁷It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. ⁸God can testify how I long for all of you with the affection of Christ Jesus. ⁹And this I pray, that your love may abound still more in knowledge and depth of insight,</p>	<p>⁶ For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. ⁷ For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. ⁸For God is my witness, how I long for you all with the affection of Christ Jesus. ⁹And this I pray, that your love may abound still more and more in real knowledge and all discernment,</p>	<p>⁶ There has never been the slightest doubt in my mind that the God who started this great work in you would keep at it and bring it to a flourishing finish on the very day Christ Jesus appears. ⁷ It's not at all fanciful for me to think this way about you. My prayers and hopes have deep roots in reality. You have, after all, stuck with me all the way from the time I was thrown in jail, put on trial, and came out of it in one piece. All along you have experienced with me the most generous help from God. ⁸ He knows how much I love and miss you these days. Sometimes I think I feel as strongly about you as Christ does! ⁹ So this is my prayer: that your love will flourish and that you will not only love much but well. Learn to love appropriately. You need to use your head and test your feelings.... and understanding.</p>	<p>⁶ And I am sure that God, who began the good work within you, will continue his work until it is finally finished on that day when Christ Jesus comes back again. ⁷ Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace. ⁸For God is my record, how greatly I long after you all in the bowels of Jesus Christ. ⁹And this I pray, that your love may abound yet more and more in knowledge and in all judgment;</p>	<p>⁶Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: ⁷Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. ⁸For God is my record, how greatly I long after you all in the bowels of Jesus Christ. ⁹And this I pray, that your love may abound yet more and more in knowledge and in all judgment;</p>
	<p>Philippians 1:6-9</p>	<p>Philippians 1:6-9</p>	<p>Philippians 1:6-9</p>	<p>Philippians 1:6-9</p>	<p>Philippians 1:6-9</p>
170	<p>¹ Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends! Exhortations ² I plead with Euodia and I plead with Syntyche to agree with each other in the Lord. ³Yes, and I ask you, loyal yokefellow, [a] help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life. ⁴ Rejoice in the Lord always. I will say it again: Rejoice! ⁵Let your gentleness be evident to all. The Lord is near.</p>	<p>¹ Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved. ² I urge Euodia and I urge Syntyche to live in harmony in the Lord. ³ Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life. ⁴ Rejoice in the Lord always; again I will say, rejoice! ⁵ Let your gentle spirit be known to all men. The Lord is near.</p>	<p>¹ My dear, dear friends! I love you so much. I do want the very best for you. You make me feel such joy, fill me with such pride. Don't waver. Stay on track, steady in God. ² I urge Euodia and Syntyche to iron out their differences and make up. God doesn't want his children holding grudges. ³ And, oh, yes, Syzygus, since you're right there to help them work things out, do your best with them. These women worked for the Message hand in hand with Clement and me, and with the other veterans - worked as hard as any of us. Remember, their names are also in the book of life. ⁴ Celebrate God all day, every day. I mean, revel in him! ⁵ Make it as clear as you can to all you meet that you're on their side, working with them and not against them. Help them see that the Master is about to arrive. He could show up any minute!</p>	<p>¹ Dear brothers and sisters, I love you and long to see you, for you are my joy and the reward for my work. So please stay true to the Lord, my dear friends. ² And now I want to plead with those two women, Euodia and Syntyche. Please, because you belong to the Lord, settle your disagreement. ³ And I ask you, my true teammate, to help these women, for they worked hard with me in telling others the Good News. And they worked with Clement and the rest of my co-workers, whose names are written in the Book of Life. ⁴ Always be full of joy in the Lord. I say it again - rejoice! ⁵ Let everyone see that you are considerate in all you do. Remember, the Lord is coming soon.</p>	<p>¹ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. ¹ beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. ³And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life. ⁴ Rejoice in the Lord always: and again I say, Rejoice. ⁵ Let your moderation be known unto all men. The Lord is at hand.</p>
	<p>Philippians 4:1-5</p>	<p>Philippians 4:1-5</p>	<p>Philippians 4:1-5</p>	<p>Philippians 4:1-5</p>	<p>Philippians 4:1-5</p>
171	<p>⁶ Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. ⁷ And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.</p>	<p>⁶ Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷ And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.</p>	<p>⁶ Don't fret or worry. Instead of worrying, pray. Let petitions and praises shape your worries into prayers, letting God know your concerns. ⁷ Before you know it, a sense of God's wholeness, everything coming together for good, will come and settle you down. It's wonderful what happens when Christ displaces worry at the center of your life.</p>	<p>⁶ Don't worry about anything; instead, pray about everything. Tell God what you need, and thank him for all he has done. ⁷If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.</p>	<p>⁶Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. ⁷And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.</p>
	<p>Philippians 4:6-7</p>	<p>Philippians 4:6-7</p>	<p>Philippians 4:6-7</p>	<p>Philippians 4:6-7</p>	<p>Philippians 4:6-7</p>

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Philippians 4:8-9	<p>⁸Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. ⁹Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.</p>	<p>⁸ Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. ⁹ The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.</p>	<p>⁸ Summing it all up, friends, I'd say you'll do best by filling your minds and meditating on things true, noble, reputable, authentic, compelling, gracious - the best, not the worst; the beautiful, not the ugly; things to praise, not things to curse. ⁹ Put into practice what you learned from me, what you heard and saw and realized. Do that, and God, who makes everything work together, will work you into his most excellent harmonies.</p>	<p>⁸And now, dear brothers and sisters, let me say one more thing as I close this letter. Fix your thoughts on what is true and honorable and right. Think about things that are pure and lovely and admirable. Think about things that are excellent and worthy of praise. ⁹ Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.</p>	<p>⁸Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. ⁹Those things, which ye have both learned, and received, and heard, and seen in me, and the God of peace shall be with you.</p>
Chapter 12					
Luke 5:27-32	<p>²⁷After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. "Follow me," Jesus said to him, "and I will leave everything and follow him. ²⁹Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them. ³⁰But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, "Why do you eat and drink with tax collectors and sinners?" ³¹Jesus answered them, "It is not the healthy who need a doctor, but the sick. ³²I have not come to call the righteous, but sinners to repentance."</p>	<p>²⁷ After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, "Follow Me." ²⁸ "Come along with me." ²⁸ And he did - walked away from everything and went with him. ²⁹ Levi gave a large dinner at his home for Jesus. Everybody was there, tax men and other disreputable characters as guests at the dinner. ³⁰ The Pharisees and their religion scholars came to his disciples greatly offended. "What is he doing eating and drinking with crooks and 'sinners'?" ³¹ Jesus heard about it and spoke up, "Who needs a doctor: the healthy or the sick? ³² I'm here inviting outsiders, not insiders - an invitation to a changed life, changed inside and out."</p>	<p>²⁷ Later, as Jesus left the town, he saw a tax collector named Levi sitting at his tax-collection booth. "Come, be my disciple!" Jesus said to him. ²⁸ So Levi got up, left everything, and followed him. ²⁹ Soon Levi held a banquet in his home with Jesus as the guest of honor. Many of Levi's fellow tax collectors and other guests were there. ³⁰ But the Pharisees and their teachers of religious law complained bitterly to Jesus' disciples, "Why do you eat and drink with such scum?" ³¹ Jesus answered them, "Healthy people don't need a doctor - sick people do. ³² I have come to call sinners to turn from their sins, not to spend my time with those who think they are already good enough."</p>	<p>²⁷And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. ²⁸And he left all, rose up, and followed him. ²⁹And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. ³⁰But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? ³¹And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. ³²I came not to call the righteous, but sinners to repentance.</p>	
Luke 5:17-26	<p>¹⁷One day as he was teaching, Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. And the power of the Lord was present for him to heal the sick. ¹⁸Some men came carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus. ¹⁹When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus. ²⁰When Jesus saw their faith, he said, "Friend, your sins are forgiven."</p>	<p>¹⁷ One day as he was teaching, Pharisees and religion teachers were sitting around. They had come from nearly every village in Galilee and Judea, even as far away as Jerusalem, to be there. The healing power of God was on him. ¹⁸ Some men arrived carrying a paraplegic on a stretcher. They were looking for a way to get into the house and set him before Jesus. ¹⁹ When they couldn't find a way in because of the crowd, they went up on the roof, removed some tiles, and let him down in the middle of everyone, right in front of Jesus. ²⁰ Impressed by their bold belief, he said, "Friend, I forgive your sins."</p>	<p>¹⁷ One day while Jesus was teaching, some Pharisees and teachers of religious law were sitting nearby. (It seemed that these men showed up from every village in all Galilee and Judea, as well as from Jerusalem.) And the Lord's healing power was strongly with Jesus. ¹⁸ Some men came carrying a paralyzed man on a sleeping mat. They tried to push through the crowd to Jesus, ¹⁹ but they couldn't reach him. So they went up to the roof, took off some tiles, and lowered the sick man down into the crowd, still on his mat, right in front of Jesus. ²⁰ Seeing their faith, Jesus said to the man, "Son, your sins are forgiven." ²¹Who does this man think he is?" the Pharisees and teachers of religious law said to each</p>	<p>¹⁷And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. ¹⁸And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. ¹⁹And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. ²⁰And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. ²¹And the scribes and the Pharisees</p>	

Page #	NIV	NASB 1977	The Message	NLT	KJV
	<p>²¹The Pharisees and the teachers of the law began thinking to themselves, "Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?" ²²Jesus knew what they were thinking and asked, "Why are you thinking these things 'Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?' ²²Jesus knew what they were thinking and asked, 'Why are you thinking these things?'" ²³Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk?' ²⁴But that you may know that the Son of Man has authority on earth to forgive sins..." He said to the paralyzed man, "I tell you, get up, take your mat and go home." ²⁵Immediately he stood up in front of them, took what he had been lying on and went home praising God. ²⁶Everyone was amazed and gave praise to God. "They were filled with awe and said, 'We have seen remarkable things today.'"</p>	<p>speaks blasphemies? Who can forgive sins, but God alone?" ²² But Jesus, aware of their reasonings, answered and said to them, "Why are you reasoning in your hearts? ²³ "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Get up and walk?' ²⁴ "But, so that you may know that the Son of Man has authority on earth to forgive sins,"--He said to the paralytic--"I say to you, get up, and pick up your stretcher and go home." ²⁵ Immediately he got up before them, and picked up what he had been lying on, and went home glorifying God. ²⁶ They were all struck with astonishment and began glorifying God: and they were filled with fear, saying, "We have seen remarkable things today."</p>	<p>²¹ That set the religion scholars and Pharisees buzzing. "Who does he think he is? That's blasphemous talk! God and only God can forgive sins." ²² Jesus knew exactly what they were thinking and said, "Why all this gossiping whispering? ²³ Which is simpler: to say 'I forgive your sins,' or to say 'Get up and start walking?' ²⁴ Well, just so it's clear that I'm the Son of Man and authorized to do either, or both. . . ." He now spoke directly to the paralytic: "Get up. Take your bedroll and go home." ²⁵ Without a moment's hesitation, he did it -- got up, took his blanket, and left for home, giving glory to God all the way. ²⁶ The people rubbed their eyes; incredulous -- and then also gave glory to God. Awestruck, they said, "We've never seen anything like that!"</p>	<p>other. "This is blasphemy! Who but God can forgive sins?" ²² Jesus knew what they were thinking, so he asked them, "Why do you think this is blasphemy? ²³ Is it easier to say, 'Your sins are forgiven' or 'Get up and walk?' ²⁴ I will prove that I, the Son of Man, have the authority on earth to forgive sins." Then Jesus turned to the paralyzed man and said, "Stand up, take your mat, and go on home, because you are healed!" ²⁵ And immediately, as everyone watched, the man jumped to his feet, picked up his mat, and went home praising God. ²⁶ Everyone was gripped with great wonder and awe. And they praised God, saying over and over again, "We have seen amazing things today."</p>	<p>began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? ²²But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? ²³Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? ²⁴But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. ²⁵And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. ²⁶And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.</p>
James 1:21-25	<p>²¹ Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. ²² Do not merely listen to the word, and so deceive yourselves. Do what it says. ²³ Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror ²⁴ and, after looking at himself, goes away and immediately forgets what he looks like. ²⁵ But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it—he will be blessed in what he does.</p>	<p>²¹ Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. ²² But prove yourselves doers of the word, and not merely hearers who delude themselves. ²³ For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; ²⁴ for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. ²⁵ But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.</p>	<p>²¹ So throw all spoiled virtue and cancerous evil in the garbage. In simple humility, let our gardener, God, landscape you with the Word, making a salvation-garden of your life. ²² Don't fool yourself into thinking that you are a listener when you are anything but, letting the Word go in one ear and out the other. Act on what you hear! ²³ Those who hear and don't act are like those who glance in the mirror, ²⁴ walk away, and two minutes later have no idea who they are, what they look like. ²⁵ But whoever catches a glimpse of the revealed counsel of God - the free life! - even out of the corner of his eye, and sticks with it, is no distracted scatterbrain but a man or woman of action. That person will find delight and affirmation in the action.</p>	<p>²¹ So get rid of all the filth and evil in your lives, and humbly accept the message God has planted in your hearts, for it is strong enough to save your souls. ²² And remember, it is a message to obey, not just to listen to. If you don't obey, you are only fooling yourself. ²³ For if any be like unto a man beholding his natural face in a glass: ²⁴ For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, free--and if you do what it says and don't forget what you heard, then God will bless you for doing it.</p>	<p>²¹Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. ²²But be ye doers of the word, and not hearers only, deceiving your own selves. ²³For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴For he beholdeth himself, and what manner of man he was. ²⁵But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.</p>

Section Five

Investing for Eternity

Objective: The key to this section is understanding that God is the owner of all we possess and therefore we need to give back to God what he has given to us by investing our time, talents, and treasure to make an impact for eternity.

Review of Sections One to Four

1. Review the four main points of the gospel, with references and illustrations.
2. Discuss the difference between sin and temptation.
3. Review the acrostic C.A.S.T.
4. Ask if they've had any answers to prayer and if they're praying for any friends who don't know Christ.
5. Ask them what they've learned in their Bible study and if they have any questions.

Opening Questions

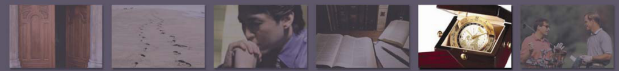
Discuss these hypothetical questions to get them thinking about the idea of stewardship.

Overview

In this study we want to answer the question, How can I be a good steward of the resources that God has entrusted to me? We will examine four issues.

1. Acknowledge who owns all you possess.
2. Assess your resources.
3. Adopt an eternal perspective.
4. Act generously.

FOUNDATIONS



Section Five: Investing for Eternity

Opening Discussion Questions

1. If you had to leave the country and you needed someone to manage your affairs, what characteristics would you look for in a caretaker?
2. At the end of your life, what would you like to be able to say about the impact of your life though your time, talents, and treasure?

Overview

In this study we want to answer the question, "How can I be a good steward of the resources that God has entrusted to me?" We will examine four issues.

1. Acknowledge who owns all you possess.
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3. Adopt an eternal perspective.
4. Act generously.

Chapter 13: Self-Inventory

Objective: Understand that we are not owners, but God has made us stewards of all we possess including time, talent, and treasure.

Acknowledge who owns all you possess.

Because God is the creator, what does He own?

Psalm 24:1 - God owns the earth. Everything and everyone in it.

God is the owner of everything. Acknowledging this fact is the essential starting point in discussing the subject of stewardship. Until a person realizes this fundamental truth, he will not be able to put into practice the principles that flow from this foundational principle.

Who owns us and why?

1 Corinthians 6:19-20 - God owns us because He bought us.

We belong to God in a dual sense: He created us, but He also purchased us by paying the price of the blood of His son, Jesus Christ.

What should be our attitude toward all that we have?

1 Corinthians 4:2 - A Manager must be faithful. It is our responsibility to take good care of that which He has entrusted to us.

Job 1:20-21 - Since we have nothing God hasn't given us, praise Him for what we have.

Everything we have, including our wealth, is all a gift from a gracious God. Our intelligence, our education, our material assets, our personalities, our families, whatever is good about our lives, is ultimately a gift from the hand of God. We should be thankful for it and also committed to using it for God's purposes.

(Found., p. 62)

Assess your resources.

First Asset: Time

Examine the following verses.... Based upon these verses, what should we do with our time?

Psalm 90:12 - A wise person takes notice of the limited nature of time.

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Chapter 13

Self-inventory

Acknowledge who owns all you possess.
Each of us is a steward – a trustee. A steward is a manager of another person’s affairs. He isn’t the owner, but he will be held responsible for them as if they were his own.

Because God is the creator, what does He own?

Psalm 24:1

Who owns us and why?

1 Corinthians 6:19-20

What should be our attitude toward all that we have?

1 Corinthians 4:2

Job 1:20-21

The biblical perspective on stewardship is that everything we **have** (money and possessions) and everything we **are** (intelligence, gifts, natural abilities) is entrusted to us by from God. He ultimately deserves the credit and thanks for all these things.

If you embraced this concept of stewardship, how would it affect what you do with what you have been given?

If you want:
A one year return on your investment, plant grain.
A ten year return on your investment, plant a tree.
An eternal return on your investment, plant people.

He is no fool who gives up what he cannot keep to gain that which he cannot lose.

Stewardship is the use of God-given resources for the accomplishment of God-given goals.

Jim Elliott

Ron Blue

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Assess your resources

As stewards, God will hold us responsible for how we handle four primary assets: time, talents, treasure, and God’s truth.

First Asset: Time

Examine the following verses and the perspective they give us about time. Notice that in each of these passages the word wisdom is used in connection with the use of time. Based upon these verses, how should we use our time?

Psalm 90:12

Ephesians 5:15–17

Colossians 4:5–6

Dost thou love life? Than do not squander time. For that’s the stuff life is made of.

Benjamin Franklin

How can you use your time more effectively?

Second Asset: Talents

Although the talents of this parable refer to money, a broader understanding applies to more than just monetary assets. One application of this passage can refer to the use of our natural abilities. What is the main point of this story?

Matthew 25:14-29

Think through your talents or natural abilities and list them.

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A third mark of wise time management is that I do things with an eternal perspective in mind. In this Psalm (the only one Moses wrote) Moses is praying that God would help them consider the very short amount of time people have upon earth. When we consider the brevity of life in contrast to eternity, it should motivate us to live in the present with an eternal value system in mind.

Ephesians 5:15-17 - We should use our time wisely.

The phrase “making the most of your time” implies that time is easily wasted, it can get away from us. Paul is particularly referring to making the most of opportune times of ministry, especially to unbelievers (as he also does in our next passage, Col. 4:5-6) and especially in light of the moral evil which characterizes the age in which we live, By way of application, it is clear that we should engage in wise management of time. To be wise means that we learn to live skillfully. The power to do this is found in verse 18: we need to be filled with the Holy Spirit. Because of the close proximity of this in the context, it seems fair to conclude that one mark of a Spirit-filled life is the wise management of the resource of time.

Colossians 4:5-6 - We should make the most of every evangelistic opportunity we have.

Another mark of wise time management is that we take every opportunity to relate wisely toward unbelievers (outsiders). One way to do this is by cultivating our ability to converse with people so that we discover their needs, backgrounds, and interests.

Quote: “As if you could kill time without injuring eternity” - Henry David Thoreau.

Second Asset: Talents

What is the main point of this story?

Matthew 25:14-29 - People will be evaluated and rewarded on how they invest what they have.

The talents represent the unique gifts, abilities, and skills God has given to us. The contrast in the parable is between those who make use of God’s gifts and those who do not. The key element is FAITHFULNESS in using what God has entrusted to us. We need to be faithful to take the talents that God has given us and invest them in a way that is profitable to Him.

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Note: The purpose of the extensive application section with the thought questions is to encourage people to take inventory of their gifts, abilities, and resources. This will help them think

and apply specifically. Take the lead by sharing your personal experience. For example:

- Financial skill: use my skill to help a fellow worker with a business problem. Help a friend with her taxes.
- Marriage: Help my wife with the children at bedtime.
- Recreation: Use the resources God has given me to entertain my non-believing friends.

Third Asset: Treasure

What does the Bible call greed?

Colossians 3:5 - Paul describes greed as idolatry.

What kinds of things might indicate a worship of money instead of God?

A wise person once observed that if you own something that you cannot give away, you no longer own it, it owns you.

What attitudes should we embrace about the money we have?

1 Timothy 6:6-10 - We should be content with the bodies of life.

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Apply this parable to yourself: what do you think it means for you to invest or do business with our talents while our master (Christ) is gone?

Give some examples of how you could do this at your workplace, in your marriage, and in your recreational activities.

Third Asset:
Treasure
What does the Bible call greed?
Colossians 3:5

What kinds of things might indicate a worship of money instead of God?

What attitudes should we embrace about the money we have?
1 Timothy 6:6-10

1 Timothy 6: 17-19

Matthew 6:19-21

How can you use your earthly treasures to invest for eternity?

I've got it all folks, and it's nowhere.
John Lennon, Beatles

The Bible has over 500 verses on the subject of prayer, over 500 verses on the subject of faith, but over 2300 verses on the subject of money and material possessions.

The poorest man I know is the man who has nothing but money.
John D. Rockefeller, Jr.

The ancient Greek philosopher Socrates believed that if you are truly wise you will not be possessed by possessions. Socrates would often visit the marketplace, gazing at the abundance of goods. When asked why, he replied, "I love to go there and discover how many things I am perfectly happy without."

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We should strive to be content with the material possessions that we have. The basic criterion for contentment is having food and covering. The point is to be content with the basics in life. The word for “contentment” signifies a satisfaction or sufficiency in oneself, not connected with outward circumstances. Paul is not praising poverty, or declaring property a crime. He merely says that real contentment, which is independent of poverty and wealth, finds its satisfaction in the spiritual blessings which come to the soul of the one who is godly. Please note that Paul does not say money is the root of all evil, a common misquote of verse 10. Rather he says the love of money is the root of all kinds of evil. Paul uses some very graphic language to make his point. Craving money has the power to lead people to total destruction, emotionally, physically, and, most importantly, spiritually. Think of all the people in this world who have vast resources, and yet they are miserable with life, and the countless crimes motivated by the desire to get rich quick.

1 Timothy 6:17-19 - Our hope be in God and not things.

In these verses Paul gives four exhortations to wealthy Christians (remember that compared to the biblical culture, most modern Christians would be considered rich). Note that he doesn’t condemn abundance but he does point out the potential dangers that come with it.

1) Wealthy Christians should not be conceited. Keep in mind that God is the source and owner of all we have.

2) Wealthy Christians should trust God, not riches. Paul says that riches are “uncertain... Anyone who follows the Dow Jones on Wall Street understands the truth of this statement.

3) Wealthy Christians should be good stewards. Paul uses four specifics: to do good; to be rich in good works, to be generous, to be ready to share. His message is clear: the wealthy Christian has a responsibility to minister to others out of his abundance.

4) Wealthy Christians should store up treasure for eternity. This is a remarkable paradox; the wealthy are to store up treasure for the life to come by being generous to others with their treasures now.

Quote: “If you have something you can’t give away, you don’t own it, it owns you.”

Matthew 6:19-21, 24 - We should have a heavenly (eternal) perspective on life’s treasures.

Jesus is contrasting two different modes of handling our assets. The first method is to accumulate a tangible portfolio of assets here on earth. The second is to build a tangible portfolio of assets in heaven. The first is very insecure; the second is a rock-solid investment. The bottom line is that my heart will always be where my treasure is, so lay up true treasures in heaven.

We cannot serve both because they demand total allegiance. And they both are different in what they demand. Money says “get.” God says “give.” It is interesting to note that the Bible contains about 500 verses on faith, about 500 verses on prayer, and over 2300 verses on money and material possessions. God knew money would be a powerful allurement in life.

In 15 minutes your house will burn to the ground. What will you remove as your “treasures?”

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Fourth Asset: God’s Truth

What has God given to Christians?

2 Corinthians 5:18 - God has given us the task of reconciling man to God.

God has given to Christians the message of reconciliation. The word reconciliation has the idea of bringing into harmony. .

The reconciliation of a bank account happens when we bring our checkbook balance into “harmony” with our bank statement.

Specifically, reconciliation has to do with bringing harmony to the relationship between God and man, through the finished work of Christ on the cross. As Christians we are to announce the message of reconciliation to others.


What metaphor describes our role as Christians?

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Fourth Asset:

God’s Truth


What has God given to Christians?

 2 Corinthians 5:18


What metaphor describes our role as Christians?


 2 Corinthians 5:20

As ambassadors, what is our message?

 2 Corinthians 5:19-21

What did Paul do with God’s truths?

 1 Thessalonians 2:5-8

 Since God’s truth is an asset, how could you invest it?

As an Ambassador of Christ, we are stewards of His story. One of the most effective and useful ways to share the message of the gospel is to explain how His story intersected with your story. It takes some effort, but it can be invaluable to have a simple, succinct recounting of what brought you to a point of need, what helped you decide to trust in Him for salvation, and the difference He has made in your life. ... Now would be a good time to start sketching out your “testimony” to share with the group in Section 6.

2 Corinthians 5:20 - This metaphor is a picture of man as God's ambassador.

The term “ambassador” is most illustrative. It really contains two ideas, a messenger and a representative. As such” the ambassador does not speak in his own name, nor does he act on his own authority. He doesn’t communicate his own ideas or opinions, but simply what he has been commissioned to say. But an ambassador is more than a messenger, he is also a representative. He speaks with authority as he speaks in the name of another,

The United States ambassador to the United Nations represents and speaks on behalf of the President and the people of the United States. Similarly, Christians are called to be ambassadors for Christ as they speak the message of Christ and represent Him by their lifestyle in the marketplace.

As ambassadors, what is our message?

2 Corinthians 5:19-21 - Christ took man's sin on Himself so man could have God's righteousness.

The message is of Christ's death, burial, and resurrection, which bring forgiveness of sin and a reconciled relationship with God. This is the heart of the gospel: the sinless Savior took upon Himself our sin, and gave His righteousness to us, Theologians refer to this as double imputation. Man's sin was imputed to Christ, and Christ's righteousness was imputed to man. As a result, God can now view as perfect, the person who has received Jesus Christ as Savior.

What did Paul do with God's truths?

1 Thessalonians 2:5-8 - Paul was delighted to share both God's message and his life with others.

God desires that we share the truth of Christ's salvation with others in the context of a lifestyle in which we love and care for other people. Paul uses the picture of a mother caring for her children. Picture a mother rising in the middle of the night to feed her newborn...it's a picture of commitment, gentleness, tenderness, and warmth. It's most important to remember the balance between communicating the message with your life as well as with your lips. It's true that people can see a lifestyle that represents Christ, but they also need to hear the words of the gospel and be challenged to make a decision concerning Him.

Chapter 14: Long-term living & giving

Objective: Understand that our stewardship will be evaluated and that eternal rewards will be dispensed accordingly. The Bible encourages us to provide for our own household and give generously to Bible teachers, evangelists, the poor and needy.

Adopt an Eternal Perspective.

Since believers can never be separated from God, what difference does it make how we live our lives?

2 Corinthians 5:9-10 - It matters how we live because our works will be judged.

Upon the completion of our life, we must appear before the Judgment Seat of Christ. This is a time when Christ will evaluate our works. It's not a time when our sins will be brought to light. Our sins were forever canceled when we received Christ and we were declared not guilty by God the Father. At the Judgment Seat of Christ, Jesus will evaluate the quality of our works. Works done in the power of the Holy Spirit and for the glory of God, no matter how mundane, will be rewarded. Works done for our own selfish motives will not be rewarded.

The image of the Judgment Seat or "Bema" comes from the seat upon which a judge sat in hearing a case or dispute. It is so used several times in the NT. The idea of reward for doing what is good (see below) may reflect the awarding of the victorious athletes at the Isthmian Games held in Corinth.

According to 1 Corinthians 3, how will God evaluate our lives at Christ's judgment?

1 Corinthians 3:10-15 - God will evaluate our lives by testing the quality of our work.

The works which we have done will be tested with fire to determine their quality. Works done in the power of the flesh with a motivation for satisfying our selfish desires will be burned. Works done in dependence on God, desiring that His glory be manifested through the work, will be rewarded. According to verse 13 the big issue is not quantity of works, but quality. Note once again that the believer himself is not burned up during this judgment, but rather his works. This is another demonstration of the eternal security of the believer... "but he himself shall be saved, yet so as through fire."

What is the reward for being a faithful servant?

2 Timothy 4:7-8 - There is a crown of righteousness to be awarded for faithfulness.

The reward is the crown of righteousness. The Bible specifies several different rewards that will be given to believers for various

reasons and these rewards are often spoken of as crowns (see 1 Cor. 9:25; 1 Thess. 2:19; 2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4; Rev. 2:10,3:1, 4:4,10).

There is some debate as to the exact nature of these rewards, but it is clear that God will grant them to believers for faithful service in this present life.

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Act Generously

What are the biblical principles for giving?

1 Corinthians 16:1-4 - Our giving should be regular and based upon our income.

Paul establishes **four helpful guidelines** for giving here.

- 1. It is to be regular..."on the first day"
- 2. It is to be personal..."let each one of you"
- 3. It is to be systematic..."put aside and save"
- 4. It is to be proportionate..."as he may prosper"

2 Corinthians 8:1-5 - Our giving should be joyful and liberal.

Paul establishes **four key attitudes** that should accompany giving.

- 1. It is to be sacrificial..."beyond their ability"
- 2. It is to be voluntary..."of their own accord"

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Chapter 14

Long term living & giving


Adopt an eternal perspective.

We are accountable to God for how we have managed the time, talents, treasures, and truth which he has entrusted to us. Every believer will stand before Jesus Christ, and his stewardship will be evaluated. Anticipating this event provides us with a tremendous motivation to strengthen our commitment to Christ, not out of fear, but out of the excitement of hearing the words, "well done, good and faithful servant."


Since believers can never be separated from God, what difference does it make how we live our lives?

 2 Corinthians 5:9-10

According to 1 Corinthians 3, how will God evaluate our lives at Christ's judgment?

 1 Corinthians 3:10-15

What is the reward for being a faithful steward?

 2 Timothy 4:7-8

The great use of life is to spend it for something that will outlast it.

William James

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3. It is to be generous..."wealth of their generosity / liberality"
4. It is to be regarded as a privilege..."they begged and pleaded with us to let them share" or "begging us with much entreaty for the favor of participation"

2 Corinthians 9:6-8 - Our giving should be generous and with a cheerful attitude.

- Paul specifies **three benefits** from giving.
1. If we are generous, God will be generous with us.
 2. If we give cheerfully (the Greek word also gives us the root for "hilariously") God will seem especially close to us (God loves a cheerful giver).
 3. God will grant us the resources to abound in every good work.

Here are some creative options for giving things other than money:

- Giving my time to work in a shelter for the homeless.
- Giving clothes to a relief organization.
- Providing my skills to help those who do not have the resources to pay for them, e.g., plumbing, fixing a car, painting, etc.
- Visiting a nursing home or hospital.
- Serving in an urban ministry.
- Taking an unbelieving couple out to dinner so that we can build a friendship.


Think of giving not as a duty but as a privilege.
John D. Rockefeller Jr.


"The world asks, 'What does a man own?' Christ asks, 'How does he use it?'"
Andrew Murray (1828-1917), South African evangelist and writer


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Act generously.


What are the biblical principles for giving? Below are three key passages on giving. Examine the verses and derive principles from each on how we should give.


 1 Corinthians 16:1-4


 2 Corinthians 8:1-5


 2 Corinthians 9:6-8


Examine the following verses. To whom should we give?

 1 Timothy 5:8

 1 Corinthians 9:14

 Galatians 6:6

 Ephesians 4:28

 Proverbs 28:27

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Examine the following verses. To whom should we give?

1 Timothy 5:8 - We should give to our own household.

First, we have a clear biblical responsibility to care for those who are in our household. Note the very strong terms Paul uses to emphasize the strategic importance of this injunction.

1 Corinthians 9:14 and Galatians 6:6 - We should give to those who teach us God’s truth.

We are commanded to give to those who are faithfully proclaiming the gospel. We are also to give to those who teach us the truth of God’s Word.

Ephesians 4:28 and Proverbs 28:27 - We should give those who have need.

We are to give to those who have need; those who are poor and oppressed.

The passage can be difficult to understand and draw out the key principle, but the parable of The Unrighteous Steward is one of the best for developing these ideas. We have left it out of Foundations to avoid frustrating the students, but we recommend that it be used by the Leaders during the group meeting.

Luke 16:9 - We should give to those with whom we are developing friendships.

(Luke 16:9) We should invest time and money in cultivating relationships with non-believing friends so they might come into a personal relationship with Christ.

This passage has often been glossed over because it is somewhat difficult to understand. In essence what Jesus does is use the illustration of the poor steward in verses 1-8 to drive home the point that Christians need to exercise wisdom in investing in that which is of eternal value, specifically people who do not have a relationship with God.

It is important to understand that Jesus is not commending the dishonest tactics used by the steward, but rather his ingenuity in using his present opportunities to prepare for the future.

The term “Mammon” is not Greek, but Aramaic, and is used to signify wealth of any kind, including, but not limited to, money. Also in this category of “all assets” would be your Time and your Talents. The people of this world are smarter than most Christians because they understand the basic principles of investing: I am to use my present resources to provide for my future comfort.

The following graphic will help contrast two views on wealth:

THE WORLD’S VIEW	THE WORD’S VIEW
It lasts	It fails (v. 9)
Big thing	Little thing (v. 10)
Real	Illusion (v. 1)
You own it	You are a steward (v. 12)

Section Review & Application

1. With which of the four assets in your portfolio (*time, talent, treasure, and truth*) do you feel you are most faithful as a steward? With which asset do you need to become more faithful?

2. Brainstorm: How can you invest in these areas so that you can more effectively share the good news?

	Family	Friends	Co-workers	Needy	Ministries
Time					
Talent					
Treasure					
Truth					

Verses to Remember

Matthew 6:19-21
Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there will your heart be also.

1 Timothy 6:17-19
Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

Chapter 13

Psalm 24:1
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¹ The earth is the LORD's, and everything in it, the world, and all who live in it;

¹ The earth is the LORD's, and all it contains, The world, and those who dwell in it.

God claims Earth and everything in it, God claims World and all who live on it.

¹ The earth is the LORD's, and everything in it. The world and all its people belong to him.

¹ The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

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	<p>²⁰The man who had received the five talents brought the other five. 'Master,' he said, 'you entrusted me with five talents. See, I have gained five more.'²¹His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'²² The man with the two talents also came. 'Master,' he said, 'you entrusted me with two talents; see, I have gained two more.'²³His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'</p>	<p>²⁰ 'The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.'²¹ 'His master said to him, 'Well done, good and faithful slave. You were faithful with a few things. I will put you in charge of many things; enter into the joy of your master.'²² 'Also the one who had received the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.'²³ 'His master said to him, 'Well done, good and faithful slave. You were faithful with a few things. I will put you in charge of many things; enter into the joy of your master.'</p>	<p>²⁰ The one given five thousand dollars showed him how he had doubled his investment. ²¹ His master commended him: 'Good work! You did your job well. From now on be my partner.'²² 'The servant with the two thousand showed how he also had doubled his master's investment. ²³ His master commended him: 'Good work! You did your job well. From now on be my partner.'</p>	<p>²⁰ And so he that had received five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.'²¹ His lord said unto him, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.'²² He also that had received two talents came and said, 'Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.'²³ His lord said unto him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.'</p>	<p>²⁰ And so he that had received five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.'²¹ His lord said unto him, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.'²² He also that had received two talents came and said, 'Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.'²³ His lord said unto him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.'</p>
	<p>²⁴ Then the man who had received the one talent came. 'Master,' he said, 'I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed.'²⁵ So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.'²⁶His master replied, 'You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? ²⁷ Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.'</p>	<p>²⁴ 'And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed.'²⁵ 'And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'²⁶ 'But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered not scattered seed? ²⁷ Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest.'</p>	<p>²⁴ 'The servant given one thousand said, 'Master, I know you have high standards and hate careless ways, that you demand the best and make no allowances for error.'²⁵ 'I was afraid I might disappoint you, so I found a good hiding place and secured your money. Here it is, safe and sound down to the last cent.'²⁶ 'The master was furious. 'That's a terrible way to live! It's criminal to live cautiously like that! If you knew I was after the best, why did you do less than the least? ²⁷ The least you could have done would have been to invest the sum with the bankers, where at least I would have gotten a little interest.'</p>	<p>²⁴ 'Then he which had received the one talent came and said, 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: ²⁵ And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.'²⁶ His lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sowed: ²⁷ Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.'</p>	<p>²⁴ Then he which had received the one talent came and said, 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: ²⁵ And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.'²⁶ His lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sowed: ²⁷ Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.'</p>
	<p>²⁸ 'Take the talent from him and give it to the one who has the ten talents.'²⁹ 'For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him.'</p>	<p>²⁸ 'Therefore take away the talent from him, and give it to the one who has the ten talents.'²⁹ 'For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.'</p>	<p>²⁸ 'Take the money from this servant and give it to the one with the ten bags of gold. ²⁹ To those who use well what they are given, even more will be given, and they will have an abundance. But from those who are unfaithful, even what little they have will be taken away.'</p>	<p>²⁸ 'Take therefore the talent from him, and give it unto him which hath ten talents. ²⁹ 'For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.'</p>	<p>²⁸ 'Take therefore the talent from him, and give it unto him which hath ten talents. ²⁹ 'For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.'</p>
Colossians 3:5	<p>⁵ Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.</p>	<p>⁵ Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.</p>	<p>⁵ And that means killing off everything connected with that way of death: sexual promiscuity, impurity, lust, doing whatever you feel like whenever you feel like it, and grabbing whatever attracts your fancy. That's a life shaped by things and feelings instead of idolatry, by God.</p>	<p>⁵ So put to death the sinful, earthly things lurking within you. Have nothing to do with sexual sin, impurity, lust, and shameful desires. Don't be greedy for the good things of this life, for that is idolatry.</p>	<p>⁵ Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.</p>

Page #	NIV	NASB 1977	The Message	NLT	KJV
66	1 Timothy 6:6-10	<p>⁶ But godliness with contentment is great gain. ⁷ For we brought nothing into the world, and we can take nothing out of it. ⁸ But if we have food and clothing, we will be content with that. ⁹ People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. ¹⁰ For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.</p>	<p>A devout life does bring wealth, but it's the rich simplicity of being yourself before God. Since we entered the world penniless and will leave it penniless, if we have bread on the table and shoes on our feet, that's enough. But if it's only money these leaders are after, they'll self-destruct in no time. Lust for money brings trouble and nothing but trouble. Going down that path, some lose their footing in the faith completely and live to regret it bitterly ever after.</p>	<p>⁶Yet true religion with contentment is great wealth. ⁷After all, we didn't bring anything with us when we came into the world, and we certainly cannot carry anything with us when we die. ⁸So if we have enough food and clothing, let us be content. ⁹But people who long to be rich fall into temptation and are trapped by many foolish and harmful desires that plunge them into ruin and destruction. ¹⁰For the love of money is at the root of all kinds of evil. And some people, craving money, have wandered from the faith and pierced themselves with many sorrows.</p>	<p>⁶But godliness with contentment is great gain. ⁷For we brought nothing into this world, and it is certain we can carry nothing out. ⁸And having food and raiment let us be therewith content. ⁹But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. ¹⁰For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.</p>
		<p>¹⁷ Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. ¹⁸ Command them to do good, to be rich in good deeds, and to be generous and willing to share. ¹⁹ In this way they themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.</p>	<p>Tell those rich in this world's wealth to quit being so full of themselves and so obsessed with money, which is here today and gone tomorrow. Tell them to go after God, who piles on all the riches we could ever manage—to do good, to be rich in helping others, to be extravagantly generous. If they do that, they'll build a treasury that will last, gaining life that is truly life. And oh, my dear Timothy, guard the treasure you were given! Guard it with your life. Avoid the talk-show religion and the practiced confusion of the so-called experts. People caught up in a lot of talk can miss the whole point of faith.</p>	<p>¹⁷Tell those who are rich in this world not to be proud and not to trust in their money, which will soon be gone. But their trust should be in the living God, who richly gives us all we need for our enjoyment. ¹⁸Tell them to use their money to do good. They should be rich in good works and should give generously to those in need, always being ready to share with others whatever God has given them. ¹⁹By doing this they will be storing up their treasure as a good foundation for the future so that they may take hold of real life.</p>	<p>¹⁷Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; ¹⁸That they do good, that they be rich in good works, ready to distribute, willing to communicate; ¹⁹Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.</p>
67	1 Timothy 6:17-19	<p>¹⁹ "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. ²⁰ But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.</p>	<p>Don't hoard treasure down here where it gets eaten by moths and corroded by rust or—worse!—stolen by burglars. Stockpile treasure in heaven, where it's safe from moth and rust and burglars. It's obvious, isn't it? The place where your treasure is, is the place you will most want to be, and end up being.</p>	<p>¹⁹Don't store up treasures here on earth, where they can be eaten by moths and get rusty, and where thieves break in and steal. ²⁰Store your treasures in heaven, where they will never become moth-eaten or rusty and where they will be safe from thieves.</p>	<p>¹⁹Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ²⁰But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:</p>
		<p>¹⁸ All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation:</p>	<p>Look at it! All this comes from the God who settled the relationship between us and him, and then called us to settle our relationships with each other.</p>	<p>¹⁸All this newness of life is from God, who brought us back to himself through what Christ did. And God has given us the task of reconciling people to him.</p>	<p>¹⁸And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;</p>
68	2 Corinth 5:20	<p>²⁰ We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.</p>	<p>We're Christ's representatives. God uses us to persuade men and women to drop their differences and enter into God's work of making things right between them. We're speaking for Christ himself now: Become friends with God; he's already a friend with you.</p>	<p>²⁰We are Christ's ambassadors, and God is using us to speak to you. We urge you, as though Christ himself were here pleading with you, "Be reconciled to God!"</p>	<p>²⁰Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.</p>

Page #	NIV	NASB 1977	The Message	NLT	KJV
5:19-21	<p>¹⁹ that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. ²⁰ We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. ²¹ God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.</p>	<p>¹⁹ namely, that God was in Christ reconciling the world to himself, not counting their trespasses against them, and he has committed to us the word of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God. ²¹ He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.</p>	<p>God put the world square with himself through the Messiah, giving the world a fresh start by offering forgiveness of sins. God has given us the task of telling everyone what he is doing. We're Christ's representatives. God uses us to persuade men and women to drop their differences and enter into God's work of making things right between them. We're speaking for Christ himself now: Become friends with God; he's already a friend with you. How? you say. In Christ. God put on him the wrong who never did anything wrong, so we could be put right with God.</p>	<p>¹⁹ For God was in Christ, reconciling the world to himself, no longer counting people's sins against them. This is the wonderful message he has given us to tell others. ²⁰ We are Christ's ambassadors, and God is using us to speak to you. We urge you, as though Christ himself were here pleading with you, "Be reconciled to God!" ²¹ For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ.</p>	<p>¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. ²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. ²¹ For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.</p>
2 Corinthians 5:19-21	<p>⁵ You know we never used flattery, nor did we put on a mask to cover up greed—God is our witness. ⁶ We were not looking for praise from men, not from you or anyone else. As apostles of Christ we could have been a burden to you, ⁷ but we proved to be gentle among you, as a mother caring for her little children. ⁸ We loved you so much that we were delighted to share with you not only the gospel of God but our own lives as well, because you had become so dear to us.</p>	<p>⁵ For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness—⁶ nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority. ⁷ But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. ⁸ Having thus a fond affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.</p>	<p>We never used words to butter you up. No one knows that better than you. And God knows we never used words as a smoke screen to take advantage of you. Even though we had some standing as Christ's apostles, we never threw our weight around or tried to come across as important, with you or anyone else. We weren't aloof with you. We took you just as you were. We were never patronizing, never condescending, but we cared for you the way a mother cares for her children. We loved you dearly. Not content to just pass on the Message, we wanted to give you our hearts. And we did.</p>	<p>⁵ Never once did we try to win you with flattery, as you very well know. And God is our witness that we were not just pretending to be your friends so you would give us money. ⁶ As for praise, we have never asked for it from you or anyone else. ⁷ As apostles of Christ we certainly had a right to make some demands of you, but we were as gentle among you as a mother feeding and caring for her own children. ⁸ We loved you so much that we gave you not only God's Good News but our own lives, too.</p>	<p>⁵ For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: ⁶ Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. ⁷ But we were gentle among you, even as a nurse cherisheth her children: ⁸ So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.</p>
1 Thessalonians 2:5-8	<p>⁵ So we make it our goal to please him, whether we are at home in the body or away from it. ¹⁰ For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.</p>	<p>⁵ Therefore also we have as our ambition, whether at home or absent, to be pleasing to Him. ¹⁰ For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.</p>	<p>Cheerfully pleasing God is the main thing, and that's what we aim to do, regardless of our conditions. Sooner or later we'll all have to face God, regardless of our conditions. We will appear before Christ and take what's coming to us as a result of our actions, either good or bad.</p>	<p>⁵ So our aim is to please him always, whether we are here in this body or away from this body. ¹⁰ For we must all stand before Christ to be judged. We will each receive whatever we deserve for the good or evil we have done in our bodies.</p>	<p>⁵ Wherefore we labour, that, whether present or absent, we may be accepted of him. ¹⁰ For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.</p>
2 Corinthians 5:9-10	<p>⁹ By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. ¹¹ For no one can lay any foundation other than the one already laid, which is Jesus Christ. ¹² Now if any man builds upon this foundation using gold, silver, costly stones, wood, hay or straw, ¹³ his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. ¹⁴ If what he has built survives, he will receive his reward. ¹⁵ If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.</p>	<p>⁹ According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each carpenter who comes on the job take care to build on the foundation! Remember, there is only one foundation, the one already laid: Jesus Christ. Take particular care in picking out your building materials. Eventually there is going to be an inspection. If you use cheap or inferior materials, you'll be found out. The inspection will be thorough and rigorous. You won't get by with a thing. If your work passes inspection, fine; if it doesn't, your part of the building will be torn out and started over. But you won't be torn out; you'll survive—but just barely.</p>	<p>Or, to put it another way, you are God's house. Using the gift God gave me as a good architect, I designed blueprints; Apollos is putting up the walls. Let each carpenter who comes on the job take care to build on the foundation! Remember, there is only one foundation, the one already laid: Jesus Christ. Take particular care in picking out your building materials. Eventually there is going to be an inspection. If you use cheap or inferior materials, you'll be found out. The inspection will be thorough and rigorous. You won't get by with a thing. If your work passes inspection, fine; if it doesn't, your part of the building will be torn out and started over. But you won't be torn out; you'll survive—but just barely.</p>	<p>⁹ Because of God's special favor to me, I have laid the foundation like an expert builder. Now others are building on it. But whoever is building on this foundation must be very careful. ¹¹ For no one can lay any other foundation than the one we already have—Jesus Christ. ¹² Now anyone who builds on that foundation may use gold, silver, jewels, wood, hay, or straw. ¹³ But there is going to come a time of testing at the judgment day to see what kind of work each builder has done. Everyone's work will be put through the fire to see whether or not it keeps its value. ¹⁴ If the work survives the fire, that builder will receive a reward. ¹⁵ But if the work is burned up, the builder will suffer great loss. The builders themselves will be saved, but like someone escaping through a wall of flames.</p>	<p>⁹ According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. ¹¹ For other foundation can no man lay than that is laid, which is Jesus Christ. ¹² Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³ Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. ¹⁴ If any man's work abide which he hath built thereupon, he shall receive a reward. ¹⁵ If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.</p>
1 Corinthians 3:10-15	<p>¹⁰ By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. ¹¹ For no one can lay any foundation other than the one already laid, which is Jesus Christ. ¹² Now if any man builds upon this foundation using gold, silver, costly stones, wood, hay or straw, ¹³ his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. ¹⁴ If what he has built survives, he will receive his reward. ¹⁵ If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.</p>	<p>¹⁰ According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each carpenter who comes on the job take care to build on the foundation! Remember, there is only one foundation, the one already laid: Jesus Christ. Take particular care in picking out your building materials. Eventually there is going to be an inspection. If you use cheap or inferior materials, you'll be found out. The inspection will be thorough and rigorous. You won't get by with a thing. If your work passes inspection, fine; if it doesn't, your part of the building will be torn out and started over. But you won't be torn out; you'll survive—but just barely.</p>	<p>Or, to put it another way, you are God's house. Using the gift God gave me as a good architect, I designed blueprints; Apollos is putting up the walls. Let each carpenter who comes on the job take care to build on the foundation! Remember, there is only one foundation, the one already laid: Jesus Christ. Take particular care in picking out your building materials. Eventually there is going to be an inspection. If you use cheap or inferior materials, you'll be found out. The inspection will be thorough and rigorous. You won't get by with a thing. If your work passes inspection, fine; if it doesn't, your part of the building will be torn out and started over. But you won't be torn out; you'll survive—but just barely.</p>	<p>¹⁰ Because of God's special favor to me, I have laid the foundation like an expert builder. Now others are building on it. But whoever is building on this foundation must be very careful. ¹¹ For no one can lay any other foundation than the one we already have—Jesus Christ. ¹² Now anyone who builds on that foundation may use gold, silver, jewels, wood, hay, or straw. ¹³ But there is going to come a time of testing at the judgment day to see what kind of work each builder has done. Everyone's work will be put through the fire to see whether or not it keeps its value. ¹⁴ If the work survives the fire, that builder will receive a reward. ¹⁵ But if the work is burned up, the builder will suffer great loss. The builders themselves will be saved, but like someone escaping through a wall of flames.</p>	<p>¹⁰ According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. ¹¹ For other foundation can no man lay than that is laid, which is Jesus Christ. ¹² Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³ Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. ¹⁴ If any man's work abide which he hath built thereupon, he shall receive a reward. ¹⁵ If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.</p>

7 I have fought the good fight, I have finished the race, I have kept the faith.⁸ Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have loved His appearing.

2 Timothy 4:7-8

page

Now about the collection for God's people: Do what I told the Galatian churches to do.² On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.³ Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem.⁴ If it seems advisable for me to go also, they will accompany me.

1 Corinthians 16:1-4

1 Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.³ And when I arrive, whomever you may approve, I shall send them with letters to carry your gift to Jerusalem;⁴ and if it is fitting for me to go also, they will go with me.

2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.³ And when I come, whosoever ye shall approve by your letters, them will I send to bring unto all them also that love his appearing.

And now, brethren, we want you to know about the grace that God has given the Macedonian churches.² Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity.³ For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own,⁴ they urgently pleaded with us for the privilege of sharing in this service to the saints.

2 Corinthians 8:1-4

1 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia.² That in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality.³ For I testify that according to their ability, and beyond their ability they gave of their own accord, begging us with much entreaty for the favor of participation in the support of the saints.

2 Now I want to tell you, dear brothers and sisters, what God in his kindness has done for the churches in Macedonia.² Though they have been going through much trouble and hard times, their wonderful joy and deep poverty have overflowed in rich generosity.³ For I can testify that they gave not only what they could afford but far more. And they did it of their own free will.⁴ They begged us again and again for the gracious privilege of sharing in the gift for the Christians in Jerusalem.

6 Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.⁷ Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.⁸ And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.

2 Corinthians 9:6-8

6 Now this I say, he who sows sparingly shall also reap sparingly, and he who sows bountifully shall reap bountifully.⁷ Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver.⁸ And God is able to make all grace abound to you, that you may have an abundance for every good deed; you will abound in every good work.

7 Remember this—a farmer who plants only a few seeds will get a small crop. But the one who plants generously will get a generous crop.⁷ You must each make up your own mind as to how much you should give. Don't give reluctantly or in response to pressure. For God loves the person who gives cheerfully.⁸ And God will generously provide all you need. Then you will always have everything you need and plenty left over to share with others.

8 If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.

5:8

8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever, to believe in the first place.

14 So also the Lord directed those who proclaim the gospel to get their living from the gospel, their living from the gospel.

9:14

14 In the same way, the Lord gave orders that those who spread the Message be supported by those who believe the Message.

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

1 Timothy

1 But those who won't care for their own relatives, especially those living in the same household, have denied what we believe. Such people are worse than unbelievers.

Page #	NIV	NASB 1977	The Message	NLT	KJV
Galatians 6:6	⁶ Anyone who receives instruction in the word must share all good things with his instructor.	⁶ And let the one who is taught the word share all good things with him who teaches.	Be very sure now, you who have been trained to a self-sufficient maturity, that you enter into a generous common life with those who have trained you, sharing all the good things that you have and experience.	⁵ Those who are taught the word of God should help their teachers by paying them.	⁶ Let him that is taught in the word communicate unto him that teacheth in all good things.
	²⁸ He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.	²⁸ Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need.	Did you used to make ends meet by stealing? Well, no more! Get an honest job so that you can help others who can't work.	²⁸ If you are a thief, stop stealing. Begin using your hands for honest work, and then give generously to others in need.	²⁸ Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.
Ephesians 4:28	²⁷ He who gives to the poor will lack nothing, but he who closes his eyes to them receives many curses.	²⁷ He who gives to the poor will never want. But he who shuts his eyes will have many curses.	Be generous to the poor—you'll never go hungry; shut your eyes to their needs, and run a gauntlet of curses.	²⁷ Whoever gives to the poor will lack nothing. But a curse will come upon those who close their eyes to poverty.	⁷ He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.
	⁹ I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.	⁹ "And I say to you, make friends for yourselves by means of the mammon of unrighteousness; that when it fails, they may receive you into the eternal dwellings.	I want you to be smart in the same way—but for what is right—using every adversity to stimulate you to creative survival, to concentrate your attention on the bare essentials, so you'll live, really live, and not complacently just get by on good behavior.	⁹ I tell you, use your worldly resources to benefit others and make friends. In this way, your generosity stores up a reward for you in heaven.	⁹ And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
Luke 16:9					

Section Six

Sharing the Good News

Objective: Every believer has a responsibility to share the good news of the Gospel. There are several biblical methods of evangelism. Understand the 2 principles of evangelism and the 3 barriers that keep someone from Christ.

Review of Sections One to Five

1. Review the four main points of the gospel, with references and illustrations.
2. Discuss the difference between sin and temptation.
3. Ask them which aspect of prayer (C.A.S.T.) they find easy or difficult.
4. Ask if they've had any answers to prayer and if they're praying for any friends who don't know Christ.
5. Ask them what they've learned in their Bible study and if they have any questions.
6. Ask them how the concept of being a steward has affected their attitude toward their talents, time and treasure.

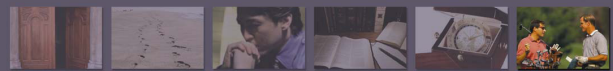
Opening Questions

Discuss these questions with them to help remember and think through the process they went through in coming to Christ. Remembering how you felt before you became a Christian and what you understood can be very helpful in dealing with others who don't know Christ.

A Definition:

Lifestyle evangelism is the process of sensitively communicating the good news about Jesus Christ in the context of loving relationships, leaving the results to God... Be sure to note the key terms in this definition like "process," "sensitively," and "loving relationships" and the fact that the gospel is "good news" (the word "gospel" is a translation of a compound Greek word, "evangel," which means "good news") and needs to be shared in that light.

FOUNDATIONS



Section Six: Sharing the Good News

Opening Discussion Questions

Before you came to Christ, what were some of the things that attracted you to a relationship with Him? What are some of the things that turned you away from a relationship with Christ?

What have you learned from your experience in coming to Christ about how to share your faith?

Overview

In this study, we want to answer the question, How can I communicate my faith to others? We will examine four topics:

1. The Mandate: *Why should we be involved in evangelism?*
2. The Models: *What basic strategy should we use in evangelism?*
3. The Mindset: *What are the key principles of evangelism?*
4. The Method: *What is our role in evangelism?*

A Definition:

Lifestyle evangelism is the process of sensitively communicating the good news about Jesus Christ in the context of loving relationships, leaving the results to God.

Chapter 15: His Mandate, His Models

Objective: To understand that evangelism was Jesus command to all of his followers, and there are several ways of sharing our faith.

The Mandate:
Why should we be involved in evangelism?

Command
Because Jesus urged us to communicate our faith to others.

To what purpose did Jesus call His disciples at the outset of His ministry?

Matthew 4:19 - Jesus called his men to become fishers of men, i.e. evangelism.

He called His disciples to be fishers of men. Early in His public ministry, Jesus called people to follow Him, and following Him involved reaching out to others with the Gospel. Here Jesus uses the analogy of fishing for men to make His point very clear: To follow is to fish!

To what did Jesus commission His disciples at the end of His ministry?

Matthew 28:18-20 - Jesus commissioned them to make disciples throughout the world.

These verses are commonly called the Great Commission. The commission is to make disciples. This includes three actions: Going (into the world), Baptizing (into the Body of Christ) and Teaching (in the Word of God). The idea of “going” includes cultivating relationships with people in the world without adopting the value system of the world.

Acts 1:8 - Jesus commissioned them to be His witnesses beginning in Jerusalem, reaching into Judea and Samaria, and extending throughout the whole world.

These are Christ’s last words to His people before His ascension. In this verse He tells them that the Holy Spirit is the power source for the commission He had given them in Matthew 28:18-20. And, He gives them the geographical direction of the commission. They would be His witnesses in Jerusalem (where they were), Judea (their country), Samaria (the undesirable area near them), and to the ends of the earth (places far away from where they were). The first and last words of Jesus involved a call, not just to Bible study, prayer or fellowship, but to evangelism. He effectively bookends His ministry with a call to evangelism. Jesus calls His followers first and foremost to a relationship and then to His cause. Perhaps He does this because, unless evangelism is a priority, we may be in danger of losing our spiritual perspective.


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Chapter 15


His Mandate, His Models

The Mandate:
Why should we be involved in evangelism?

Command:
Because Jesus urges us to communicate our faith to others.

To what purpose did Jesus call His disciples at the outset of His ministry?
 *Matthew 4:19*


To what did Jesus commission His disciples at the end of His ministry?
 *Matthew 28:18-20*

 *Acts 1:8*

Once we understand that a command is issued, what are our options? What are you doing with this commission?

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Compassion:
Because our friends are experiencing the deep hurts and pain of sin.

When Jesus looked out on the multitudes, how did he feel toward them and what request did he make?
 *Matthew 9:36-38*

What examples of pain and suffering do you see in the lives of your seeking friends? How would a relationship with Christ help them?

Which of the biblical reasons (command or compassion) motivates you most to share your faith? Why?

What fears or concerns do you have when you think about sharing your faith?

The Models:
What basic strategy should we use in evangelism?
In the New Testament there are three Biblical models of evangelism: the proclamational approach, the confrontational approach, and the relational approach. Each of these approaches to evangelism is biblical and useful for our culture today. But these approaches are not equally practical for every believer or every situation. Examine the following approaches; which one fits best for you personally?

Compassion:

Because our friends are experiencing the deep hurts and pain of sin.

When Jesus looked out at the multitudes how did He feel toward them and what request did He make?

Matthew 9:36-38 - Because the workers were few, and the plight of the multitude was futile. Jesus responded with compassion and requested laborers for the harvest.

When Jesus observed the multitudes He saw two things. They were distressed and downcast. Jesus' response was one of compassion. This word conveys emotion. He was deeply moved by the lost condition of people. Dr. Fritz Rienecker helps us understand the meaning of some of the key words in verse 36: "(compassion) to have pity, to be filled (with) compassion, tenderness... (distressed) to flay, to skin. Used in the papyri (with) the meaning to distress, to harass, to worry, to trouble... The people were harassed, importuned, bewildered by those who should have taught them. (Downcast) to cast down, to prostrate either from drunkenness or from a mortal wound. Both participles refer to the people as sheep, mishandled and lying helpless..." - A Linguistic Key to the Greek New Testament, Zondervan, 1976, 1980, p. 28.

The Models:

What basic strategy should we use in evangelism?

In evaluating biblical models of evangelism, the following three criteria may prove helpful. Does it have a biblical basis, is it culturally relevant, and is it personally applicable? All three of the models we are going to look at are biblical, have been and continue to be culturally relevant, and can be personally applicable. We need to evaluate what works best for us. Which model you choose is a matter of expedience, but evangelism is a matter of obedience.

The Proclamational Approach

In the proclamational approach to evangelism a person gets up in front of a group of people and presents the gospel. What did Peter do in this passage?

Acts 2:14-16 - Peter preached the Gospel to those gathered for the Passover.

Evangelist: Peter

Audience: Large group of Jews who were present at Crucifixion 2 months prior.

Current example: Billy Graham / Luis Palau / your pastor

Gifts or special abilities? : Natural ability and/or spiritual gift

Number of Christians who can gather a crowd and effectively communicate the Gospel to them: 1-2%

Observation: Studies have shown that public speaking is the number one fear in America. Therefore, the average person is uncomfortable proclaiming the gospel in this manner. This method is most effective when the audience is open to the speaker's message, like the Jews were at Passover. Therefore, for most people, the opportunities for the proclamational approach are limited.

The Confrontational Approach

In the confrontational approach to evangelism a person presents the message of eternal life to a casual acquaintance or stranger, someone with whom they've had little or no prior contact. Confrontational evangelism should feel like a comfortable conversation to both parties.

What did Philip do in this passage?

Acts 8:26-35 - Phillip communicated the gospel to a stranger. Using the Gospel of Isaiah.

Biblical example of the confrontational approach: Philip Current example of the confrontational approach: Visitation, door to door campaigns

Requirement: Personality type and/ or spiritual gift

The Proclamational Approach

In the proclamational approach to evangelism, a person gets up in front of a group and presents the gospel. What did Peter do in Acts 2:12-14?

Who is the Evangelist?	Who is the audience? Is there any sign of spiritual openness?	What is a current example of this model?	Are there any gifts or special abilities needed?	Would you be comfortable doing this?

The Confrontational Approach

In the confrontational approach to evangelism, a person presents the message of eternal life to a casual acquaintance or stranger, someone with whom they've had little or no prior contact. What did Philip do in Acts 8: 26-39?

Who is the Evangelist?	Who is the audience? Is there any sign of spiritual openness?	What is a current example of this model?	Are there any gifts or special abilities needed?	Would you be comfortable doing this?

The Relational Approach

In the relational approach to evangelism, a person cultivates a relationship and shares the gospel out of the context of that relationship. Examine the kind of relationship Paul had with the Thessalonians. What did Paul do in 1 Thessalonians 2:1-12?

Who is the Evangelist?	Who is the audience? Is there any sign of spiritual openness?	What is a current example of this model?	Are there any gifts or special abilities needed?	Would you be comfortable doing this?

Number of Christians who probably can use this approach: 5-10%

Observation: Very often” people who are comfortable with this method have what is commonly termed a “salesman’s” personality (i.e., outgoing, talkative, self-directed, self-assertive, self-starter). Studies have shown that only 5-10% of the population possess these character traits.

The Relational Approach

In the relational approach to evangelism, a person cultivates a relationship and shares the gospel out of the context of that relationship. Examine the kind of relationship Paul had with the Thessalonians.

What did Paul do in this passage?

1 Thessalonians 2:1-12 - He interwove the truth of the gospel with his very life.

Biblical example of the relational approach: Paul
Current example of the relational approach: Search or Young life
Requirement for relational approach: Ability to be involved in relationships
Number of Christians who can probably use this approach: 90%


In this passage, Paul related to these people not as a stranger, but as a mother or father would to their child. Paul uses the image of the most intimate, unconditional relationship there is to communicate the gospel. Relationships are the most natural way to transmit truth. This model can be effective because it seeks to communicate truth at the level of the listener.

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Chapter 16


The Mindset


Value the One
Our friends have tremendous value in God's eyes.
In Luke 15, Jesus tells a parable which contains three stories: the story of the lost sheep, lost coin, and lost son. In each story the focus is on the immense value of the one thing or person that was lost and then found. How do the angels in heaven respond to the salvation of just one person? What does this tell us about how God values people?

 Luke 15:7,10

What are the key principles of evangelism?

First Principle:
Evangelism is a process.
Examine the following passage. What word picture does Jesus use to describe the process of evangelism? How does this imply that evangelism is a process?

 John 4:35-38

 What are the steps involved in planting a successful garden? What is the most difficult part of gardening? What is the most rewarding part of gardening? How does this image apply to evangelism?

Winning the world begins with "one" in your world.

To reach a lost person is a difficult, time-consuming, costly struggle. When things get tough, it's always good to stick to the basics of loving, caring, and serving in the name of Christ.

Joe Aldrich

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Chapter 16: The Mindset

Objective: The group will learn that evangelism is a process and that God is responsible for the results.

Value the One

How do the angels in heaven respond to the salvation of just one person? What does this tell us about how God values people?

Luke 15:7,10 - The angels rejoice. Shows that God places tremendous value on the individual.

In Luke 15 Jesus tells a parable which contains three stories: the story of the lost sheep, the lost silver and the lost son. In each story the focus is on the immense value of the one thing or person that was lost and then found. There is great joy in heaven over the response of one sinner who makes a decision to trust Christ as personal Savior. This illustrates the infinite value God places upon individuals. It is easy to become overwhelmed by the masses and in so doing forget that winning the world begins with one.

The Mindset:

What are the key principles of evangelism?

First Principle:

Evangelism is a process

Examine the following passage; what word picture does Jesus use to describe the process of evangelism? How does this imply that evangelism is a process?

John 4:35-38 - It is; an agricultural motif. Evangelism, like farming, require many component to bring it to fruition

Rather than being just an event, evangelism is a process. Evangelism takes place over a period of time, conversion occurs at a point in time. There are three lines of evidence that show this.

1. Biblical perspective - There are three word pictures in the Bible that describe evangelism: fishing, family, and farming. Each of these involves time and process. Of all of these metaphors, the picture of farming is most prevalent.

- Fishing: go, cast, wait, reel in.
- Family: birthing process - conception, pregnancy, labor and delivery, neonatal care
- Farming: preparation of the soil, sowing the seed, cultivating the crop, reaping the harvest

2. Psychological perspective: Major decisions in life are usually the result of many mini-decisions.

3. The Practical perspective: The man born blind in John 9 becomes interested in spiritual things because Jesus meets a felt need. He comes to his understanding of who Christ is through

intellectual argumentation and he comes to Christ by being invited to place his faith in Christ. Also, our experience confirms that most people come to faith in Christ through a series of exposures to the gospel and Christians, and often through a felt need.

In addition to the discussion question, it might be a good idea to spend a few minutes with them discussing how they came to Christ.

Second Principle:

God is responsible for the results.

In the following verses, what role did Paul and Apollos assume? What role did they expect God to assume? In Matthew 16, to whom did Jesus give the credit?

1 Corinthians 3:5-9 and Matthew 16:15-17 - Paul planted, Apollos watered, but God caused the growth. Jesus credited his father with the revelation.

In 1 Corinthians Paul thinks back to the time when the people of Corinth were unbelievers and he likens them to a field. There were three workers in the field.

Paul planted the seed where he shared the gospel. Apollos cultivated the field once it was planted. But God was the one who caused the growth.


Even Jesus, in Matthew 16, left the results up to the Father.

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Second Principle:

God is responsible for the results.

In the following verses what role did Paul and Apollos assume, what role did they expect God to assume? In Matthew 16, to whom did Jesus give the credit?

 1 Corinthians 3:5-9

 Matthew 16:15-17

God didn't call me to be successful. He called me to be faithful.
Mother Theresa

Understanding these two master principles of evangelism will help you overcome the twin fears of rejection and failure. Our understanding that evangelism is a process conquers the fear of rejection. When we realize that most people don't come to Christ all at once, we won't succumb to an unspoken pressure to push someone too fast and perhaps "bruise the fruit." Leaving the results to God can defeat the fear of failure. While we remain available and faithful, we trust God to move people to readiness - rather than forcing a conversion or overwhelming someone with clever words.

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Chapter 17

Our Role in Evangelism

People can reject Christianity and still accept Christ, but it's going to take someone they respect to show them the difference.

John Fischer

What is our role in evangelism?

There are three barriers that keep people from responding to the message of Jesus Christ. Our role is to help our friends overcome these barriers to faith.

First Barrier:

The Emotional Barrier

The emotional barrier is a set of negative feelings that a seeker has toward Christianity based on bad experiences with believers or with organized religion.

What are some perceptions your seeking friends have about Christianity that need to be overcome?

Look at the following passages. How do we overcome the emotional barrier in the lives of our seeking friends?

1 Corinthians 9:19-23

Colossians 4:5-6

The unbeliever needs to feel the impact of the gospel (good news that Christ loves people), and not *merely* listen to it. When love is felt, the message is heard.

Joe Aldrich

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1 Corinthians 9:19-23 is a clear statement of the concept of **common ground**. Common ground is generally defined as shared areas of interest, background, experience, ability, or life situations that serve as a basis for developing a relationship.

What activities are you currently enjoying that a seeker would enjoy doing with you?

Establish a time and common ground activity in which you can either begin to develop or deepen a relationship with someone in your network.

1. You should know them on a first name basis.
2. You should have regular contact with them.
3. They don't seem to have a personal relationship with Christ.
4. You should feel they are responsive to you, or would be open to cultivating a relationship based upon common ground.

Date	Name	Activity	How did it go?

In relational evangelism one seeks first to relate to another person – finds common ground or earns the right to be heard – and then looks for an opportunity to share the good news.

Ron Rand

There is no impact without contact.

When you deal in basic needs, you'll always be needed.

Joe Aldrich

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Chapter 17: Our Role in Evangelism

Objective: There are 3 major barriers when leading someone to Christ. Emotional barrier, intellectual barrier, and the volitional barrier. They will come away with ideas in approaching each barrier.

What is our role in evangelism?

First Barrier: The Emotional Barrier

The emotional barrier is a set of negative feelings that a seeker has toward Christianity based on bad experiences with believers or with organized religion.

Look at the following passages: How do we overcome the emotional barrier in the lives of our seeking friends?

1 Corinthians 9:19-23 - We identify as much as is permissible, in order to inform as much as possible.

Colossians 4:5-6 - By acting wisely we make the most of our opportunities with our friends.

Illustrations of the Emotional Barrier.

- A person has a negative feeling toward Christianity because he grew up in a legalistic household.

- Another person has a negative attitude toward Christianity because he has a co-worker who is immoral or hypocritical and claims to be a Christian.
- Another person has a negative attitude toward Christianity because he went to a religious school and found it insular and irrelevant.
- Another person went to church and found that the ministers were hypocritical. Another person's entire view of Christianity might be based on a series of relationships he had with pushy Christians on his college campus.
- The media and the stereotypes they portray are another source of the emotional barrier.

The reaction of the unbeliever to this barrier. He isolates himself from Christians.

- Distaste: A person has a bad experience with another Christian and develops a distaste for Christianity.
- Distrust: After repeated bad experiences a person develops a caricature of what all Christians are like and develops a deep distrust of Christianity.
- Disgust: When a person hears about a moral failure on the part of a major Christian figure, he develops a disgust toward Christianity.

The reaction of the Christian to the unbeliever: He becomes isolated from the non-Christian because:

- He misunderstands biblical separation
- He caricatures non-Christians (I have nothing in common, they are all deeply in sin, they are all tragically unhappy") (spiritual bigotry).
- He fears being negatively influenced.

The following are twelve of the most frequently asked questions about Christianity. Do you know what you might say if asked one of these questions by a seeking friend?

- Is there really a God?
- Why believe in miracles?
- Isn't religion just a psychological crutch for weak-minded people?
- Is the Bible reliable?
- Why do the innocent suffer?
- Is Jesus Christ the only way to God?
- Will God judge those who have never heard about Christ?
- If Christianity is true, why are there so many hypocrites?
- Will my good works get me to heaven?
- Isn't salvation by faith too simple?
- What does the Bible mean by believe?
- Can anyone be sure of his salvation?


The Heart cannot embrace what the mind rejects!

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Second Barrier:
The Intellectual Barrier


The intellectual barrier is a predisposition to disregard or reject Christianity based upon bad information, misconceptions, or unanswered questions.

Look at the following passage: how do we overcome the intellectual barriers of our seeking friends?

 1 Peter 3:15

1 Peter 3:15 tells us there are four areas of preparation we should pursue. We should be spiritually committed, intellectually prepared, relationally sensitive, and constantly ready.

 What kinds of questions have your seeking friends raised that you found difficult to address?

 If presented with the opportunity, are you confident that you could explain the essence of the Gospel message? This is a good time to review the four key points from the first chapter of Foundations.

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1 Corinthians 9:19-23 is a clear statement of the concept of common ground. Common ground is generally defined as shared areas of interest, background, experience, ability, or life situation that serve as a basis for developing a relationship. Besides Paul, there is also biblical precedent for developing common ground from the example of Jesus in Luke 5:27-32 attending the dinner party with sinners at the home of Levi (Matthew).

Common ground creates opportunities to build relationships. It requires significant investment of our time and energy.

What activities are you currently enjoying that a seeker would enjoy doing with you?

- meeting a new client and discovering that he grew up in your hometown and he knew your best friend from high school.
- going to a party and discovering someone who shares your love for scuba diving and sailing.
- discovering that both you and your accountant have adolescents who are going through a rough transition into their teen years.
- going to a Rotary club meeting and conversing with an acquaintance who shares your enthusiasm for the symphony and the theater.

Establish a time and common ground activity in which you can either begin to develop or deepen a relationship with someone in your network. Be sure to encourage your student to think seriously about the names of friends and activities they can fill in on the chart here and to begin to pray and plan to follow through on them.

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Second Barrier:

The Intellectual Barrier

The intellectual barrier is a predisposition to disregard or reject Christianity based on bad information, misconceptions, or unanswered questions.

Look at the following passage: how do we overcome the intellectual barriers of our seeking friends?

1 Peter 3:15 - We overcome this barrier by giving the reasons for the hope that is within us.

Illustrations of the Intellectual Barrier:

- A college student takes a religion course and begins to believe the Bible is full of errors, or he takes a philosophy course and he comes to believe that he can never know for sure that there is a God.
- A scientist, because of his New Age world view, believes that the world and God are one.
- A housewife, because of misconceptions she developed as a child, believes that Jesus didn't rise from the dead physically but did "rise from the dead" spiritually.
- A friend who grew up in church and thinks that acceptance with God is based on good deeds.

Analysis of 1 Peter 3:15

1. We should be spiritually committed. "But sanctify Christ as Lord in your hearts...."

- When Christ is lord, our life has a supernatural attractiveness to it.
- When Christ is Lord, God prepares us and sovereignty directs people our way to be exposed to us.
- When Christ is lord, we will be motivated to enter into relationships and pray that God would use us to lead others to Christ.
- When Christ is lord, God will use us to make an impact on the lives of others,

2. We should be intellectually prepared. "...always (being) ready to make a defense to everyone who asks you to give an account for the hope that is in you..." There are several key words that will help us understand this passage.

- What are we to do? The word "defense" ("apologian") meant to give a formal self-defense. It literally means "to speak or reason off," to remove misconceptions and to "answer off" every objection that is present. The word "account" ("logon") refers to a reasoned, rational account to an inquiry. In short,

we are to give a prepared, rational answer or defense of Christianity,

- To whom are we to give it? We are to give it to everyone who asks.
3. We should be relationally sensitive. "... yet with gentleness and reverence;"
- "Gentleness" or "meekness" is not weakness but power under control. The word meek was used of a colt who was able to be controlled with a bit. The meekness Peter is speaking of is an inner strength that enables an attitude of gentleness, courtesy, humility, and consideration. We may be totally convinced that we are right, but we should explain our hope gently and in ways that are relationally appropriate.
 - "Reverence" comes from the word fear or respect. The fear is not the fear of men but a reverence for the greatness of the subject. We ought to do nothing that would negatively affect how our witness is received.
4. We should be constantly ready. "... always (being) ready..."

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Third Barrier:

The Volitional Barrier

The volitional barrier is a predisposition to resist examining spiritual things, or to reject Christianity outright based upon pride and independence caused by a sinful nature.

Third Barrier:

The Volitional Barrier

The volitional barrier is a predisposition to resist examining spiritual things, or to reject Christianity outright based upon pride and independence caused by a sinful nature. Look at the following passage. When encountering the volitional barrier, what should we do?

 Colossians 4:2-3

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Prayer transforms opposition to opportunity.

Talk to God about people before you talk to people about God.

Prayer should always be a first response, not a last resort.

Look at the following passage: When encountering the volitional barrier, what should we do?

Colossians 4:2-3 - Pray for open doors.

Illustrations of the Volitional Barrier:

- You have a friend who has heard the gospel numerous times but is still unwilling to receive Christ.
- A friend who grew up in a Christian home is living in open rebellion against everything she was taught.
- You have a friend whose questions you have repeatedly answered, and yet she resists every time you ask her if there's any reason why she wouldn't like to trust Christ.
- A guy you work with seems to understand the gospel, but is unwilling to commit his life to Christ because of the changes in lifestyle he perceives would be required of him.

These kinds of resistance are there because of the spiritual condition of our lost friends. The Scriptures tell us that they are spiritually dead (Eph. 2:1), mentally blind (2 Cor. 4:4-6) and volitionally captive (2 Tim. 2:24-26). The unbeliever is powerless to come to Christ by himself. Therefore, we shouldn't expect Christian behavior from him and we should expect some resistance to the gospel. The believer is also powerless. Ultimately we have no power to cause people to place their trust in Jesus Christ.

- We cannot convert, that is the job of the Holy Spirit.
- We cannot convict in the biblical sense of "convincing of the truth of the gospel" - that too is the job of the Holy Spirit.
- We can answer questions, but even if a person is convinced he or she may still refuse to accept Jesus Christ.
- The biblical response is to pray persistently that God would enable us to overcome the volitional barrier.

Section Review & Application

Do not neglect to go over this section with your student. The first question may give you some idea of issues that you can use to continue meeting with and helping this person, if they so choose. The second question, which covers two pages, is a detailed series of charts that can greatly help them to think through the issue of common ground in developing relationships with non-Christians. Also, as always, encourage them to memorize the verses on page 62.

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Section Review & Application

1. The following list contains four options for growing in your ability to share the content of the gospel. Which exercise do you think would be most helpful for you?
 - ☐ Prepare a written statement that clearly explains how I became a Christian.
 - ☐ Memorize a presentation of the good news which clearly explains the message.
 - ☐ Learn answers to the common objections raised against Christianity.
 - ☐ Role play the gospel presentation or the answers to the objections in order to sharpen my skills.
 - ☐ Find a friend to pray with for evangelism.

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	<p>²⁶Now an angel of the Lord said to Philip, "Go south to the road—the desert road—that goes down from Jerusalem to Gaza." ²⁷So he started out, and on his way he met an Ethiopian[eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship, ²⁸and on his way home was sitting in his chariot reading the book of Isaiah the prophet. ²⁹The Spirit told Philip, "Go to that chariot and stay near it." ³⁰Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked.</p>	<p>²⁶But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (This is a desert road.) ²⁷So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, ²⁸and he was returning and sitting in his chariot, and was reading the prophet Isaiah. ²⁹Then the Spirit said to Philip, "Go up and join this chariot." ³⁰Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"</p>	<p>²⁶Later God's angel spoke to Philip: "At noon today I want you to walk over to that desolate to road that goes from Jerusalem down to Gaza." ²⁷He got up and went. He met an Ethiopian eunuch coming down the road. The eunuch had been on a pilgrimage to Jerusalem and was returning to Ethiopia, all her treasure; and he was now returning. Seated in his carriage, he was reading aloud from the book of the prophet Isaiah. ²⁹The Holy Spirit said to Philip, "Go over and walk along beside the carriage." ³⁰Philip ran over and heard the man reading from the prophet Isaiah; so he asked, "Do you understand what you are reading?"</p>	<p>²⁶As for Philip, an angel of the Lord said to him, "Go south down the desert road that runs from Jerusalem to Gaza." ²⁷So he did, and he met the treasurer of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for worship. ²⁸Was returning, and sitting in his chariot read Esaias the prophet. ²⁹Then the Spirit said unto Philip, Go near, and join thyself to this chariot. ³⁰And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?</p>	<p>²⁶And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. ²⁷And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for worship, ²⁸Was returning, and sitting in his chariot read Esaias the prophet. ²⁹Then the Spirit said unto Philip, Go near, and join thyself to this chariot. ³⁰And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?</p>
Acts 8:26-35	<p>³¹"How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him. ³²The eunuch was reading this passage of Scripture: "He was led like a sheep to the slaughter, and as a lamb before the shearer is silent, so he did not open his mouth. ³³In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth." [b] The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?" ³⁵Then Philip began with that very passage of Scripture and told him the good news about Jesus.</p>	<p>³¹He answered, "How can I without some help?" and invited Philip into the chariot with him. ³²The passage he was reading was this: As a sheep led to slaughter, and quiet as a lamb being sheared, He was silent, saying nothing. ³³He was mocked and put down, never got a fair trial. But who now can count his kin since he's been taken from the earth? ³⁴The eunuch said, "Tell me, who is the prophet talking about: himself or some other?" ³⁵Philip grabbed his chance. Using this passage as his text, he preached Jesus to him. As they continued down the road, they came to a stream of water. The eunuch said, "Here's water. Why can't I be baptized?"</p>	<p>³¹The man replied, "How can I, when there is no one to instruct me?" And he begged Philip to come up into the carriage and sit with him. ³²The passage of Scripture he had been reading was this: "He was led as a sheep to the slaughter. And as a lamb is silent before the shearers, he did not open his mouth. ³³He was humiliated and received no justice. Who can speak of his descendants? For his life was taken from the earth." ³⁴The eunuch asked Philip, "Was Isaiah talking about himself or someone else?" ³⁵So Philip began with this same Scripture and then used many others to tell him the Good News about Jesus.</p>	<p>³¹And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. ³²The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: ³³In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. ³⁴And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? ³⁵Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.</p>	

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	<p>¹You know, brothers, that our visit to you was not a failure. ²We had previously suffered and been insulted in Philippi, as you know, but with the help of our God we dared to tell you his gospel in spite of strong opposition. ³For the appeal we make does not spring from error or impure motives, nor are we trying to trick you. ⁴On the contrary, we speak as men approved by God to be entrusted with the gospel. We are not trying to please men but God, who tests our hearts. ⁵You know we never used flattery, nor did we put on a mask to cover up greed—God is our witness. ⁶We were not looking for praise from men, not from you or anyone else. As apostles of Christ we could have been a burden to you,</p>	<p>¹For you yourselves know, brethren, that our coming to you was not in vain, ²but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition. ³For our exhortation does God test us thoroughly to make sure we not come from error or impurity or by way of deceit; ⁴but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts. ⁵For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness—⁶nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority. ⁷But we proved to be gentle among you, as a</p>	<p>¹So, friends, it's obvious that our visit to you was no waste of time. ²We had just been given rough treatment in Philippi, as you know, but that didn't slow us down. We were sure of ourselves in God, and went right ahead and said our piece, presenting God's Message to you, defiant of the opposition. ³God tested us thoroughly to make sure we were qualified to be trusted with this Message. ⁴Be assured that when we speak to you we're not after crowd approval - only God approval. Since we've been put through that battery of tests, you're guaranteed that both we and the Message are free of error, mixed motives, or hidden agendas. ⁵We never used words to butter you up. No one knows that better than you. And God knows we never used words as a smoke screen to take advantage of you. ⁶Even though we had some standing as Christ's apostles, we never threw our weight around or tried to come across as important, with you or anyone else.</p>	<p>¹You yourselves know, dear brothers and sisters, ²that our visit to you was not a failure. ³You know how badly we had been treated at Philippi just before we came to you and how much we suffered there. Yet our God gave us the courage to declare his Gospel News to you boldly, even though we were surrounded by many who opposed us. ⁴For our exhortation was not of deceit, nor of uncleanness, nor in guile. ⁵But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. ⁶For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness. ⁷Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. ⁸But we were gentle among you, even as a nurse cherisheth her children:</p>	<p>¹For yourselves, brethren, know our entrance in unto you, that it was not in vain: ²But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we our God gave us the bold in our God to speak unto you the gospel of God with much contention. ³For our exhortation was not of deceit, nor of uncleanness, nor in guile: ⁴But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. ⁵For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness. ⁶Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. ⁷But we were gentle among you, even as a nurse cherisheth her children:</p>
1 Thessalonians 2:1-12	<p>⁷but we were gentle among you, like a mother caring for her little children. ⁸We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become very dear to us. ⁹Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you. ¹⁰You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed. ¹¹For you know that we dealt with each of you as a father deals with his own children, ¹²encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.</p>	<p>⁷We weren't aloof with you. We took you just as you were. We were never patronizing, never condescending, but we cared for you the way a mother cares for her children. ⁸We loved you dearly. Not content to just pass on the Message, we wanted to give you our hearts. And we did. ⁹You remember us in those days, friends, working our fingers to the bone, up half the night, moonlighting so you wouldn't have the burden of supporting us while we proclaimed God's Message to you. ¹⁰You saw with your own eyes how discreet and courteous we were among you, with keen sensitivity to you as fellow believers. And God knows we weren't freeloaders! ¹¹You experienced it all firsthand. With each of you we were like a father with his child, ¹²holding your hand, whispering encouragement, showing you step-by-step how to live well before God, who called us into his own kingdom, into this delightful life.</p>	<p>⁷We weren't aloof with you. We took you just as you were. We were never patronizing, never condescending, but we cared for you the way a mother cares for her children. ⁸We loved you so much that we gave you not only God's Good News but our own lives, too. ⁹Don't you remember, dear brothers and sisters, how hard we worked among you? Night and day we toiled to earn a living so that our expenses would not be a burden to anyone there as we preached God's Good News among you. ¹⁰You yourselves are our witnesses - and so doth his children, ¹²That ye would walk is God - that we were pure and honest and worthy of God, who hath called you unto faultless toward all of you believers. ¹¹And you know that we treated each of you as a father treats his own children. ¹²We pleaded with you, encouraged you, and urged you to live your lives in a way that God would consider worthy. For he called you into his Kingdom to share his glory.</p>	<p>⁷but we were gentle among you, even as a nurse cherisheth her children: ⁸So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. ⁹For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. ¹⁰Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: ¹¹As ye know how we exhorted and comforted and charged every one of you, as a father and doth his children, ¹²That ye would walk worthy of God, who hath called you unto his kingdom and glory.</p>	

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Chapter 16					
	<p>⁷ I tell you that in the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.</p> <p>¹⁰ In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."</p> <p>³⁵ "Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest. ³⁶ "Already he who reaps is receiving wages, and is gathering fruit for life eternal; that he who sows and he who reaps may rejoice together. ³⁷ "For in this case the saying is true, 'One sows, and another reaps.' ³⁸ I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor."</p>	<p>⁷ Count on it - there's more joy in heaven over ⁷ one sinner's rescued life than over ninety-nine over one lost sinner who returns to God good people in no need of rescue. ¹⁰ Count on it - that's the kind of party God's angels throw every time one lost soul turns to God."</p> <p>Jesus said, "The food that keeps me going is that I do the will of the One who sent me, finishing the work he started. As you look around right now, wouldn't you say that in about four months it will be time to harvest? Well, I'm telling you to open your eyes and take a good look at what's right in front of you. These Samaritan fields are ripe. It's harvest time! "The Harvester isn't waiting. He's taking his pay, gathering in this grain that's ripe for eternal life. Now the Sower is arm in arm with the Harvester, triumphant. That's the truth of the saying, 'This one sows, that one harvests.' I sent you to harvest a field you never worked. Without lifting a finger, you have walked in on a field worked long and hard by others."</p>	<p>³⁵ "Do you think the work of harvesting will not begin until the summer ends four months from now? Look around you! Vast fields are ripening all around us and are ready now for the harvest. ³⁶ The harvesters are paid good wages, and the fruit they harvest is people brought to eternal life. What joy awaits both the planter and the harvester alike! ³⁷ You know the saying, 'One person plants and someone else harvests.' And it's true. ³⁸ I sent you to reap what you didn't plant; other men laboured, and ye are entered into their labours."</p>	<p>³⁵ Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. ³⁶ And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. ³⁷ And herein is that saying true, One soweth, and another reapeth. ³⁸ I sent you to reap that whereon ye bestowed no labour: that whereon ye laboured, and ye are entered into their labours."</p>	<p>⁷ I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.</p> <p>¹⁰ Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.</p>
Luke 15:7,10					
	<p>⁷ "But what about you?" he asked. "Who do you say I am?" ¹⁶ Simon Peter answered, "You are the Christ, the Son of the living God." ¹⁷ And Jesus answered and said to him, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven."</p>	<p>¹⁵ He "said to them, "But who do you say that I am?" ¹⁶ And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." ¹⁷ And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven."</p>	<p>¹⁵ Then he asked them, "Who do you say I am?" ¹⁶ Simon Peter answered, "You are the Messiah, the Son of the living God." ¹⁷ Jesus and said, Thou art the Christ, the Son of the living God. ¹⁷ And Jesus answered and said unto him, Blessed art thou, Simon John, because my Father in heaven has revealed this to you. You did not learn this Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."</p>	<p>¹⁵ He saith unto them, But whom say ye am?" ¹⁶ Simon Peter answered, "You are the that I am?" ¹⁶ And Simon Peter answered Messiah, the Son of the living God." ¹⁷ Jesus and said, Thou art the Christ, the Son of the living God. ¹⁷ And Jesus answered and said unto him, Blessed art thou, Simon John, because my Father in heaven has revealed this to you. You did not learn this Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."</p>	
Matthew 16:15-17					
	<p>⁵ What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord gave opportunity to each one. ⁶ I planted, Apollos watered, but God was causing the growth. ⁷ So neither he who plants nor the one who waters is anything, but only God, who makes things grow. ⁸ Now he who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. ⁹ For we are God's fellow workers; you are God's field, God's building.</p>	<p>⁵ What then is Apollos? And what is for that matter? Servants, both of us—servants who waited on you as you gradually learned to entrust your lives to our mutual Master. We each carried out our servant assignment. I planted the seed, Apollos watered the plants, but God made you grow. It's not the one who plants or the one who waters who is at the center of this process but God, who makes things grow. Planting and watering are menial servant jobs at minimum wages. What makes them worth doing is the God we are serving. You happen to be God's field in which we are working.</p>	<p>⁵ Who then is Paul, and who is Apollos, should be the cause of such quarrels? Why, but ministers by whom ye believed, even we're only servants. Through us God caused you to believe. Each of us did the work the Lord gave us. ⁶ My job was to plant the seed in your hearts, and Apollos watered it, but it was God, not we, who made it grow. ⁷ The ones who do the planting or watering aren't important, but God is important because he is the one who makes the seed grow. ⁸ The one who plants and the one who waters work as a team with the same purpose. Yet they will be rewarded individually, according to their own hard work. ⁹ We work together as partners who belong to God. You are God's field, God's building—not ours.</p>	<p>⁵ Who then is Paul, and who is Apollos, should be the cause of such quarrels? Why, but ministers by whom ye believed, even we're only servants. Through us God caused you to believe. Each of us did the work the Lord gave us. ⁶ My job was to plant the seed in your hearts, and Apollos watered it, but it was God, not we, who made it grow. ⁷ So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. ⁸ Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. ⁹ For we are labourers together with God: ye are God's team with the same purpose. Yet they will be rewarded individually, according to their own hard work. ⁹ We work together as partners who belong to God. You are God's field, God's building--not ours.</p>	
1 Corinthians 3:5-9					
	<p>¹⁵ "But what about you?" he asked. "Who do you say I am?" ¹⁶ Simon Peter answered, "You are the Christ, the Son of the living God." ¹⁷ And Jesus answered and said to him, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven."</p>	<p>¹⁵ He "said to them, "But who do you say that I am?" ¹⁶ And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." ¹⁷ And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven."</p>	<p>¹⁵ Then he asked them, "Who do you say I am?" ¹⁶ Simon Peter answered, "You are the Messiah, the Son of the living God." ¹⁷ Jesus and said, Thou art the Christ, the Son of the living God. ¹⁷ And Jesus answered and said unto him, Blessed art thou, Simon John, because my Father in heaven has revealed this to you. You did not learn this Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."</p>	<p>¹⁵ He saith unto them, But whom say ye am?" ¹⁶ Simon Peter answered, "You are the that I am?" ¹⁶ And Simon Peter answered Messiah, the Son of the living God." ¹⁷ Jesus and said, Thou art the Christ, the Son of the living God. ¹⁷ And Jesus answered and said unto him, Blessed art thou, Simon John, because my Father in heaven has revealed this to you. You did not learn this Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."</p>	

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Chapter 17					
	<p>¹⁹ Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. ²⁰ To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. ²¹ To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. ²² To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. ²³ I do all this for the sake of the gospel, that I may share in its blessings.</p>	<p>¹⁹ For though I am free from all men, I have made myself a slave to all, that I might win the more. ²⁰ And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that I might win those who are under the Law; ²¹ to those who are without law, as without law, though not being without the law of God but under the law of Christ, that I might win those who are without law. ²² To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some. ²³ And I do all things for the sake of the gospel, that I may become a fellow partaker of it.</p>	<p>Even though I am free of the demands and expectations of everyone, I have voluntarily become a servant to any and all in order to reach a wide range of people: religious, nonreligious, meticulous moralists, loose-living immoralists, the defeated, the demoralized--whoever. I didn't take on their way of life. I kept my bearings in Christ--but entered their world and tried to experience things from their point of view. I've become just about every sort of servant there is in my attempts to lead those I meet into a God-saved life. I did all this because of the Message. I didn't just want to talk about it; I wanted to be in on it! You've all been to the stadium and seen the athletes race. Everyone runs; one wins. Run to win. All good athletes train hard. They do it for a gold medal that tarnishes and fades. You're after one that's gold eternally. I don't know about you, but I'm running hard for the finish line. I'm giving it everything I've got. No sloppy living for me! I'm staying alert and in top condition. I'm not going to get caught napping, telling</p> <p>Use your heads as you live and work among outsiders. Don't miss a trick. Make the most of every opportunity. Be gracious in your speech. The goal is to bring out the best in others in a conversation, not put them down, not cut them out.</p> <p>Through thick and thin, keep your hearts at attention, in adoration before Christ, your Master. Be ready to speak up and tell anyone who asks why you're living the way you are, and always with the utmost courtesy.</p> <p>Pray diligently. Stay alert, with your eyes wide open in gratitude. Don't forget to pray for us, that God will open doors for telling the mystery of Christ, even while I'm locked up in this jail. Pray that every time I open my mouth I'll be able to make Christ plain as day to them.</p>	<p>¹⁹This means I am not bound to obey people just because they pay me, yet I have become a servant of everyone so that I might gain the more. ²⁰When I am with the Jews, I become one of them so that I can bring them to Christ. When I am with those who follow the Jewish laws, I do the same, even though I am not subject to the law, so that I can bring them to Christ. ²¹When I am with the Gentiles who do not have the Jewish law, I fit in with them as much as I can. In this way, I gain their confidence and bring them to Christ. But I do not discard the law of God; I obey the law of Christ. ²²When I am with those who are oppressed, I share their oppression so that I might bring them to Christ. Yes, I try to find common ground with everyone so that I might bring them to Christ. ²³I do all this to spread the Good News, and in doing so I enjoy its blessings.</p>	<p>¹⁹For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. ²⁰And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; ²¹To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. ²²To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. ²³And this I do for the gospel's sake, that I might be partaker thereof with you.</p>
	<p>⁵ Be wise in the way you act toward outsiders; make the most of every opportunity. ⁶ Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer</p>	<p>⁵ Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. ⁶ Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to</p>	<p>Use your heads as you live and work among outsiders. Don't miss a trick. Make the most of every opportunity. Be gracious in your speech. The goal is to bring out the best in others in a conversation, not put them down, not cut them out.</p>	<p>⁵Live wisely among those who are not Christians, and make the most of every opportunity. ⁶Let your conversation be gracious and effective so that you will have the right answer for everyone.</p>	<p>⁵Walk in wisdom toward them that are without, redeeming the time. ⁶Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.</p>
	<p>¹⁵ But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,</p>	<p>¹⁵ but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;</p>	<p>Through thick and thin, keep your hearts at attention, in adoration before Christ, your Master. Be ready to speak up and tell anyone who asks why you're living the way you are, and always with the utmost courtesy.</p>	<p>¹⁵Instead, you must worship Christ as Lord of your life. And if you are asked about your Christian hope, always be ready to explain it.</p>	<p>¹⁵But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:</p>
	<p>² Devote yourselves to prayer, being watchful and thankful. ³ And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. ⁴ Pray that I may proclaim it clearly, as I should</p>	<p>² Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving; ³ praying at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; ⁴ in order that I may make it clear in the way I ought to speak.</p>	<p>Pray diligently. Stay alert, with your eyes wide open in gratitude. Don't forget to pray for us, that God will open doors for telling the mystery of Christ, even while I'm locked up in this jail. Pray that every time I open my mouth I'll be able to make Christ plain as day to them.</p>	<p>²Devote yourselves to prayer with an alert mind and a thankful heart. ³Don't forget to pray for us, too, that God will give us many opportunities to preach about his secret plan--that Christ is also for you Gentiles. That is why I am here in chains.</p>	<p>²Continue in prayer, and watch in the midst of thanksgiving: ³Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: ⁴That I may make it manifest, as I ought to speak.</p>

